

Persecution of Ahmadis in Pakistan during the Year 2010

A Summary

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Contents

	<i>Page no.</i>
1. Foreword	3
2. Three special reports:	6
a. Massacre in Lahore mosques	6
b. Provocative conference in Rabwah	16
c. Suppression of Ahmadis in Azad Kashmir	19
3. Religiously motivated murders, assaults and attempts	25
4. Prisoners of conscience	39
5. Tyranny and prosecution go on	43
6. The duet of the state and the mulla	47
7. Mosques under attack, and worship denied	55
8. Problems in education	59
9. Burial problems, graveyards	63
10. Plight of Rabwah	65
11. Anti-Ahmadiyya open-air conferences	71
12. Miscellaneous, and reports from all over	76
i. Reports from cities	76
ii. Reports from towns and villages	81
iii. Media	87
iv. Diverse	91
v. NGOs	107
13. The anti-Ahmadiyya hate campaign in Pakistan	112
14. From the press	116
15. Executive summary	131

Annexes:

I. Particulars of police cases registered in 2010	134
II. Updated statistics of police cases and other outrages since 1984	135
III. Laws specific to Ahmadis, and the so-called blasphemy laws	137
IV. List of Ahmadis murdered for their faith in 2010	138
V. Incitement to murder through a hand bill	141
VI. An appeal to the authorities in Azad Kashmir	142
VII. Auction of plots in state-owned housing scheme	143
VIII. Op-ed: An intolerant nation	146
IX. Op-ed: The Second Amendment	147
X. Hate material in circulation	148
XI. Some statistics and information for the year 2010	149

1. Foreword

This year we provide a brief note on the background of persecution of Ahmadis in Pakistan and make a few observations on its overall impact on the community.

Introduction

The Ahmadiyya ... Jama'at is a religious community and organization, international in character, with established branches in 198 countries in Asia, Africa, the Americas, Europe and Australia. It has tens of millions of members worldwide and is growing. The Ahmadiyya community was founded in 1889 by Hadrat Mirza Ghulam Ahmad of Qadian, which he saw as an embodiment of the benevolent message of Islam: peace, universal brotherhood and submission to the will of God. He opposed violence as a means of advancing religion, rejecting terrorism in any form or for any reason.

Anti-Ahmadiyya riots in 1953 and 1974

The Pakistani religious establishment brands the Ahmadiyya community heretical in nature and does not approve of its reformatory nature. Politicians have also found it expedient to support the religious establishment in their anti-Ahmadiyya stance. The first countrywide wave of violence against the community erupted in 1953. Following the riots, an in-depth judicial inquiry by the chief justice and a judge of Lahore High Court found politics to be the main cause of disturbances.

Many a year later, in 1974, Mr. Zulfikar Ali Bhutto, then the Prime Minister of Pakistan, found it advantageous to have Ahmadis declared a non-Muslim minority, which in Pakistan is a form of second rate citizenship. In his personal life Bhutto was nominally religious and his party had a progressive agenda, but his political rapacity moved him to interfere in the forbidden territory of religion. He orchestrated violent and countrywide riots in partnership with the religious leadership, culminating in a constitutional amendment declaring Ahmadi Muslims as 'Not-Muslims'. It was a unique innovation; while other Non-Muslim religious groups, like Christians and Hindus, were Non-Muslim minority by their own profession, Ahmadis were forcibly declared a Non-Muslim minority through legislation.

General Zia's Ordinance XX

Following Bhutto's lead, General Ziaul Haq, the military dictator of Pakistan from 1977 to 1988, went many steps further when to gain the support of extremists he promulgated the notorious anti-Ahmadiyya Ordinance XX in 1984 which added Sections 298-B and 298-C to the Pakistan Penal Code. (The text of these laws is available at Annex III.) Through this ordinance, the religious rights of Ahmadis were directly violated. Under its provisions, Ahmadis could be imprisoned for three years and fined an arbitrary amount for ordinary expression of their faith. In addition to prohibiting them from proselytizing, it expressly forbade them certain religious practices and usage of Islamic terminology. This ordinance effectively makes a criminal out of every Ahmadi by including the broad provision of "posing as a

Muslim” a cognizable offence, giving the extremists a *carte blanche* to terrorize Ahmadis with the backing of the state apparatus.

Since 1984, approximately two hundred Ahmadis have been murdered, hundreds more subjected to attempts of murder, a large number saw their personal properties looted and their places of worship desecrated. More than three and half thousand Ahmadis have faced prosecution in courts and hundreds of them have been convicted. An updated summary of police cases and other outrages since 1984 is available at Annex II. All branches of the government were directed to ensure proactive enforcement of Ordinance XX. As a result, Ahmadis have to live under a constant threat of arrest and harassment. Even using the normal greeting of *Assalamu Alaikum* has landed Ahmadis in prison. Emboldened with sometimes tacit and at other times active support of law enforcement agencies, extremists have been able to orchestrate large scale riots and violence with impunity. In many townships of Punjab, such as Nankana Sahib and Chak Sikandar, large sections of Ahmadiyya communities were forced to migrate after suffering loot, arson and murder. In all cases government did little to help the victims. Travesty of justice really played out when the victims themselves were arrested by the authorities. This atmosphere of persecution was pervasive and covered almost every aspect of Ahmadiyya life, from political representation to social life, from education to employment; there was hardly any area of human activity which remained untouched.

Although the government has allowed a seat in the National Assembly for Ahmadis, it comes attached with the unacceptable condition that Ahmadis vote as Non-Muslims. This way, they have been effectively disenfranchised in the country’s democratic set-up. Ahmadi students have been denied entry into professional colleges for no other reason. On occasions, Ahmadis were admitted to a college on merit, but later saw their admission canceled because of their faith. Even to take residence in certain college hostels, students have to declare that they are not Ahmadi. A column of religion was added to the Pakistani passports and voter registration forms. In order to get a national identity card or a passport, every citizen of Pakistan who wants to be counted as a Muslim has to denounce the founder of the Ahmadiyya community. In the field of employment, even low level jobs are often denied to Ahmadis simply for the reason of their religion. These laws forced the Head of the Ahmadiyya Community into exile, for he could no longer perform his functions in Pakistan. In his absence, he was implicated in 17 different criminal cases, most of which carried long prison terms and one, for alleged blasphemy, the death penalty. He died in 2003 while in exile.

The situation at Rabwah

At Rabwah, the headquarters of the Ahmadiyya community, the Ordinance’s effect is especially glaring. Ninety-five percent of the population of this town is Ahmadis, yet the government has taken steps to deny them their basic rights of representation and assembly. The annual Ahmadiyya religious gathering has been banned since 1984. In 1989, the District Magistrate disallowed the residents from celebrating the first centenary of the establishment of the Community. They were even forbidden to put up decorative lights outside their homes or to distribute sweets among them. The same absurdity was repeated by the administration on May 27, 2008, the occasion of the Khilafat Centenary. In contrast, religious extremists, most of them non-residents, are allowed to hold meetings and rallies in Rabwah where they indulge in crude personal insults against Ahmadis and their leadership. Even holding of major sports events is prohibited.

Through a legal device, Ahmadis have been deprived of their democratic right to vote. According to rules, Ahmadis may only vote after denying the very basis of their belief system — by declaring themselves Non-Muslim; consequently, the elected town council of Rabwah does not represent 95% of its population. There is even a criminal case registered against the entire Ahmadiyya population

of Rabwah. It remains open and any Ahmadi from Rabwah can be arrested against this particular FIR at any time. Publication of Ahmadiyya religious literature is forbidden. Ahmadiyya press is gagged; scores of criminal cases have been registered at the orders of the government against the editors, publishers and printer of Ahmadiyya daily paper and periodicals. They are not permitted to use simple phrases like *Amen* and *Inshallah*. The printer in charge of the press has been booked in scores of cases, qualifying him perhaps for inclusion in the Guinness Book of World Records.

In 1999, the Punjab Government in a petty display of its power over a disenfranchised community changed the name of Rabwah to Chenab Nagar. On April 30, 1999, authorities arrested the top leaders of Ahmadiyya community on a fabricated charge of defiling the Quran, a charge that could have landed them in prison for life. It was only under international condemnation and pressure that the charges were withdrawn.

The Blasphemy Law

In 1986, the blasphemy law, PPC 295-C, was promulgated. It calls for the death penalty to perpetrators of “blasphemy”. True to the design of its authors, a large number of the victims of this law are Ahmadis even though it is unimaginable for an Ahmadi to countenance defiling the name of the Holy Prophet^{sa}. The Supreme Court remarked in a written judgment in 1993 that an Ahmadi who shows any commitment to the *Kalima* (Islamic creed) defiles the name of the Holy Prophet^{sa}. Over the years, many governments have come and gone, yet the anti-Ahmadiyya laws as well as the blasphemy laws have remained on the statute book, and Ahmadis are continually being roped in. Since 1984, not a day has passed when an Ahmadi was not in prison for his faith.

Till now, 298 Ahmadis have been charged under the Blasphemy law and are exposed to the death penalty while a number of these cases linger in the courts. Pakistan government’s assertion that no Ahmadi has yet been hanged is misleading, as the government policy has encouraged extremists to take law in their own hands and murder Ahmadis. In recent years scores of Ahmadis have been killed only for their faith and hardly any murderer has been punished. This is a text book example of ‘continuing a policy by other means’. In many instances, the murderers and their patrons are well known to the authorities yet no action is taken to bring them to justice.

International reaction

International human rights organizations have taken notice of this unfortunate situation. Amnesty International, International Commission of Jurists, Human Rights Advocates Inc. USA, Human Rights Watch etc have published reports on the subject. The UN Sub-commission on Prevention of Discrimination and Protection of Minorities, in 1985, expressed its grave concern over Ordinance XX and urged the Commission to call on the Government of Pakistan to repeal the Ordinance and to restore human rights. Regrettably, however, these expressions of condemnation and concern lack the effectiveness as would compel the authorities in Pakistan to repeal this ordinance, which through the 8th Amendment to the Constitution has now become the law.

Situation now

There is no let-up in sight. The Supreme Court of Pakistan, in its verdict of 1993, rejected Ahmadiyya challenge to these laws, thereby bringing the judicial road to efforts to annul them to a *cul-de-sac*. The Supreme Court not only justified General Zia’s Ordinance XX, it went further to suggest that Ahmadiyya theological position in itself could be considered blasphemous. Democratic regimes of Benazir Bhutto and Mian Nawaz Sharif provided no relief to Ahmadis. General Pervez Musharraf placed

this issue on a back burner and took care that his dictatorial rule was not affected by any consideration to the freedom of religion for Ahmadis.

The situation has worsened since the restoration of democracy in 2008. More Ahmadis have been murdered in these three years than in the preceding 23 years. The massacre in Lahore mosques on May 28, 2010 has added a new dimension to the persecution of Ahmadis in Pakistan. Terrorists now avail of the anti-Ahmadiyya posture of the state to impose more bloodshed on this vulnerable community. Although religious minorities face difficulties in Pakistan, the Ahmadis are a case apart. Their persecution finds legal cover in the laws of the land. The religious extremists relentlessly exploit this situation, and the state colludes in this exploitation. A synopsis of what happened during 2010, is available in Annex XI to this report.

Apparently there is no light at the end of the tunnel, but Ahmadis, a faith-based community, have faith and remain hopeful.

2. Three Incidents

Most of the incidents mentioned in this report have a background, more details than given here, a fall-out and many consequences; however it is not possible to mention them all for restriction of space. So, as sample, two special reports have been selected for description in essential detail in this chapter. Also, all reports received from Azad Kashmir have been placed together in a third report to facilitate an overview of the situation concerning religious freedom in this territory which attracts attention worldwide as a dispute between two nuclear armed neighbors.

2 A. MASSACRE OF AHMADI WORSHIPPERS DURING FRIDAY PRAYERS IN LAHORE

Eighty six Ahmadis slain, 124 injured

Lahore; May 28, 2010: In a meticulously planned attack, sectarian terrorists slaughtered Ahmadi worshippers who had assembled for the Friday prayers in two major Ahmadiyya mosques in Garhi Shahu and Model Town of Lahore. The absence of any effective police presence and the delayed intervention by them enabled the terrorists to succeed in their gory operation, as planned. According to the final count, based on burial statistics, 86 worshippers died. One hundred and twenty four were injured.

One Christian, who worked at the Ahmadiyya complex in Garhi Shahu, also died in the attack.

This was the single most barbaric attack on the Ahmadiyya community; more people were killed in a single day than in the past 16 years put together.

The dead include Judge ® Munir Ahmad Sheikh the Amir of the Lahore Ahmadiyya community, Major General ® Nasir Ahmad, president of the Model Town chapter, Mr. Mahmud Shad, a missionary, Mr. Ejaz Nasrulla, a nephew of Late Sir Muhammad Zafrulla Khan, former President of the International Court of Justice at Den Haag and a number of community officials.

The attacks were timed to be simultaneous. Two or three attackers targeted the Model Town mosque while a larger contingent attacked the Garhi Shahu mosque. The terrorists killed or injured the small number of community guards and stormed the main assembly halls. When inside, the attackers used hand grenades and sprayed bullets indiscriminately at the worshippers. At Garhi Shahu they had plenty of time to expend their ammunition. More casualties occurred when they blew themselves up. It is confirmed by those who survived the massacre in Garhi Shahu that the terrorists faced little resistance from the police during the attack, and had sufficient time to even examine the apparently dead bodies in the main hall and kill those who were still alive. They shouted slogans of ***Khatme Nabuwwat Zindah Baad***, (Long live - End of Prophethood). According to the count of shells recovered from the site almost all bullets scored a casualty.

Eventually the police arrived in numbers and apparently took their time to ensure a safe and smooth intervention. As a result, little timely rescue and evacuation efforts were made, which resulted in the death of many injured due to excessive loss of blood. In its editorial on May 29, 2010, the daily Dawn posed the question: *If television crews can reach the scene of an attack before police reinforcement what does that say about the administration's state of preparedness?*

The attack commenced in Garhi Shahu at 13:40, and the police eventually entered the mosque at 16:10. As such the terrorists had two and half hours to finish the job in hand. Rana Sanaullah a provincial minister admitted in a TV program that these attacks were the consequence of negligence of the security personnel.

Two terrorists were apprehended by Ahmadis in the Model Town mosque, stopping them from blowing themselves up. This contained the damage. They were handed over to the police. According to one report, this is the first time in Pakistan that armed suicide bombers have been captured while in action.

Some TV news channels reported that Tehrik Taliban Punjab claimed the responsibility of the attacks. The police have disclosed that one of the captured terrorists is a resident of district Rahim Yar Khan in the southern Punjab. According to ANI, a self-proclaimed spokesperson of TTP said on May 30: *"On the whole, we do like to encourage the nation for increasing such activities, like targeted killings of qadianis, shias, the political parties that support them, as well as law enforcing agencies, the Pakistan Army and other racist parties."*

Soon after the attack, over 90 graves were dug up in a graveyard at Rabwah. The martyrs were buried after their funeral prayers in groups. Seventy-eight burials took place in Rabwah. The program of a joint burial ceremony was abandoned for security concerns.

As a mark of respect for the martyrs, the market, traders and other shops in Rabwah remained closed on May 29. The community, however, did not take to the streets, take out processions or stage a protest in Rabwah or anywhere else. It is not the practice with Ahmadis. Instead, they turned to God and prayed for themselves and the countrymen in general. They were guided by a statement from their supreme leader, the Khalifa tul Masih V: *"The Ahmadiyya Muslim Jamaat is a peace loving true Muslim Jamaat. Thus there will be no improper reaction from any Ahmadi. Our salvation lies in our supplication to God Almighty and we believe that He has, and always will, help us"*. The head of the Pakistani community, Mirza Khurshid Ahmad echoed the same sentiment in a press conference on May 29.

The BBC quoted Rana Sanaullah, a provincial minister that the terrorists had stayed in Raiwind at a location from where groups make sorties for *Tabligh* (preaching) to spread the message of Allah; their handlers took them from there to the targeted locations. Raiwind was named as the town where the terrorists stayed for many days.

Hate banners against Ahmadis remain in Lahore, and the authorities take no notice of them. On the day of the attack, these could be seen in Garhi Shahu and the Mall Road, the main shopping mall of Lahore.

This incident has evoked unequivocal condemnation from all sections of the society in Pakistan, including politico-religious parties. International human rights groups condemned the attacks.

United Nations experts issued a statement that *"they were appalled by and strongly condemn today's targeted killings of at least 70 members of the Ahmadiyya Community in Pakistan. There is real risk that similar violence might happen again unless advocacy of religious hatred that constitutes incitement to discrimination, hostility or violence is adequately addressed."* This is something that the federal and provincial governments should have done decades ago.

The UN Secretary General Ban Ki Moon strongly condemned the attacks. He said that for long Ahmadis have been exposed to the risk of violence and discrimination.

A US State Department spokesman told reporters that the attacks were a brutal form of violence against innocent civilians.

The US Commission of International Religious Freedom minced no words: *"USCIRF condemns this monstrous act of violence against a peaceful religious community and extends its condolence to the families of the victims. This is just one more example of the results of ongoing intimidation,*

thuggish threats and violence against the Ahmadi community in Pakistan. The Taliban-associated extremists find cover in the anti-Ahmadi laws in the Constitution.”

European Union diplomatic chief Catherine Ashton said that she was appalled by the attack.

The Head of International Committee of the Red Cross - South Asia said, “The attacks are highly alarming and unacceptable.”

The U.S. Embassy in Pakistan strongly condemned the terrorist attacks at Garhi Shahu and Model Town, Lahore. U.S. Ambassador to Pakistan Anne W. Patterson said, “Cowardly assaults on people at prayer are attacks against people of all faiths.” Pakistan has witnessed an increase in “provocative statements that promote intolerance and are an incitement to extremist violence,” she added. “Attacks by extremists on religious minorities in Pakistan undermine the building of a tolerant, democratic society; we send our condolences to the families, friends, and loved ones of those who lost their lives,” conveyed the press release of the US embassy.

The Asian Human Rights Commission issued a detailed statement on the plight of Ahmadis in Pakistan and the government’s lack of concern towards this issue. The AHRC urged the international community to take notice. (*Immediate Release of AHRC on May 29, 2010*)

CNN aired a statement from Human Rights Commission of Pakistan that it had warned the Punjab provincial government about threats to the Ahmadiyya Community Center in Model Town for more than a year.

Ms Farzana Bari of HRCP was forthright in a private TV talk-show that the state of Pakistan itself was primarily responsible for the Lahore tragedy, as the country’s laws and constitutional amendment provided incentive to extremists to undertake violence against Ahmadis.

While addressing a press conference, Ms Hina Jilani, Advocate, a human rights activist, demanded an immediate and independent enquiry as to why adequate security arrangements were not made subsequent to warnings from intelligence agencies. She also demanded effective action against those elements who promote hate against Ahmadis.

On June 3, 2010, the National Assembly, urged by its women members (Sherry Rehman of PPP and others from ANP and MQM), condemned the killing of Ahmadis, in a resolution. The Senate could not muster this courage, for fear of possible ire of hard-line Anti-Ahmadi religious groups, according to a press report.

It should be mentioned that neither the President, the Prime Minister nor the Sharif brothers considered it necessary to visit the Ahmadiyya centre in Lahore, the targeted places of worship or the injured in hospitals. A press release was apparently sufficient to convey their concern. Mr. I.A. Rehman of the HRCP commented in his column in the Dawn of June 3, 2010: “*That the higher authorities could not muster the courage to visit the hospital and console the injured, points to the roots of discrimination and prejudice against the Ahmadis.*”

However, Governor Taseer visited both Ahmadiyya centres, and Mr. Rehman Malik the Interior Minister visited the injured in a hospital.

The role of Pakistan’s electronic media deserves mention. Most of the news channels covered the story ‘live’ as the mayhem continued for about three hours. However, the religious prejudice of some of the newscasters and anchors was evident throughout.

Almost all reporters at the scene of the attack took care not to refer to the Ahmadis’ congregation as Friday prayers, although the law does not prohibit them doing so.

A TV channel chose to refer to the victims as a ‘religious minority sect’ as opposed to the term Ahmadis. Mulla Ibtisam Iahi Zaheer had the audacity to call Ahmadis *Wajib ul Qatl* (must be killed). One newscaster told his viewers that the Ahmadi dead will be taken to Chiniot for burial. He was reluctant to say Rabwah, even Chenab Nagar. The press conference of an Ahmadi leader was attended by reporters from a number of TV channels, but none of them exercised their media freedom or showed the courage to air the program. A PTV commentator expressed the view that the police intervention was very successful and the arrangements in hospitals were excellent. He was perhaps unaware that in some hospitals mortuaries ran short of space to place the dead bodies, so these could not be unloaded from ambulances and the authorities urged the relatives to take them away for burial. The commentator was also ignorant of the fact that the provincial Secretary of Interior had strongly criticized the performance of the law-enforcing agencies. (*The daily Jang; May 29, 2010*)

The print media reported the tragedy correctly, including the vernacular dailies. Almost all the Urdu newspapers published at Lahore issued special editions on May 29. The English newspapers reported the event in detail and made positive editorial comments. An op-ed from the Daily Times of June 1 is placed at Annex IX to this report. The article analyses the issue of the Second Amendment objectively and proposes a remedy. It is not only readable, it is actionable.

The federal government and human rights groups have confirmed that the provincial government had been informed before hand of terrorist threat to the Ahmadiyya community. The Federal Interior Minister disclosed that the province had been warned of such an eventuality on May 13 and May 26. The Ahmadiyya headquarters had kept the provincial and federal governments regularly informed of the activities and public threats issued by anti-Ahmadiyya clerics, and expressed grave concern about probability of the sort of tragedy that eventually materialised in Lahore.

Ismail Khan, in his column in the Dawn of May 30, 2010 made a penetrating and apt observation: *Dozens of police men armed with semi-automatic weapons and guns were seen rushed to the scenes of the blood bath. They were seen huddled together either behind a wall or some other cover, without firing a single bullet. ... And then to cap it all the celebratory gunfire by the Lahore police, which has now become their hall mark, every time they finish their job. What was there to celebrate? The death of seventy-nine people???*

Many people pointed out once again that the Lahore tragedy has its roots in the way the state of Pakistan discriminates against Ahmadis. The Asian Human Rights Commission, Amnesty International Pakistan, the UN experts and numerous column-writers in Pakistan directly or indirectly conveyed that the legal sanction provided to discrimination against Ahmadis is the cause of the hatred that has led to this massacre, and there is a serious risk of the Lahore tragedy being repeated. Khalifatul Masih V, Head of the Ahmadiyya Jamaat summed this up in his statement: **“The situation in Pakistan is extremely grave. For decades Ahmadi Muslims have not been able to live in peace, in fact they live their lives in constant danger. In 1974 Ahmadi Muslims were declared non-Muslim by the Government of Pakistan and then ten years later the infamous Ordinance XX was adopted which criminalized all forms of Ahmadi worship and the practice of its faith. These laws effectively legitimized the exclusion and persecution of our Jamaat in Pakistan. Ever since, extremists have taken advantage and targeted Ahmadis....”**

The Lahore tragedy produced numerous incidents that will go down in history regarding Ahmadis' faith in God, spirit of sacrifice, resignation to Allah's will, community service in a crisis situation, courage, etc. Some of these were mentioned by the Khalifa-tul-Masih V in his Friday sermon on June 4, 2010.

The Khalifa-tul-Masih V, in his speech took a lenient view of the young terrorists who were misled to act like robots, and he called their sponsors and handlers the main culprits. He urged government leaders to undo the constitutional and legal provisions against Ahmadis. He was of the view that the Chief Justice should have taken *suo motu* notice of the massacre (to pinpoint the source of the malady and take remedial action).

This report will not be complete without mentioning:

- One martyred youth was the only son of his parents.
- A couple had two sons; both died in the attack.
- The tragedy created a number of young widows and orphans.
- A dying Ahmadi, asked those present to recite *Darud* (blessings on the Holy Prophet Muhammad PBUH).
- The professionalism, thoroughness and ferocity of the terrorist action at Garhi Shahu mosque reminds one of a similar attack in Bombay in November 2008.

Two days after the Lahore incident, a religious fanatic Abid Butt in District Narowal jumped into the courtyard of an Ahmadi and stabbed him to death. He stated that a mulla had told him that to kill an Ahmadi was an act of great religious merit.

Post-script

An account of the attacks in Lahore is given above. It is based upon early reports received within a week of the tragedy. Further information became available in the following weeks through eyewitness accounts, personal narratives, media reports, op-eds etc and is recorded below.

The events of May 28, 2010 which resulted in 86 deaths and over a hundred injured were not a sudden occurrence – tensions had been building for some time and authorities were well aware of this. An elderly (Ahmadi) doctor who witnessed the attacks said, “Prior to the event, we had written several letters to the Punjab government regarding threats from TTP, Lashkar-i-Jhangvi and Sipah Sahabah. The Punjab Government’s reaction was to ignore this or do nothing at all.” *Op-ed in The Friday Times of June 4, 2010*

No more than two cops were stationed at the Model Town mosque and four at the Garhi Shahu mosque, despite clear and repeated warning from intelligence agencies that Ahmadis were now a priority target of terrorists.

One observer reported that whenever he went to pray on Fridays to the Model Town mosque, he found the official security men in their *dhotis* and slippers, smoking *hookahs*. *The Dawn; June 7, 2010*

Approximately seven weeks earlier, three Ahmadis were murdered in Faisalabad in a targeted killing. The daily Dawn subsequently investigated the incident in depth and published a report under the title: “**Govt silence sounds death knell for Faisalabad Ahmadis**” (*The Dawn; April 17, 2010*). A louder death knell was heard on May 28 in Lahore – the centre of “government silence.”

A week after the Lahore massacre, the Multan police provided, as usual, two police constables for the security of the main Ahmadiyya mosque in the city. Obviously they had received no fresh orders from Lahore, nor were the senior police officers in Multan aware of the new dimensions of the terror threat. Or they simply had no desire to be effective. Acolytes of Pir Sheikh Amin of Multan remain aggressive and ready to indulge in violence against Ahmadis. He has mustered a large following who go about violating the writ of the government. The authorities remain unwilling to apprehend them as they know that the Pir is politically powerful. The situation is expressive of the unwritten pact between the rulers at Lahore and the violent extremists.

According to an eye-witness inside the Model Town mosque the terrorist who went to the first floor of the mosque was captured by four young Ahmadi men who were there for security duty. The terrorist, who was shooting worshippers on the ground floor, was pounced upon by Mr... who described it as, “I got up in a flash and rushed towards him. He was 24 feet away from me (I measured the distance later). I don’t remember whether I ran, jumped, flew or I was propelled by the angels or thrown at him by God, as I have a very vague memory of my movement. But in the space of time, it takes one to press the trigger once, I was upon him. I grabbed and threw him to the ground.” He held the attacker’s rifle firmly which had become intensely hot due to excessive firing. This injured the Ahmadi’s hand. The whole drama took nearly 40 minutes to end. The Elite Force entered the mosque when it was prudent and safe to do so.

The captured terrorist was injured during the action. He was delivered to the police, who took him to hospital. They handed him over to the hospital staff along with the other injured worshippers without informing them that he was the terrorist. It was many hours later that an injured Ahmadi noticed him and informed the doctors of his identity, only then was he isolated. The following night, his handlers attempted to rescue or kill him. They did not succeed, but in the process almost a dozen persons including some policemen were killed.

The daily Ausaf of June 6 reported that a constable helped a man to visit the injured terrorist at Jinnah Hospital. The cop discoursed with the latter for two hours. Ausaf also learnt that approximately 2 minutes before the attack on the hospital, an unknown person warned the ICU patients to leave as the police were about to intervene. Accordingly some patients left, while others stayed.

The daily Khabrain of Lahore published a report by its crime reporter on May 30, 2010 on the Lahore carnage: “The quick-response of the Elite Force could do nothing. In the past, the terrorists got the police embroiled, while they accomplished their mission. (This time also) the policemen celebrated their success, while the event displayed their failure.”

According to a report on the Pakistani TV channel Geo News, security agencies have recovered large amount of weapons and ammunition in the Punjab (Ferozwala). The seized goods included two

truck-loads of explosives, 300 grenades, 15 anti-aircraft guns, 10 drums of chemicals, 30 missiles, 15 mines, 16 walkie-talkie sets, 24 klashinkof automatic rifles and thousands of bullets. This depot was disclosed by the two terrorists, Imran and Bilal who were involved in the attacks on the Ahmadiyya mosques and the raid on Jinnah Hospital.

It was noted and mentioned by some commentators that Ahmadis did not take out a procession nor take to the streets to protest against the attacks. In a letter to an editor, a participant in the funeral of an Ahmadi youth wrote that he found no one beating his/her chest, crying loudly, or even audibly sobbing.

The principal of FMH College of Medicine and Dentistry, Lahore wrote to the father of Waleed, a student at his college: "We all were shocked to hear this tragic news and are appalled and heartbroken at the loss of your bright, charming and lovable son. There are no words to adequately express our heartfelt sorrow. The world has lost someone very special." It is worthy of mention that Waleed's paternal and maternal grand-fathers were both murdered by anti-Ahmadi assassins in mid 1980s in Sindh when General Zia promulgated the infamous Ordinance XX. Waleed was his parents' only son.

The nephew of Major General ® Nasir Ahmad Chaudhry, one of the martyrs, recalled that his uncle thought of himself as a Pakistani patriot. He fought for the nation in three wars and carried a shrapnel from one of them in his knee. *The New York Times - Report from Glen Ellyn ILL.*

Only a month later when terrorists attacked the visitors in the shrine of Data Ganj Bakhsh in Lahore, the Chief Justice of the Lahore High Court took *suo motu* notice, visited the Darbar and issued a call to the Capital City Police Officer to appear before the court, so as to ascertain whether the tragic incident took place due to a security lapse (*The Dawn; July 3, 2010*). No such initiative came forth after the twin attack on the Ahmadiyya places of worship, although the dead numbered twice the victims of the massacre in Data Darbar.

After the terrorist attack on Data Darbar, the Sharif brothers visited the shrine and the injured in the hospital. Prime Minister Gilani visited the Darbar and the hospital after the attack. They made no such visits to the Ahmadiyya sites of the Lahore carnage. This phenomenon was noticed by the judges of the Court of Inquiry in 1953 also, and they pointed out in their Report: "Further we feel that the Ahrar were treated as members of the family and the Ahmadis as strangers. ..." (p. 384) The national leadership has apparently moved around a peg in 57 years from Mile Zero to Mile Zero.

Pakistan's High Commissioner to the UK, Mr Wajid Shamsul Hasan visited His Holiness, Hadrat Mirza Masroor Ahmad at the Fazl Mosque in London on 2nd June 2010 to offer his condolences for the terrorist attacks. This meeting lasted 40 minutes. His Holiness commented that all the attacks taking place in Pakistan were a direct result of mixing religion with politics, according to a press release of the Ahmadiyya Muslim Jamaat in London on 7 June 2010.

Mr. Rahman Malik was considerate enough to visit the injured in a hospital where he presented a bouquet to a lady related to a casualty. The lady refused the gift and reminded the minister that if adequate attention had been paid to the security of the worshipper(s) there would have been no occasion to pay this call.

PPP leaders in Lahore stated: "Recent events (at Lahore) are the works of Tehrik Taliban who are in collaboration with Lashkar Jhangvi, Jaish Muhammad and Sipah Sahabah." *The daily Aman; Faisalabad, June 5, 2010*

When one of the terrorists was about to be overpowered by an Ahmadi at the Garhi Shahu mosque, he shouted *Khatme Nabuwwat Zindah Bad* (Long live - end of prophethood) before blowing himself up.

There were credible intelligence reports that the parent terrorist organization had plans to carry out still more attacks on Ahmadi worshippers the following Friday. However, everyone was on high alert, and the terrorist leaders called off the strikes. Three suspects were held near the Ahmadiyya mosque in Garhi Shahu.

Instead, the terrorists decided to focus on an easier target – the Shezan factory in Lahore, which is owned by an Ahmadi. A major explosion resulted in damage to the property and injuries to five men. There was a gas pipeline close by; had it caught fire the damage would have been immense. Shezan is always mentioned in the hate pamphlets of Majlis Tahaffuz Khatme Nabuwwat. A calendar published by this organization for the Year 2010 carries the following entries, *inter alia*:

The only cure for Qadianis: AL-JIHAD AL-JIHAD

O Muslim, do not give donations to Mirzais by drinking Shezan beverages.

The first sign of love of the Holy Prophet is the complete boycott of Mirzais.

(Note: The authorities took no action against the publishers of this calendar.)

Ahmadis in Rabwah know that they are targets of the terrorists. The authorities have advised them to be on guard. Rabwah, therefore, looks like a city under siege and ready to defend itself. However, it is worth noting that the situation has not cowed the citizens down, and the attendance in their mosques has gone up since the massacre in Lahore. Their morale is high. Some mullas protested through the press against the Ahmadis of Rabwah for measures taken by them for self-defence. The former said that these had caused inconvenience to the public.

A widow who lost her husband on 28 May massacre sent her 10-years old son to the same mosque in Lahore the next Friday for prayers, despite a serious warning of a repeat attack, and asked him to pray at the same spot as his father.

Noor Fatima, a 4-years old girl who was at the Garhi Shahu mosque on May 28th was injured on her left cheek, but she survived. In an interview with a video team she stated that bad people (*ganday log*) threw broken glasses at her. She prayed that God would restore the fans and the carpet of the (Dar-uz-Zikr) mosque. When asked whether she would like to go to the mosque again, she gave a firm nod in the affirmative.

However, courage is not a trade-mark of any particular group. Mr. Banyan, a reporter of the UK weekly *The Economist*, also attended the prayers at the Ahmadiyya mosque in Garhi Shahu, Lahore, the following Friday.

Interestingly a video can be seen on YouTube of a mulla shouting a hate-speech against Ahmadis. One of his listeners is seen in the next clip present outside the Garhi Shahu mosque on May 28, 2010. He was suspected and arrested by the police on the spot. See <http://www.youtube.com/watch?v=lhCm5-dsW3M>

The electronic media on 28th May and the print media the next day had a problem with religious terms. The reporters were reluctant to call the Ahmadiyya mosques, a 'mosque' so they invented new terms like *Jamaat Khana*, *Ibadat Ghah* etc. Although the Ahmadiyya Friday prayers are little different to Sunni or Shia prayers, they took care not to refer to them as *Salat-i-Juma* or *Namaz-i-Juma* but termed the prayers simply as *Ibadat* (worship). One senior reporter on TV invented the story that Ahmadis had gathered there at the occasion of the death anniversary of their founder. He ignored the fact that their founder did not die on May 28. It was also comical when a TV reporter referred to the Ahmadi martyrs as *halak* (perished), but for the dead terrorist, he used respectful term such as *Jan Bahaq* (one who delivers his soul to God).

A BBC reporter pointed out the following:

- TV channels were more obsessed with making sure that in their broadcasts Ahmadi mosques were called places of worship.
- When the funerals of the massacred Ahmadis took place there were no officials, no politicians present.
- "Two incidents in the past week made me realize how pathological our response was. At a vigil to mark the massacre where a handful of people had turned up, a passer-by asked me, 'Are you an Ahmadi'? My own loud and aggressive denial surprised me."
- "Then an Ahmadi friend whose father survived the Lahore massacre wrote to me saying "You know we have been living like this for decades. (Did) something like this have to happen for you to speak up?"

An op-ed reported: "Only a few hours after the attack on Ahmadiyya places of worship, mobile phones were passing deplorable messages. Someone was suggesting that Ahmadis themselves had managed the attacks to get so-and-so religious organization banned. Someone was conveying greetings over the death of 'infidels' while another indicated that the attacks were at the initiative of the U.S. Some TV channels indulged in provocative statements while others preferred to maintain silence."

Zubeida Hina in the Daily Express, June 2, 2010

Some people distributed sweets after receiving the news of the massacre. Others took out celebratory processions.

The Amir Jamaat-i-Islami, Munawwar Hasan warned that another major Khatme Nabuwwat movement could be launched on the same lines as in 1953.

In less than three weeks after the Lahore carnage, TV channel Express News invited three rabid mullas to their popular show Point Blank with Lucman, on June 16, 2010 and engaged in a most provocative live discussion for almost an hour. The mullas, led by the anchorperson Mr. Lucman Mubashir, stressed that Ahmadis were not simple infidels but are *Murtad* (apostates). In their understanding of *Shariah*, the penalty of apostasy is nothing short of death. The program was repeated twice the next day.

A few days earlier, on the same program, the anchorperson Lucman had invited an Ahmadi scholar and two non-Ahmadis subsequent to the attacks in Lahore. The Ahmadi guest managed to convey that Ahmadis had the same *Kalima* (Islamic creed) as the rest of the Muslims, and they also believe in the Finality of Prophethood of the Holy Prophet Muhammad p.b.u.h. (with a very fine difference in point of detail *vis-a-vis* other Muslims).

This public statement infuriated the Mullas who keep telling their followers that Ahmadis are the worst infidels and apostates in the whole world. Reportedly mullas threatened Lucman, and he decided to appease them beyond reasonable bounds.

The European Parliament noted in Brussels what the provincial government could not in Lahore – the consequences of hateful religious conferences. In Para 11 of its Resolution of 20 May, 2010 (a week before the massacre) the Parliament expressed **“its particular concern at the ongoing discrimination against and persecution of Ahmadiyya community in Pakistan, and calls upon the Government of Pakistan to repeal section 298 (sic) of the Pakistan Penal Code which severely restricts the daily lives of the group, and to discourage inflammatory events such as the ‘End of Prophethood’ Conference in Lahore.”**

International Humanist and Ethical Union conveyed to the UN Human Rights Council the following, *inter alia*:

“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?”

The US Commission of International Religious Freedom pointed out that “the Taliban-associated extremists find cover in the anti-Ahmadi laws in the Constitution, Pakistan’s egregious blasphemy law and the government’s unwillingness to protect the religious freedoms of the community.”

The Ahmadiyya community continued to receive messages of sympathy. Ms Maria Otero, US Under Secretary of State who was on a visit to Pakistan met Ahmadi elders and conveyed message of condolences and sympathy from Secretary Clinton.

Hon. Joelle Milquet, the Deputy Prime Minister of Belgium visited the Ahmadiyya centre in Brussels to offer condolences and sympathy over the Lahore carnage. She was accompanied by Ms. Razzouk Souad MP.

The Foreign Minister of Sweden, in answer to a question in the parliament stated that the EU, of which Sweden is a member, “acted very fast against the lethal attacks on Ahmadi mosques through a statement by the highest representative for foreign issues Catherine Ashton on the 28 May. The EU also discussed the tragic event in its speech at the Human Rights Council’s session in June where it was made clear that the obligation of the state to prevent and punish violence against minorities as well as the freedom of religion and opinion of all citizens must be guaranteed.” *Svar pa skriftlig fragar 2009/10:883 den 16 juni*

The US Ambassador to Pakistan Anne Patterson pointed out in a statement that provocative statements promote intolerance and incite extremist violence.

Mian Nawaz Sharif deserves a mention here because of a statement made by him and the fallout from it. On a visit to the residence of a victim of the Lahore carnage he told the press that Ahmadis were an asset to the country and should be considered as brothers. This simple political statement aroused the mulla, and Mr. Sharif was forced to weather the storm of the clerics’ anger. This story is described in chapter 6.

The 28th May attacks generated a giant wave of public sympathy. However, the political elites, who pay a great deal of lip service to the rights of marginalized communities, did not take advantage of the situation to provide some relief to Ahmadis. They could have easily returned nationalized Ahmadiyya schools and colleges back to Ahmadi ownership, in accordance with the government's own 15-year old policy. They could have changed the name of Chenab Nagar back to Rabwah. They could have implemented Joint Electorate, without discrimination against Ahmadis, etc. But the leaders perhaps believe that 'the better part of valor is discretion'.

The events of 28th May provide a rich ground for those with esoteric taste. There are reliable and traceable reports that a large number of the victims or their close relatives had prior dreams with clear indication of what was likely to happen, and they had conveyed those to their near and dear ones. Anyone who is interested in research in the field of (pious) dreams and their interpretation can avail this, of which one reads only in books and scriptures.

Khalifa-tul-Masih V, the Supreme Head of the Community mentioned each and every one of the martyrs and described their fair attributes in his Friday sermons. He also briefly mentioned some of the dreams and visions referred to in the Para above.

The Supreme Head of the Ahmadiyya community spoke on the developments in Pakistan and the Lahore attacks in his closing address at the annual Ahmadiyya conference in Germany on June 27, 2010. He told Ahmadis to disregard the foul language of the Pakistani mulla and turn to prayers, *Istighfar* and a closer relationship with God.

The international and domestic media, including the vernacular, tackled the issue of sectarianism and extremism. Column-writers and intellectuals talked of 'culture of impunity', 'pampered extremism', obscurantists and apologists, the evil of present day edicts like *Wajib ul Qatl*, 'Pakistan's pariah status' etc. A reader in a 'letter to the editor' wrote that the attacks rendered him speechless. The Friday Times of Lahore wrote an op-ed in the June 4 issue under the title: **A weak state without conscience**. Below are excerpts from some of the writers who wrote in the aftermath of the attack; these are:

The Lahore carnage. It is an open secret that parts of the province, particularly its southern regions, have become the hotbed of rabid religiosity and the lair of blood-thirsty fanatics who have been found never shy or inhibited in brandishing their extremism violently and bloodily. Even this Lahore massacre is in all probability the thuggish evil job of confessional outfit of these murderous brigands. *The Frontier Post, May 30, 2010*

Pity the nation. It's awful, chilling and frightening. ...Meanwhile the law looks the other way. In fact, sometimes it colludes as in the case of two banners that were up in Lahore. One was recently on Mall Road outside the Lahore High Court and translated read: "Jews, Christians, Ahmadis are enemies of Islam." The other was a billboard put up last year, reportedly, for the Aalmi Majlis Tahaffuz Khatm-i-Nabuwwat. Translated, a section of it reads: "Friendship with Ahmadis is rebellion against the Prophet (may peace be upon him)". City authorities did not remove this venom for fear of provoking a reaction by extreme right. *The Dawn; June 7, 2010*

Culture of impunity. Noted writer and columnist Shahrier Kabir (of Bangla Desh) said, "the international human rights organizations should raise their voice to ensure the right to freedom of religion" (in Pakistan). He also called for "putting an end to the culture of impunity to prevent such attacks" (as on Ahmadis at Lahore). If we cannot get rid of the culture of impunity, it would not be possible to ensure security of lives. *The Daily Star, Dhaka; June 6, 2010*

Human rights and Pakistan. After signing this covenant (CCPR 1966) can Pakistan really justify the treatment it has meted out to the Ahmadis and its handling of minorities who live in a perpetual state of insecurity? Does it truly plan to fulfill its obligations? *Zubeida Mustafa in the Dawn of June 9, 2010*

Arab states. What the oil-rich Arab states should have done is to establish high class universities in Pakistan if not in their own countries, but they wasted billions on building mosques, setting up seminaries and (supporting) jihadists. This harvest is being reaped by our entire society in the form of terrorism. *Shoa'b Aadil in the Aajkal on June 12, 2010*

At the heart. This past week, though, I am silent, the massacre of 94 members of the minority Ahmadi community on May 28 has exposed something ugly at the heart of Pakistan in its laws, its rulers, its society. *Declan Wash in the guardian.co.uk on 7 June 2010*

Attacks and beyond. What helps sustain terrorist groups is the political profile of Punjab that is marked by religious conservatism and a strong right-wing orientation. The PML-N that rules the Punjab avoids a categorical criticism of militancy, hoping to protect its right-wing/Islamist electoral support. *Dr Hasan Askari Rizvi in The Friday Times of June, 2010*

The Second Amendment. The Second Amendment (Ahmadi-specific) laid the foundation of intolerance and religious tyranny in Pakistan, which has manifested itself in many ways. Since then our state has been in a downward spiral. (The full text of the op-ed is at Annex IX.) *Yassir Latif Hamdani in the Daily Times; May 31, 2010*

Last, but not least, people are again talking about the importance of the power struggle between the provincial government and central government and the effect it had on agitation against Ahmadis in 1953. May be this is a very appropriate occasion, almost 60 years after the riots in the Punjab, to hold another high-level judicial inquiry, as the one held under the Court of Inquiry constituted under Punjab Act II of 1954.

Update on Lahore two months later

Important information obtained from different sources is listed below, after two months of the attack on Lahore mosques:

1. The two terrorists captured by Ahmadis and delivered to the police, disclosed very important information to the security and intelligence agencies, which led to scores of arrests.
2. Mullas of the Khatme Nabuwwat faction, Ahrar-i-Islam and other groups reacted aggressively to the wave of general sympathy for Ahmadis, and heightened their anti-Ahmadiyya hostility.
3. The Jamaat-i-Islami threatened anti-Ahmadiyya agitations similar to those of 1953.
4. A doctor (working in a state hospital) who is a former Nazim of Islami Jamiat Talaba, was detained by security agencies. He admitted playing a role in the Lahore attacks.
5. Ahmadi leaders of foreign branches of Jamaat UK, Canada, Norway, Germany, Netherlands and Sweden etc visited Lahore to offer their condolences to the bereaved families and to express solidarity with the Pakistani community.
6. According to a press release from London, Hadrat Khalifa-tul-Masih V (May God be his helper) said in an address in the UK Annual Ahmadiyya Conference, *“Those who persecute us had hoped and expected that after the Lahore attacks we would become scared and fearful. But in the wake of that tragedy our true spirit has emerged, that we are not scared of anyone or anything except God Almighty.”*
7. Pakistan is in the grip of successive crises like devastating floods, a major air disaster, terrorist attack on Data Darbar, sectarian murders, WikiLeaks, spate of target-killings, political instability etc. It is extraordinary coincidence that the first rain causing the deluge poured on 28th July, 2010, two months after the massacre – exact to the date.

Terminal questions

An incident of this nature and magnitude demands that appropriate inquiry be made at appropriate forum and valid conclusions be derived to assign responsibilities and help avoid recurrence. The contents of this story given in his report are inadequate for this purpose; however, these do help pose a few important and legitimate questions to help solve this riddle. These are listed below:

1. The authorities in Lahore had been informed by the federal government, the Human Rights Commission of Pakistan and the Ahmadiyya community that the community was under threat of attack. Why did they fail to attend to these warnings, and took no special measures to beef up the security in the two mosques?
2. Why did the administration and the police insist that Ahmadi guards on security duty at the mosques should not carry arms, while all over the province, the authorities recommend and require mosque administrations to arrange armed guards?
3. Once the terrorist attack had begun why there was no adequate and effective police response to the terrorist action despite the availability at hand of the elite force and the special police force (QRF)? At the Lahore garrison there are plenty of army troops and rangers, always at

- hand to assist the civil authorities; their assistance was not requested - why? The available APC at the scene was used ineffectively. The police moved in when the terrorists achieved their object. At whose direction the intervention was delayed?
4. Who ordered and why that Ahmadis wounded, who still needed competent medical care, be discharged forthwith from the state-owned hospital?
 5. No compensation or financial relief has been provided by the government to the wounded or the families of the Ahmadis killed in the attacks, as is the routine at such occasions. Why this deliberate discrimination?
 6. A high level Inquiry Committee was formed by the Punjab government to look into the tragic incident. What happened to it and where are its proceedings and findings? The Committee has not asked for the Ahmadiyya community's views or comments.
 7. The provincial chief minister decided not to make a sympathy visit to the Ahmadiyya community, nor had a look at the sites, nor went to the hospital to enquire after the wounded. What kept him from these minimal official, political and social norms?

2 b. A major provocative conference in Rabwah by anti-Ahmadiyya sectarian mullas

Rabwah; October 14 and 15, 2010: Mullas of the Alami Majlis Tahaffuz Khatme Nabuwwat, Multan held their two days annual conference in the Ahmadiyya headquarters Rabwah, 260 kilometers away from their center in Multan.

This sectarian conference is now permitted regularly despite the declared state policy and assessment that intensive sectarian activities breed extremism which leads to terrorism. The mulla undertakes all the trouble and expense to hold this conference in Rabwah as a token of supremacy over and provocation against the Ahmadiyya community in Pakistan. It also shows defiance and clout against the liberal content of the society. In a religious garb, this occasion provides the mulla an opportunity to air his views on national and international politics. The speakers freely speak against the accepted norms of human rights and freedom of faith and make demands which would put one to shame if made in international forums. It is relevant to mention here that the real difference in the belief of End of Prophethood between Ahmadis and non-Ahmadis is only in detail and nuance, but it is blown out of all proportions by the mulla for reasons outside the realm of pure religion.

This conference at Rabwah has great potential for mischief. It is a threat to law and order, and the authorities know it. This year also the Ahmadiyya central office wrote a letter to all the concerned local, provincial and federal authorities urging them to disallow this conference in Rabwah by outsiders. However, the rulers have adopted the policy of 'business as usual', and thus they found it convenient to allow the mulla the indiscretion which he now claims as a right.

The organizers of the conference invited leaders of political parties that are religion-based. This year Munawwar Hasan, the Jamaat Islami chief participated. They invited other well-known clerics who thrive on sectarian politics. Mostly Deobandi and Wahabi mullas and a few Brelvis participated. Maulvi Muhammad Hussain, Mohibullah, Azizur Rahman Jalandhri, Allah Wasaya, Zahid ur Rashdi, Shahabuddin, Hanif Jalandhry, Salimullah, Alam Tariq etc were among the participants; most of them are forbidden to leave their districts during Muharram when the governments shows zero tolerance to any threat to law and order.

As always, the speakers indulged in abusive and foul rhetoric against the founder and leaders of the Ahmadiyya community. The language they use is not fit for mention in this report. According to press reports, they raised piercing (*falak shigaf*) slogans: Long live the Sovereign of End of Prophethood; Death to Qadianiat. They even spoke against Dr Abdus Salam, the only Nobel Laureate from Pakistan, who was a scientist. How he was relevant to the end of prophethood, only the eloquent mulla could tell.

The participating mullas, despite their assurances to authorities, did not desist from attempts to provoke the local Ahmadi population. On October 15, a few dozen of them climbed up the hills of Darul Yuman, an Ahmadiyya neighbourhood, and shouted bad words. In groups, they made sorties after the morning service, to head for the Ahmadiyya graveyard and the bazaar, but were told by the police to go back. In the past, such people vandalized the graves and tombstones in Bahishti Maqbarah, a graveyard of special reverence for Ahmadis.

At about 21:30 on October 14, a group of clerics took to slogan raisings and headed for the junior Ahmadiyya seminary and the city centre. The police had to be firm with them to force them to retreat. The next morning they assembled at the Bahishti Maqbara, and had to be driven away by the Elite Force. At about mid-day some of the mullas went to Ahmad Nagar, a suburb of Rabwah, and urged the shopkeepers to remove Ahmadiyya products from their shops. They demanded from Ahmadi traders to display notices outside their business locations that they were Qadianis so that Muslim clients know their identity. These miscreants were reportedly from Sargodha, but they were in contact with the conference management in the Muslim Colony in Rabwah. Ahmadis reported the mischief to the police who effectively persuaded the intruders to leave. The police did a good job in preventing an ugly incident, but the question remains, why a Multan-based sectarian outfit is allowed to hold a conference in Rabwah where it has almost zero following.

In these conferences, the mulla is free to say what he likes, regardless of facts. Later, the press-release by the publicity men repeats the rhetoric for public consumption in the country. For example, following statements were fed to the vernacular press and published:

- The mischief of the denial of end of prophethood is the handiwork of imperialist powers against the universality and truth of Islam.
- The Qadiani evil, in order to cover up its disbelief, having succeeded in precipitating a Shia-Sunni bloody rift, intends now to open the door for poisonous winds of murderous violence and sectarian strife in the country through Deobandi-Barelvi rift.
- Qadiani Dr Abdus Salam declared Pakistan to be a cursed state and disclosed national nuclear secrets to confirm his loyalty to the British. All Qadianis should therefore be removed from the nuclear establishment.
- Dr Allama Iqbal stated that Qadianis were traitors both to Islam and the country. Qadianiat is only a copy (*charbah*) of Zionism and Judaism.

This report is based mostly on stories published in the vernacular press, in particular from the daily Jang of October 15, the Khabrain of October 16 and the Ausaf of October 15 and 16. The mulla made the following demands, *inter alia*:

- All Qadianis should be dismissed from the armed forces.
- All literature published in Chenab Nagar should be confiscated forthwith.
- Qadianis should be forbidden to use the Islamic creed (*Kalima*) and other Islamic epithets.
- Qadianis should be removed without delay from government services like CBR (Revenue), embassies and education.
- Minarets and niches in Qadiani places of worship should be demolished.
- The national identity cards of Qadianis should be of a different colour.
- The Islamists (*Islamian*) of Pakistan will powerfully resist any change to the blasphemy laws and the constitutional amendment regarding the Qadiani mischief (*fitna*).
- A list of all confirmed Qadiani officials in the civil and military departments should be published by the government.
- An approved plan should be made public that is designed to eliminate Qadiani influence over the media.
- Shariah penalty for apostasy (death, according to the mulla) should be implemented.

Note: In all, there were 20 such resolutions. This will give some idea of the so-called ‘implementation of Islam and Shariah’ proposed and demanded by mullas, who are quite unmindful of Muslim minorities that inhabit more than 100 countries of the world.

Apart from the above, the speakers indulged in other issues in this End of the Prophethood conference, for example:

- Dr Aafia’s sentence and drone attacks negate national honour and sovereignty.
- A Jewish doctor has acknowledged professional contribution of 600 Qadianis in the Israeli Defence Forces, in his book ‘Israel - a profile’.
- Qadiani lobby is very effective with media and has succeeded in devaluing the Ulama Karam and madrassahs, thereby generating dissatisfaction over Islam in the new generation. The TV anchors and newspaper editors should play their role in exposing anti-Islam Qadiani conspiracies and perfidies.
- If Qadianis remain content with their rights as non-Muslims and stop opposing the anti-Qadiani Ordinance, no-one will deny them being part of Pakistan’s fair society (*umdah society*).
- Qadiani community of Chenab Nagar had disintegrated into numerous factions.
- The re-advent of Jesus (Hadrat Isa *alaihissalam*, the prophet) and the dogma of his (future) descent from the sky, is surely not inconsistent with End of Prophethood.
- Asma Jahangir is a Qadiani. If she participates in (SCBA) elections a campaign will be launched against her.
- On hearing the stories of Qadiani brutality and savagery against Muslims, the audience were in tears.
- The martyrs of End of Prophethood offered their holy blood to boldly confront Qadiani feudal and cruel lords (*zalim waderai*) who tore apart this country in their drive to safeguard the honour of Prophethood.

The attendance varied from session to session, the largest was on Friday - approximately 7000. The audience had been transported from out of Rabwah in buses, wagons, cars and rickshaws. The press reported that *‘the organizers had requisitioned services of competent teams to provide meals that were lavishly served in Binori Park’*. All this must have cost money, in millions. Who provides the funds?

Syed Munawwar Hasan of Jamaat Islami volunteered to attend and speak. He said, “Imperialists are threatening the people, the army, the geographical frontiers of Pakistan through drone attacks under the excuse of Taliban and militants. The *Qadiani Fitna* is creation of anti-jihad and imperialist forces. Hidden forces are destabilizing Pakistan in the manner of Afghanistan on behest of Qadianis to meet nefarious foreign objectives.” He also talked of American defeat in Afghanistan, Blackwater, drone attacks and Dr Aafia. The JI chief did not stay back for Friday congregation, and went back after midnight with his supporting and security squad of 12 vehicles and 35 motor-cyclists.

This and other such conferences cause a great deal of concern to Ahmadis of Rabwah. As precautionary measures the schools were closed, women were advised to restrict their outings, the bazaar was shut down, and hundreds of citizens remained alert to defend the town and its people against a possible attack by these unwelcome visitors. The authorities also had to remain vigilant. The state and society were exposed to great risk by allowing the mulla to unnecessarily congregate at Rabwah where they have no rational claim to assemble.

Following mullas also participated:

Akram Toofani, Yaqoob Rabbani, Ismail Shujaabadi, Aziz ur Rehman Thani, Sattar Taunsavi, Sattar Gurmani, Muhammad Irshad, Rauf Chishti, Masud Ahmad, Abdul Haq Bashir, Khalil Ahmad Bandialvi, Kafayat ullah, Ehsanullah, Haq Nawaz, Zubair Zaheer, Shabbir Usmani, Mufti Muhammad, Saeed Ludhianwi, Ilyas Ghuman, Manzur Rajput, Rashad, Fazal Darkhawsti, Kafayatullah, Majid Siddiqui, Ashraf Ali, Ahmad Hamadi, Hamid Haqqani, Khadim Dhilon, Muhammad Yusuf, Haq Bashir, Ghulam Mustafa, Ishaq Saqi, Faqir Akhtar, Naeem Rahmani, Rashid Sial, Hussain Nasir, and Nazar Usmani.

2c. Ahmadis' shabby situation in Azad Kashmir

It is ironic that Kashmiris who complain of loss of freedom and human rights on both sides of the Line of Control should treat their Ahmadi fellow citizens in a shameful way. The Azad Kashmir politicians and clerics disregard all criticism and international concerns while denying religious freedom to Ahmadis living in the territory. A few reports from different locations in Azad Kashmir received during the year are placed below as evidence. These have not been rearranged to form a single story.

A fascist sectarian state is promised and promoted by rulers in Azad Kashmir

Bagh and elsewhere, Azad Kashmir (AJK); April 2010: Numerous states all over the world pursue objectionable policies and use fascist means to perpetuate themselves, but rarely do they own up and uphold such actions in public. Not so in Azad Kashmir. Kashmiri mullas and politicians have apparently forgotten that they are a part of the world community and will be held accountable for what they say, and for what they do. An event in Bagh that was widely reported in the local press and the Pakistani national Urdu newspapers is indicative of the nature and level of the depravity of civic and political life in that territory.

An End of Prophethood conference was scheduled in Bagh (AJK) by Major Ayub Memorial Committee on April 29, 2010. The AJK prime minister, the president, ministers etc were invited to attend. Col® Abdul Qayyum, the Committee's president told the daily Ausaf, "We shall put an end to the evil of Ahmadiyyat in Azad Kashmir." (*The daily Ausaf, Islamabad; April 27, 2010*)

The conference was attended by Raja Farooq Haider Khan, the then Prime Minister of AJK (he was invited as a special guest), Pir Atiq ur Rehman the AJK Minister of Auqaf (*Religious endowments*), a few ministers, a number of political leaders and a host of mullas from religious parties who indulge in political activities.

At this conference, the Prime Minister was presented a report by clerics, "who gave it special attention and passed it to the Minister of Auqaf", according to the press report. This conference passed a number of resolutions, most of which would put a self-respecting educated person to shame; these are produced below from a press report:

- The apostasy centers of Qadianis that resemble mosques should be demolished forthwith.
- Qadianis should be forbidden from entering Azad Kashmir.
- Qadianis should be made to register themselves at police stations in Azad Kashmir.
- Qadianis in government service should be listed; the list should be promulgated and Qadianis in key posts, especially those in the education department, should be removed.
- Qadiani newspaper the daily *Alfazzl*, their TV channel MTA and other literature should be forbidden in Azad Kashmir.
- Marriages between Muslims and Qadianis should be declared null and void.
- Qadianis in Azad Kashmir should be registered as Non-Muslims and should have a clear identification (*Aledah shanakht banai jai*).
- A text book on Khatme Nabuwwat should be made a part of syllabus in public and private schools, etc. etc.

Special Edition of Sadai Chanar, May 3, 2010 and the daily Ausaf, Islamabad; April 30, 2010

The prime minister's response to the above absurdities was highly encouraging to the clerics – even beyond their expectations: Excerpts:

- Qadiani growth in the territory is totally unacceptable.
- It is essential to put a stop to the evil of Qadianiat.
- I promise to actively pursue and legislate anti-Qadiani measures (on demands put forward by the Tehrik Khatme Nabuwwat).

- As it is essential that there should be a distinct difference between Muslims and non-Muslims, I will ensure clear distinction of identity between Muslims and Qadianis. They will not be allowed to follow Islamic practices (*Sha'aire Islam*). The issue will be resolved soon in the Assembly forum, so that the non-believers in Khatme Nabuwwat stand distinct.
- We shall give all the rights due to the non-Muslim.
- Qadianis enjoy the support of Jews and Christians; they are being promoted to stab the Muslims in their chests (*seenon mein khanjar ghonpne...*). It is a religious duty to confront this evil.
- The Anti-Christ (*Dajjal*) is still to appear; and he will also be one among the Qadianis. (*The Special Edition of daily Sada-i-Chanar; May 3, 2010 and the daily Jinnah, Islamabad April 30, 2010*)

Unbelievable but true. The mulla and the press reacted joyfully, and reported that the Khatme Nabuwwat activists and lovers of the Prophet were most encouraged by the bold statement of the prime minister. "For the first time ever, a prime minister took a clear and unequivocal stand against Ahmadiyyat; this has enabled the Muslims and Kashmiri people raise their heads in pride and they feel infused with religious ecstasy." *The daily Sada-i-Chanar; May 3, 2010*

Pir Atiq ur Rahman the Minister of Auqaf, a mulla well-versed in the mundane world of politics, echoed the same views. Excerpts:

- *Qadianis are busy in spreading their mischief in Azad Kashmir. It calls for their speedy extermination. The daily Jinnah, Islamabad April 30, 2010*
- *Khatme Nabuwwat is the principal dogma of the Muslim Ummah. We shall safeguard it at all costs. Prime Minister, this issue needs legislation. Allah wishes this historical accomplishment from you. We all have to support the prime minister in this, through unity and joint action. The daily Khabrain; April 30, 2010*

Extremist elements availed the opportunity to talk of blood, death and destruction. The print media displayed it in bold headlines; for instance:

- **We shall spill the last drop of blood to safeguard the end of prophethood – Maulana Maqsood**
- **Stop the conspiracies against me. I am willing to be shot to uphold the constitution. Farooq Haider (PM, AJK)**

"I am grateful to Rashid Tarabi, Khalid Ibrahim etc. members of the Assembly, in the constitutional battle. Our friends in Peoples Party should remember that if they join a conspiracy, their blot will never be washed off", said the prime minister. *The daily Khabrain, Islamabad, April 30, 2010*

Another such conference was programmed in Kotli for June 6. The theme, of course, was none other than the Honour of the Prophet^{sa} and the End of Prophethood, although the sectarian organizers deliberately opted to give it the title of the *Labbaik, Ya Rasul ullah* Conference (Present sir, O Prophet of God).

According to press reports the real issue disturbing the prime minister's peace was his shaky political position and the unrest raking the AJK higher judiciary, in which he pushed a judicial reference based on blasphemy. Like his predecessors, he turned to the mulla for political support in the name of 'end of prophethood' and blasphemy. He seemed to convey: *You touch me, and I shall deliver the whole territory to flames with the mulla on my back*. He conveniently forgot that such tactics could never save his predecessors. He calls himself a revolutionary (*Inqlabi*), but this is not the decade for a fascist revolution from a pseudo-mulla.

True enough, he was removed from his post a few months later.

The evil that men do – in Azad Kashmir

Kotli, Azad Kashmir; April 2010: Mr. Amir Wajahat Daud got married, and his family held a wedding reception at the occasion on April 11, 2010. They invited their Ahmadi and non-Ahmadi friends, relatives, associates to the reception. The reception proceedings were happy, blissful and normal; however a few mullas, a vernacular daily, a fanatic minister and some aggressive bigots unfortunately defiled the occasion.

Two days after the reception, the daily Kashmir Express, published from Mirpur and Muzaffarabad, covered this wedding reception (*Da'wat Walima*) in three stories in its issue of April 13, 2010. In the first one, the paper quoted its District Reporter that the wedding reception was held at the Custodian Rest House by an Ahmadi family, and the opening part of the program was a recitation of the Holy Quran and a prayer. According to the reporter the participants were astonished at this (*dang reh gai*). The report named most of the notable non-Ahmadi invitees who were present at the occasion.

The second story filed by the same reporter carried the headline: **Great provocation in Kotli over recitation of the Holy Quran in the wedding reception of Qadiani.** The reporter conveyed that the Muslim population were greatly agitated over the participation of some Muslims in the reception and condemned the shameful act of the recitation (*sharamnak harkat ki shadeed muzammat ki*). This report reiterated that Ahmadis were 'non-Muslims, apostates, and leave alone recitation, they were forbidden even to touch the holy book.' The report conveyed that a true Muslim would never dishonor himself by participation in Qadianis' social functions. It reported that '*soon a major drive would be launched in Kotli and its suburbs to crush the evil of Qadianiat.*' Another story in three-columns on the same day quoted a mulla Zafar Iqbal Rathor of the Tehrik Khatme Nabuwwat: "*Qadianis should remain within their confines; we shall not tolerate their use of Islamic practices. The so-called Muslims who interact socially with Qadianis and participate in their weddings etc will be held accountable on the Day of Reckoning*". The daily reported his entire outburst. This story named the reporter as Shaukat Qamar; he later claimed great credit for his professional work on this occasion.

The mullas and these pressmen seem to have assessed that this was a great opportunity to agitate the public mind on a sectarian issue and promote sales of the paper. They went into high gear and devised a plan, perhaps the first of its kind in the history of Pakistani press. They prepared and published an Appeal (23 cm x 8 cm) over this incident and addressed it to the highest judicial, political, administrative and police authorities. A translation of it is given below:

APPEAL

The Chief Justice Azad Kashmir Supreme Court

The Prime Minister Azad Government of the State of Jammu and Kashmir

The Chief Secretary, Azad Kashmir

The Inspector General Police, Azad Kashmir

An open violation was undertaken of the Pakistan Penal Code 298-B and C by regular recitation of the Holy Quran followed by prayer in the Walima reception of the Qadianis in Custodian Rest House Kotli on April 11, 2010. Take Suo Motu and legal action on this so that the peace of Kotli is not disturbed. Also, the Ulama are requested to issue a fatwa (edict) against Muslims who participated in the Qadiani's wedding feast.

The names of individuals who participated in the wedding reception of Qadianis are: (Here 29 individuals that include a judge, a former chairman city council, ex-secretary and a president of the Bar, advocates, political figures, officials, doctors, professors and businessmen, are named as participants.)

From: Lovers of the Holy Prophet, District Kotli

Copy of the Appeal, along with translation in English is placed at Annex VI.

The scheming mullas and journalists did their homework assiduously. Simultaneously they contacted mulla Atiq ur Rehman, the AJK Minister of Auqaf and obtained a rabid statement from him on the issue, and had it published in the same daily (April 14) under a three column headline: '*The evil of Qadianiat is a poisonous cobra; it is essential to crush its head*', declared this political cleric. The tabloid summed up Pir Atiq's statement in the following three headlines:

Qadianis are non-Muslims constitutionally; the practice of Islamic rites (*sha'air*) in their functions, even if it is Walima, is forbidden (*Haram*).

A Muslim who promotes social relations with Qadianis commits a great wrong. Such people need to restate their confessional vow (*Tajdeed iman*).

A Muslim who supports a Qadiani in any manner or helps them in any way whatsoever will be deemed outside the pale of Islam. Telephonic talk with Kashmir Express

The above are the public views of a man of religion and politics. The view, that it is the mulla who has done the greatest harm to Islam, is not baseless. And this mulla invites the Indian Kashmiris to opt for the Kashmir of his vision!

The next day this tabloid reported that its issue containing the anti-Ahmadiyya story sold out. Thousands of its photocopies were distributed. According to the readers, the Kashmir Express ably performed the duty of service to the religion of Muhammad^{sa}.... They congratulated the paper on phone from all over the country for publishing this story with Jihadi zeal.... *Qadianis are the enemies of Islam and Pakistan is threatened more by Qadianism than any aggressive foreign power....* according to this paper. With friends like these, Pakistan needs no enemies.

Two days later the daily Nawa-i-Waqt, Rawalpindi, a far-right daily, published in detail a statement of Atiq ur Rahman, the AJK Minister of Auqaf. Excerpt:

“The government of Azad Kashmir hereby warns Qadianis to respect the law and curtail their activities, as there is great risk of provocation among the public against their irresponsible behavior. People are frequently airing the view that if the government does not discipline Qadianis and stop them from preaching Qadianism, they will themselves take the necessary action to crush the head of this poisonous snake. In order to keep the sensitive territory of Azad Kashmir free from disunity, disorder and chaos we warn Qadianis to refrain from their activities.”

In 1953, provincial ministers did not make such statements, but also did not stop the clerics from doing so; eventually this led to serious riots that resulted in the fall of the provincial government in Lahore and the central government at Karachi, and resulted in the promulgation of the first ever Martial Law in the country. “The way down to hell is easy. The gates of black Dis stand open night and day. But to restore one’s steps and escape to the upper air – that is toil, that is labor.” *Virgil in Aeneid VI*

Another story from Azad Kashmir

The daily Pakistan of May 20, 2010 published a story according to which *Anjuman Talabah Islam* (student wing of JUP) was planning to launch an anti-Ahmadiyya campaign in AJK. Pir Atiq-ur-Rahman, the Minister of Auqaf had taken upon himself the ‘Jihad’ of spreading anti-Ahmadiyya hatred through Khatm-e-Nabuwwat conferences and support to sectarian elements.

Here is a translation of what was reported by the daily Pakistan:

Mounting negative activities of Qadianis in Kashmir are at climax

***Anjuman Talabah Islam* has launched a Khatme Nabuwwat public relations campaign from Karachi to Kashmir**

Mirpur (Bureau Report): Mounting negative activities of Qadianis in Azad Kashmir. The Anjuman Talabah Islam has launched a major Khatme Nabuwwat public relations campaign from Karachi to Kashmir. The central president of ATI and chairman of the Joint Pakistan Front, Syed Jawad-ul-Hasan Kazmi has arrived Kashmir on an exigent tour. (In view of) concerns over increasing activities of Qadianis, the coordination of Labaik Ya Rasul Allah (present O, Prophet [PBUH]) conference in Goi during the tour of the central president of ATI and chairman of the Joint Pakistan Front, Syed Jawadul Hasan Kazmi, the ATI would make important demands to the Government so as to prevent an epidemic like Qadianiat. According to the available details they resolved to expose the fitna (mischief) of Qadianiat and groups supporting Qadianis. After the announcement of Labaik Ya Rasul Allah conference in Goi, the ATI Jammu Kashmir is determined to launch a Khatme Nabuwwat public relation campaign for the successful coordination of holding the conference, and then to follow up all its aims and objects to uproot the poisonous plant of Qadianiat. The Nazim ATI Jammu Kashmir, Mr. Nisar Nakshbandi stated that the ATI Jammu Kashmir will take strong steps against the Qadiani fitna, and make powerful demands on the government; and the ATI groups from all over Kashmir will participate in Labaik Ya Rasul Allah conference in Goi, thus conveying a signal of death to all Qadianis and those who support them.

Obviously Kazmi had come all the way to Kashmir at the invitation of the president of JUP in AJK, Pir Atiqur Rahman, who now is a minister in the AJK government.

No action was taken by political, administrative and police authorities against these agents-provocateurs?

Azad Kashmir authorities relent in face of religious extremists

Kotli, Azad Kashmir; September 2010: In Azad Kashmir the political classes tend to yield to the sectarian demands of the mullas, not realizing that these policies could threaten the state, the society and indeed the politicians themselves.

At Kotli, certain agitators took out a procession on September 8, 2010 ostensibly against electrical power outages. However, when they arrived near the Ahmadiyya mosque they started raising slogans against Ahmadis. It was clear that the move was preplanned. Only a day earlier at the Khatme Nabuwwat Conference in Rabwah, the sponsors had passed a resolution concerning the Ahmadis of Kotli.

The crowd shouted abuse and hateful words against Ahmadis and threw stones at the mosque. They also forcefully removed the mosque's gate. Police officials arrived, observed the situation and told the two parties to come to the police station. Ahmadis were there on time, but the agitators failed to turn up. The mosque gate was found lying in the police station. Ahmadis asked for its return, however the police officials did not oblige, and advised the Ahmadis to remain calm and cooperative. The police sent for the two parties the next day. The next day the SHO was away from the office. When his superior, the ASP was asked to return the gate, he expressed his inability and advised that the gate not be replaced yet. When told that the Ahmadiyya mosque would be unsafe without the gate, he had no answer.

Ten days later, the gate was still not returned to Ahmadis by the police. The clerics issued a call to take out a procession in the city on September 27. Their demands had been raised to the demolition of the niche and minarets of the mosque and erasure of the Kalima from there. They put up anti-Ahmadiyya banners and posters in the town. The Deputy Commissioner and a magistrate came to visit the mosque. They were urged by the Ahmadis to ensure peace. Ahmadis, however, took steps to defend their place of worship.

On 27th September, the opponents held their conference and named it, of course, 'Khatme Nabuwwat Conference' – their usual guise for mischief. They made hateful and provocative speeches and made offensive pre-meditated demands to the authorities. They raised slogans, and named some Ahmadi leaders as targets. The police took no action against them, but went ahead with registration of a police case under PPC 506/2 against Mr Ameer Qaisar Daud, Ahmadi, for criminal intimidation.

The mullas gave the administration and the police one hour after the conference to act against Ahmadis. The administration requested the clerics to give them three days, which they granted. The mullas threatened that, 'otherwise' they will take action on their own. If the authorities decide to be so timid in imposing law and order, it is understandable why the mulla treats them with such contempt.

In the meantime, the police inspector incharge of the post at Tatta Pani sent for the president of the local Ahmadiyya community and told him to remove the Kalima from the Ahmadiyya mosque, as demanded by the mulla. He conveyed, that he had received these orders from 'above'. The president told him that he would not undertake this sacrilege, nor would allow the mulla to do it.

The situation remained tense, while the politicians, the administration and police officials decided where to draw the line, or allow the writ of the mulla to prevail.

According to press reports, many Muslim leaders in those days urged the West in the UN to clamp down on attacks on Islam by the extreme right. One of them, Malaysian Prime Minister Najib Razak said the battle was between moderates and extremists in all religions. "We must, and I repeat, we must urgently reclaim the centre and the moral high ground that has been usurped from us." However, it is a pity that most Muslim leaders are quick to forget what they said at the UN, as soon as they return home.

It is on record that in 2004 when Pakistan, in the Musharraf era, was a member of Human Rights Council at the UN, it sponsored a resolution entitled: "Promotion of Religious and Cultural Understanding, Harmony and Co-operation". However, while this Resolution was at a preparatory stage at home, the police in Sindh charged 15 Ahmadis under the Ahmadi-specific law for writing *Bismillah* (In the name of God) and *Assalamo Alaikum* (Islamic greetings) etc on wedding invitation cards. The police proceeded to arrest the bridegroom and his father. It was in the same days that Mr. Muhammad Iqbal, an Ahmadi accused was given life imprisonment in a fabricated case of blasphemy, at the demand of a state attorney.

Disturbance in Kotli, AJK

Kotli, Azad Kashmir; October, 2010: It is reported in the preceding report that miscreants destroyed the gate of the Ahmadiyya mosque in September. Ironically, a police case under PPC 506 was registered against an Ahmadi, Mr. Ameer Qaiser Dawood. Although his bail before arrest was obtained, he was sent behind bars on September 30, 2010. He was released the next day. He felt threatened, but the police and the administration hesitated to act against the agitators. His two daughters are doing a computer course in the I.T. Centre. When they were returning home on September 28, 2010, two unknown persons in a car intercepted them in an open market and threatened them with murder. Again on October 2, 2010, when they were returning home, two motor-cyclists called them '*Mirzai Kafir* (infidels)', abused them on the main road and sped away.

Mr. Dawood's family is living in fear. The local police was requested to provide protection but they took no action.

Seven Ahmadis arrested

Goi, Azad Kashmir; February 27, 2010: A group of religious bigots led a procession on 12 Rabi-ul-Awwal on the occasion of the Holy Prophet's (PBUH) birthday. They availed this blessed occasion to use abusive language against the Ahmadiyya community and pelt an Ahmadiyya mosque in muhalla *Narr* with stones. They indulged in violence too.

After this incident these hostile elements proceeded to the main Ahmadiyya mosque '*Baitul Aman*' in Goi. They raised hostile slogans and made provocative speeches. The following day, a procession was led out in the district headquarters of Kotli. The administration registered a case under PPC 295-A, 341/324, 147/148, 149/337A, 296 with FIR No. 79 against seven Ahmadis and arrested them as demanded by the raucous crowd.

The plea for bail of the accused was postponed for some days due to the pressure of the religious extremists.

These Ahmadis remained in prison for some days for no reason other than their faith.

Ahmadis barred from animal sacrifice on Eid

Kotli AJK; November 2010: The following story in Azad Kashmir is based on reports in the daily *Nawa-e-Waqt*, November 16, 2010 and the daily *Jammu wa Kashmir*, November 16, 2010.

Qari Abdul Waheed Qasmi, the president of the Tahaffuz Khatme Nabuwwat (safeguarding the end of prophethood) said in a press conference that the collective sacrifice of animals would be offered by them on Eid in areas where Qadianis (Ahmadis) are active. As Qadianis deny the end of prophethood and are a non-Muslim minority, they are not allowed to sacrifice animals on *Eid-ul-Adha* as this is *Sha'ar-e-Islam* (an Islamic practice), nor can the meat of their sacrificial animals be distributed among Muslims, for it is *haram* (forbidden by Shariah) for them. If Qadianis (Ahmadis) sacrifice animals and distribute meat among Muslims, the Tahrik Tahaffuz Khatme Nabuwwat would invoke the law against them on the charge of blaspheming against *Sha'ar-e-Islam*.

This shows how the law is maliciously appropriated to deny freedom of religion to Ahmadis. Ahmadis had to act with caution on Eid day and be very discreet while offering their animal sacrifices.

Another report from Azad Kashmir

Bhimbar, Azad Kashmir; October 2010: In Azad Kashmir, Ahmadis are persecuted, and the politicians do not conceal the fact that they are involved in the harassment. This encourages extremist elements, which include banned outfits, to openly harm and harass Ahmadis.

On October 8, 2010, opponents held an End of Prophethood conference in Dheri Wattan near Bhimbar. The event was organized by members of the outlawed Jaish Muhammad. The speaker urged that those who had joined the Ahmadiyya Jamaat should be made to recant. They passed a resolution to implement a boycott of all Ahmadi businesses. Accordingly Mr. Khurshid Ahmad who runs a clinic is experiencing a complete boycott. A fresh convert to Ahmadiyyat has been turned out of his home and separated from his family.

Jaish Muhammad have distributed anti-Ahmadiyya hate literature in bazaars and offices. This drive is backed by Pir Atiqur Rehman, a minister who finds it politically advantageous to support religious thugs and immoderates.

The hate literature carries the following UK address:

Khatme Nabuwwat Academy
387 Katherine Road Forest Gate
London E7 8LT United Kingdom
Phone: 020 8471 4434
Mobile: 0798 486 4668, 0795 803 3404
Email: khatmenubuwwat@hotmail.com

3. Religiously motivated murders, assaults and attempts

The assassination of Ahmadis has become a norm with anti-Ahmadi mullas. Since the promulgation of Ahmadi-specific Ordinance XX, they have murdered hundreds of Ahmadis for their faith.

The mulla declares openly on stage and in media that Ahmadis are apostates and Zindique (heretics) and the punishment of apostasy is death according to his corrupted understanding of Shariah. The authorities take no action against these apostles of hate and violence.

The mulla plans these murders, and hires assassins to do the job. He assures the assassins that as the target is an Ahmadi, they will come to no harm. There, he is right, as ninety-five percent of Ahmadi murders remain unsolved. The assassins who undertook the carnage at the Ahmadiyya mosque in Mong in 2005 were eventually arrested and the authorities asserted that they were the actual culprits, but the Anti-terrorism Court acquitted them and set them free.

Target-killing has been the more preferred and periodic activity. However, on May 28, 2010 terrorists tasked by these murderous lunatics killed 86 Ahmadis in a twin attack on Ahmadiyya mosques in Lahore. This betrays a quantum escalation in the murder policy, as thereby they have co-opted the Taliban etc. to indulge in massacres of Ahmadis.

Assaults, even when they do not result in death of the victims, leave behind a long trail of fear, anxiety, uncertainty, and these can be devastating for many of the victims. Some seek peace in major dislocation. Others attempt to flee abroad. The majority are those who have no option but to suffer.

Ninty-nine Ahmadis were killed for their faith during 2010. They are listed in Annex IV.

MASSACRE OF AHMADI WORSHIPPERS DURING FRIDAY PRAYERS IN LAHORE

Eighty six Ahmadis slain, 124 injured

Lahore; May 28, 2010: In a meticulously planned attack, sectarian terrorists slaughtered Ahmadi worshippers who had assembled for the Friday prayers in two major Ahmadiyya mosques in Garhi Shahu and Model Town of Lahore. 86 worshippers were killed. One hundred and twenty four were injured. Detailed story is available in chapter 2a.

Suicide attack on Ahmadiyya mosque in Mardan, KP and target killings subsequently

Mardan, Khyber Pakhtunkhwa: A terrorist attack took place on September 3, 2010 against the Ahmadiyya mosque in Mardan. Sheikh Amir Raza, an Ahmadi was killed while three others sustained injuries. Further loss of life was prevented by the brave response of Ahmadi guards on security duty. It was the occasion of Friday congregational prayers.

At about 13:05 two terrorists tried to enter the premises. Initially one of the attackers threw a grenade towards the mosque entrance which landed a few metres away. At this, the Ahmadis standing near the entrance went inside and bolted the mosque door from the inside.

Ahmadi security personnel stood at their posts and fired back. One of the attackers was injured and fled. The other began to fire shots indiscriminately. He continued to move forward but was resisted by the Ahmadis on duty. Seeing that he would not be able to enter the mosque, the terrorist chose to detonate his bomb. The effect of the explosion was massive and as a result the mosque gate and the outer wall were destroyed. This resulted in Ahmadi casualties. Nearby homes were also damaged by the explosion.

Sheikh Amir Raza was 40 years old. He was a popular and dedicated member of the Ahmadiyya community. He owned an electronics shop. He is survived by his wife, Lubna Amir, two school-going sons and an infant daughter.

Three other Ahmadis were injured in this attack; Mr. Fahim Ahmad Khan, Mr. Tauseef Ahmad and Mr. Imran Javed.

It is worth noting that there was no police presence at the mosque, and the terrorist who fled remained untraced.

The vernacular press chose to give minimum coverage to the attack on the mosque and the brave response of the duty personnel. Reportedly this is the first occasion that an attacking suicide bomber was made to flee from the scene by the determined response of the guards, and the attack was rendered a complete failure.

The Head of the Ahmadiyya Jamaat, Hadrat Mirza Masroor Ahmad said in his Friday Sermon of 3rd September 2010:

“What type of people are these, who in the name of Islam and in the name of God perpetrate such evil acts? These people who attack worshippers of God in His name can under no circumstances claim to be Godly. Just two days ago there was also an attack on a Shia religious procession in Lahore in which many innocent people were killed and many others were injured. May God quickly save our country from the acts of such evil persons and groups. Indeed I pray that He saves the entire world because such evil has spread throughout the world.”

Mr. Amir Haider Hoti, CM appreciated the bravery of youth on duty during the attack and awarded the two Ahmadis, Mr. Fahim Ahmad and Mr. Tauseef Ahmad a reward of fifty thousand rupees each the following day. The CM's father who is also a local MNA visited the site an hour after the attack took place and inquired into the well-being of the local Ahmadis who appreciated the gesture.

Then a targeted killing: Sheikh Mahmud Ahmad of the same family as Sh. Amir Raza was shot dead two months later in Mardan on November 8, 2010 by unknown assailants at approximately 7:45 p.m. on November 8, 2010 as he returned home from work with his son, Mr. Arif Mahmud. Sheikh Ahmad was shot three times and died on the spot. Mr. Arif Mahmud received a single wound and was grievously injured. He was rushed to a hospital in Peshawar where he was successfully operated and has since survived.

Sheikh Ahmad was 58, a graduate, and a philanthropist. He had installed electric water coolers for public use at various locations in Mardan. He lived in the vicinity of the mosque that was attacked earlier.

Mr. Sheikh was a businessman. He encountered jealousy and opposition from other traders who used his religion to harass him and his Ahmadi relatives. He had previously also spent some time in jail because of religious accusations against him. Two of his brothers were sentenced to five years' imprisonment in a religious case while the law allowed a maximum of three years' imprisonment. The High Court, acquitted them on appeal.

In 1974, the administration ordered the expulsion of his brother, Mr. Mushtaq Ahmad, from the district.

Sheikh Ahmad was kidnapped in 2008 for ransom, and was released weeks later only after a significant amount of money was handed over.

Three months after the kidnapping, a bomb exploded in his store causing a great deal of material damage. His brother's business was targeted likewise on March 5, 2010.

Sheikh Ahmad is survived by his widow, two sons and two daughters.

Mr. Saleem-ud-din, the spokesman of the Ahmadiyya Jamaat stated that a campaign to vilify Ahmadis is being carried out in the country through hateful propaganda, which leads to such woeful and condemnable incidents. The authorities should take serious notice of this murder and bring the culprits to justice. According to the spokesman, the murder of Ahmadi leaders and activists is the result of a conspiracy hatched by prejudiced and anti-social elements who consider it licit to indulge in murder and violence in the name of religion. They play a leading role in fanning the fire of religious hatred and sectarianism by inciting the people under cover of sanctity of faith. Mardan is specifically targeted, he said.

Threats: Sheikh Javed Ahmad, an Ahmadi of Mardan received numerous threats in the month of November. Sh. Amir Raza was his nephew and Sh. Mahmud Ahmad was his brother. He received threatening phone calls regularly. His family and children lived in great fear. Authorities failed to apprehend the murderers of his nephew and brother.

Yet another target killing in Mardan: Sheikh Umar Javed, aged 26, was returning home in a car after work at about 6:45 p.m. on December 23, 2010 when attackers, riding a motor cycle, sprayed bullets on the car. Mr. Javed, sitting on the rear seat died, while his father, Sheikh Javed Ahmad and his cousin Sheikh Yasser Mahmud who was driving, were injured. Approximately 18 bullets hit the car. The assailants fled after the attack.

Sheikh Umar Javed's residence was also close to the Ahmadiyya mosque in Mardan, which was attacked during September. His cousin, Sh. Amir Raza was martyred in that attack. A few weeks later, Javed's uncle, Sh. Mahmud Ahmad was killed on November 8, 2010 by anti-Ahmadi extremists.

Sheikh Umar Javed's family has suffered greatly for their faith at the hand of religious extremists. It has faced prosecution in 20 religion-based cases. A bomb was exploded in their business location last year on the day of Javed's wedding. It caused a great deal of damage.

Sheikh Umar Javed assisted his father in business. He was active in community services. He was a decent, amiable, sympathetic young man. He got married last year. His widow is expecting child-birth in the near future.

Religious extremists not only targeted the Ahmadiyya mosque but also have taken up routine target killings of members of a leading business philanthropist family. The authorities seem to be shy in vigorously pursuing the attackers, as the extremist anti-Ahmadiyya group should be known to the police and security agencies.

He is the 99th Ahmadi killed this year for his faith.

Ahmadi murdered for his faith in Sindh

Sanghar, Sindh; February 3, 2010: Mr. Sami Ullah was shot dead on the evening of February 3, 2010. He was on his way home after closing his shop in Shehdadpur. When he reached near his house, two unknown motorcyclists stopped him, and fired on his head and fled away. He died at the spot. He was 55.

He was a well-known Ahmadi, and a community worker.

A prominent Ahmadi was murdered in the same district two months earlier. He was murdered the same way as Mr. Sami Ullah. This means that assassins are from the same group that targets selected Ahmadis.

This calls for serious attention from the authorities. Prominent Ahmadis are being targeted in the province of Sindh at regular intervals.

Retired Ahmadi professor murdered for his faith in Lahore

Lahore; January 5, 2010: Professor Muhammad Yusuf was killed on January 5, 2010 by two masked gunmen in Lahore. He was 70.

At around 7.30 a.m. Professor Yusuf was tending his son's grocery shop near his home in Rachna Town when two masked persons drove up to the shop on motorbikes and fired two shots at him. Thereafter they fled the scene.

Upon hearing the gunshots, a son of Professor Yusuf came running to the grocery shop and found his father seriously wounded. Professor Yusuf died on route to the local hospital.

The Ahmadiyya Jamaat has faced a great deal of opposition in the Rachna Town area, and this opposition has markedly increased before this sad incident. Banners were seen around the area stating that Ahmadis are '*Wajibul Qatl*' (must be killed). Further, a number of anti-Ahmadi rallies have taken place in the area inciting others to violently oppose and harass all Ahmadis. One such rally took place a few days earlier. A number of Ahmadis in the area also faced death threats. Police was made aware of all such incidents but no action was taken.

Professor Yusuf was a greatly loved and well-known personality of the Ahmadiyya ... Jamaat. He is survived by his widow, four sons and a daughter.

The Press Secretary of the Ahmadiyya ... Jamaat, Abid Khan said:

"The martyrdom of Professor Muhammad Yusuf grieves every single Ahmadi the world over. He was a gentle and loving elderly man. It is a grave reality that no Ahmadi – man, woman or child – is safe in Pakistan. A country founded on principles of tolerance and religious freedom has transformed into a country of hatred, extremism and cruelty of the highest order.

"Last year 11 Ahmadis were killed in Pakistan for no other reason than that they belonged to the Ahmadiyya Muslim Jamaat. This new year of 2010 is not even a week old and already the blood of another Ahmadi has been shed."

It is of great concern that the deteriorating sectarian situation in Rachna Town was well-known to the Sheikhpura Police and the government of the Punjab. The *laissez-faire* attitude of law-enforcement agencies allowed the extremists to undertake the murder of the president of the local Ahmadiyya community (of more than one hundred households). It is our considered opinion that a firm and professional handling of the situation, would have prevented this incident.

Events reflected very poorly on the quality of governance, administration and police work in the province. This murder was preventable as the instigators had previously been reported to the police. However, even after the incident the police and the political heavy-weights handled the crime investigation in a non-professional and highly improper manner. This was taken up by the press.

The Daily Times, Lahore reported the incident in the following headlines and excerpts; it would not be difficult to read the truth between the lines:

Ahmadi leader shot dead in Ferozwala

- ***Victim's son claims police took no action despite being intimidated about threats***

Lahore: An Ahmadi leader was gunned down allegedly for seeking police protection on Tuesday. ...

The Daily Times; Lahore, January 6, 2010

Alleged murderers claim Ahmadi leader killed by family

- ***Victim's son says accused men pressing police to frame charges against family***
- ***PML-N MPA manages to talk protesters out of demonstration against removal of anti-Ahmadiyya sign board***

...

The four men accused of Muhammad Yusuf's murder in the first information report (FIR) # 14/10 had gone into hiding and are still at large, according to police sources.

Political pressure: *Fateh (the victim's son) stated that the accused were exerting political pressure on the police to implicate his family in the murder. He said his father had no dispute or enmity with anyone, and had been murdered because of his religious beliefs.*

The newspaper printed picture of a billboard in the local bazaar, with the following inscription (translation):

... *Have no contact whatsoever with the worst of infidels and worst enemies of Islam i.e. Mirzais and Qadianis; and convey the same to your children. People who meet them will find themselves deprived of Mohammadan intercession on the Dooms Day.*

The Daily Times; Lahore, January 11, 2010

The Daily Times was following the story closely, and considered it important and archetype enough to write an editorial on it:

Protect Ahmadis

THE RECENT INCIDENT OF MURDER OF AN AHMADI LEADER IN Ferozwala, a city of Sheikhpura district situated near Lahore, is a sad reflection of how society chooses to treat a section of the minorities, variously known as Mirzais or Qadianis in Pakistan. What is more disconcerting though is the apathy – rather collusion of the state – which not only allows such incidents to take place under its very nose but also tends to protect the perpetrators.

...

Instead of arresting the accused and investigating further, it is reported that the police let the four abettors go when they visited the police station with PML N's member of the Punjab Assembly Pir Ashraf Rasool. Meanwhile, both the police and the nominees in the FIR have been pressurizing the family to withdraw the murder case.

Alarming, even after the ghastly retribution visited upon Mohammad Yousaf, Khatam-e-Nabuwwat Youth Wing's signboard on the main roundabout of the town, which urges believers to kill and maim Islam's enemies and to socially boycott Ahmadis has not been removed. ...



The Daily Times; Lahore, January 13, 2010

Ahmadi leader's murder suspects 'visit' police again

- *None of the accused have moved court for bail despite being named in FIR 7 days ago.*
- *Complainant denies SP's claim that he had asked police not to arrest accused.*
- *MPA says four men are innocent and he advised them not to get bail.*

Influence: However, Fatehul Din, the complainant and son of the murdered Ahmadi leader, told Daily Times the accused had been given undue favour by the police and PML (N) MPA Pir Ashraf Rasool. He said he had never asked the police not to arrest the accused. He said the MPA accompanied the accused to the office of the SP (Superintendent of Police) to influence the police.

The Daily Times; Lahore, January 14, 2010

Ahmadi leader's family offered to withdraw case: accused

- *Claim they want Khatme-Nabuwwat Youth Wing dismantled*
- *Family deny allegations, say accused conducting anti-Ahmadi propaganda.*

The Daily Times; Lahore, January 22, 2010

Men accused of Ahmadi leader's murder released

The Daily Times; Lahore, January 30, 2010

It is such attitude of authorities that precipitated the tragedy at Gojra. Some people do not become wise even after an incident.

Authorities informed once again on anti-Ahmadiyya hate campaign

Ahmadis have become victims of target-killing all over the country. Authorities have been informed of this several times in the past, but in vain. No arrests have been made. Such murders have become routine and the basic cause of these atrocities is the unbridled provocation against the Ahmadiyya community in the public and by the media. The Ahmadiyya central office issued another circular to bring this to the notice of the authorities. This letter was written in February this year after the murder of Mr. Sami Ullah. Below is a translated copy of this correspondence:

Sadr Anjuman Ahmadiyya Rabwah (Pakistan)

Ph: 047-6212459

Fax 047-6215459

E-mail: nuasaa@hotmail.com

Sir,

I hope that you are well.

The very delicate matter of target-killing of Ahmadis is put before you, for your consideration.

An Ahmadi Mr. Sami Ullah was shot to death a few days ago on February 3, 2010. Such murders have become all too common. The cause of such incidents lies in the incitement of the public in conferences, through the electronic and print media, the publication of provocative literature and propaganda.

A case of religious provocation occurred recently on Thursday, January 21, 2010 at the Government College University, Faisalabad. A seminar on the 'Role of women in society' was held in the Telecommunication Department. After the first round of lectures, the stage secretary moved on to the second part and said, *'Now we proceed to the second part of this program in which we will unveil a religion which is built on the prickly foundations of false prophethood. It removes the need for Jihad from the hearts of Muslims, shackles them in chains of slavery, and at the same time undertakes alterations to the book of God and the sayings of the Prophet^{sa}. This world is a house of mischief, and different mischiefs pop up time and again. The greatest of these is the mischief of Qadianiat, the founder of which is Mirza Ghulam Ahmad Qadiani.'* After this, Iram Rehman of the BTE department and Israr Mu'avia of the Islamiyat department were called to speak. Israr Mu'avia used highly slanderous language against the Ahmadiyya community. He described Ahmadis as the greatest infidels, called it *haram* (prohibited by Shariah) to socialize with them, to sympathize with them, and referred to as infidels those persons who accept their penance. He said that the government is supporting them, and they deserve to be killed. Highly provocative sectarian literature was also distributed among the audience at the end of the program to agitate them further.

One such conspiracy had borne its bitter fruit earlier at the Faisalabad Medical College. A mulla of the Madina Town mosque came to the hostel's mosque and made several provocative speeches, and harassed Ahmadi students. It led to violence. Processions were taken out. All 23 Ahmadi students including the 16 living in the hostel were rusticated by the college administration under pressure from the opponents. Ahmadi students faced great difficulty on this account.

Such activities against Ahmadis are the result of prejudiced and anti-social elements. They are playing a pivotal role in the spread of sectarianism. Edicts of putting Ahmadis to death and hostile activities are the main causes of crimes like Ahmadi murders.

The government and authorities have been informed through different means regarding this sensitive issue but no positive response has been forthcoming.

The above-mentioned incident calls for immediate action. Any negligence may cause a great tragedy. Urgent action is needed to protect the sanctity of this educational institution from the hands of extremist elements.

Sincerely,

Saleem ud Din

Director of Public Affairs

Rabwah (Chenab Nagar) District Jhang

Three Ahmadis murdered for their faith in Faisalabad, Punjab

Three Ahmadi traders were shot dead in Faisalabad at about 10 p.m. on April 1, 2010. The attackers took away nothing else but their lives. They fled having committed these target killings.

Mr. Ashraf Pervez, 60, Mr. Masood Javed, 57 and Mr. Asif Masood, 24 were returning home in their car after closing their business, when the assailants riddled them with bullets. All three received grievous injuries. They expired on their way to the hospital.

Mr. Pervez and Mr. Javed were brothers while Mr. Masood was son of the latter. Mr. Pervez has left behind his widow, two sons and two daughters. Mr. Javed is survived by his widow, a son and two daughters; while the other son was murdered in this incident. Mr. Masood has left behind his widow and a one-year old daughter. The family was well-known as Ahmadis in Faisalabad and enjoyed very good reputation. They had no personal vendetta against anybody; however the mulla had them in his crosshairs for their faith. In anti-Ahmadiyya riots of 1974, a mob indulged in arson and destroyed their business in Rail Bazar.

According to the daily Dawn of April 3 the victims “*were being threatened by unidentified people Sources said that victims Asif, Arshad and Masood (sic) contacted People’s Colony police in view of the threat a couple of weeks ago and the police advised them to limit their movements and hire guards for their security.*” The inaction of the police against the plotters, and its mere advice to probable victims raised many questions. Ahmadis had been murdered in Faisalabad before, and suffered kidnappings for ransom. The kidnappers told their victims that their faith was the main cause of their ordeal. They had to pay heavy amounts to secure their release. It is reasonable to assume that the criminals or at least their links are known to the authorities, as anti-Ahmadi elements do not bother to keep their sectarian animosity secret. It is noteworthy that the slain Ahmadis had sought police help well before they were attacked.

Faisalabad has been a center of anti Ahmadiyya agitation for long. Nine Ahmadis have been murdered here for their faith in the past few years. The administration and the police are well aware of the elements who, under the cover of Khatme Nabuwat activism, indulge in criminal activities against Ahmadis, but the officials handle them with great leniency and consideration, following the policy of the provincial government on this issue. Anti-Ahmadiyya rhetoric in open-air conferences is permitted to clerics in the Punjab, where the mulla exhorts the audience to violence against Ahmadis by declaring them *Wajib ul Qatl* (must be killed). Last year, on one such occasion that involved Christians, the Chief Minister stated: “We do not have the right to rule if we can not protect and provide justice to the minorities” (*The Daily Times; August 8, 2009*). However the police and the administration get a different message from Lahore than the one sent out to the press.

Mian Shahbaz Sharif is the Chief Minister in Lahore; Faisalabad is well covered by a big team of high officials both in the administration and the police; but there was not a single public statement from the official quarters at the occasion of this triple murder of innocent Ahmadis.

Since the promulgation of the Anti-Ahmadiyya Ordinance in 1984, 202 Ahmadis have been murdered for their faith. Hardly any of the assailants have been arrested. In a few cases when they were arrested and faced trials, the courts acquitted them, or if convicted, the higher judiciary took a lenient view of their crimes and reduced their imprisonment terms most benevolently. One such case happened in Faisalabad.

The prestigious daily Dawn took due note of what is happening to the Ahmadiyya community in the major industrial city of Faisalabad in the Punjab, and published a detailed report in its issue of April 17. It is reproduced below:

“GOVT SILENCE SOUNDS DEATH KNELL FOR FAISALABAD AHMADIS

“Lahore, April 16: It is no longer just a doorbell for Mohammad Iqbal and his family; instead it has a ring of alarm about it. As a boy goes to answer the call the other inhabitants form a line of defence behind him should the visitor turn out to be an unwelcome one. Usually the door stays shut until the visitor’s identity is established and his intent known.

“It’s been like this since March 8 when four men kidnapped Iqbal’s teenage son Bilal and nephew Shiraz from Iqbal’s home in Madina Town, a middle class locality in Faisalabad, after robbing the

household. The kidnappers told the boys later that their family had been targeted because of their Ahmedi faith.

“The boys returned home after six days once Iqbal and his elder brother paid Rs2.5 million against an original ransom demand of Rs10 million. The kidnappers have since been arrested, but the life of Iqbal’s family stands totally transformed. The structure of the house has been altered to make it more secure; as this writer sat with the family members in their living room last Thursday, on the table in front lay a revolver and a handgun.

“There are many Ahmedi families in Faisalabad who share Iqbal’s insecurities. They have been terrorized by multiple robberies and kidnappings in recent months. The triple murder of the city’s known businessman Ashraf Pervaiz, his brother Masood Javed and nephew Asif Masood on April 1 intensified this terror. The murders took place in a crowded area: yet no eyewitness has come forward so far.

“Though there is no evidence, the murdered victims’ family suspects it to be the work of a militant group known for its involvement in the Kashmir ‘jihad’. “Our family is respected and we have no dispute with anyone. The murderers were trained in the use of arms and were well informed about the movement of their target,” a relative of the murdered businessmen, who does not give his name, tells Dawn. Dr Rashid Karim is a homoeopath who was kidnapped last May, taken to the tribal areas, and released after more than five months on payment of Rs10 million. He says his kidnappers had tried to grill him about Ashraf Pervaiz.

“The community’s suspicion about the involvement of a militant outfit and its affiliates in the recent robberies, murders and kidnappings is strengthened by the arrest of the four abductors of Iqbal’s son and nephew.

“The triple murder happened only three days after the police apprehended the accused involved in the incident at Iqbal’s home,” DSP Abid Hussain says. “All of them have said they belong to the Jama’at-ud-Da’awa,” he says.

“The accused have confessed that they had obtained a decree from a cleric, Maulvi Usman, allowing robbing and killing Ahmedis. Abid says such people distribute a portion of the looted money.

“Yet the Ahmedi community in Faisalabad does not just fear the militant group. “It could be a cleric or a known religious group fomenting hatred against our people for no reason or a militant outfit kidnapping or murdering our people for money. It could also be a local resident or some one from Pakhtunkhwa or Karachi or anywhere else,” says a district-level leader of the Ahmedi community, who did not want to give his name. “They use mosques and universities to spread malicious propaganda against us. We are scared. Some have already moved out of the city.” Nonetheless, in certain cases Ahmedis have been targeted for financial considerations. Consider a four-page pamphlet urging Muslims to sever all economic ties with Ahmedis. The pamphlet lists 33 businesses – ranging from a photocopier to a drugs store to a jeweller – being run by Ahmedis. The businesses owned by Ashraf Pervaiz’s family are also mentioned in it.

“A large number of Ahmedis in Faisalabad say they have received threatening letters, ‘advising’ them to renounce their faith, before their homes are raided or relatives abducted. “I received a letter about four months before the kidnapping,” says Iqbal. His brother-in-law also got a letter.

“The victims say the robbers and the kidnappers have the details about the daily routine of their targets and about their businesses. Probably this is why police officials have advised Ahmedis to change their daily routine. Most of them heeded the advice seriously. But that too didn’t help some, as the April 1 murders show.

“The community leaders link the increasing attacks and crimes to official apathy and police inaction. “All this started in 2008 when some people falsely accused 23 Ahmedi students of the Punjab Medical College (PMC) of blasphemy. Under the pressure of the banned Sipah-i-Sahaba Pakistan (SSP), the government and the college administration expelled the accused students. An emboldened SSP used the incident to foment hatred against Ahmedis in the city. Had the government not given in to the SSP the situation today would not have been as bad as it is,” an anonymous community leader argues. He says the PMC incident was followed by the murder of an Ahmedi trader. “A spate of robberies and kidnappings ensued,” he adds.

“A major complaint is that none of the cases involving Ahmedis as victims is investigated properly. “The laws and police are the handmaidens of our persecutors,” says an Ahmedi. “Politicians are

afraid. A family loses three members and there is not a single word from the chief minister or any other official. Where is Shahbaz Sharif, the self-proclaimed torch-bearer of justice? We deserve to be treated like other citizens but neither the police nor the judiciary is ready to provide us justice.”

The editorial board of the Dawn not only published the above story on April 18, the next day they published the lead editorial titled: **An intolerant nation**. Its concluding comment minced no words: “The Punjab government needs to act, and act now, to protect Faisalabad’s Ahmadi community and other minorities in the province.” This op-ed is placed at Annex VIII. Regrettably the Punjab government paid no heed to this advice and a month later Lahore had its worst ever terrorist attack – on two Ahmadiyya mosques.

Another Ahmadi murdered for his faith

Narowal; May 31, 2010: Following the Lahore attacks on May 28, 2010, another Ahmadi, Mr. Nematullah of Mandi Ahmad Abad, District Narowal was killed by a religious fanatic. Mr. Nematullah was sleeping in the courtyard of his house. In a pre-dawn attack a bigot named Abid Butt jumped inside the house and stabbed him. Mr. Nematullah’s son Mr. Mansoor aged 24 came out upon hearing the noise. He tried to rescue his father but the assassin also attacked him and inflicted critical wounds. He was shifted to Mayo Hospital, Lahore.

Three Ahmadi families live in the village. After hearing in a sermon from a local mulla that Ahmadis were ‘*Wajib ul Qatl*’ (must be killed) the assailant was openly saying that he would murder Ahmadis. The term ‘*Wajib ul Qatl*’ is being used increasingly and openly in Pakistan with regard to Ahmadis. The authorities take little notice of that.

After the Lahore massacre on May 28, 2010 the assailant said openly that he would personally make sure that no Ahmadi was left alive in his village. He belongs to the *Tahaffuz Khatme Nabuwwat* faction.

Mr. Nematullah was 56 years old and owned a garments shop. He is survived by his wife, three sons and three daughters.

The incident again shows that Ahmadis are at constant risk in Pakistan. The present mix of terrorism and sectarian extremism poses a great threat to the people, and if unchecked, could cause irreparable damage to the fabric of society.

Ahmadi murdered in Karachi

Karachi; May 19, 2010: Mr. Hafeez Ahmad Shakir was murdered by two unknown motorcyclists while he was returning home after closing his pharmacy at 12:30 a.m. They overtook him from behind, stopped him and shot him in his temple. He was 48 years old.

Mr. Shakir was a practicing Ahmadi. He had no personal vendetta with anyone. He had been residing in Karachi since 1980.

He is survived by his widow, two daughters and a son.

Ahmadiyya central office in Rabwah wrote another letter to the higher authorities requesting them to stop such violence against the Ahmadiyya community and provide protection to vulnerable Ahmadis. The authorities were asked to stop the provocative and incendiary speeches of mullas against Ahmadis, as these lead to the murder of Ahmadis for their faith. Apparently no effective action was taken by the authorities.

Two more Ahmadis murdered for their faith

Karachi and Sanghar (Sindh): Dr Najmul Hasan was murdered in Karachi on August 17, 2010 and Pir Habib ur Rehman in Sanghar on August 19, 2010. Below is a statement by the Asian Human Rights Commission, a Hong-Kong based NGO, on the murders:

PAKISTAN: Two more Ahmadis murdered in target killings
For Immediate Release
AHRC-STM-178-2010
August 23, 2010

A Statement by the Asian Human Rights Commission

PAKISTAN: Two more Ahmadis murdered in target killings

Two more Ahmadis, Dr Najam al Hasan and Pir Habib al-Rehman have been murdered in religiously motivated killings. Once again, no one has been arrested and the likelihood of anyone being prosecuted is virtually nil.

Dr. al-Hasan was leaving his clinic in Karachi, the capital of Sindh province, and had just entered his car when he was shot dead by a group of assailants, who remain unidentified. Dr al-Hasan was just 39 years old and a professor at the Dow Medical University, Karachi.

Pir Habib-al-Rehman, a resident of Sanghar city, Sindh province, was on his way to his farm when two masked assailants approached his vehicle and shot him twice. One of the shots fired struck his head. He was rushed to the hospital but was pronounced dead on arrival. Pir Habib al-Rehman was a US citizen and had been in Pakistan on personal business. He is the second US citizen in two years to be killed for being an Ahmadi. In 2006 Pir Habib's brother Dr. Pir Mujeeb al-Rehman, was also killed for being an Ahmadi Muslim in Sanghar city. Previously in September, 2008, Dr. Abdul Mannan Siddiqi, also a US citizen, was brutally killed in Mirpurkhas.

Since the anti-Ahmadiyya Ordinance XX in 1984, 20 Ahmadi doctors have been killed in sectarian attacks, ten of whom were murdered in Sindh province. Dr. Najam al-Hasan becomes the second Ahmadi to be killed in Karachi this year because of his religion. Such violence is a result of the continuing hatred that is spread throughout Pakistan against Ahmadiyya Muslims.

Violent assaults against Ahmadis are carried out in the name of religion and all too often they are premeditated and well organized. It is most unfortunate that certain parts of the media in Pakistan are being used to incite the sentiments of people against Ahmadis and inflame the already raging fire of sectarianism in the country. It is unacceptable that some of the main media and press is aiding the fundamentalist and extremist agenda by openly declaring Ahmadis to be *Wajibul Qatl* (must be murdered) which is leading to the deaths of innocent Pakistanis. The fundamentalists encourage these deaths by claiming that the killers will be entitled to place in heaven.

The recent attacks on Ahmadis in Lahore have shown that it is open season for extremist and fundamentalist mullahs to spill their venom against Ahmadis which has resulted in the persecution of Ahmadis in various cities and towns of Pakistan. This lack of law and order is resulting in increasing agitation and lawlessness in Pakistan which does not bode well for the country moving forward.

It is also deplorable to learn that during the current national emergency (flooding) Ahmadi victims have been denied aid and have been turned away from shelters. In view of the fact that the government of Pakistan has been asking for millions of dollars in international aid they have a duty to explain this to the funding countries. The aid is being provided for all Pakistanis and this includes the extremists, fundamentalists, Ahmadis and Christians alike. The AHRC calls on the government of Pakistan to end this inhumane and barbaric treatment.

The AHRC urges the authorities in Pakistan to safeguard the security and dignity of all its citizens irrespective of race, religion or creed. In particular it is the Ahmadis who have been denied basic fundamental human rights and whose tormentors and killers are never brought to justice.

In the case of the recent killings the government of Pakistan must show its sincerity to the world and the countries funding the aid by ensuring that minority groups will receive the same degree of aid that the majority are receiving. The killers of Dr. Najam-al-Hasan and Pir Habib al-Rehman must be brought to justice.

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About AHRC: *The Asian Human Rights Commission is a regional non-governmental organization monitoring and lobbying human rights issues in Asia. The Hong Kong-based group was founded in 1984. Posted on 2010-08-23*

Mr. Fayyaz Laghari, CCPO Karachi claimed in a press conference in October that the police had arrested two terrorists, Naseem Haider *alias* Firaun and Asif Rasheed *alias* Dumba. They belong to the banned Laskar-e-Jhangvi. They admitted to the target killing of several prominent personalities and

doctors, including an Ahmadi doctor Mr. Najam-ul-Hasan. They also disclosed that they had plans to attack an Ahmadiyya mosque in the next few days.

Still another Ahmadi killed for his faith

Faisalabad; September 8, 2010: Mr. Naseer Ahmad Butt S/O Allah Rakha Butt was killed by an unknown motorcyclist wearing a helmet on September 8, 2010 at 12:15 p.m. in broad daylight in a busy market of Faisalabad. He owned a fruit shop. He was shot four times in his chest.

He was 50, an affectionate man and very popular in the area. He had good relations with non-Ahmadi Muslims. He was a devoted Ahmadi.

He is survived by his parents, a wife Mrs. Yasmeen Naseer, a son Bilal Ahmad, 23 and two daughters, Miss Aisha Naseer, 18 and Miss Sajeela Naseer, 11.

He was taken to Rabwah the next day where his burial took place under high security.

Religious extremism in Islamabad

Mr. Waleed Ahmad, an Ahmadi student of engineering at COMSATS Islamabad escaped an attempt on his life in the university premises. He became the target of sectarian hatred. A student who belonged to Jamiat (the student wing of Jamaat Islami) obtained an edict from a mulla, announced that Waleed is *Wajib-ul-qatl* (must be killed), and attempted an assault on him. He escaped the attempt with help from some other students.

It is note-worthy that such extremism is flourishing right under the nose of the government, in the capital, in a well-known university.

Hostility in Lahore

Johar Town is as affected by anti-Ahmadiyya agitation in Lahore as other middle class localities of the city. Mr. Arshad Ahmad, an Ahmadi lives in 178-A, Punjab Government Employees Housing Society of this township. He faced a very hard time from his neighbors on account of his faith. His house was used as a center of worship for the few Ahmadis who live in the locality. His neighbors pasted provocative and hateful stickers in front of his house and distributed anti-Ahmadiyya literature in the area. They also did wall-chalking in the area. They reported to the police that a decorative plate, carrying the traditional Arabic inscription '*Mashallah*' (Whatever God wills) was placed in the front wall of the house. The police visited the site and ordered the removal of this plate. This was done with the aid of a hammer in the presence of the police while a hostile gang raised slogans against the Ahmadiyya community, *Kafir*, *Kafir*, (infidels) and *Khatme Nabuwwat – Zindabad*. The incident was most hurtful and provocative for the victimized family whose fundamental rights were violated at the orders and in the presence of state officials. The opponents celebrated this event as if they had achieved a great victory. They continuously played an audio cassette at high volume against the founder of the Ahmadiyya community, during the shameful proceedings. Ahmadis were made to close down their prayer centre under these circumstances. The fundamental right of freedom of worship had been denied to the Ahmadis of this area. All this happened in Lahore where the Chief Minister remarked: "*We do not have the right to rule if we can not protect and provide justice to the minorities.*"

In Faisal Town, Lahore, Mr. Iqbal Nasir, Ahmadi faced an attempt on his life by two unknown motorcyclists on April 14, 2010. He is 50 and an employee in WAPDA. Two motorcyclists fired at him twice, as he arrived home from work. One bullet injured the upper part of his leg. He was taken to Jinnah Hospital. A great deal of bleeding caused him extreme weakness. He survived by the grace of God.

Such anti-Ahmadiyya attacks are on the rise in the capital city of the Punjab. Authorities have been requested repeatedly to take effective action, but in vain.

An attack in Lahore

Model Town, Lahore; November 24, 2010: Mr. Masud Ahmad Malik, Ahmadi, was attacked by pinion riders after dark. He was injured. The attackers called him a 'Mirzai dog', and fled the scene of the hate crime.

Mr. Malik is manager of the Faisal Bank, Model Town Branch, Lahore. On November 24, he was driving homeward after work, when he was approached by two men on a motor cycle, who fired at him when he slowed down at a speed-breaker. One of the bullets hit the window by the driver's side and broke it to pieces. The glass pieces hit Mr. Malik on hand and caused deep injuries. He got out of the car to attend to his wound. The attackers thought that he would shoot at them, so they fired a shot and fled. The shot missed him.

Mr. Malik went to a friend's house that was nearby, who took him to a hospital. They applied eight stitches to his wound. On account of loss of blood, his clothes and the car seat got soiled. However, he was lucky to escape greater harm.

The police were informed.

Communal violence and resulting tension

Tehal, District Gujrat: There is sizable Ahmadi presence in village Tehal. The community has faced religious prejudice and opposition. At times the tensions rises (for example, in 1974 the opponents set fire to the residence of a local Ahmadi elder), while at other times the situation is fairly calm and peaceful. For the last few months, the situation is tense, and the Ahmadiyya community had to report it to the police and seek help.

Most recently, the opponents affixed hate-promoting stickers to Ahmadi's front doors. The same night they wrote on the front door of the local Ahmadi leader: *Munkare Khatme Nabuwat wajabul qatl hai* (He denies End of Prophethood; must be killed).

A few days earlier Subedar Bashir Ahmad, a local Ahmadi received an anonymous threatening letter. In mid-December some unknown person came daily after dark to knock at the door of another Ahmadi, Mr. Jamil Ahmad. The caller(s) did not identify himself when asked. There is evidence that the local mulla supports these moves.

The local president of the Ahmadi community, Mr. Mubashir Ahmad is the primary target of the bullies. Soon after the attack on Lahore mosques, he was delivered a message on a chit: *Whosoever is friend of a Mirzai, is a traitor to the cause of Islam.* (Translation) Three days later a note was dropped in his verandah: *Qadianis are infidels; they are dogs. It is forbidden to share food and have social relations with them.* (Translation) After the festival of Eid ul Fitr, he received the following in a letter: *"We know, previously your father was the leader of the local (Ahmadiyya) Jamaat; now it is you and your son. We give you a grace period. Think about it and convert to Islam - or be prepared to die. And do not be unmindful of your home and business."* Only a few days ago, he received another reminder: *"Quit Ahmadiyyat and join Islam; otherwise we shall put your house to torch and kill your wife and children."* At about midnight on 21/22 September some miscreants fired shots outside his house. He conveyed all this in writing to the police and sought protection.

In view of the threats and the possibility of attack Mr. Mubashir Ahmad and his family started sleeping at the ground floor which is a safer location than the first floor. On December 23, at about 3 a.m. Mr. Ahmad heard some movement on the first floor. Thereafter he heard firing of shots. Someone fired five shots. Mr. Ahmad used his discretion and did not pursue the attacker. In the morning he went up, and noticed that two shots had pierced the door of his bedroom. One of these had hit his pillow while the other made a hole in the wall. Two other shots had been fired in the other bedroom and these had hit the side-table of the bed. Mr. Ahmad informed the police who saw the location and the evidence. The police did not follow it up with registration of a case, instead advised him to see the district police chief along with his community's district Amir and request further action. Amazing!

The situation remains tense in Tehal.

An attempt to murder

Tattle Aali, District Gujranwala; November 30, 2010: Mr. Rafi Ahmad Butt, Ahmadi, was severely wounded when two armed assailants, riding a motor cycle fired shots at him. He was operated upon twice in a hospital, and four bullets were removed from his arm. He is recovering.

In the recent past, there is increase in anti-Ahmadiyya activities in that area. Hate literature has been distributed, and Ahmadi's have received threats.

Two Ahmadis beaten up

Larkana, Sindh; August 5, 2010: The Ahmadis of Larkana faced severe hostility at the hands of extremists. Mr. Yasir Butt Abro, a vicious opponent of the community, lives next door to the house of Ahmadi missionary. He runs a cinema too. He misses no opportunity to create trouble for the community. He is following the foot-steps of his late father, Muhammad Ishaq Abro, who annexed the Ahmadiyya missionary's house forcibly in 1988 by demolishing its wall. It was recovered with great difficulty in 2001. Now, his son is very active against the Ahmadiyya community.

On August 5, 2010, water accumulated in front of his house due to heavy rains. His house is at a lower level than the missionary's. He started abusing the Ahmadiyya community over this, and fired gun shots in the air to harass the Ahmadis. Later he called some members of the community to his house under the pretence of wanting to settle the argument. Mr. Raees Ahmad Butt went to his house. When he reached there he was beaten up by Mr. Abro. Mr. Butt had to flee in order to save his life. The incident was reported to the police. Mr. Abro went into hiding when the police came to inquire.

Mr. Raees Ahmad Butt along with his son, Mr. Nasir Ahmad Butt were returning home after informing the police when Abro and his gang attacked them. They used sticks and iron bars to beat them. The victims received injuries on their heads. They again appeared at the police station and had an FIR registered. Later they went to the hospital for treatment. Luckily they survived the violent attack.

Ahmadi escapes a deadly attack

Qila Kallarwala, District Sialkot; October 12, 2010: Rana Manzoor Ahmad s/o Mr. Muhammad Tufail was entering his home after the dawn prayers in the mosque when two armed men attacked him. One of them fired at him, but the bullet got jammed in his pistol. So, Ahmad survived the attack. The attackers fled, but they had been recognized. They were locals. The local police were informed of the incident.

Attempt to kill Ahmadi accused in police custody

Mirpur Khas, Sindh; August 13, 2010: Rana Khalil Ahmad and Mr. Rashid Iqbal of Kunri were falsely charged under PPC 295-C, 295-A and 9-ATA with FIR no. 86 at the Police Station Kunri on September 22, 2008. They were arrested and subjected to torture by security personnel. A more detailed account is available in our annual report for 2009 in Chapter 2C: A heart-rending story.

Bail was granted to them eventually by the High Court on June 3, 2009 after being rejected by the lower courts. Their case is now under trial in the Anti-terrorism court, Mirpur Khas. They had to relocate from Kunri in the face of threats. They appear regularly before the court in Mirpur Khas.

There was a heavy police presence at the court on August 13, 2010 for a regular hearing. The police told them to remain inside the court premises for their security. The police had recently taken in custody two suspects who disclosed that their aim was to kill these Ahmadis. They also divulged that their colleagues would accomplish this task, if necessary. In view of this the court gave August 23 as the new date of hearing. The police then escorted these two Ahmadis to the district boundary. The Ahmadiyya community then tried to move their case to Karachi because of safety concerns.

The police arrested another member of a Jihadi group. One of the detained was involved in the murder of Dr. Abdul Manan Siddiqui in 2008 who was the district president of Ahmadiyya community in Mirpur Khas. He had been identified by the driver of Dr. Siddiqui, who fortunately survived that attack.

This incident was reminiscent of the murder of two Christian brothers in Faisalabad who were killed outside a courthouse by fanatics belonging to an outlawed Islamic terrorist group. This case caused international uproar about Pakistan's continuous failure to protect its minorities.

In one of its reports a few years ago, Amnesty International pointed out that most of the blasphemy cases registered are "*motivated not by the blasphemous actions of the accused, but by hostility towards members of minority communities, compounded by personal enmity, professional jealousy or economic rivalry*"

Ahmadis escape another attack!

Lahore; July 15, 2010: A man came to the Shalamar Town in a rickshaw and got off near the Ahmadiyya mosque. Reportedly he walked away without paying the fare. When the driver asked for the fare he ran away. The driver told the constable standing nearby that the man was wearing a jacket under his clothes. The policeman ran after him, but could not catch him. A loaded magazine fell from the suspect's pocket while running; the police took it under possession. The police raided the whole area but could not find him.

Ahmadi escapes a death plot

Mirpur Khas, Sindh; August 16, 2010: Mr. Nasir Ahmad Wahla received a phone call at 9:25 p.m. from an unknown person telling him that a grenade had been placed by the main gate of his residence. The caller threatened to blow his house by rocket fire if he would not arrange two million rupees within a week. Mr. Wahla informed the police also who isolated the grenade in custody, and a bomb disposal team defused it.

The Frontier Post of August 18, 2010 reported the story in some detail.

Attempts in provincial capitals

Lahore, May 2010: Two motorcyclists came to the clinic of an Ahmadi doctor, Mr. Dawood Ahmad, pretending to be patients. They took out their pistols and Mr. Dawood tried to grab them with the help of his dispenser. One pistol fell down and they fled on their motor-bike.

Karachi; April 2010: Unknown men came to the house of an Ahmadi, Mr Riaz Mahmood in Drigh Road in the dark hours of the night. They told him to open the door. They fired at the door when he did not open. The family was spared a major blow.

Assault on an Ahmadi in Lahore

Gulshan Park, Lahore; November 16, 2010: Mr. Maqbul Ahmad Dogar arrived home at about 8:30 p.m. after work. While he was about to enter, an unknown person put a pistol's muzzle on his temple. At this, Mr. Dogar grabbed him. One of his two accomplices opened fire at Mr. Dogar who was shot in the leg, but he did not let go the attacker he was holding. Hearing the shots, the inmates rushed out to inquire. The two accomplices fled, while the captured man was handed over to the police.

Mr. Dogar had a fracture in the leg due to the gun shot; he had to be admitted in a hospital for operation and treatment.

Mr. Dogar is a well-known, practicing Ahmadi.

Attack on Ahmadis in District Sheikhpura

Chak UCC, Sheikhpura; July 13, 2010: Four men equipped with firearms arrived in the village on foot. They went to the Ahmadiyya guest house, took their positions and started firing. Automatic rifles were used and the firing was intense. They targeted the residence of Mr. Mubashir Ahmad, president of the local Ahmadiyya community. They fired a rocket into his house but fortunately it did not explode. They retreated in response to the firing undertaken in defense. They left the village under cover of intensive firing. A loud explosion also rocked the village.

Fortunately no one was killed. There were bullet holes on the gate and on the walls of Mr. Mubashir's house and the guest house. Empty cartridges were found from various locations, and the police took these away.

4. Prisoners of conscience

Ahmadis do not have to be criminals, in the normal sense of the word, to end up in prison in Pakistan. The system is designed that their daily religious routines, that for a non-Ahmadi are considered to be acts of piety, can be readily adjudged as criminal acts by courts. Ahmadis are known to have been awarded prison terms for saying Salam, the Islamic greeting. The system allows the police to arrest an Ahmadi simply on the complaint of a mulla supported by a witness, often rented. Magistrates and judges are free to exercise their discretion in refusing bail to the accused, and Ahmadis have often to apply to higher courts for release on bail. A decision on bail thus may take months, even years.

Ahmadis have stayed in prison for years while awaiting and then undergoing trials on religious charges, and eventually acquitted. To do some justice to the description of prison life in Pakistan would require a Tolstoy. Ahmadi victims of the legal system normally have no prior experience of police stations, prisons and courts; some of them are known to have suffered permanent damage to their mental health after a stay in prison.

Three Ahmadis given imprisonment sentence on faith based charge

Chak 21/WB, Vehari; January 28, 2010: Mr. Ijaz Ahmad, Mr. Yasin and Mr. Latif were sentenced to two years' imprisonment and fined five thousand rupees each, on January 28, 2010 by a magistrate Hidayat Ullah Shah in Vehari, Punjab.

A case was registered against five Ahmadis on February 5, 2005 under anti-Ahmadiyya law PPC 298-C. This happened when Mr. Muhammad Arshad, an Ahmadi religious teacher in Chak 23/WB was being transferred to Chak 549. He loaded all his personal belongings in a trolley on February 20, 2005, and was on his way to his new post. On the way, armed anti-Ahmadi zealots intercepted him, took possession of his belongings, took out his religious books, notes and professional records etc, and later handed all this material to the police. The police, in pursuance of the interceptors' report, registered a criminal case under the Ahmadi-specific law PPC 298-C against not only the Ahmadi teacher but also four other Ahmadis. The FIR accused Ahmadis of preaching their faith to "poor innocent Muslims (*gharib aur sadah loh Mussulman*) on Hospital Road..., and they fled throwing away their pamphlets and literature, which were presented in evidence by the accusers". They demanded in the FIR that further anti-Islam and anti-Mussulman literature should be recovered from the accused. This reminds one of the Taliban in Afghanistan in 2001 when they arrested some Australians on the charge of preaching Christianity and of being in possession of Bibles. The police, in any civilized country would have detained such zealots on the charge of armed robbery.

Thereafter a judge refused to release the accused on bail. Eventually bail was granted by a higher court three months later. The prosecution however continued for five years. The state fielded false witnesses and rigged a fabricated and improved story. In the meantime one of the accused Mirza Muhammad Iqbal died. Mr. Arshad was mentioned no more in the *challan* or trial. The other three Ahmadis were arrested in the court and led to the prison to serve their sentence of imprisonment.

Three year imprisonment for wearing shirt with *Kalima* on it

Mirpur Khas, Sindh; July 10, 2010: The Additional Session Judge, Mirpur Khas, Zareena Abbasi, sentenced Mr. Tahir Ahmad to three years in prison, for wearing a T-shirt on which the *Kalima* (Islamic creed) was written. The case was registered in 1999. The youth was prosecuted for 11 years. Over the years, he has spent long periods in prison which had adverse affect on his mental health. The incident which led to his arrest is mentioned below.

Mr. Tahir Ahmad Nadeem received a T-shirt from a relative in the U.S. The *Kalima* (Islamic creed) was beautifully written on its front. He put it on and went to the town. There, mullas and some gangsters noticed his shirt and attacked him. They grabbed him, beat him up, tore off his shirt and kept it

with them. Later in the day, the police raided his house and arrested him. They responded to the threats of the mulla, who threatened to create a law and order situation, close down the city and burn the Ahmadiyya mosque. Rather than arresting those who endangered the peace, the administration arrested the victim and charged him under section PPC 295-A. If upheld in a court, the youth could have ended up in prison for 10 years. Sher Khan, the DSP reported to the mullas that the police had accepted their demand and a criminal case had been registered.

At the insistence of the mulla, the police again raided the residence of the victim in search of similar garments. None were found. However, the inspector took away two copies of the Holy Quran saying that it was illegal for Ahmadis to keep the Quran at their homes. During the night, the police beat up the youth severely and obtained some inconsequential community information from him. The police pushed their cowardly and shameful act further by taking steps to refer the victim's case to an Anti-Terrorist Court.

Thereafter, at some stage the police applied the more serious PPC 295-C (the Blasphemy law) to the case and added the Ahmadi-specific PPC 298-C.

The judge held that the accused used no derogatory remark in respect of the Holy Prophet (PBUH), but held him guilty of posing as a Muslim. So under the PPC 298-C she awarded the youth the maximum penalty. The accused received the benefit for the period he remained in jail, during the trial.

A young man, who was in normal physical and mental health, has been destroyed by the joint efforts of the mulla, the state and the society.

Three Ahmadis sentenced to 3 years of imprisonment under Ahmadi-specific law

Mirpur Khas, Sindh; March 30, 2010: The Civil Judge Mirpur sentenced three Ahmadis, Mr. Masood Ahmad Chandio, Mr. Abdul Razzaq and Mr. Abdul Ghani to three years imprisonment under Ahmadi-specific law in March 2010. Details are available in chapter 5.

Seven Ahmadis arrested

Goi, Azad Kashmir; February 27, 2010: The administration registered a case under PPC 295-A, 341/324, 147/148, 149/337A, 296 with FIR No. 79 against seven Ahmadis and arrested them as demanded by a raucous crowd. The incident is described in essential detail in chapter 2c.

Three Ahmadis charged under blasphemy case in Sargodha

Haveli Majoka, Sargodha: Three Ahmadis, Mr. Muhammad Qasim s/o Mr. Muhammad Ismail, Mr. Mazahir Ahmad s/o Mr. Ahmad Yar and Mr. Ahmad Yar s/o Mr. Muhammad were charged on October 8, 2010 under PPC 298-C and 295-C on false accusation of preaching and blasphemy. Mr. Ahmad Yar is 85 years old and of fragile health. A request for bail before arrest was made which was granted temporarily.

The SHO called both the parties on October 24, 2010. Mulla Akram Toofani came in a procession in support of the opponent party. They were proved liars during the investigation. A witness admitted that the incident did not happen in his presence. The other witness said that he had only heard about it and was not an eye-witness. At this the SHO asked the mulla as to what would be his reaction if he were in his place. To that the mulla had no answer; he only said, "Look, it's a matter of blasphemy." At this the SHO said, "Decision will be made on merit."

The next appearance before the court, for the confirmation of the bail was on November 4, 2010. Their opponents appeared in court in large numbers to influence the judge. However, on this date, the lawyers were on strike for their own reasons. The police investigation was still in progress. Therefore the judge gave a new date of November 15 for the hearing of the bail application.

On November 15, the police recommended that there was no evidence to support the accusation of blasphemy. Accordingly, the judge struck the PPC 295-C, but cancelled the temporary bail for the charge under the anti-Ahmadiyya law PPC 298-C. The police thereby arrested the accused and sent them to prison. It is noteworthy that the state attorney ADPP opposed the grant of bail.

A request was made by the accused to obtain bail. On the date of the hearing, dozens of fanatics entered the court room to harass the judge. Twice they were expelled from the court room. At this the agitators shouted slogans against the judge.

Later the judge granted bail.

This case is one of numerous others which show how the state, the mulla and the wicked use the blasphemy law and other laws to target innocent people.

Registration of police case

Faisalabad; June 29, 2010: The police detained an Ahmadi on false accusation of distributing the daily *Alfazi*, an Ahmadiyya publication, to non-Ahmadi homes. The case was registered against Mr. Asghar Ali of Mustafa Abad under Ahmadi-specific PPC 298-C, on June 29, 2010 with FIR No. 633/2010 in Police Station Batala Colony, Faisalabad.

Mr. Ali was arrested, but a court released him on bail a few days later. He is now facing the charges in a court.

Faisalabad continues to be a tinder box due to sectarian and inter-religious tensions. The police remain soft towards the extremists; this encourages them to undertake aggression and violence against other groups, which escalates the tension. In this particular case also, the police, rather than being tough with religious thugs, placated them by registering a case against an innocent man, on the basis of fabricated evidence. This attitude of the authorities leads eventually to the type of violence in which two Christians were murdered in court premises in Faisalabad in June this year.

Again – in District Faisalabad

Chak 194, Lathianwala, District Faisalabad; September 12, 2010: Only four days earlier, they murdered an Ahmadi in Faisalabad city. A few weeks earlier they killed three Ahmadis in one attack in the same town. In September 2009, they killed Mian Laiq Ahmad.

The mullas of the Sunni Tehrik, helped by the police have made life almost unbearable for the Ahmadis of Lathianwala. It was in this village where the Faisalabad police booked 32 Ahmadis in 2009 in a fabricated case under the blasphemy law and anti-Ahmadiyya law. It seems that some Ahmadis have decided, enough is enough.

Mr. Nasir Ahmad had an argument with a non-Ahmadi on September 12, 2010 over a financial transaction. The fire-fight broke out because Ahmadis had to defend themselves against perpetual harassment and aggression. As a result, a passer-by was killed. It was not certain whose bullet hit him. The opposition gave it a sectarian colour, took out a procession, blocked the road and burnt tyres. The police found it convenient to move against Ahmadis in general and arrested 10 of them. Thereafter they registered a murder case against four Ahmadis by name and ten unnamed. The named Ahmadis avoided arrest, while the police arrested seven Ahmadis from the mosque and three from the village against the 10 unnamed virtual accused. It was all wrong, a fabrication and conspiracy to put pressure on the Ahmadi party.

The next day, the opposition took out a procession and threatened to set fire to Ahmadi homes. The police proceeded to lock the Ahmadiyya mosque and confiscated the weapons of those who were performing security duty there.

Thereafter, the community elders met senior police and administration officials to convey their concern. The officials told them that they knew that the vendetta was initially personal and not communal and also it was not known whose bullet killed the passer-by, as the firing took place from both sides. They told Ahmadis to present the four named accused. Later when these four reported to the police, they released the ten Ahmadis.

The tactics of the police of arresting the innocent and locking up a place of worship only to procure arrest of some named accused are worth noting. Although both the parties exchanged fire and it is not established whose bullet caused the death of the passer-by, the police and the administration put almost the entire burden on the Ahmadiyya population. The biased attitude of the police is troubling indeed.

Domineering mullas

Chak Sikandar, District Gujrat; February 2010: An Ahmadi boy removed a banner. Mullas made it a big issue, took out a procession and agitated the public. The police called both the parties on March 2, 2010, registered a case against four Ahmadis, and arrested one, Tahir Ahmad on the spot.

Disturbance in Kotli, AJK

Kotli, Azad Kashmir; October, 2010: Miscreants damaged the gate of the Ahmadiyya mosque in September. The police took over the gate, but failed to take firm action against the agitators. They did not return the gate to Ahmadis. Ironically, a police case under PPC 506 was registered against an Ahmadi, Mr. Ameer Qaiser Dawood. Although his bail before arrest was obtained, the police put him behind bars on September 30, 2010. He was released the next day. He felt threatened, but the police and the administration hesitated to act against the agitators. A detailed account is available in chapter 2c.

Oppression in Rabwah

Rabwah; July 27, 2010: Two Ahmadis own houses in eastern part of Rabwah, which the authorities have unlawfully designated as ‘Muslim Colony’. Ahmadi owners of property continue to face harassment from the mullas and officials in that area. Mr. Asad Shafiq and Munir Ahmad undertook repairs to their houses, and a mulla intervened. He reported to the police and demanded arrest. The police, without due inquiry detained them and charged them in separate cases. Both were later released on bail; but the prosecution goes on.

Epilogue to the Layyah Case

Four school-going children and an adult Ahmadi from District Layyah, Punjab were accused of blasphemy and arrested. They remained in prison for approximately six months before being released on bail. They however faced trial in the court, and we are happy to report that they were acquitted of the charge by Judge Rana Muhammad Qasim ADSJ Multan on April 24, 2010. Comprehensive comments on the role of different actors to this painful drama are available in chapter 5.

A whisper about victims nearly forgotten

Lahore; October 5, 2010: At last some news about the three Ahmadis unjustly sentenced to death, and awaiting a hearing of their appeal by the high court in their eighth year of imprisonment.

It may be recalled that three Ahmadis Mr. Basharat Ahmad, Mr. Nasir Ahmad and Mr. Muhammad Idrees along with 7 others of Chak Sikandar were arrested in September 2003 on a false charge of murdering a cleric. The police, after due investigation found no evidence against the accused. Yet they faced a ‘complaint trial’ for a crime they did not commit. On account of the unreliable testimony of two alleged ‘eye-witnesses’ (who were discredited in the court), seven of the accused were acquitted, but on the same evidence these three innocent Ahmadis were sentenced to death. They are being held on death row at a prison in Jhelum, while their appeal lies with the Lahore High Court.

On October 5, 2010, two honorable judges of the High Court took up the case. There, the accusers told the court that they had appealed against the 7 Ahmadis already acquitted; no notice had been issued to those. At this the court issued notices to those seven, and no progress was made on the appeal made by the three Ahmadis condemned to death.

The court office is expected to give a date of hearing after the notice has been served. Eighth year in prison – justice delayed is

(P.S. The appeal was still under process on December 31, 2010.)

5. Tyranny and prosecution go on

Granted, that a certain amount of tyranny and persecution goes on in many countries of the world, but it is a rare country where the state adopts it as a constitutional declared policy. Pakistan, by incorporating Ahmadi-specific Ordinance XX in its laws through the 8th Amendment to the Constitution is one such country. It is now over a quarter of a century that this bad law was promulgated and the state thereby sent an open message to the villains in the society to avail of state support to persecute Ahmadis. More than three and a half thousand Ahmadis have suffered criminal accusations, charges and prosecution under Ahmadi-specific and other religious laws like the Blasphemy laws. In addition, Ahmadis have been en-masse deprived of their civic, political and human rights. The mulla and his acolytes spare no opportunity to enlist support of state institutions to suppress Ahmadi individuals and communities all over Pakistan.

Sixty-seven Ahmadis were booked in police cases on religion-based accusations. These are listed in a table at Annex I.

Three Ahmadis sentenced to 3 years of imprisonment under Ahmadi-specific law

Mirpur Khas, Sindh; March 30, 2010: The Civil Judge Mirpur sentenced three Ahmadis, Mr. Masood Ahmad Chandio, Mr. Abdul Razzaq and Mr. Abdul Ghani to three years imprisonment under Ahmadi-specific law.

This case was registered almost four years ago. At the instigation of two mullas, one Muhammad Ali son of Sharo reported to the police and had a criminal case registered under PPC 298-C, 341 and 34 against five Ahmadis for preaching, in FIR 62/2006 at Police Station, Satellite Town, Mirpur. Two of the accused, namely Maula Bakhsh and Muhammad Akbar who were fresh converts were arrested by the police. The other three, Messrs. Masood Ahmad Chandio, Abdul Razzaq and Abdul Ghani went into hiding and applied for bail before arrest.

Later, when the plea for bail of the five accused was presented in the court, the two detainees told the court that they had recanted. The magistrate, however, did not release them on bail and sent them to prison. Thereafter, the other three accused applied for bail in the Sessions Court, where the plea was granted.

This case lingered on for four long years. The Civil Judge awarded maximum sentence under the law to the accused. The law is specific to Ahmadis, and has been condemned internationally as a bad law by the human rights concerns, because it severely restricts freedom of religion and belief.

Registration of police case

Faisalabad; June 29, 2010: The police detained an Ahmadi on false accusation of distributing the daily Alfazl, an Ahmadiyya publication, to non-Ahmadi homes. The case was registered against Mr. Asghar Ali of Mustafa Abad under Ahmadi-specific PPC 298-C, on June 29, 2010 with FIR No. 633/2010 in Police Station Batala Colony, Faisalabad. Detail is available in Chapter 4.

Three Ahmadis charged under blasphemy case in Sargodha

Haveli Majoka, Sargodha; October 8, 2010: Three Ahmadis, Mr. Muhammad Qasim s/o Mr. Muhammad Ismail, Mr. Mazahir Ahmad s/o Mr. Ahmad Yar and Mr. Ahmad Yar s/o Mr. Muhammad were charged under PPC 298-C and 295-C on false accusation of preaching and blasphemy. Detail is available in chapter 4.

Seven Ahmadis arrested

Goi, Azad Kashmir; February 27, 2010: Police registered a case under PPC 295-A, 341/324, 147/148, 149/337A, 296 with FIR No. 79 against seven Ahmadis and arrested them as demanded by the anti-Ahmadiyya extremists in February 2010. Detail is available in chapter 4.

The police partiality in District Faisalabad

Chak 21 Gokhowal, District Faisalabad; September 10, 2010: The police in Faisalabad have a long history of partiality and inaction, where Ahmadi are concerned. As a result, a number of Ahmadis have been murdered in this city and district over the years. Such excesses are undertaken by the extremist elements as a result of soft handling by the police of criminal activities of religious bigots.

On Eid, an Ahmadi youth on security duty interrupted a non-Ahmadi youth who was walking through the parking area of an Ahmadiyya mosque during the prayer. This led to a quarrel. The opposition fired in the air, and the Ahmadi responded in kind. An ASI who was present on the spot intervened and told the parties to calm down.

Later, a score of non-Ahmadi mullas and extremists revived the dispute and were harsh with the ASI. The SHO arrived at the scene and accompanied the mullas to their mosque. This resulted in registration of a police case against six known and two unknown Ahmadis – obviously a fabrication.

On return to the village, the mullas announced that a Khatme Nabuwwat Conference will be held in the evening. It is routine to exploit the sacred creed of Khatme Nabuwwat for personal vendettas. Five hundred men attended the conference. The mullas told the participants that they had got a criminal case registered with the police, and they should remain united and be ready.

Later, senior police officials visited the village and met the non-Ahmadis. Thereafter, they met Ahmadis too, and told them to send Mr. Nadeem Ahmad and Furqan Ahmad to the police station the next day, as they were mentioned in the FIR.

At the police station, the two parties agreed on a truce. The SHO assumed that some of the PPC sections would be withdrawn from the police case. Later the case was closed.

Again – in District Faisalabad

Chak 194, Lathianwala, District Faisalabad; September 12, 2010: Four Ahmadis, Mr. Naseer Ahmad, Mr. Ameer Ahmad, Mr. Ameen Ahmad and Mr. Shahid Ahmad of Lathianwala have been wrongfully charged for murder in district Faisalabad with FIR no 682/12.09.2010. A passerby was killed during an exchange of fire between Ahmadis and non-Ahmadis. The fire-fight broke out because Ahmadis had to defend themselves against perpetual harassment and aggression. The police could not specify whose bullet caused the casualty; however, they arrested four Ahmadis, nevertheless. Detail is available in chapter 4.

Domineering mullas

Chak Sikandar, District Gujrat; February 2010: An Ahmadi was arrested on a false charge. Detail is available in chapter 4.

Disturbance in Kotli, AJK

Kotli, Azad Kashmir; October, 2010: The police registered a case against an Ahmadi, Ameer Qaisar Dawood, and arrested him. Detail is available in chapter 2c.

A false case in Rabwah

Rabwah; January 25, 2010: There was an incident in a Rabwah neighbourhood involving an outsider which the community elders reported to the police. The police took notice, but as the accused was influential, the police booked a dozen Ahmadi community officials in a criminal case. Eventually the case was filed.

Booked under Ordinance XX

Sukkur, Sindh: Mr. Wazir Ali Phul was booked on charge of preaching on 22 February 2010 under PPC 298-B and C. He faces three years' imprisonment. He is now on bail.

A criminal case based on religious prejudice

Shahkot, District Shikhpura; June 22, 2010: Four Ahmadis, Mr. Afzal Ahmad the local community president, Umar, Afzal and Fayyaz were booked wrongfully by the police on a false charge of firing gun shots. Eventually the case was filed.

Ahmadis booked en-masse in Rabwah

Rabwah; July 2, 2010: The authorities have instructed Ahmadiyya leadership in Rabwah to tighten the towns security. It has been done, but while all Ahmadis bear up gladly with the resulting inconvenience, a mulla precipitated a quarrel for this reason on July 2, and demanded that the police register a case against Ahmadis. The police obligingly booked 12 Ahmadis. The prosecution goes on. Details are available in chapter 10.

Oppression in Rabwah

Rabwah; July 27, 2010: Two Ahmadis, Mr. Asad Shafiq and Mr. Munir Ahmad were implicated in a false police case by a mulla. Detail is available in chapter 4.

Incident in Lathainwala

Lathianwala, District Faisalabad; June 28, 2010: Over a fabricated complaint the police booked five identified Ahmadis, namely, Zafar Iqbal, Irshad, Arshad, Anees, Imtiaz and Imran and 8 - 10 unidentified Ahmadis under PPC 376 and 511. Further detail is available in chapter 12 (ii).

Epilogue to the Layyah Case

It will be recalled that more than a year ago, four school-going children and an adult Ahmadi from District Layyah, Punjab were accused of blasphemy and arrested. They remained in prison for approximately six months before being released on bail. They however faced trial in the court, and we are happy to report that they were acquitted of the charge by Judge Rana Muhammad Qasim ADSJ Multan on April 24, 2010. This is an appropriate occasion, to take stock of this malicious case and comment on the role of different actors in this painful drama with the benefit of hindsight.

- The case was initiated by bigots who were known to have links with religious parties like Jamaat Da'wa, a group banned for terrorism. Still the administration and the police, rather than confronting these extremists, obliged them by doing their bidding.
- The case was pushed by political heavy-weights from PML(N). Its MNA Syed Saqlain Shah and his uncle Syed Iqbal Shah, a former MPA provided support to religious extremists, and put pressure on the police to register the case, arrest the accused and move against Ahmadis. Makhdoom Javed Hashmi, Senior Vice President of PML (N) also participated in this anti-Ahmadiyya agitation.
- The police found it convenient to yield to the agitators, and proceeded to arrest the accused in violation of the law. Thus, they maintained order by being harsh on victims rather than the fanatics. According to the law, no officer less than the rank of superintendent of police is to investigate the charge, but in this case the local inspector decided to register the FIR basing it on hearsay, and made arrests on the very first day.
- The vernacular press played its contemptible role as usual at the occasion. For example the weekly Awaz Kot Addu blazed a six-column banner headline:

Napak Qadianion ko sare aam phansi do, Mal'un aur Shaitan sift Qadianion (kafron) ki napak jasarat ke khilaf pura sher sarapa ehtajaj i.e. *Hang the filthy Qadianis in public. The*

entire city in grave protest against the lewd temerity of cursed and satanic Qadiani infidels. The letter-size of the heading was 54 mm, extremely rare in the world of print media. Its front page carried photos of six angry mullas. The authorities, despite the declared anti-sectarian policies of the government, took no action against the tabloid.

- The SP who was subsequently assigned the task of investigation rendered no report within the stipulated 14 days, but took four months. Although he came to the firm conclusion that the complainant party had no evidence in support of the FIR, still the authorities callously did not withdraw the case, and pushed the fabricated charge.
- At this stage, the police should have, at least, supported the accused's plea for bail, and the sessions court should have accepted the plea. However, the police and the judge both failed to do so, and the innocent children stayed on in prison. Credible evidence of mutual collaboration between the administration and the judiciary at the occasion is available.
- Soon after the eruption of the agitation, the school authorities took the unbecoming action of rustivating Muhammad Irfan, one of the accused students. In fact, hardly any public official took any action to allow for the tender age of the accused. These minors had to sit their important matriculation examination in prison. While in prison, Irfan had a serious attack of malaria and developed symptoms of hepatitis B and C. Still no relief was provided to the child.
- While in prison the conditions were tough. Mr. Mobashir Ahmad, in his fifties, was a heart patient and asthmatic. He was put in solitary confinement, and was denied the relief of daily walks outside his cell.
- More than five months after arrest, the level of plea for bail had to be raised to the High Court, where the good judge Justice Pervez Inayat accepted it. However, instead of being released the same or the next day, as normal, it was a week before the afflicted youth walked out free.
- All along, those in authority, in the province as well as the federation, were kept informed of the absurdity and gravity of this case against the innocent children, but they took no action to undo the fabrication.
- At the occasion of court appearances, mullas assembled in large numbers inside and outside the court, and posed serious threat to the accused. They should have been effectively discouraged from doing so by authorities. Now, even after their acquittal, the innocent are unable to return home and lead a normal life.
- Major human rights groups like HRCP and AHRC and political quarters of EU and USA showed concern in this case and urged the government of Pakistan to take the appropriate measures, but to no avail.
- It is relevant to mention that religious extremists, who filed the false report, precipitated a serious law and order situation and issued threats to the authorities have gotten away with their evil maneuvers, and the state is made to appear powerless before them.

One is reminded of a well known Resolution passed unanimously by the National Assembly in October 2008 that declared, *inter alia*: “*The nation stands united to combat this growing menace with a strong public message condemning all forms and manifestations of terrorism, including the spread of sectarian hatred and violence with a firm resolve to combat it and address the root causes.*” However the well-known cleric, Dr Israr Ahmad will be remembered by some for his blunt remark: “*Pakistanis as a people are the greatest hypocrites in the world.*” (The daily Pakistan, Lahore, January 3, 2009)

Acquittal of an Ahmadi accused

Rabwah; February 16, 2010: Mr. Sultan Adhmad Dogar, printer of the Ahmadiyya daily Al-Fazal was acquitted by the Civil Judge, Chiniot after three years and three months of baseless prosecution. A brief account of his ordeal follows.

This case was registered against Mr. Dogar, Mr. Saifulla, the publisher of the newspaper and others in pursuance of Official letters No. 7576-PA dated October 28, 2006 and 7816-PA dated November 7, 2006. The letters did not specify the text to which the authorities objected. As such the initiator of this spurious case was the state itself and not any mulla. Only two months earlier in a similar case, the authorities had arrested Mr. Dogar. He was re-arrested on registration of this case, but was released subsequently on grant of bail after his arrest.

At the time of arrest Mr. Dogar was 60 years old, suffering from diabetes and took insulin injections every morning and evening. He was not told what wrong he had committed. Mr. Dogar had a large family. He had ten children of which, 6 lived with him and were his dependants. They all shared his suffering on account of these fabricated criminal cases. He was prosecuted by the state for three long years. He had worked in publishing for 35 years. His persecution by the state was the most unbecoming and in violation of its own policy on freedom of the print media. This discrimination against the Jamaat, is excessive and inexcusable – to put it mildly. This case was initiated during the regime of ‘enlightened moderation’ of General Musharraf.

6. The duet of the state and the mulla

The proverbial co-operation between the church and the state is a universal phenomenon and is not restricted to any one religion. The rulers and the clergy use each other to mutual benefit. In Pakistan they do that all the time. State officials down the line, carefully observe and follow the rulers’ attitude and behaviour pattern. Also, they find it very convenient to cooperate with the mulla, and have him on board. Most officials, careerists and corrupt as they are, tend to gain from the plight of the Ahmadi victims. In a presumed Islamist Pakistan, it is safe for them to act ‘holier than thou’. The following stories will show how malignant is the disease.

Discrimination against Ahmadi flood-victims

August 2010: A report on this subject published in the daily Dawn of August 21, 2010 is reproduced below:

LAHORE, Aug 20: The Human Rights Commission of Pakistan (HRCP) on Friday expressed concern at the murder of two Ahmadis in the last three days and reports of denial of shelter to members of the Ahmadiyya community displaced by massive floods in south Punjab.

In a press statement, HRCP called upon the government to take urgent measures to ensure there is no discrimination on the basis of belief and that assistance and protection are not denied to a community that faces specific threats.

“The unrelenting targeted killing of members of the Ahmadiyya community by extremists is a poor reflection on the state’s obligation to protect the lives of all subjects. This week, the murder of an Ahmadi in Sanghar and another, a doctor, in Karachi only highlights the impunity the perpetrators of such heinous crimes enjoy. Only bringing the culprits to justice and promoting tolerance in society will bring an end to these senseless killings and give Ahmadis confidence that they can lead peaceful lives as equal citizens of Pakistan.

“HRCP is shocked by reports that government officials and local clerics have refused to provide shelter to around 500 flood-affected Ahmadi families from Dera Ghazi Khan, Muzaffargarh and Rajanpur districts.

“The commission has noted with concern reports of lack of provision of relief goods to flood-affected Ahmadi families, expulsion of displaced Ahmadis from a government school in Dera Ghazi Khan and rented lodgings elsewhere in southern Punjab after clerics’ pressure as well as issuance of edicts by clerics that affected Ahmadis must not be provided help.

“HRCP reiterates the urgent need for distribution of relief goods and extension of other support to the affected people without any discrimination on the basis of faith or gender. The fact that Ahmadis are a vulnerable community on account of their religious beliefs must lead to specific assistance and protection measures for them, including protection of lives and property.

“The extensive scale of displacement and destruction by massive floods has understandably stretched the resources of the government to their very limits. However, it is hoped that whatever little is available from any source will be distributed among those in need without discrimination on the basis of religious belief. It would be a greater tragedy than the devastation caused by the floods if people cannot find enough humanity and compassion in their hearts to rise above personal biases to help fellow human beings that are in desperate need of help.”

The Express Tribune, a subsidiary of the International Herald Tribune, published its version of the same story on August 18, 2010, entitled, **“The politics of relief: Aliens in their own land.”**

The Asian Human Rights Commission also took note of the incident and in its statement released on August 21, 2010, called **“on the government of Pakistan to end this inhumane and barbaric treatment.”**

Blatant discrimination

Rabwah; December 2009: Secretary of District Housing Committee Chiniot, a government body, advertised in the press and in public that empty plots in Rabwah on the riverside would be sold by auction, but only to those who believe in **‘complete and unconditional end of prophethood’ and who is not a follower of anybody who claimed to be a prophet in any sense of the word or is an Ahmadi/Qadiani/Mirzai/Lahori.** This happened first in year 2005 and now again in 2009/2010.

There is a background to this vulgar exercise of auction. Many years ago, the government, in league with religious thugs, forcibly occupied Ahmadiyya owned residential land on the eastern part of Rabwah, and established a ‘Muslim Colony’ on the usurped land. Ahmadis petitioned the Lahore High Court and the honorable court ordered on 4 March 1976:

Status quo shall be maintained meanwhile, that is to say, the petitioners who claim to be in possession, shall not be dispossessed.

The matter is still pending before the Court and the stay order is still in the field. Therefore any auction of the plots is a clear violation of the order of the Court and amounts to contempt of the Court. So, the Ahmadiyya Office served a legal notice to the Secretary of the Housing Committee to stop the auction in 2005. No one paid heed to it.

It is relevant to mention that despite the Court orders, numerous mullas and their acolytes are in illegal occupation of Ahmadiyya land for years and have established there a mosque, a big seminary, and a so-called Muslim Colony - with government support.

This time again, the Secretary notified that “After the final auction of plots in this scheme, no one will be allowed to transfer his plot ever to an Ahmadi/Qadiani/Mirzai/Lahori; violators will lose their plots, the construction material and their deposits to the government.” This unworthy announcement was issued by Deputy Director/Secretary District Housing Committee, Chiniot, and he quoted Order No. 3(1)76-H-M-11 of the Housing Urban Development of the Government of Punjab as authority.

It is interesting and relevant to read the following in the press:

Pakistan facing threat of terrorism and extremism (The Chief Minister Punjab told the outgoing Australian High Commission)

The Frontier Post; May 27, 2009

Pakistan is a society of endless contradictions, says Jemima

The daily Dawn; June 8, 2009

The forbidding auction took place in the Punjab. The auction notice, publicized in the press, is placed at Annex VII.

Enormity of poor and corrupt governance – in the Punjab

Rabwah; May 31, 2010: This has happened before, and it has happened again, but is still no less unacceptable – the auction of land by the government in Rabwah. Earlier in January this year and in 2005,

the authorities auctioned land in Rabwah to those buyers only who certified that they believed in the Khatme Nabuwwat, and undertook that they would never resell it ever to Ahmadis. This time the circumstances are different and more dishonourable for the authorities.

According to press reports, the government decided to sell a few acres of land in the vicinity of Rabwah this month through a public auction. May 11, 2010 was given as the auction date. Mullas in Chiniot and the resident mullas of ‘Chenab Nagar’ were quick to notice an opportunity for mischief in the given scheme of auction. They noticed that Ahmadis would be able to compete and bid for the plots, like any body else at the occasion. This was unacceptable to them. They decided to protest in public, regardless of the weakness of their objections. They had the print media on their side.

The second-rate clerics of this area, who otherwise do not get a mention in the national press, planned a campaign of uninterrupted propoganda and a stream of threats through the print and electronic media, and implemented it. The press provided space; for example:

Plan to eject Muslims from Chenab Nagar, the auction of provincial land should be stopped – (mulla) Allah Yar

The daily Aman, May 1, 2010

**The state land in Chenab Nagar should be recovered from Qadianis. Ulama
If the government fails in undoing the possession of state land, we shall make a strong protest on May 10. Threaten the Ulama**

The daily Ausaf; May 5, 2010

etc, etc.

This propoganda was a master stroke in disinformation, pressure and prejudice. It worked, and the sympathetic authorities who are quick to shudder in the pants were quick to help on the grounds of perceived threat to law and order.

The DCO Chiniot wrote a letter to the Commissioner in Faisalabad on May 10, 2010 that in view of intelligence reports, the proposed auction of state land may culminate in a complicated law and order situation. He unabashedly wrote the argument that “the Qadianis being rich will buy the land, and Muslim occupants who are at present in occupation of the land will be ousted. This will result in the strengthening of Qadianis in Chenab Nagar (Rabwah)”. The DCO deliberately failed to mention that the Muslim occupants were in illegal occupation. He also seems to have given himself the role of weakening the Qadianis in Rabwah. He also readily forgot that his worthy predecessors in the Civil Service used to adroitly handle complicated law and order situations and find ways to deliver justice and fair administration. The DCO concluded his letter by suggesting: “In the attendant circumstances you are requested to take up the issue with the decision making authority besides considering issuance of injunction for the maintenance of status quo in the meanwhile.”

And sure enough, the planned auction was cancelled. It seems that the decision had already been taken, as the daily Waqt, Lahore published the story on May 10, 2010 with the headline: **Auction of 20 Kanals of land in Chenab Nagar is cancelled**. The story conveyed a message of thanks by the ‘Muslims’ to the government and named the ulama of the Khatme Nabuwwat Committee in a long list, who welcomed the government move. An overjoyed mulla, Abdul Latif Khalid Cheema wrote a column in the daily Aman of May 13, 2010, and gave it the befitting title: **The latest success of ulama of Khatme Nabuwwat in Chenab Nagar – Yes, keep pushing**. However, there was more to come – another gesture of surrender of the Punjab Government to the extremist mulla.

The Government of the Punjab, through its Housing and Town Planning Department Jhang issued a fresh notice of General Auction (*Neelam Aam*), although it was not ‘general’, that 66 Kanals of state land, to be divided into 125 residential and commercial plots, is offered for sale through auction on May 26, 2010, otherwise on June 1, 2010, at Town Hall Municipal Company (*sic*) Chenab Nagar. The Special Note added at the bottom of the Notice mentioned that 1) Ahmadis are not eligible to take part in the auction, 2) Every participant in the auction will have to sign a certificate of unqualified belief in the End of Prophethood, and 3) that the buyer is not an Ahmadi/Mirzai/Lahori, 4) the successful bidder is not allowed to transfer the plot to an Ahmadi etc as otherwise the plot, the security deposit and any building material on the plot will be confiscated (*Ba haq sarkar zabat kar li jaigi*).

The police at Badin – serving the mulla!

Badin (Sindh); February 2, 2010: An incident occurred here that indicates the depth to which the police has stooped to please the mulla. Senior police officials would do well to recover their prestige and professionalism.

The manager of a cigarette company was a Hindu who was a resident of Badin. His driver is an Ahmadi, Mr. Mobashir Ahmad Gondal. Occasionally when the manager visits home, his driver used to go to the Ahmadiyya center 'Baituz Zikr' to spend the night. On the night of 2 February, Mr. Gondal brought his vehicle to the center, where some people assembled around the vehicle. Gondal gave them publicity posters as gifts. Someone, who was watching, reported to the mullas that someone was distributing Ahmadiyya posters and literature. The mulla phoned the police and the police were prompt in reaching the Ahmadiyya center.

These constables undertook no investigation, hurried to get hold of Mr. Gondal, and drove him to the police station along with his vehicle. Mr. Gondal told them that these were only publicity posters of cigarettes, nothing else. The police searched his vehicle and found nothing. In the meantime mullas also arrived at the police station.

Ahmadi elders came to know of the incident, and they contacted higher police officials on phone. They were told that Mr. Gondal would be released within an hour. However they kept him at the police station overnight. The next day, company officials also came to recover their man. The police conveyed them their helplessness in the face of the mulla. It was a disgraceful admission.

The mulla insisted that the company should give it in writing that Mr. Gondal would not visit Badin again. They wrote that down, and thereafter their man and vehicle were released. If the mulla holds the local police in contempt, the latter should blame only themselves.

Provocation in the name of religion

The Ahmadiyya central office in Rabwah issued a circular for urging the authorities to stop the gatherings and processions led by mullas in Rabwah in which they routinely use abusive language against elders of the Ahmadiyya community and disturb the law and order. This letter was written in February 2010. The translation of the letter is given below.

Sadr Anjuman Ahmadiyya Rabwah (Pakistan)

Ph: 047-6212459

Fax 047-6215459

E-mail: nuasaa@hotmail.com

Sir,

I hope that you are well.

I draw your attention to an important and sensitive matter.

A program of processions and conferences was announced on 27 February 2010 regarding 12 Rabi-ul-Awwal (birthday of the Holy Prophet^{sa}) in Chenab Nagar, Rabwah, according to press reports. The population of Chenab Nagar is 95% Ahmadi. They are denied the right to hold annual conferences, training and educational workshops. Conversely, hostile groups are left unrestricted to take out processions and hold conferences in Rabwah. They come from outside, indulge in provocative actions, use obnoxious language against leaders of the community and disturb the peace of the town.

Processions and conferences have been announced here again on the sacred occasion of 12 Rabi-ul-Awwal. Official records bear witness that abusive language is used against the Ahmadiyya community instead of portraying the benevolent personality of the Holy Prophet^{sa}. This does great harm to the peaceful atmosphere of the city. Residential streets and main roads are used for these processions. Provocative speeches and gestures are made near Ahmadiyya places of worship. Disrespect is shown to women, and slogans are raised on loudspeakers to instigate sectarian hatred.

Several applications have been made in the past few years to restrict these activities, but unfortunately no positive response has been forthcoming.

I hope you will take appropriate steps to maintain law and order in the city, in view of the present sensitive situation in the country.

This matter deserves your immediate attention.

Sincerely,

Saleem ud Din

Director of Public Affairs

Rabwah (Chenab Nagar) District Jhang

Regrettably mullas were still allowed to converge on Rabwah. They indulged in hateful activities, and hurt the feelings of local Ahmadis deliberately, under the protection of the police and the administration. Its detail is in chapter 10.

Ahmadis denied the right of assembly

Chichawatni; May 16, 2010: The daily Nawa-i-Waqt of May 16, 2010 published a story regarding a conference planned by the Ahmadis of Chak 11-6L. The newspaper called it a meeting for preaching and apostatizing. The Majlis Khatme Nabuwwat and Majlis Ahrar-e-Islam took notice of the conference and told the police about the gravity of the situation.

The police did what the mullas wanted, and forbade Ahmadis from peaceful assembly.

In April, one month earlier Majlis Ahrar Islam held a conference in the name of safeguarding the End of Prophethood, in Chichawatni and invited those to speak there who are otherwise 'banned' for their terrorist and sectarian activities. A prominent speaker was mulla Muhammad Ahmad Ludhianwi, who is the leader of the banned SSP that later became the Jamaat Da'wa; he now heads the Ahle Sunnat wal Jamaat. Most of the other ulama who spoke in the conference are routinely placed on the list of clerics forbidden to enter various districts at the occasion of *Muharram*. However, in the fair name of Khatme Nabuwwat, these clerics vented their rage and hatred freely against Ahmadis. It is not too far-fetched to assume that amongst these there are those who plan, hire and handle murderers who kill Ahmadis for their faith.

The same authorities allowed the extremely provocative conference of mullas in Chichawatni during April, but stopped Ahmadis to hold a peaceful community meeting in May 2010. Where is the 'equal treatment' claimed for the minorities by state functionaries at international forums?

Erasure of Kalima by the police

Chak Mangla, Sargodha; July 17, 2010: The *Kalima* (Islamic creed) was written on the outside wall of the Ahmadiyya mosque in Chak Mangla. The police arrived there in the dark hours of 17 July and erased it. Earlier, the police forced an Ahmadi to remove from the mosque interior a plate on which the *Kalima* was written.

Islamic creed (*Kalima*) effaced from Ahmadiyya mosque by authorities

Dheroke, Toba Tek Singh; October 10, 2010: The local Ahmadiyya place of worship here was reconstructed. The Islamic creed *Kalima* was written on its outer wall; the same tiles with the *Kalima* on them were placed there again.



Defilement of the *Kalima* on police orders

Munir, an opponent of the Ahmadiyya community, applied to the Assistant Commissioner that the *Kalima* should be effaced and a police case should be registered against the Ahmadi office bearers. The *Patwari* (local revenue official) and the *Tehsildar* (revenue officer of the Tehsil) wrote their reports in favour of the Ahmadis. The case was referred to DSP Gojra after the initial inquiry. The DSP called both the parties. The opponent party insisted that the *Kalima* be effaced. The Ahmadis conveyed to the DSP that Ahmadis would never remove the *Kalima* nor allow anyone else to do that; if the police and the administration wanted to do so, it's up to them.

The police arrived in the village on October 16, 2010 at noon and brought along a laborer named Waris for this profane task. The police told him to remove the *Kalima*. He broke the tiles of the *Kalima* which fell on the ground. The police took away all the pieces with them. The DSP also told the Ahmadis not to construct minarets or a dome at the mosque. This order was unlawful.

A minister presides over 'call to murder Ahmadis'

Sangla Hill; October 2010: The daily Jang of October 4, 2010 reported proceedings of a Khatme Nabuwat Conference held at Sangla Hill (Punjab). Pir Atiq ur Rahman, Minister of Auqaf in Azad Kashmir, the chief guest presided over this conference.

According to the daily Jang, it was urged at this conference to wage a Jihad against Qadianis till the last breath with the aim of Ahmadis' extermination (*khatima*).

Following was also said/demanded at the conference, *inter alia*:

- Former Presidents Bush and Musharraf, the killers of Muslims should be delivered to Pakistan.
- Dr Aafia's sentence to 86 years imprisonment is a slap on Muslims' face.
- We condemn the Indian court's verdict on Babri Mosque.
- This is the century when the US will break up.
- Products marketed by Mirzais (Ahmadis) should be boycotted.

It is for consideration of the top leaders of the governments of Pakistan and Azad Kashmir whether it is appropriate for a minister from Azad Kashmir to come all the way to the central Punjab and play leading role in a conference that upholds the most obscure views on human rights and makes controversial and ill-considered comments on sensitive foreign issues with which Pakistan has to deal.

Misuse of religion for politics

Azad Kashmir; April 26, 2010: It is common knowledge that in the Third World, politicians are prone to using religion to promote their politics. However, most of them do so in a subtle way without being too blatant about it, but not in Azad Kashmir.

Prime ministers in Azad Kashmir change so often that it is difficult to keep track of who is in office. The following statement published in the daily Waqt is as follows:

Mirzais have got united against me. Prime Minister Azad Kashmir

All the Mirzais (Ahmadis) of Azad Kashmir have united and turned against me. A wide-ranging conspiracy is underway....

Chaudhry Yasin, the Senior Vice President of the Peoples Party (Azad Kashmir) told a press conference that all preparations are complete to move a no-confidence motion against the prime minister of Azad Kashmir. ... Raja Farooq has proved himself to be the most incompetent prime minister.

From the above press report it seems that the incumbent faced a difficult political situation, and thus blamed the "Mirzais" for it in the false hope of getting some relief. In truth, very few of the senior leadership of the Ahmadiyya community are even aware of Raja Farooq's name.

A fascist sectarian state is promised and promoted by rulers in Azad Kashmir

Bagh and elsewhere, Azad Kashmir (AJK): An End of Prophethood conference was scheduled in Bagh (AJK) by the Major Ayub Memorial Committee on April 29, 2010. The AJK prime minister, the president, ministers etc were invited to attend. Col® Abdul Qayyum, the Committee's president told the daily Ausaf, "We shall put an end to the evil of Ahmadiyyat in Azad Kashmir" (*The daily Ausaf, Islamabad; April 27, 2010*).

The conference was attended by Raja Farooq Haider Khan, the Prime Minister of AJK (he was invited as a special guest), Pir Atiq ur Rehman the AJK Minister of Auqaf (*Religious endowments*), a few ministers, a number of political leaders and a host of mullas from religious parties who indulge in political activities. Details are available in chapter 2c.

Mian Nawaz Sharif - welcome to the world!

Lahore: Mian Nawaz Sharif, head of the PML(N), two times former prime minister and a former chief minister of the Punjab, who condoling the death of an Ahmadi at the home of a well wisher stated on June 5, 2010, "Qadianis are an asset to our country and nation, and are our brothers." (*The daily Ausaf June 6, 2010*) This simple statement caused uproar among the mullas and religious parties.

The protest was quite unjustified. The Sharif brothers have rarely been kind to Ahmadis during their days of political power. Mr. Sharif, at this occasion, did not apologize for any of the following:

- Changing the name of Rabwah
- Supporting Gen Zia in the promulgation of anti-Ahmadiyya Ordinance XX in 1984
- Closing down the Ahmadiyya daily *Alfazel* and sealing its press in May 1985
- Anti-Ahmadiyya riots in Nankana on April 12, 1989
- Anti-Ahmadiyya riots in Chak Sikandar on July 16, 1989
- Booking the entire Ahmadi population of Rabwah in a criminal case under anti-Ahmadi law on December 15, 1989
- Arresting two Ahmadi scholars of DG Khan for translating the Holy Quran
- Arresting Mirza Masroor Ahmad on a spurious accusation - the accused was elected as Khalifa of the worldwide Ahmadiyya community four years later.
- Arresting Ahmadi children in District Layyah on a fabricated blasphemy charge
- His Chief Minister presiding over a meeting of mullas wherein they declared that Ahmadis (by implication) were *Wajib ul Qatl* (must be killed).

etc; etc.

Yet the mullas refused to forgive him for his mild political expression of fraternal ties with Ahmadi citizens of the country.

The mullas were most unforgiving; for instance:

- Abdul Latif Khalid Cheema of Majlis Ahrar said: "Nawaz Sharif, by referring to Qadianis as his brothers and sisters, and a national asset, has demonstrated the worst of pro-Qadiani, un-Islamic inclinations (*Kufr parwari*) and obeisance to the U.S. It is highly condemnable." The Majlis Ahrar India went a step further and told him that if he did not repent, he would be considered outside the pale of Islam.
- According to the mullas of Wafaq al Madaras Al-Arabiya, JUI(S) and Khatme Nabuwwat Majlis, Nawaz Sharif had become a traitor to the Constitution; he will be raised with Qadianis on the Dooms Day; and he is simply ignorant. They found his statement regrettable and condemned it strongly (*shadeed muzammat*). *The daily Din of June 7, 2010*
- The Ulema of Pasrur and Rajana were of the opinion that Nawaz Sharif had committed a great sin (*Gunahe kabeerah*).
- Mulla Ilyas Chinioti and his colleagues, mostly from the Khatme Nabuwwat faction called his statement, a religious ignorance (*deen sey doori*) and called it treason to Islam and Khatme Nabuwwat. One of them called his statement most stupid (*intihai ahmaqana*). *The daily Khabrain, June 7, 2010*
- The mullas of Azad Kashmir said, "Mian Nawaz Sharif has thus committed treason against Islam and the Constitution of Pakistan. He should repent and talk sense in future." *The daily Ausaf, June 7, 2010*
etc; etc.

The BBC reported that in this context "leaders from 11 political parties came together to condemn him and threatened to issue a fatwa declaring him a heretic."

Mr Sharif's powerful friends in the print media also deserted him on this occasion. Mr. Abbas Athar, the editor of the Daily Express was frank to write in his paper of June 10, 2010, "My personal

security and family rights are dearer to me than others' human and legal rights. I am a weak man, as such I am not in a position to offer support to Mian's doctrinal or constitutional position."

Mr. Sharif did not respond to the vitriol directed his way and decided to weather the storm through silence, although some of his supporters claimed that he had been misunderstood.

Mian Nawaz Sharif has been one of the foremost political leaders in Pakistan who in the past 33 years has consistently supported the 'Islamisation' of Pakistan and has nourished the religious lobby. The arrogance, obscurantism and militancy of the mulla in 2010 is the consequence of the policies of the state since mid 1970s.

Mr. Sharif experienced during only the second week of June what the Ahmadiyya community has suffered for the last 36 years.

Ahmadis appreciated his recent courageous gesture in higher politics, and hoped that he is a changed man after decades of experience with mullas.

"Such are the heights of wickedness to which men are driven by religion". *Lucretius on the Nature of the Universe*

Still another innovation in denial of freedom of religion

Sargodha: An overview of the persecution of Ahmadis in Pakistan shows that mullas have achieved all their anti-Ahmadiyya objectives declared in the 1950s. Ordinance XX promulgated in 1984 provided an opportunity to religious bigots to widen the net and curtail the religious freedom of Ahmadis in many ways, yet despite this, their thirst to persecute Ahmadis has not yet been quenched. The mullas of district Sargodha (in the Punjab) made new demands and the spineless Punjab Police and the administration readily yielded – thanks to policy guidelines from Lahore.

The Majlis Tahaffuz Khatme Nabuwat, district Sargodha applied to the District Police Officer (DPO) that "Qadianis slaughter sacrificial animals on the festival of Eid, for which they have no right, as this practice is Islamic, and Qadianis being non-Muslims cannot pose as Muslims; as such they should be forbidden from this."

The DPO promptly issued a directive to the area SHO (police inspector) "Qadianis should be firmly forbidden to undertake this (animal sacrifice). Keep the applicant informed. Render a compliance report within 2 days."

Ahmadis in the district were careful not to give the police an excuse to move against them.

Only a few days earlier the President had declared, "We shall not allow the targeting of minorities in the name of faith or belief." (*The Lahore Post, November 5, 2010*)

The mulla and the state jointly deny property rights to Ahmadi

Rabwah: Rabwah has always been a prime target of mullas. Its land was purchased by Ahmadis from the government in 1948. It was barren land at the time. After 1974, a sizable part of this land was confiscated by the Punjab government to implant mullas there. Twenty-two Ahmadi families were living on the confiscated land. The Lahore High Court accepted the ownership of Ahmadis on their plots and houses in 1976, however the provincial government dragged its feet in implementing the court order. Most of the Ahmadis sold their plots and houses while others were forced to flee from their homes. One such case is that of Mr. Bashir Ahmad. He is the owner of H. no. 15/23 Darul Nasr East. He was harassed into renting out his home in 2005.

During the last five years Mr. Bashir Ahmad has been targeted by the mullas of the so-called Muslim Colony, who enjoy support from the police. Mr. Bashir has been attacked, his tenants thrown out of his house, and the house finally occupied by miscreants.

When the police inspector was asked to help, he plainly excused himself for fear of the mullas and advised the complainant to approach higher officials.

Now the owner is living on rent.

A candid and instructive op-ed

The Dawn made a leading editorial comment on the grave threat posed by the politico-religious forces in Pakistan and their impact on the law and order situation in the country. It also refers to the government's

unapprovable handling of these people. As the op-ed is fairly wholesome and minces no words, it is reproduced as Annex VIII to this report.

Azad Kashmir authorities relent in face of religious extremists

Kotli, Azad Kashmir; September 2010: The political class in AJK tends to yield to the sectarian demands of the mullas, not realizing that these policies could threaten the state, the society and indeed the politicians themselves. Detail of incidents are available in chapter 2c.

7. Mosques under attack and worship denied

Those who drafted the anti-Ahmadiyya Ordinance XX were mindful of the importance of places of worship for Ahmadis, so Ahmadiyya mosques received a special mention in the law. Ahmadis were forbidden from calling their mosques a Masjid, the Arabic for an Islamic place of worship.

The opponents of Ahmadiyyat are relentless in their campaign against Ahmadiyya mosques and centres of worship. In this they are supported often by the police and the administration. As a result they have demolished a number of mosques, had dozens sealed by the authorities, set many on fire, occupied some others by force, and obstructed the construction of many more. On June 6, 2008, a contingent of police blasted away the under-construction Ahmadiyya place of worship with explosives in Bhabhra Heelan, district Kotli in Azad Kashmir.

Magistrates and police take it very lightly to seal an Ahmadiyya mosque or close down a center of worship. There have been numerous cases of attacks on worshippers that resulted in deaths or injuries. The twin attack on Lahore mosques on May 28, 2010 resulted in 86 deaths and over 120 injured.

Attacks on Ahmadiyya freedom of worship are often supported by the police and even by the judiciary.

Ahmadiyya mosque handed over to adversaries by executive order

Ahmad Nagar; January 14, 2010: At the orders of the District Co-ordination Officer (DCO) Chiniot, Punjab, an Ahmadiyya mosque in Ahmad Nagar (near Rabwah) was handed over to non-Ahmadis on January 14, 2010 upon the baseless grounds of “*pre-empting the extreme law and order disturbance*”.

The mosque had been sealed by the police in 2003 on similar grounds, and Ahmadis have remained deprived of their place of worship ever since. Ahmadis reported the matter to the Chief Justice of the Lahore High Court in August 2009. While an action by the honorable court was awaited, the mullas approached the provincial and district administrations, and coerced a decision in their favour that seriously violates the legal and human rights of Ahmadis. It is a deliberate and gross infringement of Ahmadis’ freedom of religion and worship.

This mosque was built by an Ahmadi, Mr. Wali Muhammad, at his own expense and on his personal land, between 1982-1983. The management and upkeep of the mosque were undertaken by the community. Ahmadis routinely allow other Muslims to use their mosques; in fact they allow anyone who worships one God. As such, on occasions, non-Ahmadis also used this mosque for worship.

In 2003, Ahmadis undertook repairs to the building. When the repairs were nearing completion, a cleric, by the name of Ghulam Mustafa who lives in Muslim Colony (Chenab Nagar), approached the police and claimed the mosque on the grounds that it had been used by Muslims. As is the wont of extremist clerics, he threatened violence. The police, under pressure, found it convenient to lock the mosque, with the promise to look into the rival claims.

Ahmadis presented the police with irrefutable evidence and documents of Mr. Wali Muhammad’s ownership of the land and property. The police SHO therefore categorically wrote in his report, on

December 18, 2003: **“In my opinion it is clear and there is no doubt that this mosque was built 18 or 20 years ago by Wali Muhammad Qadiani on his own land in his personal capacity. Muslims had no claim or role in it.”**

Still the authorities did not restore the mosque back to Ahmadis. In June 2007, the District Police Officer asked for a report from the DSP along with documentary evidence. This was provided by the official who concluded: **“... As for this mosque/Bait uz Zikr, Ahmad Nagar, it is, according to the evidence, the property of Jamaat Ahmadiyya.”**

Despite such conclusive findings, the mosque was not unsealed. In 2009, the extremist religious elements initiated a drive threatening to take over the mosque, by force if necessary. Upon this, Ahmadis complained to the Chief Justice LHC. His decision is awaited.

The mullas however decided not to wait for a judicial verdict. They issued threats to the administration, and have succeeded in obtaining a decision in their favour by unlawful means. It is a victory for blind religious extremism over fair and good governance.

The DCO's Order and the justification given therein are typical of bureaucratic circumvention. It is reasonable to assume that he had orders from Lahore to act in the mulla's favour. He did not fail to send a copy of his Order direct to the (PS to) Chief Secretary in the provincial capital. In view of what happened in Gojra last year and to the Ahmadi school children of Layyah, the policy of the Punjab Government is there for all to see. The chief minister's statement, after the Gojra tragedy, is, however, worth quoting here: **“We do not have the right to rule if we cannot protect and provide justice to minorities”**. (*The Daily Times, Lahore; August 8, 2009*) In view of the DCO's Order and the chief minister's statement one is reminded of a statement by Dr Israr Ahmad, a well-known Pakistani cleric: **“Pakistanis as a people are the greatest hypocrites in the world.”** (*The daily Pakistan, Lahore; January 5, 2009*)

The DCO quoted the anti-Ahmadiyya constitutional amendment and Ordinance XX to justify his unsupportable action. He has used unjust and unfair laws improperly to allow a gross violation of the fundamental human rights of a marginalized community.

In case the government differs with our above assessment of the DCO's Order, it should commission an independent inquiry on the issue by an impartial NGO or judicial panel.

According to the daily Khabrain of January 15, 2010, **“At this Maulanas Allah Yar Arshad, Muhammad Hussain Chinioti, Ghulam Mustafa, Deputy Amir Ji Syed Nurul Hassan Shah, Qari Muhammad Ayub Chinioti and Ilyas Chinioti paid tribute to the DCO Chiniot for his bold action.”** According to another press report, a delegation of Ulama later called on the DCO to convey to him their greetings and appreciation ‘for fulfilling his earlier promise’.

This wrong must be put right, otherwise the mulla will push for further victories, as he did in Swat.

ALSO AT AHMAD NAGAR. It is appropriate to mention here the situation regarding another Ahmadiyya place of worship in Ahmad Nagar.

Ahmadis' need for their mosques has increased over time. So an Ahmadi, Mr. Muhammad Arshad A'wan offered a plot of his land at a local crossing for building a place of worship.

Ahmadis knew that mullas and authorities will not let them build minarets and niches in their mosque, although there is no law prohibiting them, they only built a hall and offered their congregational prayers in it. The simple place was well-frequented by Ahmadis and was a convenient facility for worship. The mulla did not like that.

In 2006, anti-Ahmadi faction applied to the authorities that the place of worship should be closed down. They had already succeeded in 2003 in getting the Ahmadiyya mosque sealed in the Noorpur area of Ahmad Nagar. The police, as usual, expressed helplessness in supporting Ahmadis. They advised Ahmadis to stop offering prayers at the location.

Ahmadis had no option but to yield to police pressure, otherwise they risked sealing of this building. An agreement under duress was thus arranged under police supervision that Ahmadis will not use the place for worship. Mulla Allah Yar Arshad and Ghulam Mustafa who are not residents of Ahmad Nagar signed the agreement on behalf of ‘Muslims’. It is now over four years that no prayers, nor any

worship of Allah has been held at the site. In December 2010, mulla Shafiq ur Rehman wrote a column in the daily Din, Lahore and gave it the title: Pakistan – a paradise for religious minorities.

Attack on an Ahmadiyya mosque

Moghalpura, Lahore; November 18, 2010: A few unidentified persons randomly fired at the Ahmadiyya mosque in Ganj Bazar in Moghalpura Lahore at about 10:00 p.m. Some Ahmadi guards and youth were on duty inside the mosque. One of them fired back in the air. At this the attackers retreated and fled.

The police were informed and arrived on the scene. They were provided CCTV footage. The police recognized one of the men, Zaheer Fauji who is a local. They arrested him and an FIR was registered.

The electronic media and the press reported the story the next day. Some of them presented it as a fire-fight between two private rival groups. The police initially supported the same version but are investigating further.

The Moghalpura Ahmadiyya community has faced opposition and aggression from the local mullas in the past. They perhaps want to convey that Ahmadis remain their targets.

The police took special note of the incident and directed all units in various districts of the Punjab to remain vigilant and alert.

Ahmadis denied the right to worship

Kalowal, Chiniot; March 25, 2010: An Ahmadi family that resides in *Kalowal* for the last 80 years had constructed a mosque on their own land for worship. This mosque needed repair and maintenance work. The Ahmadis of the town decided to rebuild it. As they were demolishing the old building, a number of people gathered there and interfered in the proceedings. They stopped the Ahmadis from reconstructing the mosque, and informed the police. The police arrived at the location on 26th March, ordered a stop to the work and told both parties to appear at the police station the following day. The Ahmadis arrived on time, but the other party failed to show up. After a long wait, the SHO told the Ahmadiyya delegation to approach the DCO Chiniot and seek permission. This was highly improper, even unlawful. Also, how could Ahmadis expect justice from the DCO who had handed over only a few weeks earlier an Ahmadiyya mosque in Nur Pur, Ahmad Nagar to non-Ahmadis in a most unjust manner?

Agitation in Khanewal

Khanewal; September 2, 2010: Opponents of Ahmadis pelted stones at an Ahmadiyya mosque in Khanewal. These miscreants could not be identified. They also wrote abuses and foul language against the Ahmadiyya community and its holy founder during the dark hours. The mosque continued to be pelted with stones for days.

A Khatme Nabuwat conference was also held in Madrassa Deoband, Tariqabad. A mulla, Ataul Mun'am Naeem, spoke against the Ahmadiyya community. He told the audience that the growth of Ahmadis must be stopped as it was proving harmful for the Muslim *Umma*. A number of mullas participated in this conference. Anti-Ahmadiyya activities of the mullas are on the increase in this area.

An Ahmadiyya mosque at risk

Chak No. 20/NP, District Rahim Yar Khan: The local Ahmadi community has a mosque which they built in 1970. Like all other Ahmadiyya mosques it has minarets and a niche that is orientated towards Ka'aba. Mulla Rashid Madni is provoking the local population for removal of the minarets. The mulla is a member of the Majlis Tahaffuz-e-Khatme Nabuwat and has distributed a pamphlet containing hatred material against Ahmadis in the village.

The administration is of the opinion that the constitution forbids Ahmadi worship places to look like mosques. It does not. The mulla is violating the law of the land, PPC 153-A and 295-A, by promoting enmity and hatred between religious groups and indulging in deliberate and malicious acts intended to outrage religious feelings of Ahmadis.

Predicament of an Ahmadiyya place of worship

Kohat, an important district town in Khyber Pakhtunkhwa, had a sizeable Ahmadiyya community in 1980s and before. But then, Islamists and religious extremists became powerful, and flourished greatly during the regime of General Zia and afterwards. Ahmadis felt pushed to the wall and unsafe.

In 1988, the authorities sealed the Ahmadiyya mosque in Kohat. This mosque was built on a spacious plot. The Imam's residence was part of the complex. The property was owned by the Sadr Anjuman Ahmadiyya. After their mosque was sealed, Ahmadis offered their prayers in a temporary prayer centre in a private home. As the situation became unbearable with the passage of time, Ahmadis left the city one by one. Now there is no Ahmadiyya presence in Kohat.

Recently on December 19, 2010, activists of Khatme Nabuwwat organization broke open the lock of the sealed Ahmadiyya mosque and held their religious service inside the stolen property. The miscreants were supported by Mr. Javed Ibrahim Piracha, a former MNA of JUI (F).

The Amir of the Ahmadiyya Jamaat Peshawar wrote to the police authorities in Kohat that the property belonged to Sadr Anjuman Ahmadiyya Qadian, as such it is indivisible and non-transferable; its care in the sealed state is responsibility of the administration and the police.

The police acted and recovered the mosque from the miscreants, and sealed it once again. The Ahmadiyya property, however, remains denied to Ahmadis.

Freedom of worship restricted

Rabwah; August 12, 2010: The daily Pakistan published the following story on August 12, 2010 (Translation):

Chenab Nagar: Jamaat Ahmadiyya decides to worship at home in the face of terrorism

Chenab Nagar (Staff reporter): Thousands of Ahmadis will undertake worship at home, rather than their places of worship at Isha time during Ramadan on account of the threat of terrorist attacks and non-availability of security by the state agencies. The senior leadership of the Ahmadiyya community in Pakistan has directed all its members in Rabwah to offer their evening (Isha) prayers at home rather than nearby mosques. However, the community spokesman has not issued any press release or made a statement on this subject.

The above report is correct to the extent that Ahmadis could not offer their traditional *Taraveeh* prayers in congregation in their mosques in Rabwah for security concerns. This situation is the result of the unbridled hate campaign undertaken by the mulla and permitted by the authorities.

In district Sargodha, Punjab

Chak Mangla, District Sargodha; May 15, 2010: The police removed the plate carrying *Kalima* (Islamic creed) on it from an Ahmadiyya mosque. Ahmadis wrote the *Kalima* again. The police visited again and intended to remove the *Kalima*. Ahmadis told them that only uniformed police would be allowed to do that. They went back without erasing the *Kalima*.

8. Problems in education

The anti-Ahmadiyya lobby gave high priority to hurt Ahmadis in the field of education, after getting them declared non-Muslims. Ahmadiyya was the most educated community in Pakistan. Proportionately they were prominent in the faculty and student population of institutions of higher learning. But after 1984, the government and the mulla hit them hard in various ways. Ahmadi lecturers were posted away to distant locations and some were not allowed to teach. Ahmadi principals and headmasters were replaced. Ahmadi students were deprived admission in professional colleges. They were refused accommodation in attached hostels. They suffered attacks by extremist elements on campuses.

All this was undertaken with the help of student wings of religio-political parties. Organizations like Islami Jamiat Talabah and Anjuman Talabah Islam played a condemnable role in maintaining a turbulent environment for Ahmadis in educational institutions. Both men and women were targeted. The authorities became willing instruments in permitting and promoting this discrimination. In 2008, for example, in a coordinated move, the mulla, the students, the staff and the college administration of the Punjab Medical College Faisalabad expelled all the male and female Ahmadi students from the college.

The government nationalized all Ahmadiyya schools and colleges in 1972 as a matter of state policy. However, when it became clear that it was a bad policy, the authorities returned all the educational institutions to original owners – but not to Ahmadis.

This tidal wave against the Ahmadiyya education shows no sign of ebbing.

Ordeal of girl student in a university

Faisalabad: Miss Hina Akram, a student of the National Textile University, Faisalabad recently had to quit her studies on account of intense faith-based harassment at the hands of some members of the faculty. It reflects very poorly on the academic environment in a professional state-owned university in the Punjab.

Some months ago, Hina's father met Mr. Rao Arshad, a teacher at this university. Mr. Arshad told the father that he considered Hina to be an ideal student.

Later Mr. Arshad came to know from an Islamist colleague that Hina was an Ahmadi. He was very upset to hear this, and reacted furiously. He sent for Hina and openly conveyed his anger and displeasure. He said that he was most concerned about her Afterlife (*Aakhrat*). He advised her firmly to convert to Islam. He even offered her refuge and care with a Muslim family, and gave her some anti-Ahmadiyya literature to read. Hina was disturbed by this and told him plainly that she was an Ahmadi by choice and had no intention of joining their variation of Islam.

Rao Arshad didn't take the refusal lightly and warned her of the consequences. He told her that she was a *Kafir* (infidel), and will suffer the consequences. "You will face such a fire of animosity in the campus that not even the Vice Chancellor will be able to help you", he told her.

True to his word, Mr. Arshad and his colleague started a hate-campaign against Hina among the students and the faculty of the university. An effective social boycott was implemented against her. Insulting and hateful literature was distributed in the university. When pushed to the wall, Hina was promised relief in return for accepting 'Islam'.

Hina's father called on the Rector and complained. The Rector offered a few words of sympathy but did not follow them up with action. The situation remained very tense and hostile against Hina. Unable to fight through the prevailing hostility, Hina had to terminate her studies and stopped attending the university. She was in the 6th semester of her B. Sc. course; but that is the end of her professional education - years gone waste. The Islamist teachers seem to care more for their students' Afterlife than for their education, for which they receive their salary.

Higher education denied in state-run college

Lahore: Here is a case where an Ahmadi applicant for admission to M.Sc. (Zoology) class was denied the opportunity by government officials, only for his faith.

Mr. Yasir Ayaz who had obtained a B.Sc. degree in high grade, applied for admission to the 2010-12 session of M.Sc. (Zoology) in Government College of Science, Wahadat Road, Lahore. The session had 10 seats for men.

Ayaz, on the basis of his academic record was selected for an interview. He was well-placed among these candidates because he was at the top among them in total marks in B.Sc. (463 marks) and third in the subject (126 marks). He was sure of the admission.

When called before the Board for interview he was asked a few questions which were not related to the subject. However, when they asked for his residential town, he told them that it was Rabwah. At this he was told that the interview was over and he could leave.

Later, when the merit list was posted, his name was not there. He looked up the waiting list of general merit, but his name was not there either. He felt very disturbed and approached the office where he was plainly told that he had been found ineligible. He was told this by the head of the Admission Committee.

It is relevant to mention that two of his non-Ahmadi friends who had obtained fewer marks in the B.Sc. overall as well as in the subject were admitted to the college.

In a state university

Faisalabad; January 2010: A seminar was held in GC University on January 21, 2010. The speakers spoke against the Ahmadiyya community and declared Ahmadis infidels. Anti-Ahmadiyya literature published by Majlis Khatme Nabuwwat was distributed.

Ahmadi child harassed in a government school for his faith

Ahmad Nagar, Chiniot; October, 2010: Noman Ahmad Cheema s/o Mr. Mubarak Ahmad Cheema faced severe hostility and persecution at Government High School Ahmad Nagar, District Chiniot. He is a student of 6th class. One of his teachers, Qari Abdur Razzaq constantly harassed him and urged him to declare himself a Muslim. He beat him up also. The young boy felt greatly disturbed. His mother complained to the principal of the school, but in vain. The boy suffered physical and mental torture. His mother had to stop sending him to school, and made alternate arrangement for her son's education.

Threat to an Ahmadi student by a Jamiat (IJT) member

Panjab University, Lahore; July 7, 2010: Mr. Tahir Ahmad, a Pharmacy student at the University reported that a Jamiat student (student wing of Jamat Islami) approached him after the Lahore massacre of May 28, 2010 and made some inquiries. A few days later, he visited the Ahmadi again along with two other members of the Jamiat.

The trio was forthright and threatening to Tahir Ahmad. They told him, "We have dealt with a Mirzai in the past. We bashed him up and tore up his nose and mouth. You are like a younger brother to us. You are a wise man. A hint should suffice you. Quit the University. Do not let us see you around."

Tahir Ahmad took due note of the threat and intimated to the community elders that he planned to migrate to another college.

Ahmadi principal removed for his faith

The daily Nawa-i-Waqt reported the following on February 13, 2010:

Chiniot: (correspondent) *The Qadiani principal of TIA (sic) College Chenab Nagar has been replaced with a Muslim principal. According to details a Qadiani principal Ayub Iqbal was appointed to replace Muhammad Jahangir. The religious groups of Chiniot protested strongly against it. The DCO Chiniot Rana Muhammad Tahir Khan explained the situation of religious intolerance to the provincial education department, which changed the Qadiani principal Ayub Iqbal.*

This college was originally built by the Ahmadiyya community. It was nationalized in 1972. The government has changed its policy in recent years, and has denationalized most of those institutions and returned them to their owners. However, Ahmadiyya institutions have not been returned. The standard of education in these nationalized schools and colleges has plummeted greatly and caused irreparable damage to the education of Rabwah's children and youth.

Another Ahmadi principal removed for his faith

Islam Nagar, District Sialkot; November 2010: An Ahmadi principal of a school was removed for his faith, and a junior non-Ahmadi teacher was promoted to his post. The new principal, thereafter, promoted anti-Ahmadiyya propaganda in the school. The two Ahmadi teachers, at the school, are greatly disturbed by this.

Master degree in the indiscipline of extremism

Panjab University, Lahore: Professor Burhan Zamir who is required to teach mathematics to M.Sc. Physics classes in University of Panjab, has undertaken to teach them sectarian extremism, it is learnt from reliable sources.

Following the death of an Islamic scholar, Professor Zamir availed that occasion to raise the issue of Ahmadiyyat in his class, and used highly abusive language against the founder of the Ahmadiyya Jamaat. In the last 15 minutes of his period with the class, he asked a student to recite a verse from the Holy Quran; thereafter he called Ahmadiyyat the greatest evil not only in Pakistan, but the entire world. His anti-Ahmadiyya utterances and diatribes were more like those from a religious bigot than a professor of mathematics. He accused Ahmadis falsely of blasphemy, forced conversions, financial exploitation etc. He eulogized the services of the expired scholar to the cause of the End of Prophethood. "Today I dedicate myself to that cause", he offered and urged, "from now onward I shall turn to this issue every day; and I hope you will support me in this."

He declared that all forms of social interaction with Qadianis is *haram* (forbidden in Shariah), and to murder them is an act of religious merit (*Ba'ise sawab*).

Professor Burhan Zamir has found an easy way to earn his hefty pay cheque. Teaching hatred and prejudice requires less effort than to teach differential calculus, and he is assured of earning a place in the garden of bliss in the Hereafter. One only hopes that other lecturers do not follow his example, as then the Panjab University will turn into a Madrassa.

A dilemma, creation of a vicious mind

Lahore; December 7, 2010: Ahmadi students appearing in the crucial Matriculation examination have been made to face discrimination and predicament by a decision of the Secondary Board of Education, Punjab. The daily Nawa-i-Waqt reported the news on December 7, 2010; (Translation):

Chenab Nagar (correspondent): (Only) Two options, Muslim and Non-Muslim, have been provided by the Punjab government to students appearing in the annual examination of class IX and X, on the admission registration forms for examinations to be held by the Secondary Board of Education. No candidate is allowed to brush aside the two options and enter the word 'Ahmadi'. In case of crossing out, the admission form will be rejected. The Ahmadiyya community Director of Education, Syed Tahir Ahmad Shah condemned and protested this unexpected development. Through a circular, parents of the (Ahmadi) candidates have been advised that accepting the non-Muslim status is not an option at all.

In simple words, Ahmadi students cannot declare themselves 'non-Muslims' as that would not be a true statement of their faith, and they cannot declare themselves 'Muslims' as then they would face three years' imprisonment; and they cannot write themselves 'Ahmadi' because that option is not available on the form.

The above is a fresh case of deliberate attempt by an organ of the state to discriminate and harass the Ahmadiyya community. It is negation of the oft-repeated announcement that all citizens are treated equal in Pakistan. Rather than solving the existing issues, a fresh non-issue has been raised to push the Ahmadiyya community to a corner.

Faith-based agitation against college owned by Ahmadi

Dunyapur, district Lodhran; December 2010: Mr. Azhar Ahmad Chaudhry and his wife own and manage a college at Dunyapur: New Millat College of Commerce and Sciences. It is a success story and the competitors do not like it.

A disgruntled employee of this college left and joined another institution. He has taken up the religion issue and indulges in acrimonious propaganda against the New Millat College and its proprietors. He has accused them of blasphemy and religious bias. He has spread the fabrication that Ahmadi have incorporated alterations in the Quran, and do not allow the students to recite it, etc.

Mullas of Majlis Tahaffuz Khatme Nabuwwat have taken up the cause of opposition to the New Millat Collage, held meetings and distributed hate material.

Mr. Chaudhry is worried and has sought advice from community elders. He lives with his family in the college precincts; this causes him serious security concern.

A report in the field of education, fit for record

Professor Dr. Pervez Parwazi, an Ahmadi, is a scholar of the Urdu language and is renowned for his articles and books on autobiographies. He spent his life mostly in Pakistan, but now he resides abroad.

In his article in the weekly Lahore of October 9, 2010 he reviewed an autobiography ‘*Man, mein thak giya hoon*’ written by Mr. Waqar bin Ilahi, a former high official in the Ministry of Education in Pakistan.

Dr Parwazi refers to a repeated gripe of the author that Pakistani scholars who go abroad for education or on appointment do not return to the country. “Is morality of no value to them”, Waqar questions on page 308 of his book. This sentence prompted Dr Parwazi to reply, based on personal experience. We place it on record. He wrote:

(Translation)

“Is it only for the citizens to mind the morals? Are the governments and their officials absolved from caring for moral norms? ... I, for one, did not go to Japan on government expense. I received higher education in Pakistan at no cost to the public. I had the experience of teaching in a post-graduate institution; for this reason I was selected by the (Japanese) university. I returned to Pakistan after gaining four years’ experience of teaching in the third largest university in the world in the field of linguistics. (On return), I was shunted for nine years in different under-graduate colleges. I was transferred from one small town to another until I was posted to a village where there was no need of another teacher due to paucity of students. Was it only for the reason of my religious denomination? What option was I left with except accepting a job call from a foreign university? Waqar has cursed those who accept jobs in foreign countries, but he should look inwards. Waqar is lucky that one of his students arranged (the clearance and) payment of his dues (on retirement), but I was not paid the Provident Fund to which I had contributed myself. Do we have one yardstick for giving and another for taking? I was not keen on narrating my tale, but as Waqar bin Ilahi has narrated the Education Ministry’s version, I thought it fit to show the mirror to the society.”

9. Burial problems, graveyards

Ahmadis have been normally buried in common graveyards since the community came into being in late nineteenth century. The Ordinance XX of 1984 does not require separate graveyards for Ahmadis. But the mulla finds the post-ordinance environment very favorable to agitate on this issue and claim victory after victory.

The mulla's argument, although false, is very simple and the Muslim masses dare not contest it. He tells them that Ahmadis, being infidels and unclean, if buried in their graveyards, pollute and desecrate them; as such they cause great torture and suffering to the Muslim dead who feel afflicted as if they were in hell. He agitates his flock to become violent, if necessary, to ensure that Ahmadi dead is disinterred. Usually, authorities, even though unwilling, give in to pressure from the mulla and join him in compelling Ahmadis to undertake the greatly painful and tormenting exercise of disinterment. Often the issue may be raised prior to the burial, and it becomes doubly distressing for the near and dear ones to find a new burial ground for the dead whose departure has already afflicted them.

The mulla knows that graveyards are a sensitive location. After 1984, Ahmadis have developed their separate graveyards in a number of cities and towns. The mulla and his acolytes often indulge in desecrating these to hurt Ahmadis.

Disinterment on orders of the police

Chak No. 19, District Sargodha; October 31, 2010: Mr. Shahzad Warraich, Ahmadi, 42 years old, died on October 29, 2010 a natural death. His relatives buried him in Chak 19 graveyard where his elders are also buried. It is a common graveyard and the locals had no problems with Ahmadis buried there.

On October 31, police officials came over to the village and told the family of the deceased to remove the body from the graveyard. When told that the locals had no objection to the burial, the police said that some clerics in Sargodha had objected to the burial and the body must be removed in the interest of law and order. The situation caused great suffering and stress to the bereaved family. However, they had to comply with police orders. The body was exhumed on October 31 and buried in Chak No. 46, a few miles away.

Dozens of such disinterments have taken place since the promulgation of the infamous Ordinance XX of General Zia in 1984. Prior to that Ahmadis were buried in common graveyards of Muslims. Thousands of old graves of Ahmadi deceased remain in common graveyards all over the country.

Sargodha police is known for its ready capitulation to the mulla's wishes even though the religious extremists and terrorists have caused repeated problems for the authorities in this city.

Ahmadi denied burial in Ahmadiyya graveyard

Pir Mahal, Toba Tek Singh; April 13, 2010: Mr. Ihsan-ur-Rahman, Ahmadi, S/O Mr. Habib-ur-Rahman died on April 13, 2010 in Pir Mahal. His grave was being prepared in the Ahmadiyya graveyard when some opponents forcibly stopped the work. Later, the police arrived at the scene and disallowed the burial, under mounting pressure. As a result, the dead body had to be taken to Rabwah, where it was buried the following day.

Tehsil Municipal Administration Kamaliya had allocated this plot of land in 1988 as an Ahmadiyya graveyard. Ahmadis have buried their dead there ever since.

In order to ensure the security of the graveyard the local Ahmadiyya community decided to build a boundary wall around it. For his own vested interest, a neighbor, Iftikhar Ali, proprietor of Madni Estate Agency was opposed to this wall. He heads a *Qabza* group; 11 criminal cases are recorded against him at the Police Station Sadar, Pir Mahal.

Last year on June 7, 2009, Iftikhar Ali, leading a gang of approximately 60 armed men attacked the graveyard and demolished the newly-built periphery wall. They set fire to a tractor-trolley and a

generator at the site. They fired in the air and threw stones at Ahmadis present there. The demolished wall was approximately 400 feet in length. The damage done was approximately worth a million rupees. Iftikahr Ali wanted a 15-foot wide passage through the graveyard for personal reasons. As Ahmadis were not in a position to give up this land, Ali gave the situation a religious twist to take what was not his. He approached clerics and the local press for support. They made statements prejudicial to the Ahmadiyya community and made number of false accusations.

The burial of an Ahmadi was denied there. The police gave no assistance to the affected family. It is common practice that whenever anybody wants to violate the basic rights of members of the Ahmadiyya community, they do so under a religious excuse. The authorities, rather than enforcing the law, find it convenient to violate it further on the excuse of 'law and order'. In this, they are supported by the politicians in power.

Ahmadiyya central office wrote a letter to the higher authorities informing them of the situation and requested immediate action to undo the injustice done to Ahmadis. No relief was provided. Moreover the Tehsil Administration shamelessly cancelled its notification of allotment to Ahmadis. Justice provided!

Ahmadi denied burial in public cemetery

Jalalpur Jattan, Gujrat; August 2010: Mirza Sultan Ahmad died in his village in August 2010. He was to be buried in the village cemetery according to his will. The local anti-Ahmadi group obstructed the burial which caused a quarrel. The police were informed who detained the two parties. The SHO advised his son to avoid confrontation, bury his father in their own land beside the public cemetery. The son took a wise decision, abandoned the plan of local burial and took the dead body to Rabwah for burial.

A few days later, these agitators thought of another mischief and decided to disinter the corpse of the son of Mirza Sultan Ahmad, who died a year and half ago and was buried in the village graveyard. The police were informed and the SP was contacted. The SHO went to the village. He addressed the villagers in the mosque after the Friday congregation, and warned them against disturbing the peace. He pointedly warned the mischief-makers in the village.

After this timely action of the SHO, the situation was normal in the village.

Burial problem of a convert

Chak no. 97 GB, Faisalabad; August 16, 2010: Mr. Tahir Ghani S/O Mr. Munawwar Ahmad Khalid died in a road accident on 15 August, 2010. His body was brought to his village. He joined Ahmadiyyat few months before his death. Some of his relatives are Ahmadi while a majority of them are non-Ahmadis. Ahmadis decided to perform burial rites. However his non-Ahmadi relatives, urged by a mulla, barred them. Ahmadis approached the *Numberdar* (local revenue official) and other elders of the village. It was mutually decided that first the Ahmadis would say his funeral prayer, thereafter the non-Ahmadis say the funeral prayer and bury him. At this, approximately 100 Ahmadis from far and wide came there to say the funeral prayer of their Ahmadi brother.

When the Ahmadis were about to say the funeral prayer, the non-Ahmadis violated their previous agreement and declared that they would not allow them to do so. The Ahmadis decided to resist and took over the dead body to proceed with the burial rites. The situation became tense. The mulla threatened to disturb the peace of the village. At this Ahmadis decided to forego what was their right and maintained the peace.

When the deceased was alive, the mulla urged others to boycott him socially. When he died, the mulla decided to deny Ahmadis the chance to offer his funeral prayers. Obviously, the mulla was interested only in making mischief.

Denial of funeral rights

Bhimber (Azad Kashmir); August 11, 2010: Raja Farman Ali, an elderly Ahmadi died in Bhimber on August 11, 2010. He joined Ahmadiyyat in 1945.

Almost a decade ago, his two sons also became Ahmadis, but they could not cope with the opposition, so they recanted. However, their father remained steadfast in his faith.

At the time of Mr. Ali's death, the Ahmadiyya community intended to perform his burial rites, however his sons refused the entitled burial to the deceased, and forbade Ahmadis from joining the funeral.

Mr. Ali, an Ahmadi, was buried by a few non-Ahmadis, and Ahmadis were made to stay away.

Indecent conduct at burial

Chak 32/2R, District Okara; October 2010: There are only two Ahmadi families in this village. They live in harmony with the village community. The mulla, however, attempted to destroy the peace of the village at an occasion which otherwise called for compassion and goodwill.

Rana Masud Ahmad, a local Ahmadi died on October 4, 2010. His death was announced on a loudspeaker from a local facility as well as the village mosque where non-Ahmadis worship. As is the custom, the village folk came and offered condolences and sympathy to the bereaved family. The funeral prayer for the deceased was held at home and some non-Ahmadis also joined the occasion. It was a smooth farewell to the departed soul – till the mulla took notice.

The mulla decided to speak on the event in his Friday sermon, four days later. He spoke on the subject of Ahmadiyyat and Ahmadis in a very negative tone. He was slanderous and abusive. He told the worshippers that the announcement should have conveyed that so-and-so Qadiani, a dog, had died. He called the deceased a *Kafir*, and announced the edict that those who had offered his funeral prayers had also become *Kafir* and their marriage bonds stood broken.

Ahmadis felt very disturbed. Rana Mubashir Ahmad, an elderly Ahmadi had a meeting with the members of the local Mosque Committee and protested over the mulla's conduct. The members agreed that the mulla had acted in violation of Islamic teachings of tolerance and sympathy on such occasions. They said that they will hold the mulla accountable for his bad behaviour.

Later they told the Ahmadis that the mulla was taken to task, and he had apologized to them. Some of the village elders were of the opinion that he should have apologized on the loudspeaker.

10. Plight of Rabwah

Rabwah, now officially named Chenab Nagar, is the center of Ahmadiyya community. As such it is frontally exposed to the anti-Ahmadi pressure of the state and the mulla since 1974. Prior to the promulgation of Ahmadi-specific laws, it was the global center of Ahmadiyyat. Now it is a national center only, and the main target of sectarian prejudice and policy. Mullas assemble here a number of times annually and hold provocative and slanderous conferences and rallies. Hundreds of its residents have suffered prosecution in courts for years. In 1989 the entire population of Rabwah was booked in an FIR under the Ahmadi-specific law. The Ahmadiyya press at Rabwah suffered a direct attack from authorities when its printer and publisher were maliciously charged under the anti-terrorism law. Democratic rights are denied to Ahmadis who have no representation in the local Union Council. As such the civic conditions in this town are in a deplorable state.

Officially they now call it Chenab Nagar. It is the only town in Pakistan whose name has been changed against the wishes of its residents.

Report of processions held on 12 Rabi-ul-Awwal in Rabwah

Rabwah: The Ahmadiyya central office in Rabwah issued a circular for urging the authorities to stop the gatherings and processions led by mullas in Rabwah in which they routinely use abusive language against elders of the Ahmadiyya community and create a law and order problem. This letter is

reproduced in chapter 6. Authorities took little notice of this letter, and the mullas were given free hand to provoke the Ahmadis of Rabwah and take out a number of processions in the town.

The events scheduled for 12 Rabi-ul-Awwal began on February 26, 2010 after the Friday prayer. Mulla Ataul Muhaiman Bukhari of Multan held a conference in *Kot Wasawa*. Five clerics, including Ghulam Fareed Paracha Deputy Secretary II and mulla Mugaira of Rabwah made anti-Ahmadiyya speeches. The attendance was approximately 350.

The second session started at 9 p.m. Mulla Muhammad Ahmad Ludhianwi arrived in a procession of 6 buses, 40 motorcycles and an open-top vehicle carrying armed men. This mulla is a leader of a banned organization but is free to carry on his mischief. They reached *Kot Wasawa* through the main roads of Rabwah waving their weapons. The attendance at this session was approximately 1000. Six mullas addressed the audience.

The third session continued till noon the next day. They took out a procession at 3:30 p.m.

On 12 Rabi-ul-Awwal the first procession was taken out by mulla Allah Yar Arshad at 9:50 a.m. from Masjid Bukhari. It arrived at Aqsa Square via the Bus Stop and Aqsa Road (the main road of Rabwah). Mulla Muhammad Yamin Gohar spoke to the participants. Then the crowd went back to the Bus Stop. They halted in front of the Ewan-e-Mahmood (Ahmadiyya Youth Central Office) and post office and used abusive language against Ahmadis. They demanded a ban on the daily *Alfazl*. This procession ended at the Bus Stop at 12:20 p.m.

Another procession was launched by Maulvi Shahid, son of Maulvi Mushtaq from nearby *Khichian*. This procession went to the Bus Stop through Aqsa Square. Approximately 400 people formed this procession. It dispersed at 1:00 p.m. They did not use abusive language.

The third procession was led by the Ahrar from *Kot Wasawa*. It used the main roads of the city including College Road, Aqsa Road and stopped at Aqsa Square. A speech was made there. In front of the Ewan-e-Mahmood speakers including Ataul Muhaiman Bukhari used foul language against the Ahmadiyya community. This went on till 5:30 p.m. The procession ended at the Bus Stop. There were 3500 – 4000 people in the procession. A group among them threw stones on the gate of the Ahmadiyya graveyard. The police intervened and stopped them. Some mullas also urinated on the graves of Ahmadis in the public cemetery.

The Ahmadiyya community remained alert at all times against any eventuality. All shops and markets remained closed for almost two days. The Ahmadiyya youth acted as models of self-discipline in the face of provocation in their home town.

Mullas create tension in Rabwah through a non-issue

Rabwah; December 29, 2010: A few policemen accompanied by some mullas came over to the main Ahmadiyya mosque in Rabwah before sunset and wanted entry to the compound to inspect if minarets were being built. This mosque, in fact, already has minarets, and there is no need to build new ones. The Ahmadis on guard duty told the police that as the mullas were in their company, they would allow none to enter the mosque.

In the mean time the local SHO also arrived at the scene, so did some other people including personnel of the security and intelligence departments. Considering the gravity of the situation and the mullas' threat of a countrywide agitation two days later on 31 December in support of the Blasphemy law, senior Ahmadi community officials arrived at the scene. Finding the mullas there, including Shabbir Usmani, a senior cleric, Ahmadi officials told the police that they would not allow mullas to enter the compound. The SHO then proposed that he would take along no mulla inside the mosque.

Accordingly the SHO went inside. He saw that no new minarets were under construction; only some repairs were underway to the old ones. He reported the same to his superiors and to the mullas. Apparently, they were satisfied, and dispersed. The DPO was further briefed by the Ahmadi seniors. However, when the mulla is bent upon mischief and the administration acts timid, no one can be sure of peace and harmony.

Stone blasting in the residential area of Rabwah

Rabwah: Stone blasting in Rabwah's hills is a problem that refuses to go away – thanks to the stone-mafia and corrupt bureaucracy. A report published in the daily Ausaf of March 12, 2010 is translated below:

- **Illegal blasting in Karana Hills endangers human lives. Several wayfarers have been killed. Citizens and factory workers have been seriously injured.**
- **Stones fly faraway to the residential area on both sides of the hill due to heavy explosions that hit rice mills, houses and traffic.**
- **Citizens and factory workers have been seriously injured, several wayfarers have been killed. DCO ordered registration of a case against the contractor, but no action has been taken yet.**

Chenab Nagar (Staff Reporter): Influential contractor of minerals carries out stone blasting in Karana Hills from Choongi No. 3 to the bridge of Chenab Nagar Unit 10 at night despite the imposition of PPC 144. Many stones have hit residential area on both sides, houses in Darul Fazal, Shahab Rice Mills, other houses and traffic on the Sargodha Road due to heavy detonations which has resulted in the death of several wayfarers and serious injuries to local citizens living in houses and the factory. It is worth noting that many delegations of local social groups and elders have failed to persuade the stubborn contractor to stop such illegal blasting in view of such casualties and dangers. A delegation comprising elders and victims of such casualties visited the DCO Chiniot and presented him with a written application. DCO told SHO Chenab Nagar to register a case against the contractor but no action has yet been taken in this regard. The lives of people living on both sides of the hills are at constant risk. They demanded that the higher authorities of the mineral department cancel the lease (of stone-blasting).

Loot in the name of Government

The daily Din of Lahore; April 9, 2010 published a report regarding the extortion campaign by the Excise Inspector Chenab Nagar (Rabwah). Its translation is produced below:

Private men of the excise inspector take money by deceit in the name of property tax
Iftikhar Gujjar has employed five men who fraudulently pocket money by showing fake Demand Notices, in different areas.

Chenab Nagar (Correspondent): Private men of the excise inspector have started extorting money from common people in the name of property tax. Citizens have protested strongly. As per available details, Iftikhar Gujjar, an excise inspector in Chenab Nagar, has employed Aslam, Basharat, Asif, Ansar and Zulfiqar privately for the collection of property tax. They go to different muhallas, blackmail and threaten the women and common folk through fake notices, and collect money. Citizens have strongly protested against it and said that the excise inspector is seemingly a partner in this loot. When the excise office Chiniot was contacted in this regard they denied any link with these men, and said that they are not employees of the office.

Deplorable state of sanitation in Rabwah

The daily Aman, Faisalabad; April 11, 2010 published a report about the poor state of sanitation in Rabwah. Its translation is given below:

Heaps of filth in Chenab Nagar. People suffer from various diseases.

Piles of filth and garbage are evidence of the Administrator's performance, recently appointed after the Nazims

Citizens demand immediate attention of the CM Punjab, DCO and higher authorities

Chenab Nagar (Correspondent): Chenab Nagar has transformed into a depot of filth and a breeding ground of flies and mosquitoes. The officials have paid no heed to this situation for months. Heaps of filth in streets, muhallas and markets mock the administration of the Administrator who has been appointed recently in place of Nazims. The sanitary inspector, who was recruited by the previous Tehsil Nazim, never visited this town to see the state of poor sanitation. ... Local political, social, welfare, business and religious leaders have requested immediate action from the DCO Chiniot against the incompetent sanitary inspector. They have urged the DCO to visit the town personally especially Rahmat Bazaar and Railway Road which are getting choked by encroachments as well.

Rabwah: destruction of environment continues even at human cost

Rabwah; June 4, 2010: The daily Ausaf, Lahore of June 4, 2010 published the following report:

Chenab Nagar: Roof collapsed due to stone blasting on a hill; 13 years old girl severely injured

The contractor ignited large amount of explosives with a big bang near the populated neighborhood of Darul Yuman

Stones fell on the roof tops. Shumaila, asleep inside a room was severely injured. Locals protest.

Chenab Nagar (special correspondent): A roof collapsed due to stone blasting on a hill near a populated area. It caused severe injury to a 13-year old girl. It is learnt that the contractor detonated a large quantity of explosives on the hill in Darul Yuman. As a result, stones fell on roof tops. Many houses suffered damage. A 15kg rock fell on the roof of a house and it collapsed. Consequently 13-years old Shumaila who was asleep inside the room got severely injured. The locals protested and demanded that action be taken against the contractor, and the populated area should be declared a 'red zone area'.

An incident in Rabwah

Rabwah; July 2, 2010: The authorities conveyed to Ahmadis that Rabwah could be a priority target of terrorists, so they should take appropriate and effective security measures. As such the residents are on high alert and have undertaken essential measures like raising outer walls and installing road barriers. However, as the Ahmadi public is not trained adequately in the art of defence, this poses a problem.

On July 2, 2010 a resident mulla accompanied by two others and a woman in a car, came across a road-block. He took offence at this, and was very harsh with the duty personnel. At this, a young man, fired at the car to show that he was serious about defense. No one was harmed, but the car was hit at the front. Two or three other youth on duty also fired in the air in sympathy. At this the police arrived.

The community officials took serious notice of this incident and relieved the young man and his superior from their duties.

The mullas made a great hue and cry over the incident. The police responded with their usual imbalance to the mullas' protest and booked initially as many as 11 Ahmadis including the president of the Ahmadiyya community of Rabwah, who had been abroad for weeks on leave. He was abroad on the day of the incident.

The police registered the case under PPCs 109, 148/149, 324/427 at Police Station Chenab Nagar.

Mr. Ejaz Ahmad was arrested. Now he has to face prosecution in the courts for how long, nobody knows.

Threat to Rabwah

Rabwah; July 18, 2010: A note conveying serious threat was thrown inside an Ahmadiyya mosque in Darul Fadl, Rabwah. Translation:

“Islam – Zindabad (long live), Mirzai – Murdabad (may perish)

O Mirzais! Mend your ways and do not put our self-restraint to test. There is still time to embrace Islam. Do not go to your places of worship this Friday. You will not see your children and your place of worship again if you hold a Friday Prayer. Remember the Friday, otherwise ...

That's all

Servant of Khatme Nabuwwat Islam

Allah-o-Akbar (God is the greatest)”

Leaders of Khatme Nabuwwat faction claim to be religious and non-violent. This message, however, confirms that they promote violence and terror.

Rabwah suffers from poor sewage

The daily Lahore Post published a story on August 20, 2010 about the bad sewage system in Rabwah. Its translation is given below:

Bad system of sewage in Chenab Nagar; rain water stagnates in lower parts of the city.

Four feet of water in Muhallah Bashirabad after spell of current rains

Chenab Nagar (Special correspondent): The rain water of the eastern part of the city accumulated in the lower areas of Bashirabad due to poor sewage system in the city. Four feet of water stagnates in approaches to Bashirabad. Vehicles and motorcycles are nearly submerged and stalled. There is no alternate route to Bashirabad. Children, elders and women face great hardship in moving about. The official insensitivity is glaring. The Chenab Nagar municipality is not serious about attending to the civic problems even after collecting millions in revenue. No arrangements were made to drain the sewage even after the complaints. Mr. Abdur Razzaq Bhatti, a well-known social worker of Muhallah Bashirabad, stated that the youth had been working on self-help basis, and tried to drain out the stagnant water. The municipality did not bring over a turbine to drain out the water, even after numerous reminders. He said that it was essential to take immediate notice of this and find lasting solutions to problems of residents.

Severe environmental damage to Rabwah suburbs

Rabwah: Rabwah and its neighboring city Chiniot are located on the right and left bank of the river Chenab respectively. Anyone who crosses the river by road or train during the day will not miss the great beauty and majesty of the natural spectacle of the river and the range of great hills that are eons old. These hills have been under persistent attack by a mafia which has dynamited this heritage into near oblivion, with the connivance and support of some officials.

There is now some faint light at the end of this long tunnel. The daily Dawn published the following story on this topic, on August 5, 2010 referring to 'Chiniot' hills (no objection, so long as this heritage is saved):

Stone crushers eating up Chiniot hills

By Aurangzeb Malik

CHINIOT, Aug 4: The government needs to take action to stop stone crushing machines eating up the ancient mountains along the River Chenab in Chiniot.

The chain of mountains is going to be diminished as mountain stones have been consumed unchecked for commercial purposes for the last many decades.

In 2007, a blast in such a mountain resulted in the appearance of a cave from a mountain. The cave, local residents say, had ancient stone statues and other items. Before archaeologists could study them, a big stone rolled down and capped the cave entrance.

In 2007, the Punjab Information, Culture and Youth Affairs Department declared these hills historical sites under the Special Premises under Punjab Special Premises (Preservation) Ordinance, 1985.

A landlord, Col Asim Ali Shah (retired), offered his adjacent land to establish a museum and Archeological Department offices. Mines Department contractors, however, continue to crush stones.

Seeing inaction of the Punjab government, some residents wrote to Prime Minister Yousaf Raza Gilani seeking his help to stop contractors from crushing the stones.

The Prime Minister's Secretariat issued a directive on May 9, 2010, to the culture division secretary with subject 'Chiniot rock art at the mercy of stone crushers' directing him to take necessary action to safeguard the visual heritage of the country. No action, however, has been taken.

Recently, the Lahore High Court, on a writ petition, stayed the stone crushing ordering the administration to ensure halt of blasting and preserve the cultural heritage.

Ahmad Ali, a resident of the mountainous range, said he had seen some statues inside the cave.

DCO Dr Irshad Ahmad says he had asked the police and revenue authorities to stop this stone crushing work.

Civic problems of Rabwah

Lahore: The daily Ausaf of Lahore in its issue of October 17, 2010 published an article "The problems of District Chiniot" written by Rana Abrar Hussain Chand. Although this daily attempts to take the lead in anti-Ahmadiyya propaganda, its correspondent could not ignore the plight of Rabwah in the said article. Excerpt:

"Chenab Nagar (Rabwah) which is located in this sub-division (of Lalian) is a well-known town all over the world, for being the center of Qadianis. Its state is close to that of ruins. No road in the town

is in good shape; all of them are in a bad way. State owned educational institutions in the town, Government Nusrat Girls High School and Government Talimul Islam College are more like ruins. Their buildings have been declared dangerous. A major catastrophe can happen anytime, as the lives of thousands of students remain at risk in these institutions. The town has no sewage system whatsoever. There is no state-supported hospital. The mafia has occupied state land worth billions. ... Likewise the precious railway land has been usurped”

Note: The above is only a part statement on the plight of Rabwah’s civic situation.

Authorities informed

The authorities cannot complain that the Ahmadiyya central office does not keep them informed of the communal threats posed to the community by its opponents. As before, the community headquarters at Rabwah informed all concerned about an anti-Ahmadiyya sectarian conference planned to be held by the mulla, at Rabwah on September 7, 2010. The translation of the Circular is given below:

Sadr Anjuman Ahmadiyya Rabwah (Pakistan)

Ph: 047-6212459

Fax 047-6215459

E-mail: nuasaa@hotmail.com

Sir,

I bring to your notice an important and sensitive issue. According to press reports, opponents of the Ahmadiyya community have announced that they are holding a Khatme Nabuwat Conference in Chenab Nagar (Rabwah) on September 7, 2010.

Ahmadis, who comprise 95% of the population of Chenab Nagar (Rabwah) are not permitted to hold here their annual conference, public meetings and various other community functions. However, their opponent organizations are allowed a free hand to transport outsiders to Rabwah, take out processions, use loud-speakers in public, hurl insults against Ahmadi leaders, make foul gestures, provoke, insult and disturb the law and order of the town.

Once again, one such conference is announced for September 7. This time, it is scheduled in the sacred and blessed month of Ramadan. This conference is a threat to the law and order of the town. As ever, it is likely that members of banned organizations will come to Rabwah to participate. Here, they make sorties in groups, enter residential neighborhoods and make provocative visits to Ahmadiyya places of worship. There is a risk of some unpleasant incident in the town at this occasion.

Under these circumstances, it will be appropriate not to permit this conference, nor to extend it official sanction. In other circumstances, the participants should be directed to use only the main roads, not misbehave with women, not raise provocative slogans, desist from misuse of sound systems, and refrain from hateful sectarian speeches that incite violence.

In case there is an unpleasant development, the administration and participants will be responsible.

Last year too, you were requested action on these lines, however there was no positive response.

It is hoped that effective steps will be taken to ensure peace of this town.

It is a sensitive issue, and deserves immediate action.

Sincerely,

Saleem ud Din

Director of Public Affairs

Rabwah (Chenab Nagar) District Jhang

Dated: 31 August 2010

We regret to report that the conference was allowed and facilitated by the authorities. Its detail is in chapter 11.

Anti-Ahmadiyya open-air conferences in Rabwah

A major nuisance, indeed serious threat to the residents of Rabwah is from the numerous conferences held here by mullas with permission of authorities. Their accounts are available in Chapter 11 and 2b.

Provocation

Rabwah; February 2010: Some mullas in a tractor-trolley passed by the Jamia Ahmadiyya (Junior Section). They abused the Ahmadiyya community, and threw stones which broke the window pane of the security room. The police were informed.

Oppression

Rabwah; July 27, 2010: Two Ahmadis own houses in eastern part of Rabwah, which the authorities have unlawfully designated as ‘Muslim Colony’. Ahmadis owners of property continue to face harassment from the mullas and officials in that area. Mr. Asad Shafiq and Munir Ahmad undertook repairs to their houses, and a mulla intervened. He reported to the police and demanded arrest. The police, without due inquiry detained them and charged them in separate cases. Both were later released on bail; but the prosecution goes on.

And a false case

Rabwah; January 25, 2010: There was an incident in a Rabwah neighbourhood involving an outsider which the community elders reported to the police. The police took notice, but as the accused was influential, the police booked a dozen Ahmadi community officials in a criminal case. Eventually the case was filed.

11. Anti-Ahmadiyya open-air conferences

An important and effective weapon in the armory of the opponents of Ahmadiyyat is the age-old practice of holding open-air conferences. Such conferences are well-suited to Pakistani climate and culture. The common man welcomes these as these provide him a break from the daily chores. They cost little to the organizers and the participants. The speakers sometimes indulge in theatrics and comedy, providing entertainment. The sectarian mulla uses the stage often for hurling invectives, profanity and provocation at his opponents. Availing the freedom of speech, he often crosses the limit and exhorts his audience to undertake violence, even commit murder in the name of religion. Anti-Ahmadi mullas have mastered this technique and use these conferences to preach hatred and violence. When confronted with restrictions on sectarian activities, he avails permission to hold the conference in some fair name, for example Seerat of the Prophet^{sa} etc; but he uses the occasion unabashedly and invariably for sectarian purpose. A number of men who committed murder or attempted murder, admitted later that they were motivated to that by the address of some mulla at some conference. The authorities are aware of all this, but urged by their political masters, they permit and facilitate such conferences — even at Rabwah. It has become a routine now, and the mulla claims it as a right based on tradition, to hold these provocative and outrageous open-air conferences in this Ahmadiyya town. At the same time he protests strongly if Ahmadis request permission to hold a peaceful assembly at Rabwah; the government obliges him by rejecting Ahmadis’ request every time, every year.

Report of a Khatme Nabuwwat Conference in Rabwah **A forum for indulging in political and sectarian rhetoric**

Rabwah, February 28, 2010: The Ahrari mullas were helped by the authorities to once again hold their conference in Rabwah where they have no regular presence except an office and a mosque. They held a two-days conference here; the audience were transported to Rabwah from other towns. We translate below excerpts from a press report from the daily Ausaf of March 1, 2010:

Mirza Qadiani is a great liar

Those who love the Holy Prophet should boycott Qadianis. Khatme Nabuwwat Conference Qadianis are being beaten up everywhere; the struggle to safeguard the End of Prophethood has spread internationally: Maulana Abdul Hafeez (Makki)

We shall trounce the conspiracy to repeal the Blasphemy Law: Qazi Muhammad Arshad, Muhammad Ahmad Ludhianwi, Maulana Zahid ur Rashidi, Dr Ahmad Ali (Siraj), Mahmud ul Hasan Nomani, Muhammad Aslam Alipuri (of Denmark)

Mirza Qadiani does not deserve to be called 'human'. Maulana Zafar, Maulana Khaliq, Qari Abdul Waheed, Maulana Aziz ur Rahman and others address the conference.

Chenab Nagar (Special correspondent). ...

- Maulana Zahid ur Rashidi urged (the audience) not to lower their morale in the face of the White House and not to let their difficulties get the better of them.
- Pakistan's security and sovereignty is threatened on account of government policies. Its frontiers have been defiled by a series of drone attacks on Pakistani territory.
- Frequent raids on madrassas have led to fear among students of Islam. Action is being taken to exclude Islamic teachings from the syllabus.
- Muhammad Aslam Alipuri of Denmark stated that Mirza Qadiani is not fit to be called a 'human' (*sic*).
- Mahmud-ul-Hasan Nomani disclosed in his address that a Khatme Nabuwwat Centre has been established at a cost of (Rs.) 20 million close to the Qadiani mission and center in Birmingham built with financial help from the European Union. This is a big blow to the followers of false prophethood.
- One who tells lies cannot be a prophet, the Promised Messiah or a *Mujaddad*; he is only a liar and a Deceiver.
- "We have come here not for a fight, but to convey the truth about Mirza Ghulam Ahmad Qadiani."
- Dr. Ahmad Ali Siraj said, "We've come here to invite Qadianis to Islam, in a manner that they come under the banner of Islam and save themselves from hellfire."

This is what was reported in the press; the unprintable rhetoric was more hateful, provoking and abusive.

Anti-Ahmadiyya Conference in Rabwah

Rabwah; September 7, 2010: A one-day 'International Khatme Nabuwwat Conference' was held at Jamia Usmania, Muslim Colony Rabwah. This 'International' open-air gathering was attended by no more than 200 participants, most of them boys from local madrassa. However, the lack of participants did not deter the organizers and the speakers from the usual slander, bad-mouthing and making shameless demands.

This time, the leading mullas failed to turn up. The reasons are not known. They had to stay content with a message from 'Maulana Abdul Hafeez of Makka'. Qari Shabbir Usmani, the local leading cleric led the proceedings. Other participating mullas included Rashid Hijazi, Khalid Shabbir, Aasim Makhdoom from Lahore, Amjad Hussain, Qari Riaz from Lahore, Muhammad Najam, Zaman Bhatti advocate of Lahore, Irfan Barq, Ayub Chinioti, Qari Asif Rashid of Lahore, Muhammad Ashraf, Qari Abu Bakr etc.

The resolutions adopted were those that violated accepted norms of human rights and international covenants. They included the following, *inter alia*:

- Qadianis should be banned.
- Add column of 'Religion' to the national identity card.
- Block the Qadiani MTA (TV channel).
- Implement Shariah as proposed by the Islamic Ideology Council.
- Change the name of Nusrat Jehan Girls College and school to Aisha Siddiqua, as Nusrat Jehan was the name of the wife of Mirza (Ghulam Ahmad of Qadian).
 - *Note: These institutions were built and established by Ahmadis, but were nationalized by the Bhutto regime.*
- The administration of Kotli (Azad Kashmir) should handle firmly the thieves of the Khatme Nabuwwat.
- This conference urges the respected Ulama to issue weekly statements in support of Khatme Nabuwwat and against Qadianism.
- The American drone attacks in FATA should be effectively resisted. We condemn suicide attacks, but all this is American thuggery and a conspiracy to bring a bad name to Islam.
- Quranic inscriptions written on Qadiani places of worship should be expunged.
- Entry forms to educational institutions should have an affidavit concerning Khatme Nabuwwat.
- The education syllabus should include the creed of End of Prophethood.
- Qadiani religious endowments should be taken over by the state.
- Ban the Qadianis' newsletter – the Al-Fazl.
- Dismiss all Qadianis from government services and the army.

Despite the low attendance at the conference, Ahmadis had to take appropriate precautions. The law enforcing agencies also remained vigilant.

A major provocative conference in Rabwah by anti-Ahmadiyya sectarian mullas

Rabwah; October 14 and 15, 2010: Mullas of the Alami Majlis Tahaffuz Khatme Nabuwwat, Multan held their two days annual conference in Rabwah, 260 kilometers away from their center in Multan. This conference is held in Rabwah on yearly basis and has a great potential to disturb the peace of this town. Details are available in chapter 2b.

Another sectarian conference under the promoters and sympathizers of terrorism

Chichawatni; April 3, 2010: Majlis Ahrar Islam held a conference in the name of safeguarding the End of Prophethood, in Chichawatni and invited those to speak who are otherwise 'banned' for their terrorist and sectarian activities. A prominent speaker was mulla Muhammad Ahmad Ludhianwi, who is the leader of the banned SSP that later became the Jamaat Dawa; he now heads the Ahle Sunnat wal Jamaat. Most of the other ulama who spoke in the conference are routinely placed on the list of clerics forbidden to enter various districts at the occasion of *Muharram*. However, in the fair name of Khatme Nabuwwat, these clerics vent their rage and hatred freely against Ahmadis by the permission of authorities. It is not too far-fetched to assume that amongst these there are those who plan, hire and handle murderers who kill Ahmadis for their faith.

The daily Pakistan, of April 3, 2010 published a report on the proceedings of this conference. We translate below the headlines and some excerpts of this press report:

The government is patronizing tyranny and unbelief while we are exercising patience – Maulana Muhammad Ahmad Ludhianwi

No effort will succeed to sabotage the Blasphemy Law in the name of constitutional amendment. Ata ul Muhaiman

Religious circles and Tehrik Khatme Nabuwwat have their reservations on the meeting held between the Federal Minister of Religious Affairs and the Qadiani delegation.

The dogma of End of Prophethood is in fact the central point of national unity. Speakers at the Ahrar Khatme Nabuwwat Conference in Chichawatni

Chicha Watni (correspondent): ...

Syed Ata ul Muhaيمان Bokhari (Ahrar) said in his address that the US is accusing Muslims of terrorism in order to cover up its own barbarity and inhumanity. ...

Shariah punishment (of death) should be imposed for apostasy. ...

All Qadiani periodicals including the daily Alfazl should be disallowed publication. ...

We shall not allow any changes to the Blasphemy laws and the anti-Qadiani laws in the name of restoration of the (1973) constitution. In case of such a conspiracy we shall also face bullets like the martyrs of the 1953 Khatme Nabuwwat Movement. ...

Maulana Muhammad Ahmad Ludhianwi said, "The companions of the prophet (R.A.) are the pioneer custodians of the Khatme Nabuwwat. Safeguarding the End of Prophethood and Safeguarding the Honor of the Companions are our fortresses – and we are the soldiers of these fortresses." He further said, "The accusation of terrorism against us by the US and the (local) rulers cannot discourage us." ...

Maulana Zahid ur Rashdi voiced the reservations of religious circles and the Tehrik Khatme Nabuwwat over the meeting of the Qadiani delegation with the Federal Minister. 'Why was the meeting not disclosed to the media'? he asked. ...

Maulana Abdullah Gurdaspuri said that ... like Qadian in India, Rabwah in Pakistan is the centre of imperialist activities.

Muhammad Aslam Alipuri (of Denmark) stated that Qadianis were hoodwinking the entire world by appropriating Islam as title. ...

Qari Rafiq Wajhwi said that ... boycott of all Qadiani products like Shehzan is a matter of religious honour for us, etc. etc.

It is relevant to mention in this context that:

- Although the government condemns sectarianism, it discriminates against Ahmadis and routinely permits such anti-Ahmadiyya conferences.
- The organizers referred again to the '10,000 martyrs' of the 1953 riots; however the government failed to nail this lie against a previous government.
- The alleged meeting between the federal minister and the Qadiani delegation is a figment of the imagination of these clerics and a fabrication.

The following mullas participated in this conference:

Muhammad Ahmad Ludhianwi, Ata ul Mohaiman Bokhari, Zahid ur Rashdi, Abdullah Gurdaspuri, Khalid Shabbir Ahmad, Kafeel Bokhari, Yusuf Ahrar, Hafiz Abid, Masood Dogar, Rafiq Wajhwi, Aslam Alipuri (of Denmark), Shahid Imran Aarfi, Hafiz Mugheerah, Akram Ahrar, Akhtar Ludhianwi, Jalil Raipuri, M. Awais, M. Ikram, M. Yusuf, Qari Tayyab, Abdus Sittar, Kalimullah Rashidi, Manzur Tahir, Qari Saeed, Atiqur Rahman, Shabbir Ahmad, Ahmad Hashmi, Aslam Bhatti, Abdul Ghani, Nazir Cheema, Mahmud Anwar etc.

A Khatme Nabuwwat conference in Qasur

Qasur; June 14, 2010: A Khatme Nabuwwat conference was held in the mosque Hasan bin Ali (a Deobandi mosque) after the evening prayers. Mullas indulged in highly slanderous language against Ahmadis. This conference was jointly convened by three sects, Deobandi, Bareilvi and Ahle Hadith. They announced the formation of a United Khatme Nabuwwat organization.

The speakers called Qadianis traitors, as the state had declared them infidels but they do not accept that decision. "They do not respect the constitution of Pakistan, and one who does not respect the constitution is an enemy and traitor to the country," said the mullas. Qadianis wish the doom of Pakistan. Residents of Rabwah pray for the destruction of Pakistan, so they can shift their dead to Qadian.

A speaker alleged that Prime Minister Liaquat Ali Khan was murdered by a Mirzai. The massacre in Lal Mosque by Pervez Musharraf was a Qadiani plan. Pages of the Holy Quran recovered from a sewage pipe were also thrown there by Qadianis, according to a speaker.

A speaker said, "Bhutto is our leader, Bhutto is our hero. He did for Islam that no one else could do. In 1974 when he toured the US, he was told to leave the Qadianis alone, otherwise the US would cease its aid to Pakistan, but Bhutto was not cowed by their pressure".

Another mulla alleged that Dr. Salam had leaked Pakistani atomic secrets to infidels, and told Pakistanis openly that their country was accursed. "Why did the government allow his filthy remains to

be brought here for burial?” he asked. He demanded the government of Pakistan to exhume him, burn his remains and throw the ashes in the sea.

Another speaker further roused the audience by saying that Qadianis not only abuse Pakistan but also the Holy Prophet^{sa}. “If you have an iota of self-respect boycott them fully, discontinue all transactions with them. Do not consume Shezan drinks, as a part of its income is used to defile Islam”, he said. The audience was told to stand up and give a pledge that they would completely boycott Ahmadis.

Mulla Abdur Razaq Mujahid from Qasur said, “O, Muslims! Do not forget, if any Qadiani preaches, distributes literature, or talks to you, pull his tongue out; and let me know, we shall get a police case registered.” Most of the mullas kept raising provocative slogans and agitated the audience.

Mulla Akram Toofani of Sargodha also participated in the conference. He said that all those who believe in *Kalima* (Islamic creed) were ready to die for the honor of Prophethood. “Anyone who pronounces *Kalima* is a Muslim; Nawaz Sharif is a Muslim, Zardari is a Muslim, our colonels, majors and policemen who are on duty outside and are listening to the conference are all *Momin* (faithful). The greatest claim on every Muslim’s life is that of the Holy Prophet^{sa}. Qadianis are rebels of Islam and the country. We can not tolerate one who blasphemes the honor of our Holy Master^{sa}. We do not urge others to kill them; they kill them at their own initiative, as there is no need for such advice. Remember, two small children killed Abu Jahal on the day of Badr, nobody told them to do so. Rallies will not stop until they (Ahmadis) stop themselves. Americans can do no harm to Taliban-e-Islam. We require Nawaz Sharif and Shahbaz Sharif to have no pity on them”, the mulla said.

One of the mullas asked, ‘Are we not lovers of the Holy Prophet^{sa}?’ The audience replied in the affirmative. “If we are lovers of the Holy Prophet^{sa} then deny them (Ahmadis) peace. We have no honor if we do not rise. The only cure for these Qadianis is the Kalashnikov. O’ people! Raise your hands, will you boycott Ahmadis?” he asked. The audience nodded that they would. “Qadianis are traitors, do not say *Salam* to them. Anyone who says *Salam* to them, his marriage will be annulled and his children will be made illegitimate. May God destroy Qadianis. May God crush America,” the mulla shouted.

Such is the level of rabid rhetoric in these conferences, and the state only maintains a record of this, oblivious of the consequences of its inaction.

Still another Khatme Nabuwat conference

Sargodha; October 2010: The daily Nawa-i-Waqt reported on October 8, 2010 that the Aalami Majlis Tahaffuz Khatme Nabuwat held its 3rd annual conference in Sargodha. The press report, which is often drafted by the organizers of those conferences, is conveniently reproduced without much change by the vernacular press. A reading of the text shows that the mullas spoke on many themes but not on the Khatme Nabuwat.

According to the report, the Ulama Karam stated:

- If the rulers amend the blasphemy law, the consequent drive will sweep away the government.
- The moths of the lamp of Prophethood will tear the administration to pieces (*eent se eent baja dein gay*) without caring for their own lives.
- Qadianis are declared enemies of the Muslims.
- The rulers are nothing but American slaves.
- All including the Governor who are considering the filthy plan (*napak soch*) of doing away with the Amendment (regarding Ahmadis) are not fit to be called Muslims.
- The only way to set things right in Pakistan is to impose the Islamic system.
- It is necessary to hold them accountable who talk of amending the blasphemy laws.
- Qadianis should be removed from key posts forthwith.
- Qadianis could be the sponsors of terrorist activities in the country.

etc. etc.

The mullas who participated, were:

Aziz ur Rehman Jalandhari, Sher Ali, Nasir Khakwani, Hanif Jalandhri, Ilyas Chinioti, Amjad Khan, Alam Tariq, Allah Wasaya, Abdul Karim Nadeem, Kafayatullah etc. Some of them belong to the defunct

organizations, while almost all of them were those who are banned to move to other districts during the Muharram season.

A Khatme Nabuwwat Conference in Golarchi

Golarchi, Sindh; May 21, 2010: An End of Prophethood conference was held in Golarchi on May 21, 2010. The clerics used highly obscene language against the Ahmadiyya community, and led the crowd in raising slogans. Some of the participating youth were led to the Ahmadiyya mosque where they used offensive language against Ahmadiyyat.

At this, Ahmadis contacted the authorities and took defensive measures. Ahmadi youth were posted to protect the mosque and Ahmadis' homes. The police cooperated in that they forbade the mulla the use of amplifiers and did not allow urchins to return to the Ahmadiyya mosque. This prevented escalation in the tense situation.

12. Miscellaneous, and reports from all over

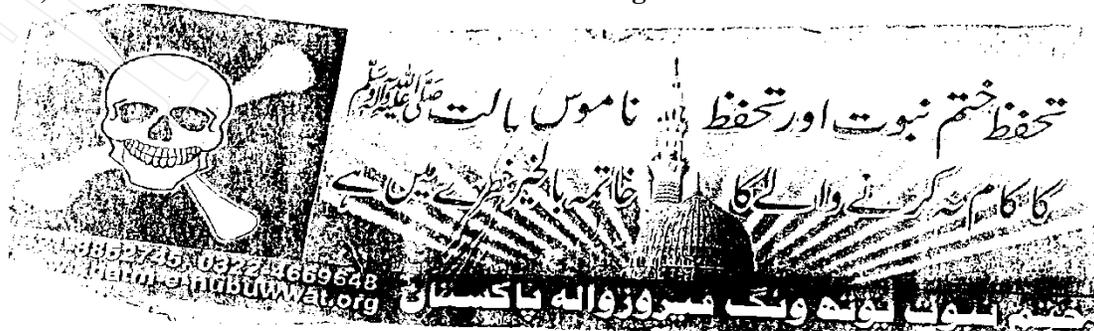
Reports that do not fit any other category are mentioned here. Some of these are serious violations of Ahmadis' human rights. In addition, brief reports received from various locations have been placed here. Stories that refer to media and NGOs also form a part of this chapter.

i) Reports from cities

Harassment of Ahmadis in Multan

Gulgasht Colony, Multan; January 19, 2010: Multan has been a hotbed of anti-Ahmadiyya activities for a long time now. Three Ahmadis were murdered there in 2009, two doctors and a successful businessman. Several Ahmadi families relocated to the Gulgasht Colony of the city, but the mulla still pursued them. Ahmadi families lived there in fear and were exposed to harm all the time. Incidents in Multan were mentioned in the monthly report of December 2009.

In January 2010 provocative and hateful stickers were pasted on the door of an Ahmadi resident of the colony. These stickers exposed the malice of the mullas, and promoted hatred. The Ahmadi reported the incident to the police with the request that the culprits be stopped. The print on one of these stickers read: "One who does not strive to safeguard the finality of the prophethood and the honour of Prophet Muhammad (PBUH) is at risk on the Dooms Day." This sticker also bore drawing of a dead man's skull and leg-bones. The other sticker read: "One who has any dealings with Mirzais will be devoid of the intercession of Muhammad (PBUH) on the Dooms Day and will face grievous punishment of disgrace." These stickers bore the address of the publishers as: **Khatame Nabuwwat Youth Wing, Ferozwala, Pakistan.** Their phone numbers and website address were also given in the bold: **0321-8852745, 0322-4669648** and **www.khatm-e-nubuwwat.org.** The authorities remained unmoved.



Anti-Ahmadiyya activities in Sargodha

Sargodha is notorious for its mullas who thrive on anti-Ahmadi activism. It has a running history of Ahmadis' persecution perpetrated by the clerics in league with the police and the administration. On October 5, 1974 rioters had a field day here while Mr Hanif Ramay, the Chief Minister (PPP) was present in the city.

An anti-Ahmadiyya conference was held on 26 February 2010 at the occasion of the birthday of the Holy Prophet^{PBUH}. As usual instead of speaking on the excellent example of the Holy Prophet^{PBUH} the speakers railed at the Ahmadiyya community. They indulged in lies, slander and provocation. They took a pledge from the audience that they would not visit Dr. Sheikh Mahmood Ahmad (a famous Ahmadi doctor) for treatment and would not avail the services of Mr. Waqar (a reputed Ahmadi advocate in Sargodha).

Another conference was held in a village Chak 35-North in district Sargodha. They led a procession on the occasion of 12 Rabi-ul-Awwal and did not fail to abuse the Ahmadiyya community. Some well-wishers of the community from the *Tiwana* family tried to stop the marchers. This resulted in a quarrel. Police cases were registered against both parties. The marchers also implicated an Ahmadi in the case registered against the *Tiwana* family, accusing him of aiding and abetting the incident.

Kidnapping for ransom

Quetta; March 19, 2010: Mr. Iftikhar-ul-Haq, Advocate a prominent Ahmadi of Quetta was kidnapped on March 19, 2010. A great deal of effort was made for his release. The kidnappers firstly demanded a hundred million rupees as a ransom. Later, they scaled their demand down to fifteen million rupees. Finally they agreed to an amount of three million and eighty-five thousand rupees. He was accordingly released on April 7, 2010.

While in captivity, the kidnappers referred to his Ahmadiyya and Punjabi origin, and told him, "You distribute Ahmadiyya literature, and convert people to Ahmadiyyat by giving them money. Give us the money and we will distribute the literature for you." They asked him the names of Ahmadi community officials and businessmen. They enquired about foreigners' present in Quetta. Such questions were posed as well to Ahmadis kidnapped earlier in Quetta.

Tense situation in Layyah

Layyah; May 2010: The five Ahmadis, including four school-going children, who had been acquitted by the court, were unable to lead a normal life. There was mounting hostility against them. Although acquitted, they were unable to return to their homes for security reasons. According to reliable information, extremists held meetings and urged common Muslims to boycott all the Ahmadis of the area. They indicated their intentions to locate the acquitted Ahmadis and kill them. They exhorted, "*The courts and the government are allies of USA. Ahmadis are agents of Jews. Lovers of Muhammad! sacrifice your lives, Muhammad (PBUH) is waiting for you.*" A huge banner hung in the main roundabout of the city; "*Stop the onslaught of Qadianis, otherwise we will confront them ourselves.*" They also collected funds from the public for anti-Ahmadiyya activities. According to a report they demanded Rs. 2000 from every household, stating, "*We need to prepare our combatants (janbaz) as the honour of the Prophet (PBUH) is at stake due to Mirzais.*"

All this went on in broad daylight – as if with official permission, or, at least, approval.

Tense situation reported in Lahore – prior to the massacre of 28th May

Lahore; May 2010: The situation in Lahore remained tense. This was true, even before the massacre in Lahore on May 28. Mullas enjoyed complete freedom to incite sectarian hatred against Ahmadis. This was manifested in May 2010 in the Mustafa Abad area particularly. Hateful leaflets were distributed in this neighborhood. In fact most of these folders and leaflets were produced there. Shopkeepers displayed stickers: "*Qadianis may not approach here for shopping, and be gone.*" There was no town water available in the local Ahmadiyya mosque. The staff arrived to look at the problem, but was made to return by

protestors who told them to go back or be prepared for police action. They went back, and the mosque remained without water.

Anti-Ahmadiyya banners remained in place at various locations in Lahore.

More malice after the Lahore attack

Mirpur Khas, Sindh: The Ahmadis of Mirpur Khas faced more animosity after the carnage of 28th May in Lahore. Those who were living in rented properties were told to vacate them by their landlords.

Mr. Siddique Ahmad Bhatti owns a grocery shop in the town. A youth came to his shop in his absence and asked the attendant for the business card. The visitor wrote a figure of 5,000 at the back of the card and came back later to demand that much amount from Mr. Bhatti, who refused to pay. At this he threatened him with grave consequences. Other shopkeepers intervened in favour of Mr. Bhatti; later a Pathan shopkeeper led the visitor away. The brother of that youth has links with the Sipah Sahaba, a banned organization for its terrorist activities.

Robbery and kidnapping

Faisalabad; March 9, 2010: Mr. Ishaq Ahmad and Mr. Iqbal Ahmad are two Ahmadi brothers who live in Madina Town, Faisalabad. Burglars forced entry to their home in the late hours of March 9, 2010. They stole 25 tolas of gold and one hundred and twenty thousand rupees in cash after a thorough search of their home. The robbers also stole their Toyota car and kidnapped one child of each brother and told them to arrange ten million rupees ransom to free their children. During the robbery they also asked information about the Ahmadiyya community. After a few days the children, Bilal Ahmad and Sheraz Ahmad, were set free after two and a half million rupees were paid as ransom.

The police took firm action and arrested four suspects. An anti-terrorism court sentenced them to death, confiscation of their property, imprisonment of 13 years and a fine of hundred thousand rupees to each of them, on August 23, 2010.

No end to harassment

Rawalpindi, September 2010: For some families fear and harassment have become a way of life, and they continue to suffer one affliction after another for being Ahmadi. Mr. Shahid Mahmud and his family is one such family.

Mr. Mahmud hailed from a business family. He was kidnapped in November 2007 and held hostage for ransom. Although his family paid the ransom in millions, he was not released. The police however carried out a successful raid and recovered him after weeks of detention.

The police arrested some of the culprits who were sentenced to imprisonment by a court. These dangerous criminals, however, were released after three years, and they are a threat to the society once again, particularly to those who were instrumental in their incarceration.

Mr. Mahmud could not bear with the ever-present threat and decided to flee the country. He went abroad, but his family remained behind. With the head of the family away, they faced threats from the criminals who kidnapped Mr. Mahmud over three years ago.

Mr. Mahmud's faith became the rallying point for those who intended to do harm. They put up posters in the market, where Mr. Mahmud worked, that Shahid Mahmud was an Ahmadi and it was incumbent upon everybody to boycott him. They threatened violence against those who violate this decision. In this they are supported by a police official who had played a part in the kidnapping of Mr. Mahmud, but has escaped accountability.

Shahid Mahmud and his family have suffered greatly over the past years, and there is no light at the end of this tunnel yet. The situation of Ahmadis in Pakistan is getting worse with the passage of time, as is apparent from the contents of this report.

An Ahmadi kidnapped

Pabbi, Peshawar; October 8, 2010: Dr. Bashir Ahmad s/o Hakeem Fazal Muhammad was kidnapped on October 8, 2010. He was in his clinic when four armed men kidnapped him at the time of evening prayers. An FIR has been registered in the local police station but he has not been traced to-date.

Provocation in Jhelum

Jhelum; November/December 2010: In the past few weeks, anti-Ahmadiyya promoters of hate have been active in District Jhelum. They chose the joyous festival of Eid-ul-Adha to put up hateful posters on walls in important streets. They did not miss out the Eid Gah Road that leads to the Ahmadiyya mosque. Posters were pasted at locations that are most frequented.

The poster was titled: *Fitna-e-Qadianiat* (The mischief of Ahmadism). It used highly insulting and provocative language against the founder of Ahmadiyyat. It quoted him out of context and in maliciously composed bits to allege that he blasphemed against Allah, the Holy Prophet (PBUH), the Quran and the Companions.

The posters and their display clearly violated the laws of the land PPC 295-A and PPC 153-A, however the authorities are least moved when these laws are violated by mullas of the majority community. The posters remained on display for weeks.

Don't explain; don't defend yourself – you are guilty

Rabwah/Lahore: Mr. Aamar Hanif and Mr. Azhar Bilal own retail shops in Rabwah. They periodically go to a big market in Lahore to buy wholesale. Over there when the traders came to know that the two were from Rabwah, they became inquisitive and asked them questions regarding their faith and beliefs. They told them that Ahmadis are not at all what the mulla describes them to be.

They asked to see Rabwah itself, and the two volunteered to welcome them. After the visit, the visitors were impressed, and amazed at the disinformation spread by the mulla. They went back and conveyed their impressions to other traders in the Market. The word spread, and mullas of the Khatme Nabuwwat faction came to know about that. They got very angry over the exposure of the reality.

The mullas acted fast, issued warning posters and affixed them all over the market. The poster conveys:

For Public Information

Warning

Azhar Bilal S/O Abdur Rauf and Aamar Hanif S/O Hanif Ahmad, residents of Chenab Nagar are Qadianis. They proselytize Qadianiat to the traders. Hand them over to the police wherever you come across them, and protect yourself against their evil designs.

The two Ahmadis are now in a fix; they are unable to visit the market in Lahore. That has affected their business very adversely.

It is a very difficult situation for them.

Brief reports from various cities

Khushab; June 2010: Mullas held a Khatme Nabuwwat conference in the mosque at Badshahanwala Darbar. They used foul language, and distributed hate literature. Pamphlets were distributed in the Main Bazaar mosque also after the Friday prayer. Anti-Ahmadi activists urged businessmen in the bazaar to implement a boycott of Ahmadis. Mullas converged on Waqas Model Public School in Ronaqpora and spread sectarian hate among the students. Shubban Khatme Nabuwwat put up hateful stickers in the Ahmadiyya mosque street, and did wall-chalking in front of the Ahmadiyya center.

Jhang, August 2010: A calendar was published by anti-Ahmadiyya elements. This calendar contains highly provocative inscriptions against Ahmadiyyat. It was distributed in large numbers.

Faisalabad; July 19, 2010: An anti-Ahmadiyya conference was held in Faisalabad by a banned religious organization Jamaat Dawa. Mullas urged the audience to kill Ahmadis for their alleged role in blasphemous caricatures.

Gujranwala; June 9, 2010: Threatening letters have been received by several Ahmadis. These advised them to leave Ahmadiyyat and not forget the massacre of Ahmadis of Lahore (in attacks on two mosques).

Rawalpindi; June 2010: Ahmadis received threatening letters which conveyed that Ahmadis were *Wajib-ul-Qatl* (must be killed) and infidels. Ahmadis were advised to stop their activities otherwise to get ready to meet the fate of Ahmadis in Lahore.

District Gujrat; June 2010: A conference was held in Fatehpur Chowk Baiyan market, district Gujrat. 400 men attended the conference. Abusive language was used against Ahmadis and audience were urged to boycott them.

Islamabad; June 2010: A mulla of the mosque near Jinnah Super Market F-7 urged the workers of the shops to stop work in shops owned by Ahmadis, because they were *Wajib-ul-Qatl* (must be killed). A non-Ahmadi manager of a boutique owned by an Ahmadi resigned after this. He had been working there for eleven years.

District Khushab; June 2010: The police visited several houses and shops of Ahmadis and told them to erase Islamic inscriptions from their houses and shops and threatened them with registration of cases if they didn't comply with these orders. Ahmadis told them that they would not erase them. In one instance five police men came to Mr. Naseer's shop and told him to erase the '*Bismilah*', Islamic inscription from the shop. He said that he would not erase it, if the police wanted to commit this sacrilege, it's up to them. At this the ASI ordered his fellows to erase it but nobody moved to commit this profane task.

Lahore; April 2010: A three day 'Qadianiat course' was conducted in Jame Masjid Model Town, Lahore. It was greatly advertised in the area. The next month there was a major attack on the Ahmadiyya mosque in Model Town.

Drigh Rd, Karachi; June 2010: Two men were noticed by Ahmadis taking pictures of the Ahmadiyya mosque. When challenged, they fled. It was learnt subsequently that they had been tasked by the daily Ummat to take pictures for an anti-Ahmadiyya story. This daily is in the forefront these days in Karachi in anti-Ahmadiyya propoganda. It provides media support to local mullas.

Toba Tek Singh; July 15, 2010: Mullas held a conference here on July 15, 2010. They opposed the construction of an Ahmadiyya mosque in Dher. They had planned to take out processions but the police and administration were informed of this, and they intervened. Mullas indulged in anti-Ahmadiyya rhetoric and dispersed.

Faisalabad; June 18, 2010: A Khatme Nabuwwat conference was held at Dar Arqam School in Samanabad on June 18, 2010. Mulla Mujahid used slanderous language against Ahmadiyyat, and called Ahmadis *wajib-ul-qatl* (must be killed). He announced that these sessions would be held every Friday.

The Education Department should take notice of what goes on in Dar Arqam School.

Okara; June 2010: Mr. Waheed Ahmad, proprietor of the Jubilee Lace Centre faced threats and animosity from a non-Ahmadi who has warned Waheed that he would call men from Deepalpur to harm him. Waheed was advised by the community to be careful.

Khushab; June 25, 2010: Jamia Masjid Muhammadiyya belongs to the Ahle Hadith; however the banned Jamaat Dawa is managing it. Mulla Muhammad Sadiq Kohati spoke against Ahmadis in his sermon on June 25. In the evening they held a Jalsa, in which mulla Abdul Wahab Ropari of Lahore was invited to speak. He used very foul language against Jamaat Ahmadiyya and indulged in anti-Ahmadi slogan-raising.

Qasur; June 20, 2010: Anti-Ahmadi mullas organized a one-day course entitled '*Radd-e-Qadianiat*' on June 20, 2010. The lecturers made fiery speeches at the occasion and distributed pamphlets

that promote hatred. A member of the Jamaat Dawa, Khushnud Ali organizes these events. He recruits youths for these classes and arranges training.

Thereafter these youngsters form the pool from where volunteers can become available for sectarian terrorism.

Noshehro Feroz (Sindh); April 2010: A mulla delivered an anti-Ahmadiyya Friday sermon in Qamar Abad. Abusive language was used, anti-Ahmadiyya stickers were pasted and hate literature was distributed at the occasion.

ii) Reports from towns and villages

The mulla at large

Deorhi, Safdar Abad, District Sheikhpura; January 17, 2010: On January 17, 2010 the only Ahmadi family in Deorhi, Safdar Abad was paid an unwelcome visit by a group of religious bigots.

Mullas visited the village on the morning of January 17, 2010. Some of them were armed. On arrival, they announced that all those who loved the Holy Prophet^{FBUH} should assemble in the mosque.

There they started haranguing the villagers. They had brought along some bed-sheets, undergarments etc as displays and claimed that defiling words and blasphemous remarks against the Holy Prophet^{sa} were written on them. They concluded that only Qadianis could have committed these crimes, as they recite the *Kalima* only to fool the village folk.

These mullas exhorted the villagers to implement a social boycott of Ahmadis. “*Qadianis are confirmed infidels; their murder is perfectly legitimate vide Shariah – how come you tolerate them among yourselves?*” asserted the clerics. They indulged in a great deal more, as usual.

They left after sufficiently polluting the social environment and peace of the village.

The unbridled mulla

Shorkot; February 18, 2010: An Ahmadi, Rana Nabi Ahmad Khan faced unwelcome intrusion by mullas. The following is his account of the incident.

“I am the local president of the Ahmadiyya community, Kaki Nau (Shorkot). I own a sales agency of fertilizer on Multan Road. A few mullas came to my shop. They talked to my employee and demanded that the Quranic verses and Islamic inscriptions exalting the Almighty Allah be removed from the premises, as they injured their feelings. They came again after a few days and threatened further action. Two mullas named Muhammad Hussain and Dost Muhammad went to the DSP and told him, “*He (Khan) poses himself as a Muslim. He has Quranic inscriptions at his shop, erase them otherwise we will remove them forcibly ourselves.*” The DSP told the police SHO to look into the complaint. The SHO came to my shop and found nothing objectionable except the Islamic inscriptions exalting the name of God. I also talked to the SHO and briefed him on the situation. He reported back to the DSP.

“After a few days some elders of the area approached me and asked me to erase these words from the shop. I told them that it is not possible for me to erase them, or ask somebody else to do it, or allow anybody to do that in my presence. A man named Luqman from the village offered to erase them. I reminded him that he had offered eight pilgrimages to Makkah; he should fear God’s displeasure. He said he would have it done by some boys.

“My employee came to the shop after the dawn prayers to switch off the lights of the electric board of the shop. He saw that mulla Idrees of Jamia Farooqia along with two children was leaving after erasing the Islamic inscriptions from the main board of my shop.”

Although Mr. Khan and other members of the community are disturbed after this incident, they have been instructed by the community elders to be patient and show restraint.

Muslims used to uphold God’s name; now some go out of their way to erase it.

Hostile activities in district Sheikhupura

Kot Abdul Malik; February, 2010: Hostile activities against the Ahmadiyya community are on the increase all over Pakistan and more so in the Punjab. A series of incidents occurred in Kot Abdul Malik which is not far from Rachna Town where an Ahmadi was murdered for his faith.

Mr. Qamar Ansar who lives in Scheme No. 3 reported the following:

“I own a CD’s and mobile phones store. Activities against the Ahmadiyya community have been increasing in the area for the last six months, but they have picked up pace recently. There’s a doctor’s clinic near my shop that I occasionally visit. He gave me some hateful pamphlets against our community, and asked me to read them. After some days he called me, but I excused myself. He then distributed such literature, and pasted stickers on shops where we buy groceries from. These stickers urge the boycott of Qadianis, and call it a sin to have business interaction with them. However those shopkeepers continue to sell us goods.

“A conference regarding the Seerut-un-Nabi^{sa} (Attributes of the Holy Prophet^{sa}) was held near our house, to which Ahmadi were also invited. Slander was used against the Ahmadiyya community and hateful literature was distributed in public. They asked an Ahmadi (whose faith was not known to them), who sells ice cream on trolley, to join their group and distribute hateful literature far and wide, and thereby earn a reward from God. He took the literature but did not distribute it. He told me that they are planning a big conference in opposition to Ahmadiyyat, and are determined to drive Ahmadi out of this area.

“My brother Mazhar used to visit a shop. The work-boy there stopped greeting him. My brother’s friend Munawwar called him there, on the pretence of an emergency. He was met there by a group. They carried a few Ahmadiyya publications. They quoted extracts out of context from them and concluded that Ahmadi are non-Muslims. They asked my brother to become a Muslim. Mazhar told them that he will talk to his family and tell them later. Mazhar took leave, while they insisted on another meeting soon.

“After a few days we went to see another doctor for medical advice. The first doctor also came over there and asked this doctor to abstain from dealing with Qadianis. He also gave him some anti-Ahmadiyya literature.

“Somebody pasted a hateful sticker at the main gate of our house, which we removed later. My younger sister who teaches in a private school was also approached and given an anti-Ahmadiyya book through a female student.

“A woman came to the house of another Ahmadi, abused Ahmadiyyat and urged the family to recant and accept Islam.

“Such incidents have become more frequent,” he concluded.

Hostility in district Khushab

Quaidabad, district Khushab; 26, 27 March 2010: Mullas tried their best to disrupt marriage ceremonies of Ahmadi here. They put pressure on the invitees to refuse to attend the functions. They threatened a cook hired for the occasion, who then refused to report for duty. The transporters who were engaged for the occasion failed to turn up. However, alternate arrangements were made and the ceremonies were a success.

A mulla named Athar Hussain played a key role in all this. He is always active against Ahmadi. He contacts influential people in the area and urges them to fire Ahmadi employees and implement social boycotts of other Ahmadi. He promotes sectarian hatred and religious extremism in the area.

Tension escalates in Pir Mahal

Pir Mahal, District Toba Tek Singh; May 2010: Pir Mahal has been mentioned many times in our reports but the authorities are apparently insensitive to the human rights of Ahmadi who are constantly under pressure. Their community graveyard was attacked, graves were desecrated, a periphery wall was demolished, equipment and property was burnt at the site etc. Subsequently they were prohibited from burying their dead in their own graveyard. Opponents of Ahmadiyyat enjoyed freedom of action. They announced a conference in the name of safeguarding the honour of the Prophet (PBUH). Previously, conferences were held to put pressure on authorities and harass local Ahmadi; these proved quite

successful. Still another conference was programmed for May 23, 2010 to further raise the communal temperature in the area. Ahmadiyya central office took notice of this delicate situation and wrote a letter to the authorities requesting them to ban all such anti-Ahmadiyya, hate-provoking conferences as these ultimately result in crimes against Ahmadis.

Hostility in Chak Sikandar, Gujrat

Chak Sikandar; May 2010: Chak Sikandar has been a hot-bed for Ahmadis for decades now. There were anti-Ahmadiyya riots in this village in 1989; these resulted in great harm to Ahmadis of this village. A mulla was murdered in this village in September 2003, and the opponents wrongfully accused the Ahmadis for it. Three Ahmadis of Chak Sikandar, District Gujrat, innocent of the alleged crime, have been sentenced to death in this case despite the fact that the police found the Ahmadis innocent. The prosecution witnesses were proved false in the court. However, the three accused are now in the seventh year of their imprisonment.

The communal temperature raised again in this area. The village mulla indulged in provocation against Ahmadis. He incited the locals against Ahmadis, urged them to boycott and kill Ahmadis. He instigated his followers to wage violent Jihad against Ahmadis. Stickers were pasted on the doors of all non-Ahmadi homes that, “*The friend of Qadiani is a traitor to Islam.*” Some miscreants fired in the air to harass Ahmadis.

Authorities were informed of the situation, but they seemed unwilling or unable to respond. Instead, they cooperated with religious bigots to implement unfair anti-Ahmadiyya laws.

Hostility in Kharian, District Gujrat

Kharian; May 21, 2010: Mullas led a procession against the publication of blasphemous caricatures on May 21, 2010. They enforced closure of all the shops in the city. They availed this occasion to raise slogans against the Ahmadiyya community.

There are some shops in the bazaar that belong to Ahmadis. Mr. Mushtaq Ahmad, an Ahmadi owns a shop, OK TV in the basement of the market. He also closed his shop. However, a man came to him and dragged him to the basement of the market, where others awaited him. They asked him if he was an Ahmadi. They told him to abuse “the Mirza” (founder of the Ahmadiyya community) if he was not a Mirzai. He replied that he had never abused anybody. At this they started beating him. Fortunately he was not severely injured. Some of the neighboring shopkeepers came over and rescued him.

Outside, the protest crowd converted into a conference, and local and external mullas made provocative speeches against the Ahmadiyya community and instigated the locals against them. A visiting mulla Qazi Amir Hussain remarked that the Qadianis were enjoying their protection in Kharian, otherwise his men would smash Qadianis and their mosques to pieces.

Incident in Lathianwala

Lathianwala, district Faisalabad: Zafar Iqbal was drawing water from a community water pump on the night of June 28, 2010 when a group of non-Ahmadi came over, took him away and beat him up. They informed the police that he had come to abduct one of their women. This was a complete fabrication. The police took him away but he was later released. The next day, however, under pressure from opponents the police booked him along with five identified Ahmadis and 8-10 unidentified Ahmadis under PPC 376/511. The identified accused are Irshad, Arshad, Anees, Imtiaz and Imran. It is relevant to recall that this village community experienced severe persecution last year when the police booked 32 Ahmadis in a fabricated case under the blasphemy law and anti-Ahmadiyya law.

A conference in the memory of a fake martyr of Khatme Nabuwat

Chak Sikandar; July 18, 2010: A conference in ‘Memory of the martyrs of Khatme Nabuwat’ was held here on July 18. It is held annually on 16 July in memory of a youth, Ahmad Khan, who was killed on 16 July 1989 during the anti-Ahmadiyya riots. The fact is that he was killed in a dispute over the distribution of stolen items taken from an Ahmadi’s house. A section of the rioters killed Ahmad Khan

and falsely implicated Ahmadis in his murder. This helped them in obtaining the release of some of their colleagues who had been arrested for the murder of Ahmadis.

Thereafter, a shrine was built upon his grave. People from different villages come here every year and participate in this conference and indulge in provocation against Ahmadis. This year the date of the conference was shifted to 18 July because July 16 fell on Friday. It was highly publicized and people were invited to participate in large numbers, through banners and ads.

Threats to Ahmadi officials

Kot Muhammad Yar, Chiniot; September, 2010: Mr. Rajab Qamar wanted to sell his house in Kot Muhammad Yar. It was next to the house used by the local Ahmadiyya community for worship. Haji Sher Gul, who is an anti-Ahmadiyya agitator in this area wanted to buy the house. Mr. Rajab refused to sell his house to him because he was an opponent of Ahmadiyyat and would be a troublesome neighbour for Ahmadi worshipers. Haji Sher Gul reacted with anger. He sent threatening messages to local Ahmadis. He also conveyed a threat to the life of the local Ahmadiyya president. Ahmadis felt unsafe.

Haji Sher Gul is a councilor at the local municipality. He used his political position to make the lives of Ahmadis difficult in the village.

Personal vendetta and the blasphemy law

Goth Ch. Sultan, district Hyderabad; November 21, 2010: Another incident further highlights that unscrupulous elements misuse the blasphemy laws against their adversaries in personal vendettas.

Someone, reportedly, tore pages of the Holy Qur'an and threw these inside the local mosque on November 21, 2010. A few Ahmadi families also live in the village. The police were approached and requested that a case under the blasphemy law PPC 295-B be registered against the Ahmadis. The police started an investigation.

The next day at about 11 p.m. the opposition took to firing in the air in the vicinity of Ahmadis' homes. Ahmadis informed the police who came over and told everyone to calm down. After the police departure, the miscreants started firing again. The police came back and the miscreants fled. Fortunately, no one was hit.

Ahmadis own a large tract of agricultural land in the village. Adjacent to this land, is a farm owned by a tribal chief who has strong links to certain politicians. He has asked Ahmadis to sell their land to him. They are reluctant. Perhaps this is what best explains the motives behind this incident.

Plight of an isolated Ahmadi household

Mubarakpura, District Sheikhpura: Mr. Naseer Ahmad's is the only Ahmadi family in the village. Although he has faced faith-based opposition for some time, it seems it has now reached an almost unbearable level. He reported that his family is being treated like *Shudras* (Dalits) by the people of the village.

"Almost a dozen mullas stormed my village on 20th of May this year, and subjected me to great harassment", he wrote. Thereafter his maltreatment persisted and the villagers insisted that he must recant and rejoin mainstream Islam. Some students who attend a madrassah in Batti Chowk, Lahore have taken the lead in this campaign to harry the family. On October 19, 2010 the madrassah students brought along some of their teachers from Lahore who attempted to kidnap Mr. Ahmad's 15-years old son. They did not succeed but the incident has left a telling effect on the family.

Provocation by a mulla

Basti Shadi, District Rahim Yar Khan; October 22, 2010: A mulla, Rashid Madni is quite active against Ahmadis in this area. He delivered a Friday sermon against Ahmadis provoking the people against them, and distributed hateful anti-Ahmadiyya literature. The police were informed in time. They came before the Friday sermon, and did not allow the mulla to switch on the sound-amplifiers, and instructed him after the sermon to refrain from provocation in the future. The *Numberdar* (local revenue chief) and people of the village also told the Assistant Superintendent of Police that they had long been living with

Ahmadis in harmony and had not faced any problem. They promised the ASP that they would not invite the mulla to their village again.

When the mulla was expelled from the village and not allowed to visit again, he met with the ASP/SHO of Sadiq Abad. He complained to him that the Ahmadis of Basti Shadi had built minarets on their mosque which was illegal. He also presented him copies of the anti-Ahmadi laws. The SHO sent for the district president of the Ahmadiyya community. He met the SHO and explained him the whole situation. The SHO promised to co-operate and maintain the law and order situation in his jurisdiction.

When the mulla found no encouragement, he collected 70 or 80 men at a place outside the village and held a conference. He threatened, that if the administration did not co-operate with him, he would demolish the minarets of Qadiani mosques. Some of the participants indulged in firing shots in the air.

Nobody from the village attended the conference. Although the SHO is maintaining a semblance of law and order, the mulla needs a firm hand to deter him from disturbing the sectarian peace of the local community.

A sinister attitude attributed to Islam

Chak 559/GB, District Faisalabad; December 10, 2010: Two Ahmadi elders of the local community were walking through the bazaar, when they said 'Salaam' to a shop-keeper. Rather than reciprocating the greeting, he showed annoyance and said, 'How dare you non-Muslims wish me Salaam?' When told to calm down, he got more angry. He brought out his gun and threatened to kill the Ahmadis (*goli mar doonga*). At this, a few persons nearby intervened and restored peace. The next day, that shopkeeper brought over two lawyers and two mullas to support him. One of the lawyers was Liaquat Khichhi, a member of the Nankana Bar. These individuals added to the stir and agitated the communal environment.

As the situation was worsening, the Ahmadis decided to report the developments to the police. At this the village elders intervened and restored calm. It is not temporary, one hopes.

A 'Jihadist' thief

Goth Muhammad Shafi, District Sukkur: An Ahmadi farming family lives in this village. A few days ago they came to know at night that a party of thieves had come to their field and were busy picking cotton. They intercepted the thieves, and there was an exchange of fire. An Ahmadi received bullet injury, while one of the thieves was also injured. Two of them were captured before others fled from the scene of crime.

One of the two detained persons was identified to be a mulla from a nearby settlement. This mulla had participated in the 'Jihad' in Afghanistan. He is known to be an anti-Ahmadi cleric. The captured thieves were handed over to the police.

There is a small mosque in this farm which was purchased by the Ahmadi family two years ago. The thieves have raised the issue of the mosque, and plan to give the incident a religious colour. Ahmadi complainants have to tread with care where a 'Jihadist' thief is involved.

Brief reports from several places during the year

Opponents of Ahmadiyyat remain active all over the country throughout the year. Hardly a day passes when they do not attempt to disturb peace, or harm Ahmadis. Mullas address open-air meetings and conferences to agitate people against Ahmadis whom they declare to be *Wajib-ul-Qatl* (must be killed). They use foul language against the Jamaat, fabricate lies, indulge in slander, and issue hateful pamphlets, posters and stickers. They put up banners at public crossings etc, and the authorities do not remove them. A number of incidents do not get reported to the central office; some are, and sample reports are placed below.

Musawala, District Sialkot; June 23, 2010: Hafiz Munir Ahmad, an Ahmadi was kidnapped from his farm at about 9 p.m. on June 23. A mulla was involved in his abduction. He told Ahmad that being a Qadiani, he was *wajib-ul-qatl*. He mentioned a huge sum that they expected as ransom. They took Ahmad to a deserted Darbar by the riverside near the village Ayub Nagar. Ahmad managed to escape during the night at an opportune moment. He took refuge in a nearby village, and returned home the next day.

Kamonkay, district Gujranwala; June 2010: Mullas held a Khatme Nabuwwat Conference here, in which most of participants were madrassah students. They raised slogans against Ahmadis and called them *wajib-ul-qatl*. The situation in Kamonkay remained dire, and the police and administration were informed.

Kamonkay is not far from Muridkay, a well-known hub of militancy.

Kohlo Tarar, District Hafizabad; June 2010: A mulla delivered a sermon in the local Aesha Siddiqa Mosque in which he declared Ahmadis to be *wajib-ul-qatl*. He proposed that priority should be given to the three families residing in Kohlo Tarar. He put his audience to shame for their inability to put only three families to flight.

Muridkay; June 10, 2010: Mullas of the Ahle Sunnat faction held an anti-Ahmadiyya conference in Muridkay, Sheikhpura on June 10, 2010. They displayed anti-Ahmadiyya banners and placards. The speakers at the conference took a pledge of sacrifice from their audience for the safeguarding of the Khatme Nabuwwat.

Mullas of the Deobandi mosque also indulged in anti-Ahmadiyya rhetoric and slander. They instigated the people to socially boycott Ahmadis. Deobandi mullas openly used abusive language against the holy founder of the Ahmadiyya community and urged a boycott of Ahmadi students. They also associated Ahmadis with the caricatures on Facebook.

Kharian; June 15, 2010: Mullas held a Khatme Nabuwwat conference in Kharian on June 15, 2010. Numerous mullas came from far and wide to participate. The police forbade the mullas to make a sortie from the conference site to form a procession, and did not allow them to put up provocative banners in the market.

District Chiniot; June 19, 2010: A seerat-un-Nabi conference was held in Pakka Nasuana. Mulla Ilyas Chinioti abused the elders of the Ahmadiyya community and took a pledge from the audience to boycott Ahmadis.

Chadian, district Qasur; June 2010: Members of the banned religious organizations surveyed the houses and shops of Ahmadis there. The police were informed by Ahmadis of the survey..

District Qasur; June 2010: Khatme Nabuwwat conferences were held at Adda Nur Pur and Josa in district Qasur. Ahmadis were declared *Wajibul Qatl* (must be killed). Provocative literature was distributed and audiences were urged to boycott Ahmadis. Speakers spoke venomously against the Ahmadiyya community.

District Bahawalpur; June 2010: Mullas held a conference at Adda Kalanwala Pul in district Bahawalpur. Abusive language was used against the Ahmadiyya community, and those who socialize with Ahmadis were called infidels.

District Khanewal: Mullas generated agitation in several parts of district Khanewal. They distributed anti-Ahmadiyya hate literature in the area and urged shopkeepers not to sell goods to Ahmadis. A social boycott was attempted against Ahmadis in the district. In special meetings mullas declared Ahmadis to be *Wajib-ul-Qatl* (must be killed).

District Khushab: Banned religious organizations are active in district Khushab against Ahmadis. They sent anti Ahmadiyya SMS to mobile phones. Athar Hussain group, in collaboration with different organizations, held a *Na'at* Conference (to glorify the Prophet^{sa}) from the platform of Majlis Raza. This was convened in the main market by blocking the roads. This conference was also held last year and its purpose was to provoke the audience against Ahmadis. They published an anti-Ahmadiyya calendar with

the following inscription: “*The only cure for Qadianis – Al Jihad, Al-Jihad*”. Hateful literature, stickers and pamphlets were distributed in the area and people were urged to boycott Ahmadis socially.

Tehal, District Gujrat; October 23, 2010: A mulla delivered a Friday sermon against Ahmadis on October 23, 2010 and declared them apostates. He said that apostates were liable to punishment in the sight of God and the Holy Prophet^{sa}. They should recant otherwise God will cast them in hell. He urged people to socially boycott Ahmadis.

Islam Nagar, District Sialkot: A mulla Qari M. Afzal is active against Ahmadis. He obstructed the construction of an Ahmadiyya mosque in Chowk Data Zaid and urged Ahmadis to recant. He built a madrassa in Islam Nagar, which has become base for his anti-Ahmadiyya campaign.

District Bahawalpur; May 2010: A Khatme Nabuwat conference was held in Ahmadpur Sharqia. Provocative literature was distributed and abusive language was used against Ahmadis. They also took out a procession.

District Sargodha; February 2010: Mullas alongwith 40-50 students of the local madrassa took out a procession in Chak 86 North. Abusive language was used against Ahmadis. Ahmadi houses were knocked at and threats were hurled at them.

Kot Momin, District Sargodha; April 2010: The police removed Islamic inscriptions written on the shop of an Ahmadi, Mr. Rafiq Ahmad, under the pressure of mullas on April 30, 2010.

Pooran Nagar; Sialkot; July 1, 2010: A rally was taken out under Tahaffuz Khatme Nabuwat against the Ahmadiyya community. Abusive language and slogans were raised against the community. An anti-Ahmadiyya conference was also held on July 2, 2010.

Joharabad, district Khushab: The police visited first an Ahmadi shop and mosque in Jauharabad and told them to wipe off words like *Bismillah*, the *Kalima*, *Bismallah ir Rahman ir Rahim*. They then went to the Ahmadiyya mosque in Dera Virkan and told Ahmadis to remove the Kalima. At both the locations, Ahmadis told the police that Ahmadis themselves would never do that, however if the police insisted they could undertake the sacrilege.

Although Mian Nawaz Sharif reportedly told the government in Punjab to be firm with extremist elements, it appears that the police have received no such orders.

iii) Media:

Ahmadis’ human rights and the national Urdu press

Rabwah: Press Section of the Sadr Anjuman Ahmadiyya issued its annual report on: **Anti-Ahmadiyya news published by the Urdu newspapers – 2009**. It makes interesting reading.

The report was restricted to the major Urdu national dailies. During the year 2009, it was a matter of routine for the Urdu papers to print anti-Ahmadiyya statements and hate-promoting news in bold headlines. However, no paper had the courage to print the Ahmadiyya viewpoint. In 2008, one thousand and thirty-three such news items appeared in the press, but in 2009 these increased to one thousand, one hundred and sixteen items. Almost all of these were prejudiced, hate-promoting and false. The daily Nawa-i-Waqt (Editor: Majeed Nizami) printed the most news at 162 i.e. one almost every other day. The daily Express stood second, and the daily Jang (founded by Mir Khalil ur Rehman) and the Khabrain were in third position.

Mullas are in the habit of making slanderous statements. These are published without any verification. As a result, common folk get agitated and inflict physical and costly harm upon Ahmadis. As a result of such provocation and hateful propaganda eleven Ahmadis were murdered in 2009 for their faith and ninety-nine this year.

A few sample headlines are translated below:

Qadianis want to destroy the peace of the country.

Ilyas Chinioti

The daily Express, Lahore; Apr 12, 2009

The increasing anti-Islam activities of Qadianis should be checked.

Maulana Abdul Hafeez

The daily Aman, Lahore; Mar 24, 2009

We will not allow Chenab Nagar to become a Qadiani State.

Allah Yar Arshad

The daily Express, Lahore; Apr 18, 2009

Qadianis are enemies of Islam; they should not be enrolled in medical colleges.

Students

The daily Ausaf, Lahore; May 09, 2009

President and Governor of Sindh are giving shelter to Qadianis.

Khatme Nabuwat Conference

The daily Ausaf, Lahore; Mar 13, 2009

Qadianis should be removed from all key posts. Rulers should cast off American bondage if they want national security.

Khatme Nabuwat Conference

The daily Nawa-i-Waqt, Lahore; Mar 12, 2009

600 Qadianis received training in Israel for anti-Pakistan activities.

The daily Khabrain, Lahore; Sep 10, 2009

The great grandson of Mirza Ghulam Ahmad Qadiani (founder of Ahmadiyya community) embraces Islam. Government should provide him protection.

Jamiat Ahle Hadith

The daily Ausaf, Lahore; Dec 24, 2009

etc. etc.

Ahmadis should be expelled from Pakistan!

The daily Nawa-i-Waqt Lahore of May 18, 2010 published a highly provocative and slanderous statement of mulla Faqir Muhammad of Faisalabad. Its translation is placed here for record:

Strong action should be taken against claimants of false prophethood

The Holy Prophet (PBUH) is the last prophet and one who denies that should be put to death; Maulvi Faqir Muhammad

Faisalabad (Special correspondent): Maulvi Faqir Muhammad, secretary information of Aalmi Majlis Tahaffuz (Khatme Nabuwat) said that the business of the fake prophethood of Mirza Ghulam Ahmad Qadiani should be closed down in the whole country including Chenab Nagar. Non-Muslim Qadianis, Ahmadis and Mirzais should be expelled from Pakistan. The punishment of blasphemy is death in Pakistan; the followers of the fake prophet could be punished under the blasphemy law. He said that Pakistan was procured in the name of Islam. The Holy Prophet (PBUH) said that he was the last prophet of Almighty Allah and there will be no prophet after him; the punishment of one who denies it, is death.

The authorities took no notice. However, ten days later a group of terrorists implemented the edict of this mulla -- in Lahore.

Promotion of hatred and violence against Ahmadis on TV channel Express News

Lahore; June 16, 2010: A local popular TV channel Express News aired an anti-Ahmadiyya hate program on June 16, 2010, in less than three weeks after the murder of 86 Ahmadi worshippers in Lahore. The program, Point Blank with Lucman, is anchored by Mr. Mubashar Lucman.

It was aired twice the next day after the 'live' transmission. It is available on youtube.com.

Essential features and comments regarding this are given below:

1. This program which promoted religious sectarian hatred and violence was aired only 19 days after the Lahore carnage. They invited three mullas to the show who are well-known for their anti-Ahmadiyya stance; one of them, Mulla Ibtisam Ilahi Zaheer, is notorious for his vulgar utterances in public. No Ahmadi representative was invited to participate.
2. The scarlet thread of the program was that Ahmadis are not simply 'infidels'; they are 'apostates' (*Murtad*). The mullas and the anchor implied that the punishment for apostasy according to (their

version of) Shariah is death. The program thus promoted the massacre of Ahmadis at a national level. The anchor concluded that Ahmadis are apostates.

3. Mulla Farooqui stated categorically that Mirza Sahib (the founder of Ahmadiyyat) was *Wajibul Qatl* (must be killed).
4. Mulla Zaheer was hateful of all non-Muslims. According to him, “There can be no brotherhood between Muslims and non-believers even if they live in the same land. They have to be shunned from the religious point of view; as for citizenship, it is only a contract.”
5. Mulla Farooqui said about the holy founder of Ahmadiyyat, “*But in the last fourteen hundred years we have not met such a great liar and imposter who exercises falsehood and imposture with such brazenness.*” He also called him the Great Deceiver (*Dajjal*).
6. Mubashar Lucman, the anchor cursed the founder of Ahmadiyyat. He led the attack in the direction of Apostasy. He advertised anti-Ahmadiyya books and displayed a thick volume written by Muhammad Mateen Khalid. Its cover was shown to the viewers; it carried a sketch of a skeleton skull. He offered to show many more such programs on his show in future.

Provocative statement by a mulla

Allama Abdul Rasheed Bilal recently vented his sectarian prejudice, and the daily Islam, Multan published this in its issue of June 19, 2010. The translation is given below:

Qadianis are apostates, heretics and must be killed. Allama Abdur Rasheed Bilal Mian Nawaz Sharif’s statement calling Qadianis brothers proves his ignorance of Islamic teachings. Interview with the daily Islam

Wasandewali (Special Correspondent): Mirzais are apostates and heretics; their punishment according to the Shariah is death, because they call themselves Muslims, while it is the collective understanding in the Ummah (Muslim community) that one who denies Khatme Nabuwwat is not a Muslim. It is also kufr (infidelity) to ask a proof from the claimant of prophethood. As such Ahmadis could never be brothers to Muslims. Mian Nawaz Sharif’s statement calling Mirzais brothers proves his ignorance of Islamic teachings. He should visit some religious institution or a Khatme Nabuwwat office and seek guidance in Islamic teachings, the dogma of Khatme Nabuwwat and other tenets, for success in this world and the hereafter. Allama Abdur Rasheed Bilal shared these thoughts with daily ‘Islam’ in a sitting. Khalid Mahmood Zia, Hafeez-ur-Rahman, Liaquat Ali, Maulvi Muhammad Sufian, Maulana Umar Farooq Mahar and others were also present.

The freedom enjoyed by sectarian groups and press to promote bloodshed is indeed impressive. Such reports in the press motivate religious zealots to indulge in suicidal terrorism. And the authorities permit this! This amounts to direct support to sectarian terrorism.

Media’s negative role

Township, Lahore; September 20, 2010: Syed Farrukh Hafeez, Ahmadi runs a school, The House of Scholars in Ichra, Lahore. This school is serving the local residents of the area for the last twenty-two years and enjoys a good reputation. He is the General Secretary of Private Schools Welfare Association.

He received a threatening phone call of about twenty minutes in which the caller posed himself as a representative of ‘Royal news TV’. The caller told him that parents of the students have complained that Hafeez is a Qadiani (Ahmadi) and teaches Qadianiat in the school. He did not mention the names of those parents. He further threatened, “You do not know media persons; when we pursue someone we pursue him to the end. Call me back in 15 minutes, otherwise a news strip will be placed on Royal news TV against you. Today only the news strip will be shown, while a documentary will be televised tomorrow.” After a few hours he learnt that a news strip had been placed on the Royal TV: “The principal of House of Scholars, Farrukh Shah is preaching Qadianiat in the school. All religious and intellectual organizations are requested to act against him.”

Mr. Hafeez felt unsafe. His life could be at risk on the basis of the baseless and false news. This was the result of scandalous and irresponsible behavior of the media people. It shows how obscurantism has been instilled in the society by the media. Mr. Hafeez faced severe hostility in the area thereafter.

Press corps in the forefront in the infamous assault

Lahore; October 5, 2010: The vernacular press has played a condemnable role in the persecution of Ahmadis in Pakistan. It joins hand with the mulla in his vicious sectarian drive against Ahmadiyyat. Mounting a propaganda campaign against the few Ahmadis who are still serving in government offices is one such field where the Urdu press offers ample space to the mulla.

The daily Din, Lahore published a news story on October 5, 2010 against an Ahmadi police official, Mr. Wasim Kausar who enjoys good reputation for his efficiency and integrity in his department. The report is indicative of the way the press plays the questionable role. (Translation):

Qadiani IG Motorway promotes juniors to reward his cronies. Dr Nasim (sic) Kausar relegates senior Muslim employees to become junior. Affected persons obtain stay order.

Lalian (correspondent): Qadiani IG Motorway Police arbitrarily promoted his co-religionists, and turned seniors into juniors. The affected employees have obtained a stay order against this decision of the IG. According to the details, the Qadiani IG Motorway Police, Dr Nasim Kausar, in order to turn the Motorway Police into a Qadiani state (sic), used his powers unlawfully to reverse the seniority of Muslim employees, and promoted Qadiani junior employees to senior positions. These (affected) employees had worked extremely hard (khoon paseena baha kar) since 1997 to make the Motor Police (sic) a success story. This department has the distinction of being free from corruption, while this IG intends to make it the most corrupt. The affected employees have obtained a stay order from the Lahore High Court against the IG's decision.

The DIN report is mostly a fabrication. The reporter did not make the effort to find out even the correct name of the targeted official.

Op-ed: Our intolerant ways

Islamabad: Mr. Babar Sattar who is a lawyer based in Islamabad wrote an article in The News International of November 20, 2010, titled: **Our intolerant ways**. He wrote this after a recent court verdict of death on charge of blasphemy against Aasia Bibi, a Christian woman from Nankana Sahib (Punjab). His is a penetrating, scholarly, and sagacious opinion not only on the blasphemy laws but all religious laws in Pakistan. Excerpts:

“The biggest challenge for Pakistan is curing the disease of intolerance afflicting our state and society. It is intolerance toward the choices of other individuals, groups and identities and a violent exhibition of such intolerance that lies at the heart of most of our fault-lines and conflicts. The death sentence slapped on Aasia Bibi - the 45 year old Christian farm worker from Nankana Sahib - under Pakistan's unconscionable blasphemy law is only the latest manifestation of our intolerant ways. The immoral and unjustifiable laws forming part of our statute books, the discriminatory manner in which laws are applied by state institutions, and the bigoted cultural ethic prevalent in the society that encourages the state to institutionalize intolerance in the name of religion, honor or order, together create a vicious cycle that dismembers the foundational promise of our Constitution i.e. all citizens are to be treated as equals.”

“In Pakistan we have unfortunately opted for the retrogressive path. Instead of identifying our social, cultural and religious biases and drafting laws to curtail them, we have incorporated laws to endorse and reflect our bigotry. Our greatest folly as a nation has been that we have erased the distinction between crime and sin, and endowed the state with the obligation to implement religion and piety. We are probably the only country in the world that insists that the state has (or can have) a religion. Once a state claims to have a religion (as opposed to its citizens in their individual capacities) how can it ever function as a group professing a different faith? Such a state can be benevolent and can patronize individuals who believe in a different religion, but can it ever deliver on its guarantee of equality?”

“If we wish to be a society where individuals are legally equal and (to borrow from Martin Luther King) judged by the content of their character and not the label of religion that attaches to them due to their incidence of birth, we must take the state out of religion. So long as the state actively interferes with the lives of citizens to implement religious diktat as opposed to providing a framework where everyone is facilitated in practicing his/her religion without interference from anyone else, our fellow Pakistanis who associate with Christianity, Hinduism, Sikhism and other religions will remain lesser citizens. Let us start by seeking the abolition of the blasphemy law, but on the basis of principle and not as apologists seeking charity for others.”

iv) Diverse

A noteworthy news from the press

Islamabad: Here is a report from the daily Dawn, Lahore of December 17, 2010 which merits attention of all those concerned with Pakistan’s present and future. Extracts:

“Banned groups being guided back into mainstream?”

“Islamabad, Dec 16. The Jamaat ul Da’wa, a controversial religious organization which had hitherto kept its focus on Kashmir and the ongoing militant movement in the Indian held valley, has decided to enter Pakistani politics.

...

“According to observers, the conference, which was called to finalise an anti-government campaign in the name of protecting the existing blasphemy law, was clearly a political gathering aimed at weighing options for a greater anti-government alliance.

“The fact that Maulana Mohammad Ahmad Ludhianwi, leader of the Ahle Sunnat wal Jamaat Party (formerly Sipah-i-Sahaba) was also there, and along with Hafiz Saeed delivered fiery speeches, suggests that serious efforts are on to cobble together a conglomerate of religious, former militant and rightwing political groups.

...

“The Namoos-i-Rasalat conference held in Islamabad under the auspices of the Majlis-i-Tahaffuz Khatme Nabuwwat was attended by chief of his own faction of Jamiat Ulema-i-Islam Maulana Fazlur Rehman, Ameer of Jamaat-i-Islami (JI) Munawwar Hasan, his deputy Liaqat Baloch, former JI Chief Qazi Hussain Ahmad, and President of the Pakistan Muslim League-Q (PML-Q) Chaudhry Shujaat Hussain. Representatives of many smaller political and non-political religious groups were also present.

...

“On the other hand, the JI and a representative of the Wafaqul Madaris defended the participation of Maulana Ludhianwi and Hafiz Saeed.

...

“Chaudhry Shujaat said he had gone to the conference only to present his party’s view-point on the blasphemy law and returned home soon after delivering his speech without bothering as to who the other participants were.

...

“Members of civil society organizations are also anxiously watching the recent developments and believe that the religious parties are being brought together at one platform by “the forces which have always exploited religion for political motives”.

“We are sure that rightist elements in the establishment are behind the move to bring all religious forces on one platform in the name of Namoos-i-Risalat in order to achieve their political objectives, civil society representative Dr. Farzana Bari said.”

A comment: The above report is significant in that Mr. Munawwar Hasan, the Amir of Jamaat Islami announced on June 18, 2010 that he intended to launch a movement like that of 1953 on the Ahmadiyya issue. The role of Majlis Tahaffuz Khatme Nabuwwat at the above gathering in Islamabad and that of Jamaat Islami betrays follow-up of Hasan’s threat. It may be recalled that in 1953 an Action Committee (*Majlis Amal*) under the banner of Khatme Nabuwwat and Jamaat Islami etc. precipitated serious riots in

the Punjab, that resulted in the first ever imposition of martial law and the fall of both the central government and the Punjab government. The movement did long term damage to politics in Pakistan.

Hate promoting calendar

Lahore: The World Tahaffuz-e-Khatme Nabuwwat Council published a calendar for 2010 which carries provocative writings against Ahmadis. It carries a slogan: **The only cure for Qadianis: Al Jihad, Al Jihad.** It motivates the public to undertake the murder of Ahmadis. It asserts: ‘... they (Qadianis) have no right to live in Pakistan; it urges: “Cleanse your streets of Qadianis.” etc. Several such hate-promoting pamphlets against Ahmadis are distributed throughout the country, regularly and systematically.

Attacks and hostile activities against Ahmadis result from the efforts of sectarian agitators and social anarchists who promote murder and violence in the name of religion and play a pivotal role in provoking communal hatred in society.

In 2009 when this calendar was published the Ahmadiyya central office wrote to the authorities to ban all publications that promote sectarian hatred, but they took no effective action. Consequently eleven Ahmadis were murdered for their faith in 2009 and almost a hundred have been killed in 2010.

In the prevailing crisis, the negative role of the print and electronic media further encourages extremist elements. These elements undertake violence against harmless groups in the name of religion, thereby harming the country.

Since 1984 when Ahmadi-specific laws were enforced, more than 200 Ahmadis have fallen victim to religious hatred and extremism. Edicts of murder against Ahmadis are routinely issued.

Despite prohibition, the publication of this calendar that promotes and prompts violence called for appropriate action by the authorities without delay, but no action has been taken.

The World Tahaffuz Khatme Nabuwwat has boldly written its following address on the calendar and also offered free anti-Ahmadiyya literature:

World Tahaffuz Khatme Nabuwwat Council
124/24 Alama Iqbal Road, Shadab Colony
Garhi Shahu, Lahore
Phone: 0334-4090965, 0300-8126070, 0321-4081955
www.khatm-e-nubuwwat.org

Situation tense in Ahmadabad, district Okara

Mandi Ahmadabad; May 2010: Sectarian extremists in district Okara moved in an organized and planned manner to spread their message of hate and violence in the district. They belonged to the Khatme Nabuwwat group, and have targeted Mandi Ahmadabad with some success. Their potential for harm was considerable.

Khatme Nabuwwat activists of Okara visited Ahmadabad and set up a branch there. They organized and instructed the locals on how to spread hate and undertake violence. Soon, a campaign of social boycott of Ahmadis was underway in Ahmadabad.

The local extremists moved fast and distributed hate literature, leaflets, posters, stickers etc. School children were provided with stickers conveying that 1) Ahmadis are infidels, apostates, 2) They are enemies of the Holy Prophet (PBUH), so they ought to be boycotted, 3) Have no business dealing with them, and do not buy Ahmadiyya products, etc.

Anwar Ahmad, an Ahmadi sent his son to a medical store to buy medicines; the owner sent the boy back with a chit, “We do not sell medicines to Mirzais.”

Some days later, an Ahmadi elder went in the morning to open his son’s shop, Chaudhry Shopping Centre, but when he touched the lock, he was jolted by an electric shock. Some miscreant had connected the metallic door to a live electric wire.

A fortnight later, Mr. Ejaz Ahmad, an Ahmadi found that the metallic shutters of his shop had been electrically short-circuited by someone at night. He opened the shutter, during a power outage, so luck saved him. Later, when the electricity was restored, his lights remained off. On investigation, he discovered that the electric cable had been rewired to kill. Ejaz was lucky to escape this murder attempt.

The police were informed, but they shrugged their shoulders and advised that Ahmadis should attend to their security themselves.

The incident of murder of three Ahmadis in Faisalabad encouraged these criminals, and there was credible evidence that there was talk of an identical attempt in Ahmadabad.

Ahmadis in the town were worried, and turned to prayers.

Ahmadis under threat

Press report: The Daily Express, Faisalabad published the following story on August 1, 2010 (Translation):

Qadianis, foreigners, embassies and leadership of Mutahiddah at risk of attacks

Bahawalpur (staff reporter): In view of the threat of attack on Qadianis, foreigners, embassies and leadership of Mutahiddah (MQM), orders have been issued to declare high alert on security. A circular has been issued by the Home Department of the Punjab Government to the I.G.; all RPOs and CPOs conveying that, according to confidential reports, the Tehrik Taliban Pakistan has tasked Abu Adil Mujahid, a terrorist to attack a few major targets in the country, and has appointed him the Commander. Foreigners and embassies may also be targets; the MQM leadership and their public meetings will be targeted by Abu Ahmad Mujahid, the Commander. The security alert has been raised to high in view of the situation.

10,000 ‘martyrs’ and a quotation from Mein Kampf

The daily Nawa-i-Waqt, Lahore of March 5, 2010 reported the following news from Burewala, Punjab dispatched by its correspondent:

Tehrik Khatme Nabuwwat will celebrate countrywide Khatme Nabuwwat Martyrs Day

Thousands of sons of Islam (Farzandane Islam) were riddled with bullets (seenay golygon se chhalni) in 1953 – Abdul Latif Khalid Cheema

Burewala (correspondent): Abdul Latif Cheema, the General Secretary of Majlis Ahrar Islam Pakistan stated that Tehrik Khatme Nabuwwat will begin countrywide celebrations of Yom Shuhada-e-Khatme Nabuwwat on Friday, March 5, in memory of 10,000 martyrs. Addressing the local pressmen in Burewala, the Central General Secretary said, “It was during the Muslim League’s administration (in the 1953 anti-Ahmadiyya agitation) that maximum shooting took place on March 5 and 6; and in Lahore alone, thousands of Islam’s sons had their breasts riddled with bullets.” He appealed to the Ulama Karam of all schools of thought to pay tribute to the martyrs of Khatme Nabuwwat in their Friday sermons, and also lay bare the intentions of the Qadiani-Jewish lobby.

The facts and statistics of the anti-Ahmadiyya riots of 1953 are quite different, as discovered and recorded by a prestigious high level judicial inquiry. Soon after the riots were brought under control by the martial law authorities, the government, appointed the Punjab Disturbances Court of Inquiry, Lahore with M. Munir (Chief Justice LHC) as its president and M.R. Kayani (Judge LHC) as member. This Court of Inquiry submitted a detailed report after almost a year of hard work and inquiry. It also recorded all the deaths of rioters in different cities at the hand of law enforcement agencies that included the army and the police. The judges recorded the following deaths:

Lahore – 23; Sialkot – 5; Rawalpindi – 1; Faisalabad (Lyallpur) – 7; Sahiwal (Mintgomery) – 1. These add up to a total of 37. The mullas have quoted in the past different figures on different occasions, the highest being 30,000 dead, but they seem to have generally settled on the figure of 10,000 – i.e. 26,900% increase over the actual total.

Some senior mulla is perhaps an admirer of Adolph Hitler, and has passed the word from his Mein Kampf to his minions: “The broad masses of the people... will more easily fall victims to a big lie than to a small one.” (Chapter 10)

As the call for holding the ‘Martyrs Day’ was given by the Majlis Ahrar Islam, it will be appropriate to quote here the Court of Inquiry on the role of the Ahrar in the 1953 agitation: “*The conduct of the Ahrar calls for the strongest comments and is especially reprehensible. We can use no milder words 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 the personal ends.*” (P. 259)

Half a century later, the Ahrar have not bothered to change their colours.

According to a press report, the DCO Sahiwal had ordered Abdul Latif Khalid Cheema to stop speeches in public (*Zuban bandi*) (The daily Din; December 22, 2009). This was a very appropriate order meant to promote peace in society. The orders perhaps have been withdrawn. Officials in Pakistan are made to wilt before the extremists by politicians. Mr. Shahbaz Sharif knows it; he complained to the Taliban for not sparing his province despite

Fake ‘ambassadors-at-large’

Lahore; March 12, 2010: Two mullas who never fail to display their Saudi and Kuwaiti links through their names are frequent visitors to Pakistan on clandestine missions, namely: Maulana Abdul Hafeez Makki (Saudi Arabia) and Dr. Ahmad Ali Siraj (Kuwait). They call themselves respectively Aalmi Amir, and General Secretary of the International Khatme Nabuwwat Movement. They appeared in ‘Express Forum’ and the daily Express published their statements as a three-column news-item in its issue of March 12, 2010. The headlines and a few excerpts from this report will suffice to show the mischief these two propagate and promote in the name of Islam:

The Muslim Ummah will have to unite by setting aside secondary differences.

Infidels have declared a state of war against Islam. It was a great achievement of Bhutto to declare Ahmadis non-Muslim. The government should not waste the achievement of its Leader.

“Religious hatred is on the rise in Pakistan. Accountability is a must,” stated Dr Ahmad Ali Siraj of the International Khatme Nabuwwat Movement, in Express Forum.

Lahore (Express Forum - Report) ...

At this occasion Maulana Abdul Hafeez Makki said, “The Muslim Ummah need not despair in the face of the current situation. The infidels have nothing in common; but they do unite against Islam and Muslims. At present, these infidels have declared war against Islam under the cover of a war on terror. ... Imperialism is in its death throes; the United States is soon going to break up in more chunks than the Soviet Union. ... Saudi Arabia wishes to free itself from its bondage of the US and EU. It has pacts not only with India but with China as well. The people of Pakistan need not worry over (Saudis’) new links with India. These pacts will cause no weakening of brotherly love between Saudi Arabia and Pakistan. ... To declare the Qadianis a non-Muslim minority was an immense achievement of Zulfikar Ali Bhutto Shaheed. Had he not done that, Muslims had no choice but to offer sacrifices. Now the government of the Peoples Party should not waste away the sacrifice offered by its leader, Shaheed Bhutto; as such the government should stop Qadianis from anti-Islam activities.” Dr Ahmad Ali Siraj said, “The World of Infidelity stands united against Millat-e-Islamia, and a web of conspiracies is being woven around Muslims to promote disunity”



Lahore: Dr Ahmad Ali Siraj speaking in the Express Forum; Maulana Abdul Hafeez Makki is also present.

The views and self-contradiction of these mullas is monstrous. Their public statements and TV appearances promote nothing but hatred and animosity. It is about time someone took notice and inquired into their mission and financial sources – and whether they really represent Saudi and Kuwait interests. Conventional wisdom would suggest that a state which permits internal aggression against a small community, is bound to experience further aggression against other communities regardless of their size, resulting in some sort of implosion.

Regrettable news and lessons to learn

Lahore, Faisalabad, DI Khan, Karachi; March 2010: We mention below some news from the print media, and also highlight stories published earlier that have a direct link with these deplorable events, in the hope that those who control the destiny of the state of Pakistan will learn their lesson.

The communal violence that erupted in Faisalabad and DI Khan on 12 Rabi-ul-Awwal, the birthday of the Holy Prophet (PBUH) was reported by the Daily Times on March 1, 2010 under the following headlines:

7 Killed, 44 injured in DI Khan, Faisalabad sectarian violence. Barelvi Eid Miladun Nabi rally comes under fire, mob attacks Deobandi seminary in DI Khan. Six injured in Faisalabad violence, scores of vehicles torched.

Eight days later the same newspaper reported numerous attacks in Lahore including one by a suicide bomber:

Attack on SIA kills 13 in Lahore

Dead include security personnel, women, five-year-old girl

More than 80 injured – attack carried out using 600 Kgs of explosives. Investigators find bomber’s head.

...

Explosion unleashes school ‘hell’

Lahore: city of life threatened once again.

Have mercy on us

...

MTS residents demand removal of security agencies’ offices

...

Blast snatches loved ones, rips families apart

...

Rumours keep police on its toes

The next day the daily reported that “the CM (Chief Minister) said he was deeply shocked by the incident and the whole nation condemned this brutal act.” According to an English proverb: It is no use crying over spilt milk. What the political masters of this province permitted and promoted jointly with the clerics since the installation of the democratic government in 2008 is on record in the daily Express of June 03, 2009 in a huge advertisement in the vernacular press. It was on the issue of terrorism, and was paid for by the Government of the Punjab. This ad mentions that the Servant of the Punjab, Muhammad Shahbaz Sharif presided over a meeting of prominent Ulama of different schools of thought on July 1, 2009, and the participants issued a Joint Declaration. Article 2 of this Declaration was worded as below (translated):

Belief in Prophet Muhammad (saw) Khatman Nabiyeen, his Prophethood, love and obedience to him is a basic identity of our religious oneness and national unity. Belief in his End of Prophethood is part of our faith. To protect the Namoos Risalat (honour of prophethood) is our religious duty. Anyone who is guilty of disrespect to him, directly or indirectly, openly or by implication, is an infidel, apostate and must be killed (Wajab-ul-qatl).

Mr Sharif should not expect such Ulama to deliver on peace and harmony in society. There is no other way to restore stability and peace in the province than an immediate, open and abiding break between the state and the mulla.

A few days later The Daily Times of March 12, 2010 reported on March 12, 2010:

- **Top cleric among 5 killed in Karachi**
- **Sipah-e-Sahaba leader in critical condition. Four others wounded.**

Saeed Ahmad Jalalपुरi: *The leader of the Aalmi Majlis Tahaffuz Khatme-e-Nabuwwat, his son and two were gunned down in Sachal police precinct (in Karachi).*

The death of anybody through target killing is sad news. Murders and assaults have become all too common in Pakistan. The entire society and particularly its leaders should condemn this trend, and shun any support or encouragement to mindless violence on disputable grounds. Maulvi Jalalपुरi was not an ordinary mulla; he used to write regularly for the daily Jang, and his edicts on religious issues were

- Islam condemns terrorism unreservedly and totally.
- The Holy Founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad of Qadian, India had declared over 120 years ago that there is no place or justification found in Islam for violence whatsoever.
- He said that Islam requires all Muslims to live in peace and harmony wherever they may be.
- It is the duty and responsibility of all Muslims living in the US to be loyal to the flag and to be law-abiding citizens.
- This is fully in accord with the teachings of Muhammad, peace be on him, the Holy Founder of Islam, who said that *hubbul watnay minal eeman*, “Love of one’s homeland, one’s place of residence is a part of the Muslim’s faith.”
- I say to those among Muslims living in the US who are not loyal or who do not want to be loyal that they are benefiting and enjoying all that this open, free country has to offer and yet they say that their loyalties are to another country or government, be bold and leave and go and live in the lands where their loyalties belong.

Released after more than six years in prison

Lahore; May 26, 2010: Mr. Muhammad Iqbal, an Ahmadi of District Faisalabad who was serving a life sentence for alleged blasphemy has been acquitted by Mr. Justice Ali Yawar of Lahore High Court on hearing his appeal against a lower court decision. Mr. Abid Hussain Manto, Advocate pleaded this case.

Mr. Iqbal was in his 7th year of incarceration. He was released from the prison on June 3, 2010.

It is Jamaat Islami – again

Lahore: According to report made by the staff reporter of the daily Dawn, Lahore June 19, 2010, “Jamaat Islami Chief Syed Munawwar Hassan on Friday warned of a fresh Khatme-i-Nabuwwat movement if the ‘Qadianis did not accept their minority status’ in Pakistan and the government kept silent about their blasphemous and unconstitutional activities.”

The JI Chief issued this warning only three weeks after the Lahore carnage in which scores of Ahmadi worshippers were killed in their mosques.

Three days later the Jamaat Islami Shura decided in favour of an anti-government drive (The Dawn, *Lahore*; June 22, 2010). Jamaat Islami is one of the leading religious political parties in Pakistan. Using religion in the service of politics is its declared policy, although stated differently.

It is important to consider the large scale anti-Ahmadiyya Khatme Nabuwwat movement and riots of 1953 that resulted in the first ever martial law in Pakistan and the overthrow of democratic governments in the Center and the Punjab. Jamaat Islami played a leading role in the insurgency, and did great and enduring harm to the Pakistani state and society.

Reliable research and analysis have confirmed subsequently that the 1953 Khatme Nabuwwat movement was launched for political motives under the garb of religion. Mr. Nazir Naji, a senior columnist has recently stated that he participated in the 1953 movement when he was 16 and went to prison for months for the cause of Khatme Nabuwwat. However on release ‘when I came to senses, I realized that the movement was in fact a play for political power’ (*The daily Jang*; May 30, 2010).

Subsequently, when peace was restored through the use of military force, a high level judicial inquiry was held to assign responsibility and hold accountability for the breakdown of law and order. The Jamaat Islami took the position that it had de-aligned itself from the violence by not participating in a crucial meeting of the Majlis Amal (Action Committee). The honorable judges inquired deep into this plea of innocence, and firmly concluded that the plea was not valid. They pointed out that although Maulana Maudoodi (The Founding Amir of JI) could not attend the meeting, he sent Maulana Sultan Ahmad, as his representative. The judges also mentioned that the decision to serve the ultimatum to the government had Maulana Maudoodis’ approval and, therefore, of the Jamaat (pp. 243-254 of *the Report of The Court of Inquiry... to enquire into the Punjab Disturbances of 1953*). This judicial report has been called one of the finest official Pakistani documents and is recommended reading for all concerned. It had become a rare document, but now its recent edition has been published by Naya Zamana Publications. It is also available on http://www.thepersecution.org/dl/report_1953.pdf

These days the Jamaat Islami is in the political wilderness; it boycotted the 2008 national elections. Its warning of anti-Ahmadi agitation and decision to launch an anti-government drive apparently is a scheme taken from its 1952/53 playbook.

European Parliament's resolution of 20th May 2010 on religious freedom in Pakistan

It will be of interest and value to many of our readers that the provisions relevant to Ahmadis are placed on record from the European Parliament's resolution of 20th May 2010 on religious freedom in Pakistan here for reference and follow up. Excerpts:

The European Parliament,

....

U. whereas Ahmadiyya Muslims in Pakistan suffer frequent discrimination and persecution, underpinned by the anti-Ahmadiyya provisions in Section 298 of the Pakistan Penal Code, a recent example being the murder of a retired Ahmadi professor by masked gunmen on 5 January 2010.

- Expresses its particular concern at the ongoing discrimination against and persecution of the Ahmadiyya community in Pakistan, and calls upon the Government of Pakistan to repeal Section 298 of the Pakistan Penal Code which severely restricts the daily lives of this group and to discourage inflammatory events such as the 'End of Prophethood Conferences' in Lahore.
- Asks the Pakistani authorities to implement fully the judgment of the Supreme Court of Pakistan whereby they are to ensure registration of all eligible voters in the new electoral rolls, including Ahmadiyya Muslims.
- Calls on the Government of Pakistan to ratify fully and without reserves the 1966 International Covenant on Civil and Political Rights and the 1984 UN Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment; considers that freedom of belief as enshrined in the UN Covenant provides the appropriate framework and reference to which all signatories should adhere providing protection for their citizens in order to enable them to exercise their faith freely.
- Calls on the Government to guarantee the human rights of minorities laid down in the Constitution and the Universal Declaration of Human Rights notably Article 18 thereof, which provides that 'everyone has the right to freedom of thought, conscience and religion'.
- Supports all initiatives aimed at promoting dialogue and mutual respect among communities: calls on political and religious authorities to promote tolerance and to take initiatives against hatred and violent extremism.
- Invites the Council and the Commission to include the rights of minorities in Pakistan in the agenda for the forthcoming summit with a view to initiating early reform of discriminatory blasphemy legislation.
- Calls on the Council to include the issue of religious tolerance in society in its counter-terrorism dialogue with Pakistan, this matter being of central importance to the long term fight against religious extremism;
- Calls on the Council and the Commission to insist that the Government of Pakistan uphold the democracy and human rights clause enshrined in the Cooperation Agreement between the European Union and the Islamic Republic of Pakistan; calls on the Commission to present a report on the implementation of the Cooperation Agreement and the democracy and human rights clause;
- Calls on the Council to support the Government of Pakistan in the development of its Ministry for Human Rights and in establishing a meaningful, independent and authoritative National Human Rights Commission.
- Instructs its President to forward this resolution to the Council, the Commission, the High Representative of the Union for Foreign Affairs and Security Policy, the governments and parliaments of the Member States, and the Government and Parliament of Pakistan.

Note: The full text of the adopted Resolution can be reached at <http://www.europa.eu>

Pakistan ratifies international conventions on civil, political rights

Islamabad; June 4, 2010: According to a press report, President Zardari has signed the instrument of ratification for the International Covenant on Civil and Political Rights (ICCPR) and the Convention Against Torture (CAT). Earlier, the Cabinet, on 24th March 2010, approved the ratification of the conventions with certain reservations.

Ms Zubeida Mustafa, a senior columnist commented on the event in her op-ed for the daily Dawn of June 9, 2010. Excerpts:

“Admittedly, signing and ratifying some conventions is a commendable measure on the part of the government when its predecessors had shied away from it. But one hopes it is understood in official quarters that when a government undertakes commitments under international law, it is expected to enforce them by modifying its domestic laws accordingly.”

“The government has tried to safeguard its position against external pressures by adding a reservation that its commitments will be subjected to Islamic Laws and ideology, the internationally recognized commitments on self-determination and the constitution of Pakistan. Previously provisos of this nature provided the government a pretext to escape some basic responsibilities. Take the case of the two conventions ratified last week....

“The civil and political rights covenant states, “Each state party to the present covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status” and it is required to “ensure the equal right of men and women to the enjoyment of all civil and political rights set forth.”...

“After signing this covenant can Pakistan really justify the treatment it has meted out to the Ahmadis and its handling of the minorities who live in a perpetual state of insecurity. Does it truly plan to fulfill its obligations? ...

“The covenant sets up a human rights committee to which every party is required to submit within a year of its accession a report on the measures it adopts to give effect to the rights recognized by the covenant and thereafter whenever a report is called for.”

Article 27 of ICCPR say:

“In those states in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.”

Article 2 of Universal declaration of Human Rights says:

“Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.”

Ms Sadaf Ashraf, a human rights activist quoted the above in her blog and made the following apt comments:

“Despite of all these international declarations, Pakistan could not commit anything to its citizens, and all its governments hide behind the shield of religion and succumb to the pressure the religious political parties exert....

“Lets all make a conscientious effort towards having a tolerant society above all religious, cultural and social prejudices.” <http://sadafarshad.wordpress.com/>

An auspicious change to the constitution

The 18th Amendment has amended the Objectives Resolution that is embodied in the substantive part of the Constitution of Pakistan.

The Objectives Resolution passed by the Constituent Assembly of Pakistan in March 1949 during the term of Prime Minister Liaquat Ali Khan, is considered by many intellectuals as an ominous turning point in the course of state policy. The Munir Report brought it out clearly. Khaled Ahmad, an editor of the prestigious weekly ‘The Friday Times’ concludes his article ‘How a resolution ruined us’ in the following words:

“The Munir Report (1954) thought that the Resolution deviated from the thinking of Jinnah, but General Zia threw out the copies of the Munir Report from state archives. (The writer of this article bought English and Urdu versions of the Report from the heaps gotten rid of by the state from the pavements of Anarkali Bazaar, Lahore.) Even today, Pakistan is not willing to listen to the non-Muslims whose lives are threatened by the Objectives Resolution as the grundnorm of the Constitution. The ulema were threatening in 1949; today they have morphed into terrorists who promise true Islam to the Muslims. And the non-Muslims are treated like sheep being led to the slaughter under Blasphemy Law.”

This resolution formed a preamble to constitution of 1956,1962,1972,1973. Thirty-six years after its passage, in 1985 General Zia made it a substantive part of the constitution as article 2-A, “but before doing so he committed one final act of criminal butchery,” in the words of Yasser Latif Hamadani, “by omitting the word ‘freely’ from the sentence: wherein adequate provision shall be made for the minorities to xxx profess and practice their religions and develop their cultures.”

Hamadani, a lawyer based in Lahore goes on to write: “The 18th Amendment, through its clause 99, amendment of annex to the constitution re-introduces the word “freely” this is perhaps the mightiest blow yet to General Zia’s legacy by Pakistan’s parliamentarians. This will have interesting legal consequences. Not only is, now, the state constitutionally bound to defend and protect minorities, including Ahmadis, but is also duty-bound to ensure that all steps are taken to ensure that they practice their faith freely and develop their cultures fully.” *Silver lining’ in the Friday Times of June 18, 2010*

Zaheer-ud-Din versus The State verdict, examined 17 years later

Mehreen Zahra-Malik is a Contributing Editor of the reputed weekly The Friday Times. Subsequent to the Lahore carnage she examined the historical Zaheer-ud-din versus The State (1993) decision of the Supreme Court of Pakistan. She showed how important the court’s role has been – and can be – in securing, or damning, minorities in this country. Her opinion is important and imperative; it is reproduced below:

“Following Friday’s bloody attack on the Ahmadi sect in Lahore, the Pakistan government says it intends to launch a military operation similar to that being conducted in the country’s tribal agencies. But perhaps the fight for minority rights in Pakistan is better taken up, not in the battlefield, but in the courts. One has only to look at the historical Zaheer-ud-din vs. The State (1993) decision by the Supreme Court of Pakistan to realize how important the court’s role can be in securing, or damning, minorities in this country.

“The case was the first in Pakistan to consider the constitutionality of Ordinance XX of 1984, which made it a crime for Ahmadis to call themselves Muslims and forbade them from, among other things, using epithets, titles and descriptions reserved for holy personages or places of Muslims. The Court rejected by a majority decision of four to one the contention that Ordinance XX violated any of the fundamental rights guaranteed by the Constitution, in this case the rights of every citizen to profess, practice and propagate his/her religion and of every religious denomination and sect to establish, maintain and manage its religious institution (Article 20).

“The decision in Zaheer-ud-din was based on four main arguments: 1) Analogous to the law on trademarks and copyrights, the state can outlaw other religious communities from using certain religious terms peculiar to Islam; 2) The right of freedom of religion extends only to the ‘integral’ and ‘essential’ parts of a religion and the Court has the power not only to determine the nature of these parts but also to restrict their practice if it leads to law and order problems; 3) An Islamic state is obligated to protect Islam and, to achieve this end, can prevent certain ‘fraudulent’ religious communities from claiming to be Muslims and disallow them from using religious symbols and terms used by Muslims; and 4) The fundamental right to freedom of religion as well as all other fundamental rights is subject to the limitation of Islamic law which is the positive law of the land.

“In Zaheer-ud-Din, the Court quoted the company laws of Britain, India and Pakistan and the trademark law of the United States to justify prohibiting Ahmadis from using Islamic epithets and practices in the exercise of their faith. It pointed out, for instance, that “the Coca Cola Company will not permit anyone to sell, even a few ounces of his own product in his own bottles or other receptacles, marked Coca Cola. The principles involved are: do not deceive and do not violate the property rights of others”.

“It should be clear that reference to trade mark and company law in the case is entirely absurd. Religion is not a commercially valuable property, nor Islam a registered company. The Court assumed here that there can be a copyright on God and that religion can be treated as a commodity. But religions are not corporations and do not register their prayers as trade names or trademarks. How can goods and material objects with financial stakes be compared to religion, faith and belief?”

“In fact, by the Court’s own logic, Muslims could also, in countries where they form a minority, be accused of usurping the monotheistic beliefs of other religions. For example, the idea that “There is no god but Allah” is a monotheistic notion that precedes Islam in both the Christian and Jewish faiths. What would the Pakistani Court have to say if Christian and Jewish dominated countries forbade Muslims from making monotheistic declarations pursuant to a copyright or trademark law?”

“Indeed, in an eminently sensible decision in 1978, this question was already settled by the High Court of Lahore (Abdur Rehman Mobashir vs. Amir Ali Shah) when it decided that civil law could only be used to safeguard rights of a legal character and that religious practices and terms could not constitute a proprietary right or fall within the domain of intellectual property law.

“In 1993, with Zaheer-ud-din, the Mobashir judgment was tragically overturned and it was announced that allowing an Ahmadi to publicly display his religious beliefs was like “creating a Rushdie out of him”. The consenting judges’ bias is only too obvious. The argument, made clearly on the basis of assumptions and religious sentiment, not sound legal reasoning, was that: “Ahmadis always wanted to be a separate entity, of their own choice, religiously and socially they should have been pleased on achieving their objective, particularly, when it was secured for them by the Constitution itself. Their disappointment is that they wanted to oust the rest of the Muslims as infidels and retain the tag of Muslims. The reason of their frustration and dismay may be that now, probably, they cannot operate successfully, their scheme of conversion, of the unwary and non-Muslims, to their faith. May be, it is for this reason that they want to usurp the Muslim epithets, descriptions etc. and display *Kalima* and say *Azan* so as to pose as Muslims and preach and propagate in the garb of Muslims with attractive tenets of Islam.

“The Court as a guardian of Islam could not allow this deception. Before Zaheer-ud-din happened, the constitution had already declared Ahmadis as non-Muslims through the third amendment; with the Court decision, it was decreed that any Ahmadis calling themselves Muslims or their faith Islam, were engaging in misrepresentation and fraud. Here, we see the Court imputing a negative intent to acts which are not socially disruptive. Indeed, it is clear that the focus is not on the act, but on the actor - Ahmadis being criminals because they are Ahmadis and not because they have committed any act, which in and of itself poses danger to society.

“The accusation that Ahmadis are impostors, posing as Muslims, shifts attention away from external acts which restraining laws usually cater to and should, towards inward motives - with the Court having the power to decide whether particular acts are a result of ‘genuine’ loyalty to Islam or another loyalty which the Court defines as ‘posing’.

“With the Zaheer-ud-din case, protecting Islam became the state’s obligation under the constitution and legal system of Pakistan. Zaheer-ud-deen held that ‘every man-made law must now conform to the Injunctions of Islam as contained in Qur’an and Sunnah of the Holy Prophet (p.b.u.h) ... Even the Fundamental Rights as given in the Constitutions must not violate the norms of Islam. ... Anything, in any fundamental right, which violates the Injunctions of Islam thus must be repugnant.

“It should be clear why a decision such as Zaheer-ud-deen would tend to legitimize violent action against Ahmadis. Consider the court’s words when it asked how “can anyone blame a Muslim if he loses control of himself on hearing, reading or seeing such blasphemous material as has been produced” by the Ahmadis. The implications of such reasoning by a court on the life and liberty of an Ahmadi and on his/her property should be clear. Unless Zaheer-ud-deen is overturned massacres like May 28 will not only be inevitable but also defensible.”

Counter-Qadianiat course and a comment

Chiniot; July 21, 2010: The daily Aman, Faisalabad reported the following:

Counter-Qadianism course commences in Chiniot at Adarah Da‘wat-o-Irshad

The course will last 15-days; Maulana Ibrahim and Ilyas Chinioti will deliver special lectures.

This course was started by Maulana Manzoor Ahmad Chinioti in his youth; it has been held regularly ever since.

“The students will become missionaries for Khatme Nabuwwat”, said Mohammad Sana Ulla, Nazim Propaganda Adarah Da‘wat-o-Irshad. He was speaking the other day to the media. He further said, “... Special lectures will be delivered by Maulana Muhammad Ibrahim of Mandi Bahauddin, a great polemicist, Maulana Ilyas Chinioti MPA, polemicist for Islam, Maulana Mushtaq Ahmad, and Maulana Mehr Muhammad of Mianwali. A large number of students are participating from madrassahs all over the country. ...”

The course had earlier been advertised as a Counter-Qadianiat and Counter-Christianity course. Recently the police undertook a major operation at the Chiniot railway station and arrested some of the ‘students’ who had arrived from Sindh posing as participants. Obviously the authorities would not have moved unless they had reliable information that these ‘students’ had come with other motives in mind.

Amir Jamaat Islami in Faisalabad

Faisalabad; June 27, 2010: Those who do not wish to see peace in the country turn to cities like Faisalabad to keep the sectarian and factional fires smoldering in the name of Tahaffuz Namus Rasalat i.e. safeguarding the honor of Prophethood.

The Jamaat Islami took out a big procession in this city on June 27. Approximately 5000 participated. One thousand motorcycles and 600 cars were also there. The Jamaat used its organizational skill to make the event a success. They established small camps in various neighborhoods to urge the people to participate. Transport was arranged to bring people to the site of the rally. Anti-Ahmadi banners were on display. One wonders, what relevance Ahmadiyyat had to the theme of the rally. Syed Munawwar Hasan, the Amir Jamaat Islami addressed the audience. He said:

“It is licit and obligatory to kill enemies of the faith and those who oppose the honor of the Prophet. Implement a boycott of western propaganda and Qadiani beliefs. We will push him out of the country who is against Islam. Expose conspirators who are pro-West; they are Wajib-ul-Qatl (must be killed). Walk in step with the Amir of Jamaat Islami. We shall accept even death in the way of servitude to the Prophet and love for him. Chop off the heads of those who defile the Prophet (PBUH). God will accept your offer and sacrifice; Islam supports that (course of action). We are the true guardians of Islam. We shall confront the enemies of Islam and the Prophet.”

Acquittals – of criminals accused of terrorism and grave crimes

It is rare that those involved in heinous crimes like terrorism get arrested; however, those who are detained obtain acquittal from courts for inadequate and lax prosecution. For instance:

1. **Surgeon General Lt. Gen. Mushtaq Baig was killed in a suicide attack. The involved accuseds were set free because of a lack of evidence.**

Monthly Nia Zamana; June 2010

2. **Hajrat Ullah, the accused of attack on the Manawan (police) center acquitted.**

The daily Jang; Lahore, June 20, 2010

3. **Religious scholar freed in Swat**

The daily News; Lahore, June 30, 2010

4. **The accused involved in the (terrorist) attack on the Sri Lankan cricket team were also released for want of evidence.**

Monthly Nia Zamana; June 2010

5. **When the Chief Justice Lahore High Court ordered release on bail of Dr. Usman who was accused of attack on the GHQ, there was a roar of slogans in the courtroom: Khawaja Sharif (the CJ) – Zinda Bad; Nawaz Sharif – Zinda Bad; Azad Adalia (Free Judiciary) – Zinda Bad; Tehrik Taliban – Zinda Bad.**

Monthly Nia Zamana; June 2010

6. **Man acquitted in (Marriot) hotel attack case**

The daily Dawn; Lahore, June 8, 2010

7. Anti-terrorism court orders release of Maulana Shah Abdul Aziz (in Peshawar)

The daily Jang, Lahore; August 4, 2010

Note: Compare the above to the decision of the Additional Session Judge of Mirpur Sindh (in chapter 5) whereby she sentenced Mr. Tahir Ahmad, Ahmadi to three years' imprisonment for wearing a T-shirt on which the *Kalima* (Islamic creed) was written. The authorities prosecuted the victim for 11 years, and won the case.

Aalami Majlis Tahaffuz Khatme Nabuwwat – a religious body?

For years the Majlis Tahaffuz Khatme Nabuwwat has put on a façade that it is a religious organization that concerns itself with the creed of End of Prophethood only, as such it is entitled to all the privileges under the law of Freedom of Faith.

The reality, in fact, is quite different. This organization is sectarian to the core and is a cover for extremist mullas who have a political agenda, both national and international. The leadership promotes and encourages violence in the name of religion.

For instance, in September 2010, these people targeted two Ahmadis, and urged their followers to murder them. Rana Nasim Ahmad, a manager of a courier company in Faisalabad, on September 22, 2010 found a poster on his car parked outside his office. The wording and threat conveyed in the poster is worthy of serious notice, its Urdu original is placed at the Annex V to this report, while its English translation is given below.

O Muslim slaves of the King of Madina, the Seal of Prophets, the Intercessor for the sinners, Prophet Mohammad, the Arab, peace be upon him; Brothers

.....
The cobra of the false prophethood of Mirza Ghulam Ahmad Qadiani is advancing to devour the faith of our young generation. What kind of Muslim is he who sits idle, with his lips closed and eyes shut over these shocking, most disturbing heretic set of beliefs?

How come your sense of religious honour has gone numb?

Who will bridle the tongue of Qadianism?

O Muslim brothers, there are some people among us who are misleading us and they ought to be taken note of. Their penalty is death. It is indeed Jihad to kill them in the open.

Rana Nasim Ahmad (Qadiani Kafir) - Zonal Manager OCS (pvt) LTD Faisalabad

Majid Mubarak (Qadiani Kafir) - Manager OCS (pvt) LTD Lahore

Guarding the End of Prophethood, and Mohammad's intercession (PBUH)

If you need the intercession of Muhammad, the Arab, PBUH, on the Day of Reckoning, and if you wish to stand under his (PBUH) banner, you will have to work for Guarding the End of Prophethood. You will have to confront the Qadiani gang; are you ready for that? (A statement of the Wise of the Era, Martyr of Islam, Hadrat Maulana Muhammad Yusuf Ludhianwi)

For references and photocopies visit: ameer@khatm-e-nubuwwat.com

The Publicity Division of the Alami Majlis Khatme Nabuwwat

The high political figures and police and administration officials regularly participate in the meetings and conferences of this sectarian group. They facilitate the activities of those who approve and promote intense communal hatred and sanction violence. It is reasonable to assume that the leadership of this organization is in close contact with the terrorist wings of other Islamist Jihadi groups who, for instance, killed 86 Ahmadis in Lahore on May 28 this year. The authorities need to revise their attitude towards these people and treat them the way they deserve.

A different opinion from the Ulama

Islamabad; September 17, 2010: It is refreshing to note that not all the Pakistani ulama uphold obscurantism and medieval theology. A few are well aware of the ground realities and have the courage to speak up against what is routine and popular. The daily *Khabrain*, Lahore reported on 17 September 2010 the proceeding of a penal discussion program in 'Line 8' on Channel 5. Extracts:

"Dr Khalid Masood, former Chairman of the Islamic Ideology Council stated that madrassas have now become a political party in the country and are playing the political game. The rulers used them and showered them with grants to prolong their own rule. ... Dr Khalid stated that in Arab countries no mosque or madrassah can be established without government's permission. But that is not the case here. The political ulama do not wish to see madrassas under official patronage. Terrorism is a crime, there is no justification for it, and it must be punished. Extremism leads to terrorism, he said.

"Muhammad Amir Mashhadi, Deputy Secretary General of the *Majlis Wahdat al Muslimeen* stated that ethnic and sectarian groupings were developed in the Ziaul Haq era. Suicide bombers do not come from a single group, they hail from different groups who are supported by different countries. Just as the political leadership here is corrupt, so is the religious leadership. He stated that while one group or another owns up suicide attacks, the Ulama assert that the US did it. This shows that they are tools in the hands of foreign powers. The judiciary, police, agencies, institutions, rulers, all are corrupt. Rulers' top priority is to remain in power, so they protect and support the corrupt and the terrorists. Political parties support the extremists to augment their vote bank.

"Pir Mohi-ud-Din the president of Pakistan Mashaikh Council said that ... it is not for the government to simply condemn terrorism, like a common man; its job is to take effective action. He urged that all madrassas should be registered and those who do not co-operate, their degrees and certificates should have no official standing. Extremism is being nourished in the guise of madrassas' (education). Corrupt people who invoke religion for personal gain are involved here. It is the job of ministry of religious affairs and agencies to expose them."

An Ahmadiyya press release from London

London; 13 November 2010: In the context of human rights and freedom of religion, it is appropriate to place on record excerpts from a Press Release issued by the central office of the Ahmadiyya ... Jama'at. The occasion was an incident of poppy-burning in London on Remembrance Day and a report of attacks on Christian community in Iraq.

"The Ahmadiyya Muslim Jama'at hereby condemns absolutely reports that a small number of so-called Muslims gathered in Hyde Park on Remembrance Day and raised anti-UK slogans and burned a poppy, which acts as a symbol of the sacrifices made by those who lost their lives during the war.

"... The Ahmadiyya Muslim Jamaat condemns this act in the strongest terms. A fundamental teaching of Islam is to show loyalty to your nation and thus such acts are nothing to do with the religion."

"The Ahmadiyya Muslim Jamaat also condemns in the strongest terms recent attacks on the Christian Community in Iraq. Any form of terrorism or extremism must be condemned in the very strongest terms and is categorically rejected by the teachings of Islam. The Holy Qur'an specifically instructs Muslims to protect the places of worship of all other religions and it invokes that all men and women have right to religious freedom."

"Thus the Ahmadiyya Muslim Jamaat extends its heartfelt condolences to all of those who have been directly affected by these attacks and indeed to the wider Christian community. We pray for those left bereaved that may God grant them patience during these very difficult times."

Sentencing to death a Christian woman and the campaign against repeal or amendment of the blasphemy law in Pakistan

These events developed in the last two months of the year 2010 and reached peak at the turn of the year. It is not intended here to go into the history and background of the Pakistani blasphemy laws, as all that is available at the Internet. Here we mention only the essential incidents of the title story and draw conclusions hoping that these will serve long term interests of Pakistani people.

Almost a year ago, Aasia Bibi, a Christian woman was arrested on charge of blasphemy under PPP 295-C. She is wife of a brick kiln worker.

According to Aasia the charge is false; she did not blaspheme. The press reported that she had a quarrel with some Muslim women over drinking of water, who thereafter accused her of blasphemy. The village chief (*Numberdar*) dragged her by her hair and slapped her. The villagers put a yoke around her neck and paraded her. In jail she was tortured.

A Sessions Court in Nankana Sahib (the Punjab) sentenced her to death in the month of November.

It is difficult to say what the whole truth is. In Pakistan, witnesses are available on rent all the time in the service of religion. Over the years, it has become common knowledge that people use the blasphemy laws to settle personal scores, build pressure for property disputes or simply browbeat minority communities into emigration or live as third class citizens.

In Pakistan hundreds of Muslims and non-Muslims have faced fabricated charges under blasphemy laws. Till December 31, 2010, approximately three hundred Ahmadis have suffered in this category. They were all innocent – without exception, undoubtedly.

During 2010 when the parliamentary committee undertook a revision of the constitution to draft the 18th Amendment, they decided at the outset, under pressure from mullas, that no changes will be made to its Sreligious provisions.

Aasia's sentence touched a raw nerve among thousands of people. The ordeal became a test case, and triggered sympathy among the educated and liberal sections of society. Mr. Salman Taseer, Governor of Punjab felt strongly motivated to help the poor victim of what he called the 'black law'. He met the woman in prison and assured her in public that he would arrange her presidential pardon. Some people who are opposed to the blasphemy law PPC 295-C spoke openly to have it repealed or at least have it suitably amended. It is relevant to mention that this law has no basis in the Quran, the primary source of Shariah. Also, there are numerous authentic traditions (Ahadith) that describe the Holy Prophet's pardon to his opponents who were definitely guilty of grossly insulting him.

Subsequent events proved that the lobby which recommended change to the blasphemy law did not plan their act well. The ruling PPP did not explicitly own up this reform move. None among them took the lead, plan or orchestrate the movement. Only Ms Sherry Rehman, a former PPP federal minister tabled a private member's bill in the National Assembly at the end of November. Everyone knows that these days she does not enjoy the confidence of the PPP leadership in the capital.

However, Ms Rehman had done her home work well to draft the proposed bill. The bill proposes introduction of the element of 'intention' to the act of blasphemy which would be punishable with 10 years' imprisonment. The bill proposes punishment for abuse of insult laws, and for incitement to discrimination. It proposes procedural changes in that only Court of Sessions may take cognizance of blasphemy charges, and the cases may only be tried by a high court. Further, the police will not be allowed to arrest the accused persons. Under the circumstances, the proposed bill has some merit and deserves serious discussion in the parliament. But the rulers did not bite, and the mullas are now accustomed to not discussing religious issues; they simply issue edicts, and dictate their will.

The mullas are well-versed in exercising their power from the pulpit, the street and the bazaar, even if they fail to get elected to the parliament in national elections. They were quick to notice that the liberal camp was disorganized, not committed, had no leadership and lacked planning. This was another ideal opportunity to worsen them.

Accordingly, the mullas of JI, JUI (F), JUP, Majlis Khatme Nabuwwat, Tehrik Namoos Risalat, Sunni Ittehad Council, Sunni Tehrik etc, independently and jointly mounted a major offensive to prevent any change to the blasphemy law. The Jamaat Islami activists, who are otherwise in the political wilderness for having boycotted the last elections, were in the forefront of demonstrations. The JI provided a big chunk of the needed funds.

The daily Dawn reported on 17 December, 2010 that all these religious parties and other politicians who never miss out an opportunity to cut favour with people on religious issues, met in Islamabad on 16 December under the banner of MTKN (Majlis Tahaffuz Khatme Nabuwwat) to promote the cause of Namoos-i-Risalat (the honour of the Holy Prophet^{sa}). The Jamaat Islami leadership was conspicuous there in numbers. Mr. Shujaat Hussain also showed up. Observers were of the view that the

get-together was arranged by the establishment to cobble together an association comprising the banned and shunned religious groups to facilitate their entry in national politics. The leadership, visibly assigned to the MTKN, had its own sinister message and design. The clerics decided that they will hold countrywide demonstrations on 24 December and a shutter down strike on December 31, both Fridays, conveniently.

By this time the PPP government was already on the defensive. They allowed meekly to pass the initiative to their detractors. The mullas held successful demonstrations all over the country on 24 December. The vernacular media provided them full support.

During these days mullas hurled all sorts of insults and threats to the rulers, and seemed to enjoy it. We reproduce below a few to convey their tone and confidence:

Any change in the Blasphemy Law is like playing with fire and blood. Markaz Khatme Nabuwwat (at Jame Usmania, Muslim Colony, Chenab Nagar) *The daily Din, Lahore; December 2, 2010*

Call for blasphemy case against Governor (Punjab) *The daily News, Lahore; December 2, 2010*

Jihad will become mandatory if the blasphemy law is amended – Fatwa of 500 (Brelvi) ulama.

The daily Waqt, Lahore; December 20, 2010

PM given four days (by Sunni Ittehad Council) to reject moves against blasphemy laws

The daily News, Lahore; December 28, 2010

Pakistan should be declared a Sunni state – Idrees Chinioti *The daily Waqt, Lahore; December 9, 2010*

JUI-F won't let govt change blasphemy law *The daily News, Lahore; December 2, 2010*

Chiniot: Aalami Majlis Tahaffuz Khatme Nabuwwat in session – demands immediate action to punish Aasia, the cursed. *The daily Din, Lahore; December 24, 2010*

The mullas threatened a civil disobedience movement, long march to Islamabad and siege of the presidency. They talked of sacrificing their lives, putting a last nail in the coffin of the government, etc.

Ch Shujaat of PML-Q (of Lal Masjid) said that any pardon given to Aasia would be wrong and would entail violent reaction. Rana Sanaullah (PML-N) supported the punishment announced in the Aasia case. The lawyers of Nankana and Sangla Hill came out to protest against any possible pardon to Aasia. The conduct of the Brelvi Ulama was most questionable. Recently they had protested strongly against terrorist attacks on *Mazars*, but in this campaign they themselves indulged in extremist rhetoric, and outdid the Deobandis and Salafis.

By this time, the PPP rulers, who had not put up even semblance of a fight, raised the white flag and declared their surrender. “No change to PPC 295-C”, assured PM Gilani. The Federal Minister of Religious Affairs announced on December 31 that the government was not bringing any bill to amend the law.

The clerics however felt that they should push their advantage further. They refused to accept the government's surrender, and demanded:

- Disband the Committee which was formed to consider amendment to the law
- Withdraw the bill tabled by Sherry Rehman
- Action against Governor Salman Taseer
- The federal minister's statement is not enough; the Prime Minister should make the formal statement.

Otherwise the campaign will continue, they threatened.

So, the shutter-down was entirely successful countrywide on December 31. Karachi was reportedly crippled by the shutdown on that day. No major violent event occurred; it was an effective strike – a success story for the mulla, but its credit should go to the government for putting up nearly zero resistance.

A big blow to the liberal lobby was delivered when Governor Salman Taseer was murdered in Islamabad on January 4, 2011 by a member of the guard provided to him by the Rawalpindi police. The press reported suspicion of foul play, as the guard who gunned down Mr. Taseer had already been described by his superiors ‘a security threat’ 18 months earlier. This ghastly murder was condemnable but not for some. The Sunni Tehrik offered legal support for the assassin. The ultra-right daily *Nawa-i-Waqt* reported that the Khatib of the Governor House mosque and the Badshahi Mosque refused to lead the funeral prayer of the slain governor. The Khyber Pakhtunkhwa Assembly termed Taseer's killing a barbaric act, however the *Nawa-i-Waqt* reported The Assembly's unanimous resolution in a one inch

single-column space. All Parties Conference led by the Jamaat Islami vowed to defend the blasphemy law. The local PML(N) chief in Islamabad garlanded the murderer. On his way to the court, the assassin was showered with rose petals by the extremists. Rs. 40 million have been reportedly contributed for his defence, and hundreds of lawyers have offered their services free to him.

In the final analysis, the obscurantist elements have won the first bout, and shed blood. The rulers were worsened; they reaped what they had sowed. The mulla, pampered over decades, would refuse to fade away into oblivion simply for that being on the wish-list of politicians. The politicians also did a disservice to democracy. They have sent an implied message that serious issues concerning the Pakistani nation may not be settled in the parliament but in the bazaar and the mosque. Mullatism reigns nearly supreme, and Quad-i-Azam's Pakistan is fading away fast over the horizon. The New York Times has called the events a downward spiral in which intolerance and self-destruction triumph. "The governor's death is a tragedy not just for Pakistan but for all who understand that just and stable societies need honest debate and full respect for minorities," the paper said.

Talibnization of a sizable part of the Pakistani society is a reality, and its leadership has its eyes on the capital. The situation here, in some ways, is worse than in Afghanistan. A final clash between the Islamists and secularists is inevitable, sooner than later. The hesitancy of the rulers cannot postpone the battle royal for too long.

v) NGOs

A Statement by the Asian Human Rights Commission at the occasion of meeting of the UN Human Rights Council in Geneva

Geneva; March 19, 2010: The Asian Human Rights Commission took note of Ahmadis' deprivation of political and human rights in Pakistan and issued an Immediate Release at the occasion of the meeting of the Human Rights Council in Geneva during the month of March 2010. The statement is reproduced below:

FOR IMMEDIATE RELEASE

AHRC-STM-050-2010

March 19, 2010

A Statement by the Asian Human Rights Commission

PAKISTAN: The electoral process is self-contradictory and denies the Ahmadi minority its right to vote

Pakistan claims to provide a universal right to vote to all its citizens, which proves to be contradictory to the facts. Indeed, the members of the Ahmadi community have been denied this fundamental right. The shameful regulations implemented against Ahmadis are in violation of the 1973 Pakistani Constitution and the process of democracy itself.

Right before the elections, the Election Commission issued instructions based on the circular [No.F.1 (6)/2001-Cord] of 17th January, 2007 to maintain a separate electoral lists system, entitled "Preparation of Separate List of Draft Electoral Rolls for Ahmadis/Quadianis". The eighth amendment to the 1973 Constitution, enacted in 1985, imposed this separated system. Since then, elections have been held in the country with separate electoral lists for different religious groups. This system is primarily aimed at Ahmadis, the most vulnerable and discriminated minority in Pakistan. In 2008, for being registered as voters, those who claimed to be Muslims had to sign a certificate of faith and deny the veracity of the holy founder of Ahmadiyya Muslim Community. Of course no Ahmadi would agree to do so; they were thus *de facto* denied their right to vote.

The marginalization of Ahmadis, leading to a discriminatory electoral system based on religious beliefs is in violation of national and international legislations, as well as the spirit of democracy itself. Under the Pakistani Constitution, every Pakistani citizen has the right to vote irrespective of their race, religion, creed or belief. Article 25 of the International Covenant on Civil and Political Rights also states that "every citizen shall have the right and opportunity to vote and to be elected." Articles 19 and 21 of the Universal Declaration of Human Rights also guarantee the right to vote to every citizen. The right to

vote is one of the most basic and fundamental rights that must be guaranteed to every citizen and without which a state cannot call itself a democracy.

The fact is that the Pakistani legislation is discriminatory against all religious minorities in general, and against Ahmadis in particular. It is not only about the right to vote, but all aspects of public and private life. In 1984, General Zia ul Haq promulgated anti-Ahmadiyya Ordinance XX in which the Ahmadis were outlawed. The Penal Code explicitly discriminates the Ahmadi community in its section 298-C:

"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 a 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."

It must be reminded that Article 20 of Pakistan's Constitution guarantees each citizen's freedom "to profess religion and to manage religious institutions". Article 33 gives the state the responsibility to "discourage parochial, racial, tribal, sectarian and provincial prejudices among the citizens". Moreover, Article 36 ensures that the state "shall safeguard the legitimate rights and interests of minorities, including their due representation in the Federal and Provincial services".

The Asian Human Rights Commission therefore strongly calls for significant governmental measures in order to tackle this issue and restore the democratic norms in their true spirit. The Pakistani government must repeal all discriminatory laws against religious minorities, for all Pakistani citizens must be equal before the law. The 1973 Constitution before the shameful anti-Ahmadi amendments must be restored. Moreover, all national and international texts that guarantee fundamental rights, such as the right to vote, must be literally implemented. The electoral system based on separated lists must be outlawed and all Pakistani citizens must be treated equally, irrespective of race, religion, creed or belief. It is only through these essential steps that justice and the rule of law can be restored and that Pakistan could finally call itself a democracy.

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About AHRC: The Asian Human Rights Commission is a regional non-governmental organisation monitoring and lobbying human rights issues in Asia. The Hong Kong-based group was founded in 1984.

EU Parliament takes notice again of the blasphemy laws and the Ahmadiyya situation in Pakistan

Strasbourg; May 20, 2010: The following are excerpts from an AFP report released on May 20, 2010 to the media:

Pakistan blasphemy laws used to justify 'murder': EU parliament

STRASBOURG(AFP) – *The EU parliament on Thursday called on Pakistan to guarantee minority rights, claiming that its blasphemy laws could be used to murder members of political, racial and religious minorities.*

In a resolution adopted in Strasbourg, the assembled Euro MPs expressed "deep concern" at the Pakistani blasphemy laws, calling for a 'thoroughgoing review' of the legislation which is 'open to misuse.'

The law can carry the death sentence and are 'often used to justify censorship, criminalization, persecution and, in certain cases, the murder of members of political, racial and religious minorities.' The parliament said in a strongly-worded statement.

The texts in question 'are misused by extremist groups and those wishing to settle personal scores,' the EU deputies said.

They had also 'led to an increase of violence against members of religious minorities, particularly Ahmadis, but also Christians, Hindus, Sikhs, Shiites, Buddhists, Parsis, Bahais and critical citizens who dare to raise their voice against injustice,' they added.

The parliament did recognize recent 'measures taken in the interest of religious minorities'.

However such initiatives cannot mask the reports and surveys by independent agencies which 'reveal that minorities in Pakistan are deprived of basic civil liberties and equal opportunities in jobs, education and political representation' the parliament underlined.

The resolution also criticized the practice of including religious details on citizens' passports, a practice which the MEPs argued could lead to 'discriminatory practices'.

The report said there was particular discrimination against the Ahmadiyya community which Pakistan considers non-Muslim as adherents do not believe Muhammad was the last prophet.

The EU warning was more like a scriptural prophecy; it came true a week later in the form of massacre of Ahmadis in Lahore. But what they could foresee in Strasbourg, the government of Punjab could not in Lahore.

AHRC urges Pakistan to restore Ahmadis human rights including their right to vote

Hong Kong: Asian Human Rights Commission issued a sharp statement urging the GOP to clean up all the disgraceful regulations after the passage of the Eighteenth Amendment to the Constitution. It pointedly referred to the continuation of deprivation of the right to vote to Ahmadis and called the matter 'very alarming'. The text of the statement from the Internet is reproduced below:

FOR IMMEDIATE RELEASE

AHRC-STM-079-2010

May 20, 2010

A Statement by the Asian Human Rights Commission

PAKISTAN: *The government of Pakistan should abolish its self-contradictory franchise system after the passage of the Eighteen Amendment in the constitution.*

The Asian Human Rights Commission (AHRC) has strongly and repeatedly drawn the attention of the government of Pakistan to its self-contradicting franchise system which denies the Ahmadis, a Muslim minority sect, the fundamental right to vote. Pakistan takes great pride in claiming to be a democracy. But so far it has failed to ensure that all its subjects are awarded their basic civic rights without any discrimination regarding faith, belief or ethnic origin.

It was expected that the Eighteen Amendment in the constitution of Pakistan, which was unanimously passed by the parliament, would provide a great opportunity for the government of Pakistan. They could clean up all the disgraceful regulations included in the constitution of Pakistan and revive the 1973 Pakistan constitution to its pristine and pure form.

As reported earlier, even before the last general elections in the country, the Election Commission of Pakistan issued instructions to maintain a separate electorate list system entitled 'Preparation of separate list of draft electoral rolls for Ahmadis/Qadianis.' This was a follow-up on the Eighth Amendment of the 1973 constitution enacted in 1985 by the military dictator, General Zia-ul-Haq. Through his infamous Ordinance XX he intentionally deprived the Ahmadis of all their freedoms and civic rights. The tragedy is that a special, separate form to register as a voter was introduced. Every applicant had to sign a certificate of faith and deny the veracity of the Holy Founder of the Ahmadiyya Muslim Community. Of course, no Ahmadi would ever agree to do such a thing and therefore, they were de-facto denied their right to vote.

This is a matter that is very alarming. The government and the Election Commission of Pakistan have totally turned a blind eye to this gross defect in their electoral system. They did not grasp the significance that under the constitution of Pakistan every citizen has the right to vote irrespective of their race, religion, creed or belief. Moreover, Article 25 of the International Covenant on Civil and Political Rights states that every citizen shall have the right and opportunity to vote and be elected. Similarly Articles 19 and 21 of the Universal Declaration of Human Rights guaranteed the right to vote to every citizen. This is one of the most basic fundamental rights which must be guaranteed to every citizen and without which a state cannot call itself a democracy.

Since the adoption of the Eighteen Amendment, the media of Pakistan has opened its channels to extremist and fundamentalist mullahs, the Muslim clerics. Even though they are spilling venom against

the Ahmadis, it has resulted in the deterioration of the persecution of the Ahmadis in various cities and towns of Pakistan.

Most recently innocent members of the Ahmadiyya Muslim Community in Pakistan were brutally murdered in cold blood in Faisalabad, Punjab Province, and elsewhere in Pakistan.

At present the fundamentalist mullahs are meeting in Pakistan to create a forum to ensure the government of Pakistan retains all the clauses, rules and regulations which target Ahmadis and cripples them religiously, economically and educationally.

The Asian Human Rights Commission once again strongly draws the attention of the authorities in Pakistan to respect democracy in its true spirit and fulfill the fundamental basic rights of its citizens. Particularly the rights of Ahmadis in Pakistan who have been denied every right of freedom and dignity assured by International Conventions and Practices.

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Repeal Blasphemy Law - demands Human Rights Watch

New York; November 23, 2010: The Pakistan government should immediately introduce legislation to repeal the country's blasphemy law and other discriminatory legislation, Human Rights Watch said today. A few extracts from the statement are quoted below:

“Pakistan's “Blasphemy Law,” as section 295-C of the penal code is known, makes the death penalty mandatory for blasphemy. In 2009, authorities charged scores of people under the law, including at least 50 members of the Ahmadiyya community, a heterodox sect that claims to be Muslim but has been declared non-Muslim under Pakistani law. Many of these individuals remain in prison.”

“Legal discrimination against religious minorities and the failure of Pakistan's federal and provincial governments to address religious persecution by Islamist groups effectively enables atrocities against these groups and others who are vulnerable. The government seldom brings charges against those responsible for such violence and discrimination. Research by Human Rights Watch indicates that the police have not apprehended anyone implicated in such activity in the last several years.”

“Social persecution and legal discrimination against religious minorities has become particularly widespread in Punjab province. Human Rights Watch urged the provincial government, controlled by former prime minister Nawaz Sharif's Pakistan Muslim League (Nawaz) party, to investigate and prosecute as appropriate campaigns of intimidation, threats, and violence against Christians, Ahmadis, and other vulnerable groups.”

“On November 18, armed assailants opened fire at an Ahmadiyya mosque in Lahore, the Punjab capital. The mosque had no police protection despite a May 28 attack on two Ahmadiyya mosques in the city that killed 94 people and injured well over a hundred. Those attacks were believed to have been carried out by groups affiliated with the Pakistani Taliban.”

“The November 18 attack did not result in further loss of life only because of private security provided by the mosque management. Local residents told Human Rights Watch that the police initially sought to portray the attack falsely as a consequence of a dispute within the Ahmadiyya community and only made arrests when the mosque authorities provided security camera footage identifying the attackers.”

“The Punjab provincial government is either in denial about threats to minorities or is following a policy of willful discrimination,” Hasan said. “Provincial law enforcement authorities need to put aside their prejudices and protect religious minorities who are clearly in serious danger from both the Taliban and sectarian militant groups historically supported by the state.”

“Since the Pakistani military government of General Zia-ul-Haq unleashed a wave of persecution in the 1980s, violence against religious minorities has never really ceased. Attackers kill and wound Christians and Ahmadis, in particular, and burn down their homes and businesses. The authorities arrest, jail, and charge members of minority communities, heterodox Muslims and others, with blasphemy and related offenses because of their religious beliefs, as a means of transacting vendettas and settling scores. In several instances, the police have been complicit in harassing and framing false charges against members of these groups or stood by as they were attacked.”

“Human Rights Watch urged concerned governments and intergovernmental bodies to press the Pakistani government to repeal sections 295 and 298 of the Pakistan Penal Code, which includes the blasphemy law and anti-Ahmadiyya laws. They should also urge the government to prosecute those responsible for planning and executing attacks against religious minorities.”

“Continued use of the blasphemy law is abominable,” Hasan said. “As long as such laws remain on the books, Pakistan will remain plagued by abuse in the name of religion.”

A Human Rights Watch report on Lahore High Court

December 6, 2010: Washington based NGO Human Rights Watch issued a statement which is reproduced below without comment:

“The Pakistan Lahore High Court’s today’s December 6 interim order barring amendments to the blasphemy law or any move to discuss or table any such amendment in parliament is in contravention of the country’s constitution and amounts to unwarranted and illegal intrusion into the legislative domain. Earlier, on November 29, the same court had barred President Asif Ali Zardari from pardoning a woman sentenced to death for blasphemy. The earlier action was also illegal and amounted to unconstitutional intervention in the executive domain. It is bewildering that the Lahore High Court is repeatedly disgracing itself and bringing Pakistan’s independent judiciary into disrepute by its unconstitutional actions. That it is doing so, in defense of an abusive and discriminatory law, and thereby exacerbating the misery of those unjustly convicted under it, is both appalling and mind-boggling.”

13. The Anti-Ahmadiyya hate campaign in Pakistan

DURING THE YEA 2010, as in the previous years, the hate campaign against Ahmadis was unrelenting with telling effect. The 28th May massacre of Ahmadis in their Lahore mosques came as no surprise to those who have followed years of state-sanctioned propaganda against this community. Since 1984, Ordinance XX promulgated by General Zia, has forbidden Ahmadis from defending themselves. This one-sided campaign of hate that has been waged throughout the country is now over a generation old. Although most Pakistanis would come across it in their daily lives, yet they may not know its full scope and impact. This article seeks to briefly examine it.

The Ahmadiyya interpretation of Islam seeks to promote spiritual reformation in a non-violent and apolitical context. It is therefore anathema to the extremists because it undermines their agenda: every person persuaded by Ahmadis is in fact one less recruit in their wars of delusion. The extremist leadership, otherwise known as the Mullas, is quite aware that there is nothing really provocative in the Ahmadiyya religious position, so they have allowed themselves a free license to spread falsehood about the Ahmadiyya community. To this end, they have taken the “defense” of the doctrine of *Khatme-Nabuwwat* (End of Prophethood) as their marquee cause. Only a very narrow view of this doctrine is considered acceptable to the mullas in Pakistan, any deviation from which can render one legally a non-Muslim. It is alleged that *Khatme-Nabuwwat* and thereby Islam itself is under grave threat by Ahmadis and needs to be defended at all costs. Over the years, this message has been spread in a highly provocative fashion, arousing average Pakistani Muslims to doubt Islamic and patriotic credentials of Ahmadis. Since neither is true, the fire lit by this hate campaign needs constant fuel to keep it going, requiring new lies about the nature of Ahmadiyya community. The mysterious hand of the community is alleged to be behind every misfortune that strikes the country, be it economic or political or, bizarrely, even a natural disaster. Profanity about the community is common currency, used not just by the mullas from their pulpits, but also by talk show hosts on country’s private television networks and by state officials in their media pronouncements. They make no secret of their ultimate designs: in a statement, Pir Atiq ur Rehman, a prominent mulla as well as a minister in AJK, said, “**Ahmadiyya evil is a poisonous snake; it is essential to crush its head**”. (*The daily Kashmir Express, April 14, 2010*).

In the past the mullas had to work to secure the support and commitment of the State in their anti-Ahmadiyya campaigns: once in 1974 and the second time in 1984, but after 1984, however, the state has also co-opted Islamic religious leadership—presumably to augment the state's Islamic credentials and to gain an endorsement from religious authorities. After the state gave them the green signal, the mullas were free to implement their hateful drive without any fear of consequences. Almost all religious parties, most of which are deeply involved in politics, established their *Khatme-Nabuwwat* wings—another name for their anti-Ahmadiyya activities. It is under this cover that the mullas enjoy the freedom to violate not only the law of the land but also accepted norms of societal behaviour. Concepts of religious tolerance, national unity, human fraternity mean nothing to them; ends justifying the means is their guiding principle.

Mullas spread hatred against Ahmadis by all possible means. They do that at the pulpit, at conferences, in newspapers, on radio and television, by distributing tracts, flyers and pamphlets; through bumper stickers, yard signs and sidewall posters. They inflame religious sensibilities by decrying imagined insults to the person of the holy founder of Islam by Ahmadis. They issue edicts in the name of Islamic law, promising lustful bliss in the afterlife to those who would die for their cause—they do just about anything that will whip up their followers to a frenzy of uncontrollable religious madness. Armed with these human time bombs, mullas then hold the entire society its hostage. With every cycle of violence against minorities they emerge with more power while the civil society is left diminished and that much cowed. Actually, it can be argued that they never let Pakistan’s civil society develop enough to recognize rights of a minority as a priority.

A brochure titled ‘Love of the Seal of Prophets’ issued by Aalami Majlis Tahaffuz Khatme Nabuwwat (MTKN) urges the rulers of the Islamic Republic of Pakistan: “**Qadianis [a derogatory term for Ahmadis] are apostates and heretics. You must declare them *Wajibul Qatl* [must be killed].**” It also warns Ahmadis: “Listen, O you who have rebelled against the End of Prophethood, we will not leave anyone

alive in this land who blasphemes against the Holy Prophet.” A poem circulated by Al Quran Universal, Lahore Tehrik urges Muslims to murder Ahmadis: “Defending the honour of the Prophet is a duty, a debt. Wake up O Muslims and put an end to the Qadiani disease.” The type of insults hurled at the founder of the Ahmadiyya community are of the street variety. The mullas also urge social and economic boycott of Ahmadis. In a calendar published World Tahaffuz Khatm-e-Nabuwwat Council for year 2010 CE/1431 AH the page for March conveys: “Being in company, eating or drinking, buying or selling and visiting Qadianis on happy or sad occasions is *Haram* (forbidden in Shariah law)”. On top of its last page it says: **“The only cure of Qadianis: Al-jihad; Al-jihad”**.

In this campaign the mulla commandeers both nationalism and national prejudices. One of the stickers commonly distributed conveys: **“Qadianis are rebels to both Islam and the country.”** (*Dr. Iqbal*) In Iqbal’s days the country was India. Ahmadis are lumped together with the other objects of popular hatred, the Jews and the Hindus. A sticker issued by Shabban-e-Khatme Nabuwwat quotes Dr. Qadeer, ‘the Benefactor of Pakistan’, saying: **“There is not the slightest doubt that Mirzais (Ahmadis)... in collaboration with the Jews, are working to sabotage Pakistan’s atomic program and the country’s technological development.”** A pamphlet issued with money donated by one Alhaj Muhammad Hussain Gohar makes an imploring and compelling plea to Muslims in these words: “O Muslim. Enough have you slept... Wake up, now. Enough have you been looted... Now beware and fight against the enemies of the Prophet. Revive the great tradition of your forefathers... Rise flying the standard of jihad... Rise with the passion of martyrdom... Move like a wind storm, proceed like a flood. Sweep away the evil tree of Qadianiat with your torrent and keep declaring in your roar: ‘I write with heart’s blood these red words: after the Prophet the Hashemite, there is no prophet.’” After being exposed to provocative rhetoric for over a generation, if Pakistani Muslims have spared the ‘Qadianis’, it does them credit. The mulla surely has bent backward to precipitate an Asian holocaust. This campaign of mahyem and murder is not waged anonymously, it is fully owned by its sponsors with their names and addresses printed right on the hate material itself.

Such rousing calls are displayed on banners and billboards, often in public squares of major towns and large villages. For instance, the MTKN Youth Wing, Ferozwala, put up a huge hoarding with the following appeal: “We appeal to you to shun the worst branch of infidelity and the worst enemies of Islam (the Mirzais and Qadianis) and not allow your children to mix with them either. Whoever interacts with them will find himself on the Day of Judgment deprived of Holy Prophet’s intercession.” It was not removed till it had claimed at least one victim. On the morning of January 5, 2010, Professor Yusuf, an Ahmadi, was murdered in the same area by a team of two killers. It was only when a correspondent of a prestigious newspaper, the Daily Times, was seen taking pictures of the billboard that the police persuaded MTKN to remove their posters.

Mullas urge their followers to implement a full religious, social and economic boycott of Ahmadis. To facilitate the boycott, they publish lists of Ahmadi businesses and products. One of their favorite targets of wrath is a nationally popular brand of juices, the Sehzan group. They urge everyone to boycott this company, yet amusingly, it is not uncommon for them to be seen enjoying some of these products themselves. Ironically, many non-Ahmadis and Ahmadis who, for other reasons, are interested in doing business with Ahmadis find these lists quite useful. Samples from the above mentioned material are placed in Annex X. Here it is worth mentioning that most mullas while prone to work up a lather of righteous indignation on the slightest perceived insult to their own faith, happily employ the most shameless street language against those held sacred by others. Blasphemy, it seems, can only be suffered by them. It does not remotely occur to them that others are also humans and may have actual feelings.

A tract issued by the MTKN, carrying full address of the publisher, concludes with: **“All Ahmadis should be given a grace period of three days and invited to become Muslims like the one billion Muslims of the world. Those Ahmadi apostates who do not become Muslims in these three days should be made to stand in a line and be shot. The killing of these apostates should not stop till the very last one of them has been done with.”** No action was taken by the authorities against the publishers.

In their campaign of hate, mullas have been helped by higher institutions of the state, for example, the Islamic Ideology Council. The Council is on record to have opined: **“In case a Muslim should join Ahmadiyya Community, such a person shall be an ‘apostate’ liable to suffer mandatory sentence of death.”** (*Letter dated 10 November 1981, to the Federal Government*)

Mullas have found willing partners in the print and electronic media. In the print media, it is the vernacular press that, with an eye on sales, goes out of its way to give them space. A survey at the beginning of 2009 showed that in the previous year Urdu papers published in Lahore alone carried 1033 “news” items concerning Ahmadis—mostly incriminating, of course. The daily Nawa-i-Waqt carried 465 such items in the same period. The daily Jang, which claims largest circulation stood second, and the Daily Express was at a close third. Here are a samples of headlines in 2010 (translated):

- **Qadianis should be expelled from the country** – Maulvi Faqir Muhammad *The daily Aman*, June 10, 2010
- **Qadianis are a threat to the defense of Pakistan and national security. The late Mirza Ghulam Ahmad Qadiani was a great blasphemer and his followers are the worst non-Muslim minority. Penalty of apostasy is death.** Khawja Mehboob Ilahi of Aziz Sharif. *The daily Khabrain*, October 5, 2010
- **Military operation should be undertaken in Chenab Nagar (Rabwah)** – (Mulla) Zahid Qasmi. *The daily Waqt*; October 26, 2010

It is noteworthy that the Urdu newspapers tend to publish just about anything the mulla says about Ahmadis, irrespective of how preposterous, odd, crude or improper the utterance may be. The traditional gurus of press ethics keep their peace.

A relatively fresh entrant in this field is the electronic media. Nadeem Piracha in an op-ed in the daily Dawn titled *Smug Thugs*, wrote, “Some channels give an open floor to what are quite clearly mad men who unabashedly spout hatred and violence in the name of religion and nationalism.” On September 7, 2008, on GEO TV’s highly watched religious show Aalim Online the invited experts discussed Ahmadis in the context of Jihad and Islamic obligation to kill them. The very next day, assassins killed Dr Siddiqui in Mirpurkhas, and the following day Seth Yusuf the leader of the Ahmadiyya community in the district of Nawab Shah was also murdered. More recently, on June 16, 2010, only two weeks after the Lahore massacre, Express News channel aired an anti-Ahmadiyya special on the popular show “Point Blank with Lucman” in which three rabid mullas spent almost an hour spouting hatred against Ahmadis. The anchor, Mr Mubasher Lucman, cursed the founder of Ahmadiyya Community and led the discussion in the direction of apostasy, which according to the panel was punishable by nothing short of death.

In this campaign the politicians partner the mullas, both directly and indirectly. In fact, opinion varies as to who is the senior partner. General Zia, the President of Pakistan, showed the way as early as 1985 when in his message to the Khatme Nabuwwat conference held in London on August 4, he conveyed, *inter alia*: “**We will Insha Allah (God wiling) persevere in our efforts to ensure that the cancer of Qadianism is exterminated.**” His prime minister, Mr Junejo, had no qualms about following the president’s lead, and stated: “Government of Pakistan has taken various measures to deal with this [Ahmadiyya] problem. I hope the whole Muslim world will take similar steps to crush this curse with full force.” (*The daily Nawa-i-Waqt*, 28 November 1985) Many years later, even the well-known Ms Benazir Bhutto, according to a billboard put up in Lahore by her political party, the PPP, on April 11, 2009, stated: “Mirzais are non-Muslims in the Pakistani constitution. There will be no change in this democratic constitution.” Mian Shahbaz Sharif, the current chief minister of Punjab perhaps distinguished himself on this score. On July 1, 2009, he presided over a meeting of religious leaders purportedly to give a united front against terrorism in the country. Ironically, the joint declaration issued at the conclusion of the conference was counter-productive to its stated aims: “*Faith and the Prophethood of Khatm-an-Nabiyeen Muhammad (PBUH) and love, obedience and association with him is the basis of our religious identity, collective life and national solidarity. Unfailing certainty in his end of Prophethood (Khatme Nabuwwat) is an integral part of our faith. It is our religious duty to safeguard the honour of Prophethood (PBUH). Anyone who is guilty, directly or indirectly, openly or by implication, of even minor insolence to the Holy Prophet (PBUH) is an infidel (Kafir), apostate (Murtad) and must be killed (Wajib-ul-Qatl).*” (*Emphasis provided*) It is noteworthy that according to mullas someone designated *Wajib-ul-Qatl* can be dispatched by any Muslim without the need to inconvenience the police, magistrate or the hangman. No wonder the killers of May 28th chose Shahbaz Sharif’s capital for their massacre.

The bar and the bench have also made their contribution to this unworthy cause. The Supreme Court in its 1993 decision set a precedent that the show of commitment to the *Kalima* (Islamic creed) in any way by an Ahmadi “would amount to defiling the name of the Holy Prophet, peace be upon him.” Earlier, a Deputy Attorney General (of Pakistan) urged before the Federal Shariat Court in 1986: **“Death is the penalty for those who do not believe in the finality of Prophethood, and in Islamic countries it is a heinous crime. It is not necessary that the government should take action, but on the contrary any Muslim can take the law in his own hands.”** (*UNDOC E/CN.4/1986/SR.30 at P.15*) This law officer reminds one of an op-ed by Fasi Zaka in the Express Tribune of August 24, 2010. He gave it the title: Pakistan’s Human Cockroaches, and wrote, “[The only way to get change is by] raising your voice to contradict people who advocate death for others, no matter who they are speaking of. To internalize that murder of any kind, for anyone is wrong. Sounds easy? Well just try it.”

It is not that the Pakistani law permits religious hate mongering. It does not. Pakistan Penal Code clause 295-A is explicit. For “deliberate and malicious acts intended to outrage religious feeling of any class by insulting its religion or religious beliefs” calls for imprisonment up to ten years, or with fine, or with both. However, the application of this law is very selective. The state machinery, the police, the judiciary have almost never applied this law to the members of the majority religious groups. The state promotes culture of selective impunity by prosecuting the minorities according to whims of the mulla. Unpleasant, but true.

This selectivity prevails not only in the realm of application of this law, its tentacles are wide spread and extend to nearly every aspect of the civil society. Laws specific to Ahmadis forbid them to explain or defend their theological position. So, how to convey the truth? There is no way. Alexander Solzhenitsyn was closer to truth about Pakistan than his own country when he said, “In our country the lie has become not just a moral category but a pillar of the state.”

The result? You reap what you sow. It is a misconception that since the Ahmadiyya community is small, so the hate campaign must also be of little consequence. The issue involves a major principle which is being violated. **<Is this the principle: When the state starts taking sides in religious matters it has dire consequences?>** The state continued to yield to the mulla in his violence and extremism against Ahmadis during the last 36 years, and the results are there for all to see. The mulla now poses a threat not only to Pakistan but to the region, and by extension, to the world. Some savants can peep deep into the future: in 1984 when General Zia promulgated the anti-Ahmadiyya Ordinance XX, Hadrat Mirza Tahir Ahmad, the fourth head of the Community, called it a **“potential threat to world peace”** and wrote a brochure with that title.

14. From the press

In this chapter are recorded some of the important news, headlines and views from the media that have a direct or indirect bearing upon the situation of Ahmadis in Pakistan. These are placed in the following sub-sections: **a. Human rights situation, 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 some more of such news, please refer to the monthly News-reports available on website: www.thepersecution.org

a. Human rights situation

Ahmadi leader shot dead in Ferozewala

The Daily Times; Lahore, January 6, 2010

Ahmadi leader's murder suspects 'visit' police again

- *None of the accused have moved court for bail despite being named in FIR 8 days ago.*
- *Complainant denied SP's claim that he had asked police not to arrest accused.*
- *MPA says four men are innocent and he advised them not to get bail.*

The Daily Times; Lahore, January 14, 2010

Police yet to 'book' suspects in custody.

Men not produced in court, no paperwork against them yet.

The Daily Times; Lahore, January 19, 2010

Qadiani principal of T I College Rabwah transferred and replaced by a Muslim principal

The daily Nawa-i-Waqt; Lahore, February 13, 2010

Students protest upon closing an historic educational institution, Ahmadiyya Girls School.

It is intemperance to close down a school that provides education to 700 girl students. Z Anwar

The daily Din; Lahore, March 21, 2010

Three Qadianis murdered in Faisalabad

The daily Waqt; Lahore, April 4, 2010

Slain Ahmadis sought police help

The daily Dawn; Lahore, April 3, 2010

Govt silence sounds death knell for Faisalabad Ahmediess

The daily Dawn; Lahore, April 17, 2010

Fidayeen Jihad: a new group becomes active. Four suicide bombers move in to attack Qadianis.

The daily Khabrain; Lahore, April 22, 2010

Terrorists target two houses of worship in Lahore; threats went unheeded by authorities; detained suspect from south Punjab; hospitals struggle with scores of injured

74 Ahmadis slain as they prayed

The daily Dawn; Lahore, May 29, 2010

Stabbed to death: An Ahmadi man was stabbed to death by an enraged person in Narowal town on Monday

The daily Dawn; Lahore, June 1, 2010

Farooqa: Eight persons of a Qadiani family convert

The daily Nawa-i-Waqt; Lahore, June 4, 2010

Qadiani family attacked; father killed, son injured (in Narowal)

The daily Frontier Post; Lahore, June 1, 2010

Four Qadianis recite the Kalima, and accept Islam

The daily Waqt; Lahore, July 26, 2010

- Unknown persons shoot and kill Dr Najmul Hasan (Ahmadi) in Orangi Town (Karachi)**
The daily Nawa-e-Waqt, Lahore; August 18, 2010
- Target killing of Ahmadis continues. Pir Habib ur Rehman murdered in Sanghar (Sindh)**
The daily Post, Lahore; August 18, 2010
- Bomb recovered from Ahmadi's house. Harrasment and fear spread out when unknown persons threw hand grenade in the house of Ahmadi state Nasimabad, near Kunri (Sindh).**
The Frontier Post, Lahore; August 18, 2010
- Ahmadi shot dead in Faisalabad**
The daily Dawn; Lahore, September 9, 2010
- One dies in suicide hit on Ahmadiyya worship place (in Mardan)**
The daily Nation; Lahore, September 4, 2010
- Kahianwala: Firing on Qadiani place of worship, one dead**
The daily Din; Lahore, October 19, 2010
- Sargodha: Case registered against one preaching Mirzaiat**
The daily Awam; Lahore, October 11, 2010
- Seven Qadianis, including two women, convert to Islam**
The daily Khabrain; Lahore, October 6, 2010
- Chenab Nagar: Mahmud Ahmad (Ahmadi) murdered in Mardan is buried (here)**
The daily Lahore Post, Lahore; November 10, 2010
- Chiniot: DCO stays construction of Qadiani place of worship on complaint by the ulama**
The daily Ausaf, Lahore; November 10, 2010
- Chenab Nagar: Ahmadis terrified of 'hate campaigns'**
 Lahore: Thousands of Ahmadis of Chenab Nagar (formerly Rabwah) are living in a curfew like situation while awaiting another disaster, as extremists keep pressurizing them by running hate campaigns through anti-Ahmadi conferences, distribution of provocative material and inviting participants from terror-ridden areas like Wazirastan, in their events.
The Daily Times, Lahore; November 25, 2010
- Case moved in court against Qadiani for preaching**
The daily Jang, Lahore; November 7, 2010
- Sargodha: Protest over Qadiani's burial in Muslim graveyard. Dead body removed elsewhere. An attempt to bury Shahzad was first made in Chak 24, then in 19 North.**
The daily Nawa-e-Waqt, Lahore; November 2, 2010
- Disputed (Ahmadiyya) place of worship sealed in Kohat**
The daily Dawn, Lahore; December 20, 2010
- Ahmadis still await compensation (for deaths in Lahore attack)**
The daily Dawn, Lahore; December 27, 2010
- Students not permitted to write 'Ahmadi' in admission forms for Matriculation examination**
The daily Nawa-i-Waqt, Lahore; December 7, 2010
- Chiniot: Youth beaten up for attracting others towards Qadianiat**
The daily Khabrain, Lahore; December 7, 2010
- Chenab Nagar: Case filed for preaching Qadianiat**
The daily Pakistan, Lahore; December 3, 2010
- Qadiani family impressed by Islamic teachings converts**
The daily Dawn, Lahore; December 4, 2010

b. Rabwah

Chenab Nagar: An (Ahmadiyya) mosque sealed for six years, has been released upon the strong demand of religious communities.

DDOR Tehsil Lalian and his subordinate broke the seal. The scene was worth seeing in the presence of Maulana Ghulam Mustafa, Qari Shabir Ahmad Usmani and other ulama.

The daily Ausaf; January 15, 2010

(Note: The Ahmadiyya mosque was handed over to mullas.)

Chenab Nagar: Numerous encroachments on Aqsa Road cause traffic accidents. The 60-ft road is reduced to 20 feet width. Citizens demand 'operation' against encroachments.

The daily Express; Faisalabad, February 22, 2010

Chenab Nagar: Extreme shortage of drinking water; citizens yearn for drops (boond boond ko taras gai)

The daily Ausaf; Lahore, March 24, 2010

Chenab Nagar: Influential contractor continues illegal blasting of hills. High officials urged to take action.

The daily Aman; Faisalabad, March 13, 2010

Chenab Nagar: Load-shedding (electricity non-availability) exceeds 20 hours (per day)

The daily Jang; Lahore, March 27, 2010

Chenab Nagar: Influentials occupy hundred of land plots belonging to the Minerals Department: The land mafia indulges in land grab on account of officials' negligence.

The daily Express; Faisalabad, March 22, 2010

Robbers make life intolerable for residents in Chenab Nagar. Incidents all over; the police involve the victims in difficulties rather than register an FIR report.

The daily Pakistan; Lahore, April 23, 2010

Chenab Nagar: Heaps of rubbish, depleted roads, host of encroachments

The daily Jang; Lahore, June 26, 2010

Chenab Nagar: Man photographing sensitive locations set free without due inquiry

The suspect claimed to be from the Sindh Police; SHO Muhammad Afzal set him free

The daily Din; Lahore August 29, 2010

Chenab Nagar roads are in ruins

The daily Jang; Lahore, October 23, 2010

Chenab Nagar: People in utter protest over cancellation of train stop

The daily Khabrain, Lahore; November 27, 2010

TI High School Chenab Nagar has become an easy target for terrorists. Its outer wall facing the railway track has crumbled; it proves incompetence of officials.

The daily Aman, Faisalabad; November 14, 2010

Chenab Nagar: Passengers face difficulties on cancellation of Millat Express stop

The daily Nawa-i-Waqt, Lahore; December 5, 2010

The government should close down the Qadianis' Ziaul Islam Press forthwith. Ulama Karam

The daily Ausaf, Lahore; December 20, 2010

c. Anti-Ahmadiyya rhetoric

Majlis Ahrar announce program of rallies against Qadiani machinations

Meeting decides to hold conferences to stop rulers from following pro-American policies

Drone attacks are the worst terrorism. We shall play our role to safeguard the end of Prophethood.

Syed Ataul Muhaiman Bukhari

The daily Nawa-i-Waqt; Lahore, January 22, 2010

We'll resist if the government attempted amendment to the blasphemy clauses and the section declaring Qadianis non-Muslims. Munawar Hasan of JI

Blackwater is involved in the murder of Ulama Karam and explosions at Karachi.

The daily Ausaf; Lahore, March 16, 2010

Qasmi concerned at Qadiani centres in Capital

The daily News; Lahore, April 26, 2010

Protesters demand removal of the new lady AEO, who is a Qadiani

The daily Ausaf; Lahore, April 7, 2010

The government should fire the federal minister who met Qadianis ... (Mulla) Zahid Qasmi

The daily Ausaf; Lahore, April 4, 2010

Ahmadiyya evil is a poisonous snake; it is essential to crush its head. Pir Atiq ur Rehman (AJK Minister of Endowments)

The daily Kashmir Express; April 14, 2010

Qadiani growth in the (AJK) territory is totally unacceptable. Raja Farooq (the prime minister)

The daily Sada-i-Chanar; Muzaffarabad, May 3, 2010

People have openly conveyed that if the (AJK) government does not discipline Qadianis and is unable to stop their proselytizing, they will come forward and play their role in crushing the head of this poisonous snake. Pir Atiq-ur-Rehman, minister of Auqaf, Azad Kashmir

The daily Nawa-i-Waqt; Lahore, April 16, 2010

Great provocation in Kotli over recitation of the Holy Quran in the wedding reception of Qadiani. Muslims who participated in the Qadiani Walima should reconsider their faith.

Qadianis can live in (AJK) territory as non-Muslims but they are not allowed to adopt Islamic practices. Zafar Iqbal Rathore

The daily Kashmir Express, Muzaffarabad; April 13, 2010

- **Qadiani centers of apostasy that look like mosques should be demolished forthwith**
- **Qadianis should be forbidden to enter Azad Kashmir**
- **They should be registered in police stations of Azad Kashmir**
- **Qadianis in AJK should be registered as non-Muslims and should have a clear identification**

Special Edition of Sadai Chanar; May 3, 2010 and the daily Ausaf, Islamabad; April 30, 2010

Qadianis should be expelled from the country - Maulvi Faqir Mohammad

The daily Aman; Faisalabad, June 10, 2010

Qadianis intend to spread violence in the country. Maulana Shabbir Usmani

They are busy hatching conspiracies against Islam and Pakistan.

The daily Pakistan; Lahore, June 4, 2010

Jamaat (JI) chief warns of anti-Ahmadi movement

The daily Dawn; Lahore, June 19, 2010

Those who call Qadianis brothers and Muslims are agents of Jews. Ibtisam Ilahi (JAH)

The daily Express; Faisalabad, June 19, 2010

Decision to launch a movement against Qadiani Jamaat in UK

The daily Nawa-i-Waqt, June 23, 2010

Qadianis' incorrect interpretation of Khatme Nabuwat is condemnable. Hamid Saeed Kazmi (Federal Minister of Religious Affairs)

The daily Aman; Faisalabad, July 2, 2010

Conquest of Qadian Day conference in Chiniot. Numerous resolutions passed.

The daily Nawa-i-Waqt; Lahore, October 23, 2010

Qadianis are threat to the defense of Pakistan and national security. The late Mirza Ghulam Ahmad Qadiani was the greatest blasphemer, and his followers are the worst non-Muslim minority. Penalty of apostasy is death. Khawja Mehboob Ilahi (of Aziz Sharif Valley on Chenab)

The daily Khabrain; Lahore, October 5, 2010

Military operation should be undertaken in Chenab Nagar (Rabwah) – (mulla) Zahid Qasimi (of IKNM)

The daily Waqt; Lahore, October 26, 2010

Qadiani get-togethers should be banned (Mulla) Faqir Mohammad

Non-Muslims Qadiani Mani Public School in Street No.5 Mustafabad should be closed down earliest.

The daily Aman; Faisalabad, October 11, 2010

d. The militant mulla

Over 12,800 militants caught in 2009

...the overall casualties amount to 12,632 people dead and 12,815 injured. Pakistan Security Report 2009

The daily Dawn; Lahore, January 11, 2010

2009 left a permanent imprint on Pak history.

**2300 dead in various incidents including terrorist attacks (sic). 1000 security personnel killed.
40 killed in Lahore including Maulana Naeemi; 495 injured
328 died in Quetta in targeted killings; 332 killed in Karachi
57 women and scores of children among those killed in Peshawar.**

The daily Jang; Lahore, January 1, 2010

**2600 and 650 terrorist killed in operations Rahe Rast and Rahe Najat respectively
We had to launch a fresh operation against a terrorist organization that fought in the name of
Shariah. Athar Abbas (DG ISPR)**

The daily Aman; Faisalabad, January 1, 2010

31 activists of a banned organization acquitted

The daily Dawn; Lahore, January 27, 2010

5 students injured in 'IJT attack' at Hailey College

The Daily Times; Lahore, January 27, 2010

30 killed in Tirah (Jamrud) suicide bombing

110 injured as bomber blows himself up near LI center, mosque in Dars Mela

The Daily Times; Lahore, February 19, 2010

7 killed, 44 injured in DI Khan, Faisalabad sectarian violence

- **Barelvi Eid Miladun Nabi rally comes under fire, mob attacks Deobandi seminary in DI Khan**

The Daily Times; Lahore, March 1, 2010

Taliban remain an asset of Pakistan as they were before. General Hamid Gul (Retd)

The daily Khabrain; Lahore, March 17, 2010

The house of JI's Haroon Rasheed was the hub of terrorism. Major General Tariq

The daily Express; Faisalabad, March 3, 2010

Shahbaz Sharif congratulates Maulana Ilyas Chinioti upon the success of Muslim League in by-elections.

Maulana Chinioti met Shahbaz Sharif CM Punjab. According to the Maulana the CM thanked him for great support in the by-elections by securing votes of members of the banned organizations in favour of Muslim League's candidates. Maulana Chinioti conveyed the greetings of Maulana Abdul Hafeez Makki, Maulana Alam Tariq and Maulana Muhammad Ahmad Ludhinwi to the CM.

The daily Jang; Lahore, March 13, 2010

Central Minister called Maulana Ludhianvi from house to have a meeting. Khosa

Rana Sana's contact with banned organizations should be noted: Abidi

The daily Express; Faisalabad, March 9, 2010

Dr. Qadeer should be appointed President, and nuclear war should be undertaken against India to free Kashmir. (Mulla) Engineer Saleemulla [of JUP (Nifaz-e-Shariat)]

The daily Khabrain; Lahore, March 29, 2010

Note: Saleemulla is the same mulla at whose suggestion on May 25, 2002 in a conference in Islamabad General Musharraf retracted from Joint Electorate to deny the right of vote to Ahmadis.

Jamiat activists clash over handbills, injure PU security officer

The daily Dawn; Lahore, May 1, 2010

Islamabad: (Photo caption) Maulana Abdul Aziz of Lal Masjid leads the funeral prayer of former ISI official Khalid Khawja on Sunday. Former army chief Gen (retd.) Mirza Aslam Baig, former ISI chief Gen (retd.) Hameed Gul and former MNA Mian Mohammad Aslam were among those who attended the funeral – AP

The daily Dawn; Lahore, May 3, 2010

Data Darbar attack toll 43

The daily News; Lahore, July 3, 2010

Mohmand (terrorist) attack toll tops 100

The daily Dawn; Lahore, July 11, 2010

3,433 killed in 215 suicide hits since Lal Masjid action

The daily News, Lahore; August 3, 2010

- Jamaat Islami is hypocrite both in dogma and action.** *JUI*
The daily Dawn, Lahore; August 1, 2010
- Declare all the Hafiz Qur'an 'pass', otherwise face explosions: terrorists threaten the Lahore Board**
In case any boy or girl fails the Hafiz Qur'an test in the Intermediate Exam, we shall undertake
frightening explosions
The daily Ausaf; Lahore, August 22, 2010
- Constabulary loses chief in suicide attack**
The daily Dawn, Lahore; August 5, 2010
- Two killed in terrorist attack on mosque (in Bahawalpur)**
The daily Dawn; Lahore, September 26, 2010
- The law 'death for apostasy' should be imposed earliest** *Maulvi Faqir Muhammad*
The daily Nawa-e-Waqt; Lahore, September 7, 2010
- Girls school blown up in Swat**
The daily Dawn; Lahore, September 5, 2010
- Religious procession attacked in Lahore. Triple terror blasts leave 27 dead.**
The daily Dawn; Lahore, September 2, 2010
- Murder of two young men in Sialkot. Students of Jamaat al Dawaa played an important role in the**
killing.
Monthly Nia Zamana; September 26, 2010
- Militants stoking sectarianism**
 Islamabad: Pro-Taliban militants were trying to create a sectarian rift, Interior Minister Rehman Malik said on Saturday, as a new wave of violence piled pressure on a government already struggling with flood crisis.
The daily Dawn; Lahore, September 5, 2010
- Jihad in the way Allah is the only way to eradicate Kufur.** *Maulana Hussain Chinioti*
The daily Din; Lahore, September 28, 2010
- Kurram (tribal) clashes toll crosses 100**
The daily Dawn; Lahore, September 18, 2010
- Jews, Christianity and Ahmadiyyat are a united force against Islam.** *Haji Arif (of Jamia Faridia, Bhakkar)*
The daily Ausaf; Lahore, September 14, 2010
- Dozens of people clubbed to death Hafiz Mohammad Mughees Sajjad 18, and Mohammad Muneeb Sajjad 15, in the presence of eight policemen and also allegedly of former (sic) district police chief Waqar Chuhan. The bodies were hung upside down at a chowk.
Press reports
- 'Fatwa' issued against Musharraf (must be killed)**
The daily Dawn; Lahore, October 24, 2010
- Girls school building in Chenab Nagar crumbling. Becomes major risk to lives.**
The daily Ausaf; Lahore, October 2, 2010
- 3 schools blown up in Mohmand**
The daily News; Lahore, October 11, 2010
- Twin suicide blasts through Karachi shrine. 12 dead, 65 hurt in Abdullah Shah Ghazi Mazar attack**
The daily Nation; Lahore, October 8, 2010
- Swat Islamic university VC shot dead in Mardan**
The daily Nation; Lahore, October 3, 2010
- There will be a revolution all over the world through conviction of Aafia Siddiqui. (Mulla) Shabbir Usmani (Naib Amir of the International Khatme Nabuwat Movement)**
The daily Jang; Lahore, October 13, 2010
- The government should stop its cooperation with the US against terrorism. Ahle Hadith Youth Force**
- The rulers should refrain from bulldozing the judiciary. Drone attacks amount to attack on national sovereignty. Take a stand to revenge Aafia (incarceration).**
The daily Jinnah; Lahore, October 21, 2010

Carnage in mosques (in Darra and Badher)

At least 65 people, 18 children among them killed and 70 injured in a suicide attack on a Friday congregation in the mosque in Darra Adam Khel area of the Kohat Frontier region.

The daily Dawn, Lahore; November 6, 2010

Bomb and gun attack rocks Karachi

1000 kg explosives flatten CID building; at least 17 killed, over 100 injured.

The daily Dawn, Lahore; November 12, 2010

640 killed this year in 37 suicide attacks

The daily Dawn, Lahore; November 29, 2010

AMTKN (Aalami Majlis Tahaffuz Khatme Nabuwwat) stages demo against women blasphemers' release.

The daily News, Lahore; November 23, 2010

Entry of 116 ulama banned in Faisalabad

The daily News, Lahore; November 30, 2010

Women suicide bomber strikes at WFP (World Food Program) centre; 35 killed (in Bajaur)

The daily Dawn, Lahore; December 26, 2010

Terrorists carried out 12 attacks on places of worship. 356 killed (during 2010).

The daily Lahore Post, Lahore; December 22, 2010

Suicide bombers kill scores in Mohmand; over 60 injured.

The daily Dawn, Lahore; December 7, 2010

Any change in the Blasphemy Law is like playing with fire and blood. Markaz Khatme Nabuwwat (Jame Usmania, Muslim Colony, Chenab Nagar)

The daily Din, Lahore; December 2, 2010

Jihad will become mandatory if the blasphemy law is amended - Fatwa of 500 (Brelvi) ulama

The daily Waqt, Lahore; December 20, 2010

Pakistan should be declared a Sunni state – Idrees Chinioti

The daily Waqt, Lahore; December 9, 2010

Chiniot: Aalami Majlis Tahaffuz Khatme Nabuwwat in session - demands immediate action to punish Aasia, the cursed.

The daily Din, Lahore; December 24, 2010

Sindh Home Department bans entry of 99 Ulama to Sindh

The daily News, Lahore; December 5, 2010

e. Statements on record

Out of 1762 activists of the banned organizations, 726 hail from the southern Punjab. Rehman Malik (Minister of Interior)

The daily Khabrain; Lahore, June 5, 2010

South Punjab, a center of banned outfits. There are more activists here than in FATA.

The daily Khabrain; Lahore, June 28, 2010

President stresses inter-faith understanding

The president said that rights and privileges of minorities were enshrined in Pakistan's Constitution that gives equal rights to all, without any consideration of religion, race or creed.

The daily News International; Lahore, July 29, 2010

Parliament doesn't have unfettered powers: CJ

The daily Dawn, Lahore; August 17, 2010

Suicide bombers and their handlers are all hell-bound. 50 Ahle Sunnat Ulama

Those who justify suicide bombing are equally guilty. Opponents of the two-nation theory and Sufism are playing the violent game as tools of the US, India and Israel. Mazhar Kazmi, Pir Amin and others

The daily Express; Faisalabad, September 4, 2010

We shall not allow targeting of minorities in the name of faith or belief. President Asif Zardari

The daily Lahore Post, Lahore; November 5, 2010

Impose the amplifier law firmly and take severe action against those who make provocative speeches.
Shahbaz Sharif

The daily Khabrain, Lahore; November 12, 2010

Terrorism forbidden in Islam. Grand Mufti (of Makka)

The daily Dawn, Lahore; November 16, 2010

Pope slams ban on burqa

The daily Dawn, Lahore; November 22, 2010

Taliban true followers of Islam: minister (Maulana Ataur Rehman – JUI (F))

The daily Dawn, Lahore; November 24, 2010

f. Foreign and NGOs

US concerned over discrimination against Muslims in Europe

The Daily Times; Lahore, March 12, 2010

US report on violation of religious freedom

This year list of 13 countries of particular concern included all eight named last year. Myanmar, China, Eritrea, Iran, North Korea, Saudi Arabia, Sudan and Uzbekistan. It also included Iraq, Nigeria, Pakistan, Turkmenistan and Vietnam.

The daily Dawn; Lahore, April 30, 2010

UN calls for minorities' protection (after an attack on two places of worship in Pakistan that killed some 80 people)

The daily Dawn; Lahore, May 29, 2010

Punjab government tolerates Punjabi Taliban. Washington Post

The daily Dawn; Lahore, June 23, 2010

Jamaat Islami leaders Muhammad Kamaruzzaman and Abdul Quader Molla were arrested yesterday on charges of killing 345 people during the liberation War in 1971.

The Daily Star; Dhaka, July 14, 2010

Maudoodi's books banned in Bangladesh ... books by Maulana Maudoodi encouraged militancy and terrorism.

The daily Dawn; Lahore, July 17, 2010

B'desh (supreme) court bans religion in politics

The News International; Lahore, July 30, 2010

Washington: President Barack Obama on Friday forcefully endorsed allowing a mosque near the site of the destroyed World Trade Center, saying the country's founding principles demanded no less.

The daily Dawn, Lahore; August 14, 2010

French parliament adopts ban on Burqa

The daily Dawn; Lahore, September 15, 2010

Burqa ban: Bill presented in the Italian parliament after the French. A burqa-clad woman could be fined 150-300 Euros and be imprisoned for a year.

The daily Pakistan; Lahore, September 19, 2010

Denmark: Book containing blasphemous cartoons on sale. First 12 pages comprise caricatures. Anger sweeps the Muslim world over this new provocation.

The daily Awaz; Lahore, October 2, 2010

Merkel says immigrants must adopt German value culture

The daily Dawn; Lahore, October 18, 2010

Shiv Sena calls for ban on burqa

The daily Dawn; Lahore, October 20, 2010

Attacks on Jame Mosque Delhi and Samjohta Express were carried out by Hindu extremists – Enquiry Report (in New Delhi)

The daily Nawa-i-Waqt; Lahore, October 25, 2010

Gay bishops are all right by me, says Archbishop

The Daily Times; Lahore, October 25, 2010

Conviction of 'blasphemy' shocks Commission (NCSW)

The daily Dawn, Lahore; November 14, 2010

Hindu families seeking asylum in India

The daily Dawn, Lahore; December 27, 2010

The human rights campaigner and Liberal Democrat peer, Lord Avebury, warns that the hate campaign (against Ahmadis in the UK) could soon become 'a holocaust'. He says, 'This is how it all begins: Shops boycotted, posters going up in windows, people sacked from their jobs.'

Channel 4 News (London); December 5, 2010

Several Arab leaders urged attack on Iran over nuclear issue - WikiLeaks

The daily Nation, Lahore; December 5, 2010

Hindutva bigger threat than LeT - Rahul (WikiLeaks)

The daily Dawn, Lahore; December 20, 2010

g. Political

(Gov) Taseer, hits out at PML-N minister 'wooing terrorists' (in Jhang)

The daily Dawn; Lahore, March 9, 2010

Proposed 18th Amend

Ziaul Haq to be deleted as president from history.

The daily News; Lahore, March 2, 2010

Pakistan's Punjab region on knife-edge as extremists take hold, says governor.

Politicians accused of backing banned groups as minorities suffer violence and intimidation.

Guardian.co.uk on 29 April 2010

SSP Chief meets Sindh CM

It may be mentioned that Maulana Muhammad Ahmad Ludhianwi is placed in the fourth schedule of the Anti-Terrorism Act and under the law he cannot move out of his area without prior permission of the station house officer of the police station concerned.

The daily Dawn; Lahore, April 14, 2010

I committed the greatest mistake of my life by not resigning over the Lal Masjid tragedy. Ijazul Haq

The daily Betab; Lahore, April 8, 2010

Imran hits out at Punjab govt.

PTI chairman Imran Khan has held the Punjab government responsible for the Friday's terror acts (in Ahmadiyya mosques)

The daily Dawn; Lahore, May 31, 2010

Nawaz vows to protect religious freedom

The daily Nation; Lahore, May 30, 2010

Qadianis are a national asset and they are our brothers. We shall leave no stone unturned to explore the truth in depth of the (Lahore) incident. Nawaz Sharif

The daily Ausaf; Lahore, June 6, 2010

Madrassahs like Jamia Banoria should be established all over the country. Fauzia Wahab (of PPP)

The daily Nawa-i-Waqt; Lahore, June 3, 2010

Rana Sana (provincial minister) arranged cell phone for terrorist: PPP

The daily Dawn; Lahore, August 1, 2010

Lahore High Court: Chief Minister's orders to allocate land to Maulana Ilyas Chinioti's relatives suspended

Ilyas Chinioti obtained a directive for lease of 6848 Kanals of land for four including his brother, father-in-law and brother-in-law.

The daily Pakistan; Lahore, July 9, 2010

Gilani terms 1972 takeover of schools, colleges a mistake

The daily Dawn; Lahore, October 31, 2010

Burney asks UK to ban Maulana Fazl's entry

The daily News, Lahore; November 24, 2010

CM directs withdrawal of cases against ulama

The daily Dawn, Lahore; November 8, 2010

No change to PPC 295-C, assures Gilani

The daily Waqt, Lahore; November 30, 2010

Imposition of RGST will be considered an American drone attack. Nawaz Sharif

The daily Jang, Lahore; December 11 2010

h. Miscellaneous

Rs 256 bn loans written off since 1971, SC told (by the State Bank of Pakistan)

The daily Dawn; Lahore, February 3, 2010

Robbers turn out police volunteers

The daily Dawn; Lahore, April 5, 2010

Minorities urge govt to check Taliban (in the Punjab)

The daily Dawn; Lahore, May 31, 2010

Maulana Aziz (of Lal Masjid) acquitted in library seizure case

The daily Dawn; Lahore, June 1, 2010

Deobandi leadership shies away from condemning suicide bombing

The daily Dawn; Lahore, May 2, 2010

Rs 323 bn bungling detected (by the Auditor General of Pakistan)

The daily Dawn; Lahore, May 4, 2010

Probe finds police connivance in six murders

The daily Dawn; Lahore, May 16, 2010

Teacher acquitted of terror training (by the LHC)

The daily Dawn; Lahore, June 30, 2010

Militants free (four) accomplices from Karachi court

The daily News; Lahore, June 20, 2010

Bad governance causes Rs. 820 bn loss in a year

The daily Dawn; Lahore, June 4, 2010

Something is rotten in Punjab administration

The daily Dawn; Lahore, June 7, 2010

Pakistan ranks 10th among failed states

The daily Dawn; Lahore, June 22, 2010

AJK premier vows to fight India

Muzaffarabad, July 13: AJK Prime Minister Raja Farooq Haider vowed on Tuesday to fight India for control of the disputed territory in a speech to thousands of people assembled by a coalition of banned militant outfits.

The daily Dawn; Lahore, July 14, 2010

(Two Christian) Blasphemy accused killed on court premises (in Faisalabad)

The daily Dawn; Lahore, July 20, 2010

Past judgments can be overturned: CJ

The daily Dawn; Lahore, July 29, 2010

46 degrees (of MNAs and MPAs) confirmed as fake, says HEC

The daily Dawn; Lahore, July 24, 2010

Pakistan's worst-ever disaster

The number of people affected by the flood (13.8 million) is more than the combined total of those hit by tsunami (2004) and quakes in Kashmir (in 2005) and Haiti (in 2010).

The daily Dawn, Lahore; August 10, 2010

(Pak) Official given £6000 from public funds to join golf club (in UK)

The daily Dawn, Lahore; August 1, 2010

1700 dead, 474 bridges and 1.2 million buildings destroyed; 800,000 rescued – Report issued by Pak Army. 5.4 million acre agri-land affected (in floods).

The daily Ausaf; Lahore, September 16, 2010

Flood loss estimates rise to \$43bn: PM

The daily Dawn; Lahore, September 2, 2010

SBP (State Bank of Pakistan) protecting influential debtors: (Supreme) Court

The bench had acted on media reports that the SBP quietly allowed commercial banks to write off Rs 54.6 billion loans under a scheme introduced by former president Pervez Musharraf.

The daily Dawn; Lahore, September 30, 2010

LHC restrains President from pardoning Aasia

The daily Dawn, Lahore; November 30, 2010

Former Chief of Haj operations arrested (for corruption)

The daily Dawn, Lahore; November 14, 2010

Shariat Court knocks out 3 sections of women's protection act

The daily Dawn, Lahore; December 23, 2010

(LHC) formally admits the writ for hearing to disqualify Sherri Rehman (MNA) for moving a bill to amend the blasphemy law

The daily Express, Faisalabad; December 25, 2010

i. Op-eds

Op-ed:

Then (after 2005) we became the victims of political expediency for the perpetuation of General Pervez Musharraf's rule, i.e. the concessions he made to the religious alliance, the MMA. The MMA had sympathies for the terrorists and consequently the terrorists became very strong in Swat and Fata and set up parallel governments.

The Jamaat-e-Islami, the JUI and some other religious parties have been facilitating these (terrorist) groups. These parties have been sympathetic to terrorist groups and have not come out openly against them. The linkage of drone strikes with suicide bombings and then justifying the brutalities of terrorist groups is inexcusable.

Brig Mahmood Shah @ former Secretary FATA Secretariat, in The Friday Times, December 18-24, 2009

Op-ed: Yes to church towers, no to minarets

According to Libyan leader Moammar Kadafi "Switzerland has done the so-called Al Qaeda or the terrorists the biggest favour."

Sergey Balmaso in Provda, quoted in the Nation; January 13, 2010

Op-ed: Eventual ruling on a ruler!

... Third, most critically, the court has relied on vague "Islamic injunctions" and notions of 'morality' in the constitution, in particular to Articles 62 and 63 of the constitution inserted by that **great Islamist fraudster-gangster General Zia ul Haq**. (*Emphasis added*)

Editorial of The Friday Times; January 22-28, 2010

Op-ed: Surge in Extremism

For a second consecutive day, members of the National Assembly on Tuesday protested the resurfacing of banned extremist groups in the country. The focus was again on Punjab. The province had given a few concerned MNAs sufficient cause to worry when it was reported that Punjab law minister had found it prudent to curry favour with the leadership of an ostensibly defunct extremist group.

Editorial of the daily Dawn; February 25, 2010

Op-ed: Afghan clue to lost tribes of Israel

Some leading Israeli anthropologists believe that, of all the many groups in the world who claim a connection to the 10 lost tribes (of Israel), the Pashtuns, or Pathans, have the most compelling case.

Rory McCarthy from Israel in the daily Observer, London of 17th January 2010

Op-ed: Sharif and the Taliban

Even by the wretched standards of the cesspit of lies and cravenness that can be the Pakistani political establishment; the comments made on Sunday by Punjab Chief Minister Shahbaz Sharif are extraordinary and demand the most vigorous condemnation possible.

Editorial, the Dawn; Lahore, March 16, 2010

Op-ed: Smug thugs

Some channels give an open floor to what are quite clearly and men who unabashedly spout hatred and violence in the name of religion and nationalism.

Nadeem Piracha in the daily Dawn; Lahore; March 28, 2010

Op-ed: Bad Taliban pummeled too

After losing nearly 3,000 of his men to the Tehreek Taliban Pakistan (TTP) he (General Kayani) may now be certain that he will get rid of the criminals posing as champions of the true faith. He has his plate full; he has to clear up Khyber; he has to open up the Kurram, closed to Pakistan for the last three years, and then pay some attention to Punjab too.

Khalid Ahmed in The Friday Times of April 2, 2010

Op-ed: An intolerant nation

Little did the likes of Dr Abdus Salam or scores of others in the religious and sectarian minorities then know of the dreadful future that awaited them a few decades down. The grisly incidents in Qasur, Gojra, Punjab University and now Faisalabad when weighed against the recent appeal to Taliban by the Punjab chief minister and the role of the Punjab law minister should not surprise anyone. These are as much an expression of the expanding frontiers of fascism of provincial functions in inflaming violence.

Letter to Editor, Dawn; April 22, 2010

Op-ed: Punjab's militants

The head in the sand policy being pursued by the Punjab government must change. Failure to do so exposes the ruling party to allegations of being sympathetic to the extremists' cause, at the very least, appeasing the militants. ...

The state must move against southern Punjab's terrorist cells before the situation worsens.

Editorial in the Dawn; June 1, 2010

Op-ed: The Infrastructure of Jihad

Surely, 10 years since 9/11 and three since Lal Masjid the state ought to have done more to dismantle the urban links to the hotbed of militancy in Fata. Why are the CDs glorifying suicide bombers still so easily available outside certain mosques? Why is the sectarian hate literature disseminated so widely?

But so long as you or I or some idiot like Shehzad can all too easily find Jihadi inspiration and worse in Pakistan proper, we aren't really doing much to clean up the original mess, are we? ...

Cyril Almeida in the Dawn of May 7, 2010

Op-ed: Jamiat's hooliganism

Enough is enough. The hooliganism of the Punjab chapter of the Islami Jamiat Talaba needs to be checked forthwith and immediate efforts are required to rein in the elements inclined towards violence that call the shots in that student organization. ...

The Punjab government needs to step in here and stem the rot. Otherwise it will be seen as a party to a cause that no right-thinking person can support.

The daily Dawn; Lahore, May 2, 2010

Op-ed: (The JI and IJT)

In early seventies, "Islami Jamiat Talabah, the off-spring of Jamaat Islami committed such outrages in the Panjab University and other colleges in Lahore that their blood-stained stories became the most despicable chapter of (our) history. Its members and other fire-brand members of the Jamaat Islami, pouring forth from educational institutions poisoned the atmosphere of cities. They set on fire book shops in Lahore and other big cities where socialist literature was on sale."

Syed Naseer Shah in the monthly Nia Zamana of May 2010

Op-ed: Infidel-istan

In my personal research, I have found 460 such books published in Pakistan in which recognized scholars of Islamic denominations have proved that those who belong to other sects than their own are not only infidels (*Kafir*) but also *Wajib ul Qatl* (must be killed), and that their wedlock should be assumed as broken.

Mujahid Hussain in the daily Aajkal of June 21, 2010

Op-ed: Ahmadi massacre silence is dispiriting

The massacre of 94 members of minority Ahmadi community on May 28 has exposed something ugly at the heart of Pakistan - its laws, its rulers, its society.

Few visited the bereaved; still 4 days, the chief minister of Punjab, Shahbaz Sharif, has not visited the bullet pocked mosques or offered compensation to the injured.

Declan Wash in the guardian.co.uk on 7 June 2010

Op-ed: Yom Takbir or Yom Takfir

The unfortunate people in Pakistan who were the first whose citizens' rights were threatened in Pakistan, were Ahmadis. The slogan of the anti-Ahmadi Movement (*in 1953*) was apparently the Safeguarding the Khatme Nabuwat, but its aims and objects were in fact quite different. I was then 16 years old, the same age as that of the terrorist who was apprehended on May 28. I participated actively in that agitation. I was arrested and was shifted from Jhang to Lyallpur, then to the Camp Jail in Lahore and was released after three months' detention. By then the agitation had calmed down. I learnt to my surprise that the agitation was in fact a bid to grab political power. Political leadership in the Punjab had this way made an attempt to topple the central government.

Nazir Naji in the daily Jang of May 30, 2010

Op-ed: The mulla

The mulla's interest in Pakistan and its neighbours has exceeded that of the state and its army. Call them Al-Qaeda, the Pushtun Taliban, sectarian organizations supported by regional powers, or Jihadists who seek territorial gains only through force, the mulla's aim is to seek world domination through the occupation of the nuclear armed Pakistan.

Hameed Akhtar in the daily Express; Faisalabad, July 16, 2010

Op-ed: Does Obama care about religious freedom?

With little fanfare, the (US) administration has quietly changed its religion rhetoric. Administration officials no longer speak of supporting 'freedom of religion'. Instead, they now speak of 'freedom of worship.'

Mard Tapscott in the Washington Examiner; July 12, 2010

Op-ed: Ziaul Haq

Ziaul Haq is generally considered to have been the worst ruler ever in Pakistan.

Anwar Syed in the daily Dawn; Lahore, July 4, 2010

Op-ed: Drive of obscurantism

Make no mistake, gentlemen, this is nothing but a creeping coup d'état by the forces of darkness, a coup that will spare no one including politicians of every hue, there is no right or left for these beasts, it is them against everyone else – an Islamic Emirate of Pakistan is the goal.

Recall their takeover of Swat and areas of Hazara division until they were barely 50 miles from Islamabad, the capital of the Islamic Republic. Remember too their in your face arrogance when they went as far as to conduct a flag march on the motorway itself, from the Swabi to the Mardan interchanges. Wake up to reality, please, before this country is taken over by the obscurantist forces in conjunction with their cousins in Afghanistan.

Kamran Shafi in the daily Dawn; Lahore, July 6, 2010

Op-ed: Are we an unjust people?

Pakistan as a nation must face that it stands in complicit silence and tacit agreement with all that brutalize its minorities. The greatest loss of self-respect is when one falls in one's own estimation. Pakistanis hate each other, harbor fanatics, kill their brothers and condone murder. We deserve to be where we are today.

Dr Mahjabeen Islam in Pakistan Link of June 18, 2010

Op-ed: Religion and murders

Mufti Munibur Rehman, head of a federation of madrassahs, referred to Sura Maida, Verse 32 in his comment on the suicide bombing at Lahore's Data Darbar. ("We decreed for the children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind.")

But why did leading religious scholars not consider it appropriate to condemn the massacre of twice as many Ahmadis in the same term only a month earlier in a gun-and-grenade attack lasting four hours?

Kunwar Idrees in the Dawn; Lahore, July 11, 2010

Op-ed: The gods ...

The gods must really hate us. There is no other explanation for the rough few days Pakistan and Pakistanis have suffered.

Floods, rains, plane crash, another indispensable in uniform, WikiLeaks, Americans wondering yet again whether we are friend or foe, Cameron suggesting we are foe after all - and all the while the usual tamasha continuing in the background, what with fake degrees still doing the rounds and judges still hung up over a system of appointment. Oh, and Karachi and Balochistan are in the throes of mysterious and not-so-mysterious violence.

What are Pakistanis to do?

Cyril Almeida in the daily Dawn of July 30, 2010

Op-ed: Pakistan's human cockroaches

Truth is, there is only one way to get change, and it is not hanging the people who killed these boys (in Sialkot). It is raising your voice to contradict people who advocate death for others, no matter who they are speaking of. To internalize that murder of any kind, for anyone is wrong. Sounds easy? Well just try it.

Fasi Zaka in The Express Tribune; August 24, 2010

Op-ed: The meaning of August 11

Pakistan's long list of mistakes carries one clear message: Jinnah had it right, to begin with. A stable and prosperous Pakistan can only be built through the development of a secular society and creation of a welfare state. Pakistan can become a great nation of the world as envisaged by Jinnah only by becoming Jinnah's Pakistan.

Jamil Omar in The News of August 11, 2010

Op-ed: The people...

We have had horrible instances of relief being denied to Ahmadies in Punjab or Hindus being turned away from water coolers at relief camps in Sindh. Relief workers report instances where food has been doled out on the basis of clan, caste or political affiliation.

Kamila Hayat in the News of August 26, 2010

Op-ed: 2012

I do not see an early end to this drive (of terrorism). The entire Urdu Bazaar (of Lahore) is stocked with books that promote violent mischief in the name of religion. Take a look at the book-shops of Urdu Bazaar and have a look at books that apparently deal with religion and preach Islam; in fact all these are dedicated to the task of mutilating the face of Islam. Not only that, listen occasionally to the eloquent speeches of Islamist clerics. If you are conversant with the real Islamic teachings, your blood will boil over the mischief mongering of these mullas – the authorities are well-aware of all this.

Ataul Haq Qasmi in the daily Jang of May 31, 2010

Op-ed: Blair's memoirs: a key observation

Extremism in Afghanistan: "We need a religious counter-attack, not just a political or military one."

The daily Dawn; Lahore, September 2, 2010

Op-ed: Flood – 2010

Not on recorded history has a flood of such magnitude swept through Pakistan. For the past month and a half, the waters have swept from the Swat Valley south to Indus delta and into the Arabian Sea destroying bridge, road, and 1.8 million houses. Some 20 million lives have been affected and 1,752 have died. The great Indus plain, home to one of the world's oldest civilizations, lies in ruins. More rains could unleash greater tragedy as people in temporary shelters are left exposed to the elements and disease. The U.N. Secretary General has rightly called this tragedy 'a slow motion tsunami'.

The Newsweek Pakistan; Lahore, September 9, 2010

Op-ed:

Even though there is little that surprises people at this juncture, the report that no less than three million weapons have disappeared from official warehouses in Punjab is appalling.

Editorial in the Dawn; Lahore, October 15, 2010

Op-ed: In memory of Dr Salam (the Nobel laureate)

Salam has certainly been honoured far more by countries other than his own and perhaps even disowned by his own country. He was eventually buried in Rabwah but the local magistrate had the tombstone defaced and got the word ‘Muslim’ erased from it. Even in his death, his faith was to be the basis of his maltreatment.

Shahid Saeed in the Daily Times of October 20, 2010

Op-ed: Is it Islamic or Islamist? The West’s confusion spells trouble.

...

The right on the other hand, often targets Islam while thinking that it is attacking Islamism. Banning the building of minarets, as Switzerland did, is exactly the wrong thing to do. The problem is not a mosque, the problem is a mosque used to promote violence, jihadism and illiberal Islam.

...

If western intellectuals do not get rid of this confusion now, we are headed down a dangerous path. Common people on the West will start to bundle all Muslims with islamists, picking a potentially losing battle with one quarter of humanity. This clash of civilization is what Al-Qaeda wanted to trigger with the attacks on September, 11. The West and its intellectuals should be smarter than Al-Qaeda.

NEWSWEEK (http://newsweek.com/2010/10/22)

Op-ed: The Blasphemy law

The worldwide outrage caused by awarding of the death sentence to Aasia Bibi on a blasphemy charge was bound to happen sooner or later, in view of Pakistan’s inability to scrutinize a law that satisfies neither human rights advocates nor many authentic authorities on Islam. It is time this shortcoming was seriously addressed.

IA Rehman posted in the Dawn; November 25, 2010

Op-ed: Ahmadiyyat (and Saudis)

In fact, the 1974 decision was most probably the outcome of Saudi pressure on Mr. Z.A. Bhutto. International press supports our theory. Encyclopedia of Asian History carries this entry:

Ahmadiyya: Founded by Ghulam Ahmad of Qadian (1839-1908) ... At the urging of their Saudi financial partners, the Government of Pakistan declared them a ‘Religious Minority’ and revoked its previous classification of them as Muslims despite that Ahmadis remain some of Islam’s most effective missionaries, especially in Europe and East Africa.

Syed Naseer Shah in the monthly Nia Zamana, November 2010

Op-ed French Finding

(In Pakistan) The persecution of the Ahmadis continues even in death. (with reference to burial problems)

France 24. Com/en/2010 1223 – 2010 – 12 – 23 – 2113 – reporters - persecution

Op-ed Saudi Arabia cash-point for terrorists: WikiLeaks

Saudi Arabia is the world’s largest source of funds for Islamist militant groups such as the Afghan Taliban and Lashkar-i-Taiba, but the Saudi government is reluctant to stem the flow of money, according to Hillary Clinton.

Three other Arab countries are listed as sources of militant money: Qatar, Kuwait and the United Arab Emirate.

Declan Walsh in the daily Dawn; December 6, 2010

15. Executive summary

As regards persecution, this was a bad year for Ahmadis in Pakistan - worse in some ways than ever before, for example murders for their faith. Eighty-six Ahmadis were killed in twin terrorist attacks on two mosques in Lahore where they had assembled for the weekly congregation. The authorities had been informed of the threat to the mosques, but they failed to provide the needed security. The police response during the attack that lasted three hours was very cautious and very slow. After the massacre, the Chief Minister of the Punjab did not visit the sites and the injured in the hospital, nor had the courtesy to offer condolences. In the post-attack weeks, the anti-Ahmadiyya lobby indulged in intensive hostile propaganda. The Jamaat Islami chief threatened anti-Ahmadiyya agitation and riots similar to those of 1953. The authorities took no action against this viciousness.

Target-killing of individuals went on, besides the Lahore tragedy. Thirteen Ahmadis were murdered for their faith. No arrests were made. Some suspects who were detained by the police were let off under political pressure. Three Ahmadis were killed in one attack in Faisalabad, Punjab. The daily DAWN investigated the murders and published a detailed report and gave it the title: **Govt silence sounds death knell for Faisalabad Ahmadis**. Three Ahmadis were murdered in Mardan KP, one each in the months of September, November and December. They belonged to the same family. The authorities were informed by the Ahmadiyya office that lives of Ahmadis in Mardan were at risk, and were requested to provide the needed security. However, the police failed to take effective measures to prevent these target killings.

The number of Ahmadis killed for their faith during 2010 was 99. This is the consequence of the state policy of discrimination against Ahmadis and the authorities' role through acts of omission or commission which encouraged religious fanatics undertake these murders.

While terrorists and religious lunatics indulged in murders, the state functionaries did not relent in persecuting Ahmadis through Ahmadi-specific and blasphemy laws. Three Ahmadis were booked under fabricated accusations of blasphemy, while five were charged under laws specific to Ahmadis. In all, 67 Ahmadis were booked by the police in various cases based on considerations of religion. During the year, 33 Ahmadis suffered arrest. Most of these arrests were made by the police to placate mullas. The judges acquitted numerous terrorists for the state's failure to prosecute them effectively, but the same judiciary sentenced a number of Ahmadis on faith-based accusations. For example, a session judge in Sindh sentenced an Ahmadi youth, Tahir Ahmad, to three years in prison for wearing a T-shirt on which the *Kalima* (Islamic creed) was printed. This accused was prosecuted by the state for 11 years and was denied bail on demand of state prosecutors. On account of years of incarceration awaiting trial, that young man has lost balance, and has developed abnormalities in personality.

The authorities were most unmindful about Ahmadis' right to freedom of faith and worship. A district official handed over an Ahmadiyya mosque in Ahmad Nagar, Chiniot to non-Ahmadis, although Ahmadis had built that mosque at their own expense, on their own land, and had worshipped there for the past 27 years. The mullas later called on the official to convey their greetings and appreciation for 'fulfilling his earlier promise'. The state policy has encouraged even junior level police officials to close down mosques and prayer centres through verbal orders. Construction of minarets and niche is not allowed, although the law does not forbid that to Ahmadis.

State officials are sensitive to the wishes and (personal) policies of their political superiors in the capitals, and act accordingly. Even after the massacre of Ahmadis in attacks on two mosques in Lahore, the police in Multan did not improve security during the Ahmadis' Friday congregation there. A few weeks later, terrorists made a determined attack on Ahmadiyya mosque in Mardan. The attack failed because of effective resistance of volunteer Ahmadi guards; there was no police presence at this place of worship during the well-attended Friday prayer. The Human Rights Commission of Pakistan expressed concern in August 2010 over the report of denial of shelter to Ahmadis displaced by massive floods in south Punjab, and called upon the government to take urgent measures to ensure that there is no discrimination on the basis of belief.

Serious discrimination and difficulties were faced by Ahmadi students and teachers in the state-run institutions. For instance, the principal of T.I. College Chenab Nagar (Rabwah), an Ahmadi, was removed for his faith, and replaced by a Muslim principal in February 2010. Miss Hina Akram, a student in the state-run Textile University in Faisalabad had to drop out because her teacher made life miserable for her at the campus. He said that she was an ideal student, but he was concerned about her afterlife if she doesn't convert to Islam. An Ahmadi applicant for admission to M.Sc. (Zoology) class in a state-run college in Lahore was denied admission by the Admission Committee, although he qualified for admission on merit. Non-Ahmadi applicants who had scored fewer marks in B.Sc. than he and were lower in merit were admitted. He was told that he was simply 'ineligible'. A 12-year old boy in Ahmad Nagar had to leave the school in October because of uninterrupted religion-based pressure of his teacher. It is not uncommon that members of faculty and teachings take up the Ahmadiyya issue or the dogma of End of Prophethood in their classes and promote prejudice and hatred against Ahmadis. For instance in the University of Panjab Professor Zamir harangued the statements in his mathematics class on the Ahmadiyya issue, and called Ahmadiyya the greatest evil not only in Pakistan but in the entire world. "From now onward I shall turn to this issue every day; and I hope you will support me in this", he declared.

A big bolt has hit Ahmadi matriculation students recently as the state authorities in the Punjab now require them to declare themselves Muslims or Non-Muslims on the admission to examination electronic forms on the internet. Ahmadi students are now unable to write down their denomination 'Ahmadi'. They cannot declare themselves non-Muslims as that is against their conscience and belief, and they cannot call themselves Muslims as that would expose them to 3 years' imprisonment. The dilemma is invention of a malicious bureaucratic mind.

Authorities continue to maintain the 'open season' of hateful propaganda against Ahmadis. For instance, the World Tahaffuz-e-Khatme Nabuwat Council published and distributed a calendar for 2010 which carried provocative writings against Ahmadis. It carries a slogan: **The only cure for Qadianis (Ahmadis): Al Jihad, Al Jihad.** It also asserts: "... they (Ahmadis) have no right to live in Pakistan." Its sister organization Aalmi Majlis Tahaffuz Khatme Nabuwat issued a poster in which they named two Ahmadis of Faisalabad and Lahore and told Muslims that Ahmadis were apostates and their penalty is death. **"It is indeed Jihad to kill them in the open"**, urged the poster. The authorities took no action against these agents-provocateurs.

It is difficult to say which government excels in maltreatment of its Ahmadi citizens: Punjab or Azad Kashmir? But Azad Kashmir is surely more eloquent and proud of proclaiming its enormities. Pir Atiq-ur-Rehman, minister of Auqaf AJK presided over an anti-Ahmadiyya conference in Sangla Hill in which the mullas urged the audience to "wage a Jihad against Qadianis (Ahmadis) till the last breath with the aim of their extermination". At a conference in Bagh (AJK) on April 29, 2010, attended by the Prime Minister of AJK, various resolutions were passed, including, "The apostasy centers of Qadianis that resemble mosques should be demolished forthwith; Qadianis should be forbidden from entering Azad Kashmir; Qadianis should be made to register themselves at police stations in Azad Kashmir." The prime minister stated, *"It is essential to put a stop to the evil of Qadianiat"*. No wonder, the police do not hesitate to book Ahmadis in groups in religion-based cases. For example, in February 2010, the police booked and arrested 7 Ahmadis in FIR No. 79 under a blasphemy law and other clauses. If declared guilty, they could be imprisoned for 10 years under PPC 295-A.

Pir Atiq ur Rehman who is a political mulla (JUP) was included in the cabinet as Minister of Auqaf by Raja Farooq Haider, the former prime minister of Azad Kashmir. Pir Rehman displayed his communal and extremists' colours unabashedly during that tenure, but nevertheless was retained in the cabinet by the new prime minister. He went as far as Sangla Hill in the Punjab to preside over a religious conference where they passed resolutions against President Bush, India and Ahmadis, condemned Dr. Aafia's sentence and predicted that the US will soon break up.

Ahmadis remain deprived of their right to vote in any election – from National Assembly down to the level of local council. Asian Human Rights Commission urged Pakistan in May 2010 to restore Ahmadis' human rights including their right to vote. It is relevant to mention that Pakistan has ratified ICCPR and CAT this year. However, the government has taken no remedial action concerning Ahmadis' deprivations. They have not even hinted at such a possibility. Although the ruling party was founded on

socialist principle, and voted into power by the electorate for its liberal credentials, it is shy to confront religious bigots and politically ambitious mullas.

Anti-Ahmadi conferences continue to be allowed and facilitated by the authorities in Rabwah where 95 % of the population is Ahmadi. These conferences are highly provocative and slanderous, and pose serious threat to law and order through participants that are transported from other towns to Rabwah. On the other hand, Ahmadis of Rabwah are denied the freedom of faith and expression when they request to hold their annual peaceful conference in their own town, Rabwah, the headquarters of the community. It is a glaring discrimination and violation of the constitutional guarantee of religious freedom and Pakistani state's international obligation in the realm of human rights.

Rabwah suffers not only threats from terrorists; it is the target of neglect of authorities in the sphere of civic services. Its roads are broken, its sewage clogged, and its school buildings declared dangerous for students. The government has taken no steps to do away with rules that deny the Ahmadis participation in elections to the local council. This is deliberate, and unsupportable. If the political authorities abstain from taking minimal steps to grant a community its dues, its public announcements to uphold minority rights are empty rhetoric.

Ahmadis face problems not only while alive, but also in their death for burial of dead bodies. The police often yield to mullas in their demand to disinter Ahmadi dead from common graveyards. Such painful incidents took place in Pir Mahal, Bhimbar, Jalal Pur Juttan, Chak 97 GB, Chak 19, Sargodha, Chak 32, Okara, all in the Punjab except Bhimbar in Azad Kashmir.

In short, this year again was 'business as usual' in Pakistan in the field of violations of Freedom of Faith and Human Rights. 2010 was a heavy year for Ahmadis in Pakistan, more than any other in the recent past.

December 31, 2010

Particulars of Police Cases Registered on Religious grounds against Ahmadis during 2010

No	Number	Names of Accused	Police Station	FIR No.	Date	Penal Code	Remarks
1	1 – 12	Haji Shabir Ahmad, Master Mansoor Ahmad, Qamar Ahmad, Iftikhar Ahmad, Abdul Malik, Mushtaq Ahmad and 6 unknown persons	Chenab Nagar (Rabwah)	29	25/01/10	452, 379, 337F ³ , 337F ² , 148, 149	Case Discharged
2	13 – 19	Abdul Karim, Munir, Yasin, Muhammad Rafi, Abdul Hayee, Muhammad Naseer and Mubashir Sadiq	Kotli Azad Kashmir	79	28/02/10	295-A, 149, 341/324, 147/148, 149/337A, 296	Arrested
3	20	Wazir Ali Phul	Sukkhur, Sindh	24	22/02/10	298-C, 298-B	Under prosecution
4	21 – 24	Laeq Ahmad, Maqsood Ahmad, Latif Ahmad, Tahir Ahmad	Kharian Sadar, Punjab	96	02/03/10	379	Under prosecution
5	25 – 28	Afzal Ahmad, Umar Afzal, Fayyaz.	Shah Kot, Dist. Sheikhpura	381	22/06/10	337F ¹ , 337H ²	Case discharged
6	29 – 42	Zafar Iqbal, Irshad, Arshad, Anees, Imtiaz, Imran and eight unnamed	Khurarianwala, Dist. Faisalabad	-	29/06/10	376/511	Under prosecution
7	43 – 54	Sultan Ahmad, Hafeez Ahmad, Ijaz Ahmad, Sifarsh Uthwal, Gulshan Ahmad, Saeed Ahmad Cheema, Nasir, Abdul Rauf, Rizwan Ahmad, Baber Ahmad, Shahid Ahmad, Allah Buksh Sadiq	Chenab Nagar (Rabwah)	303	02/07/10	324, 427, 148, 149	Under prosecution
8	55	Asghar Ali	Batala Colony, Faisalabad	633	29/06/10	298-C	Arrested
9	56	Asad Shafiq	Chenab Nagar	333	27/07/10	447	Arrested
10	57	Munir Ahmad	Chenab Nagar	334	27/07/10	447	Arrested
11	58 – 61	Naseer Ahmad, Ameer Ahmad, Ameen Ahmad, Shahid Ahmad	Lathianwala, Dist. Faisalabad	682	12/09/10	302, 324, 149, 148, 109, 7-ATA	False murder case
12	62	Ameer Qaiser Daud	Kotli, A.K	359	26/09/10	506	Arrested
13	63 – 65	Muhammad Qasim, Mazahir Ahmad and Ahmad Yar	Sahiwal, Dist. Sargodha	417	08/10/10	PPC 298-C and 295-C	Arrested
14	66-67	Mr. Nadeem Ahmad and Furqan Ahmad	Gokhowal, Dist. Faisalabad		10/09/10		Case filed

Penalties: PPCs 295-C, 302 – Death; 376 – 25 years’ imprisonment; 511 – half sentence; 295-A, 337-A – 10 years’ imprisonment; 452, 324 – seven years’ imprisonment; 298-B, 298-C, 337 F³, 379, 337 F², 148, 149 – Three years’ imprisonment; 506, 295, 337L², 337A¹, 356, 427, 147 – Two years’ imprisonment; 337F¹, 296 – One year’s imprisonment; 337H², 447 – Three months’ imprisonment; 341 – One month’s imprisonment

Updated statistics of the Police Cases

Registered against Ahmadis in Pakistan

(From April 1984 to 31 Dec 2010)

NO.	Description of cases	Total number of cases
1	Number of Ahmadis booked displaying Kalima, i.e. <i>“There is none worthy of worship except Allah, Muhammad is the Messenger of Allah”</i>	764
2	Number of Ahmadis booked for calling Azan, call to prayers	38
3	Number of Ahmadis booked for ‘posing’ as Muslims	434
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	724
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 thrown to the opponents for spiritual contest through prayers	148
11	Number of Ahmadis booked for allegedly burning the Holy Quran	27
12	Various other cases against Ahmadis on religious grounds	978
13	Number of Ahmadis charged under the “Blasphemy Law”, i.e. PPC 295-C	298
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	1
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 more than 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 H.R. violations

• Number of Ahmadis killed from 1984 to 31 Dec 2010	202
• Number of attempts of murder upon Ahmadis till 31 Dec 2010	234
• Number of Ahmadiyya mosques demolished	22
• Number of Ahmadiyya mosques sealed by the authorities	28
• Number of Ahmadiyya mosques set on fire	12
• Number of Ahmadiyya mosques forcibly occupied	15
• Number of Ahmadiyya mosques, construction of which was barred by the authorities	42
• Ahmadis' bodies exhumed after burial	29
• Burial of Ahmadis was denied in common cemetery	51

All kinds of meetings of Ahmadis in Rabwah, the Ahmadiyya headquarters in Pakistan, have been under a ban since April 1984 after the promulgation of anti-Ahmadiyya ordinance. Even sports events organized by the Community have been prohibited by the authorities. In 2008, a championship scheduled by Pakistan Amateur Basketball Association was disallowed by the authorities.

Laws specific to Ahmadis, and the so-called blasphemy laws

Anti-Ahmadi laws

I. **PPC 298B. 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 Qadani 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 298C. 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
295A	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
295B	Defiling, etc. of Holy Quran	Imprisonment for life
295C	Use of derogatory remarks, etc; in respect of the Holy Prophet	Death and fine

Ahmadis murdered for their faith in 2010

1	Prof. Muhammad Yusuf in Lahore	05.01.2010
2	Mr .Sami Ullah in Shahdadpur, Sanghar, Sindh	03.02.2010
3	Mr. Ashraf Pervez in Faisalabad, Punjab	01.04.2010
4	Mr. Masood Javed in Faisalabad, Punjab	01.04.2010
5	Mr. Asif Masood in Faisalabad, Punjab	01.04.2010
6	Mr. Hafeez Ahmad Shakir, Karachi, Sindh	19.05.2010
7	Mr. Muhammad Shabil Munir, Lahore, Punjab	28.05.2010
8	Mr. Laal Khan Nasir, Lahore, Punjab	28.05.2010
9	Haji Muhammad Virk, Lahore, Punjab	28.05.2010
10	Mr. Munawwar Ahmad, Lahore, Punjab	28.05.2010
11	Mr. Anees Ahmad, Lahore, Punjab	28.05.2010
12	Mr. Ijaz Ahmad Baig, Lahore, Punjab	28.05.2010
13	Mr. Muhammad Aslam Bharwana, Lahore, Punjab	28.05.2010
14	Mr. Ihsan Ahmad Khan, Lahore, Punjab	28.05.2010
15	Mr. Muhammad Shahid, Lahore, Punjab	28.05.2010
16	Mr. Khawar Ayub, Lahore, Punjab	28.05.2010
17	Mr. Ilyas Ahmad Aslam Qureshi, Lahore, Punjab	28.05.2010
18	Mirza Zafar Ahmad, Lahore, Punjab	28.05.2010
19	Mr. Mahmood Ahmad, Lahore, Punjab	28.05.2010
20	Mr. Mahmood Ahmad Shad, Lahore, Punjab	28.05.2010
21	Mirza Akram Baig, Lahore, Punjab	28.05.2010
22	Mirza Masood Ahmad Bhatti, Lahore, Punjab	28.05.2010
23	Mirza Mansoor Baig, Lahore, Punjab	28.05.2010
24	Ch. Muhammad Malik, Lahore, Punjab	28.05.2010
25	Mr. Nasir Mahmood, Lahore, Punjab	28.05.2010
26	Mr. Sajjad Azhar Bharwana, Lahore, Punjab	28.05.2010
27	Captain ® Mirza Naeem ud din, Lahore, Punjab	28.05.2010
28	Sheikh Muhammad Ikram Athar, Lahore, Punjab	28.05.2010
29	Malik Maqsood Ahmad, Lahore, Punjab	28.05.2010
30	Sardar Iftikhar ul Ghani, Lahore, Punjab	28.05.2010
31	Syed Irshad Ali Shah, Lahore, Punjab	28.05.2010
32	Mr. Muhammad Anwar, Lahore, Punjab	28.05.2010
33	Mr. Umair Ahmad Malik, Lahore, Punjab	28.05.2010

34	Mr. Zafar Iqbal, Lahore, Punjab	28.05.2010
35	Mr. Muhammad Asif Farooq, Lahore, Punjab	28.05.2010
36	Mr. Ateeq ur Rahman Zafar, Lahore, Punjab	28.05.2010
37	Mr. Nisar Ahmad, Lahore, Punjab	28.05.2010
38	Sheikh Sajid Naeem, Lahore, Punjab	28.05.2010
39	Mr. Muhammad Yahya Khan, Lahore, Punjab	28.05.2010
40	Prof. Abdul Wadood, Lahore, Punjab	28.05.2010
41	Sheikh Mubashir Ahmad, Lahore, Punjab	28.05.2010
42	Mr. Muhammad Rasheed Hashmi, Lahore, Punjab	28.05.2010
43	Mr. Mubarak Ahmad Tahir, Lahore, Punjab	28.05.2010
44	Mr. Mubarak Ali Awan, Lahore, Punjab	28.05.2010
45	Mr. Waseem Ahmad, Lahore, Punjab	28.05.2010
46	Ch. Imtiaz Ahmad, Lahore, Punjab	28.05.2010
47	Malik Zubair Ahmad, Lahore, Punjab	28.05.2010
48	Sheikh Nadeem Ahmad Tariq, Lahore, Punjab	28.05.2010
49	Mr. Abdul Rehman, Lahore, Punjab	28.05.2010
50	Mr. Ijaz ul Haq, Lahore, Punjab	28.05.2010
51	Mr. Mahmood Ahmad, Lahore, Punjab	28.05.2010
52	Mian Muhammad Saeed Dard, Lahore, Punjab	28.05.2010
53	Ch. Muhammad Nawaz Jajja, Lahore, Punjab	28.05.2010
54	Dr. Tariq Bashir, Lahore, Punjab	28.05.2010
55	Mian Munir Ahmad, Lahore, Punjab	28.05.2010
56	Mr. Amir Latif Paracha, Lahore, Punjab	28.05.2010
57	Mr. Tahir Mahmood, Lahore, Punjab	28.05.2010
58	Mr. Mansoor Ahmad, Lahore, Punjab	28.05.2010
59	Mr. Ansar ul Haq, Lahore, Punjab	28.05.2010
60	Mr. Masood Ahmad Akhtar Bajwa, Lahore, Punjab	28.05.2010
61	Mian Laiq Ahmad, Lahore, Punjab	28.05.2010
62	Mr. Muhammad Ashraf Bilal, Lahore, Punjab	28.05.2010
63	Mr. Munawwar Ahmad Qaisar, Lahore, Punjab	28.05.2010
64	Mr. Munir Ahmad Sheikh, Lahore, Punjab	28.05.2010
65	Mr. Irfan Ahmad Nasir, Lahore, Punjab	28.05.2010
66	Mian Mubashir Ahmad, Lahore, Punjab	28.05.2010
67	Mr. Nur ul Amin, Lahore, Punjab	28.05.2010

68	Mr. Fida Hussain, Lahore, Punjab	28.05.2010
69	Sheikh Shameem Ahmad, Lahore, Punjab	28.05.2010
70	Syed Laeeq Ahmad, Lahore, Punjab	28.05.2010
71	Sheikh Muhammad Yunus, Lahore, Punjab	28.05.2010
72	Malik Abdur Rasheed, Lahore, Punjab	28.05.2010
73	Ch. Ijaz Nasrullah Khan, Lahore, Punjab	28.05.2010
74	Ch. Muhammad Ahmad, Lahore, Punjab	28.05.2010
75	Mr. Khalil Ahmad Solangi, Lahore, Punjab	28.05.2010
76	Major General @Nasir Ahmad Chaudhary, Lahore, Punjab	28.05.2010
77	Ch. Hafeez Ahmad Kahlu, Lahore, Punjab	28.05.2010
78	Mr. Arshad Mahmood Butt, Lahore, Punjab	28.05.2010
79	Mr. Waleed Ahmad, Lahore Punjab	28.05.2010
80	Mr. Mirza Ameen Baig, Lahore, Punjab	28.05.2010
81	Mr. Kamran Arshad, Lahore, Punjab	28.05.2010
82	Mr. Muzaffar Ahmad Chaudhary, Lahore, Punjab	28.05.2010
83	Dr. Umar Ahmad, Bahauddin, Punjab	28.05.2010
84	Mr. Munawwar Ahmad Khan, Lahore, Punjab	28.05.2010
85	Mr. Nazir Ahmad Khan, Lahore, Punjab	28.05.2010
86	Mr. Muhammad Hussain Malhi, Lahore, Punjab	28.05.2010
87	Mr. Hasan Khursheed Awan, Lahore, Punjab	28.05.2010
88	Mr. Muhammad Hussain, Lahore, Punjab	28.05.2010
89	Mr. Muhammad Ashraf Bhular, Lahore, Punjab	28.05.2010
90	Dr. Asghar Yaqoob, Lahore, Punjab	28.05.2010
91	Mr. Malik Waseem Ahmad, Lahore Punjab	28.05.2010
92	Mr. Nehmatullah, Narowal, Punjab	29.05.2010
93	Mr. Saeed Ahmad Tahir, Lahore, Punjab	05.06.2010
94	Dr. Najamul Hasan, Karachi, Sindh	17.08.2010
95	Pir Habib ur Rahman, Sanghar, Sindh	19.08.2010
96	Mr. Naseer Ahmad Butt, Faisalabad, Punjab	08.09.2010
97	Sheikh Amir Raza, Mardan, KP	03.09.2010
98	Sheikh Mahmood Ahmad, Mardan, KP	08.11.2010
99	Sheikh Umar Javed	23. 12. 2010

Incitement to murder through a handbill

سرکار مدینہ، خاتم النبیین، شیخ الحدیث حضرت محمد عربی صلی اللہ علیہ وسلم کے غلام مسلمان بھائیو!

مرزا غلام احمد قادیانی کی جھوٹی نبوت کا یہ کفریہ اثر دہائی نسل کے ایمانوں کو نگلنے کے لئے بڑھا چلا آ رہا ہے وہ کیا مسلمان ہے؟ جو کہ روح کو تڑپا دینے اور دلوں کو دہلا دینے والے ان کفریہ عقائد و جزائیم سے آنکھیں بند کر کے یوں پرہیزگوت ثابت کر کے آرام سے بیٹھا رہے۔

آپ کی فحیرت ایپانی کہاں سو گئی ہے؟

قادیانیت کی زبان بے لگام کو لگام کون مے گا؟

اے مسلمان بھائیو! آج ہم میں کچھ ایسے لوگ بھی ہیں جن کو پہچاننے کی ضرورت ہے۔ جو آپ کو گمراہ کر رہے ہیں۔ جن کی سزا قتل ہے۔ ایسے لوگوں کو بھرے بازار میں گولی مارنا جہاد ہے۔

رانا نسیم احمد (قادیانی کافر) رول میٹر OCS (pvt) LTD فیصل آباد

ماجد مبارک (قادیانی کافر) میٹر OCS (pvt) LTD لاہور

تحفظ ختم نبوت اور شفاعت محمدی ﷺ

اگر آپ قیامت کے دن محمد عربی ﷺ کی شفاعت چاہتے ہیں اور آپ ﷺ کے جھنڈے کے نیچے جگہ چاہتے ہیں تو آپ کو محمد کا ختم نبوت کا کام کرنا پڑے گا اور مرزا غلام احمد قادیانی کے ٹوکے کے مقابلے میں آنا پڑے گا کیا آپ اس کیلئے تیار ہیں؟ (قول حکیم العصر: میرا اسلام حضرت ﷺ والا احمدیہ سے نہیں لیا گیا)

ameer@khatm-e-nubuwwat.com

فحیرت نشرو اشاعت عالمی مجلس تحفظ ختم نبوت

**An appeal to the authorities in
Azad Kashmir (Translation)**

KASHMIR EXPRESS

April 14, 2010

Appeal

The Chief Justice Azad Kashmir
Supreme Court

The Prime Minister Azad Government of
the State of Jammu and Kashmir

The Chief Secretary, Azad Kashmir

The Inspector General Police, Azad
Kashmir

An open violation was undertaken of the Pakistan Penal Code 298-B & C by regular recitation of the Holy Quran followed by prayer in the Walima reception of the Qadianis in Custodian Rest House Kotli on April 11, 2010. Take *suo motu* and legal action on this so that the peace of Kotli is not disturbed. Also, the Ulama are requested to issue a *fatwa* (edict) against Muslims who participated in the Qadianis' wedding feast.

Following individuals participated in the wedding reception of Qadianis:

1) Justice (Rtd) Sardar Ashraf Khan, 2) Khursheed Ahmad Qadri Advocate, ex-Chairman of the Municipality, 3) Shabir Ahmad Mughal Advocate, ex-president Bar, 4) Liaquat Hussain Mughal Advocate, president Bar, 5) Ashiq Shuja Hashmi, 6) Khawaja Ata Muhiuddin Qadri, central spokesman of Peoples Muslim League, 7) Raja Aftab Akram, 8) Syed Mazhar Kazmi Advocate, general secretary PPP Mirpur division, 9) Aslam Tabassum, ex-vice president NBP, 10) Malik Fayyaz alias Musa Malik, Assistant Director Tourism, 11) Syed Shafqat Hussain Shah, Deputy Medical Superintendent, 12) Ch. Muhammad Isshaq, rtd Judge, Accountability Bureau, 13) Zubair Ahmad Butt, ex-Judge, 14) Faiz Chghtai, ex-Chairman, 15) Dr Fida Butt, Alam Memorial, 16) Dr. Yaqub, Director Anwar Memorial Hospital, 17) Haidar Zaman Rathor, 18) Muhammad Ali Rathor, Additional Secretary PPP Mirpur Division, 19) Muhammad Ali, proprietor of Sabri Garments, 20) Professor Haleem Butt, 21) Prof. Shahid Nazir, Kotli University, 22) Babar Baig, social leader, 23) Muhtasim billah, President Youth Citizen Forum, 24) Naseer Ahmad Rathor, President Peoples Traders Wing, 25) Sardar Ghalib, police Inspector, 26) Latif Butt and Atif Butt, Photo Studio, 27) Sardar Zahid, Muslim Conference leader, 28) Sardar Sohail Mahmud, Advocate, 29) Badrul Islam Jangial, Advocate, 30) Ch. Ayub, Gardawar

**From: Lovers of the Prophet
(PBUH), District Kotli**



چیف جسٹس آزاد کشمیر سید مجتبیٰ کو ریٹ
وزیر اعلیٰ آزاد کشمیر سید ریاضت جموں و کشمیر
چیف سیکرٹری آزاد کشمیر
انسپیکٹر جنرل پولیس آزاد کشمیر

کے شوڈین ریٹ ہاؤس کوٹلی میں مورخہ 11 اپریل 2010ء کو قادیانیوں کی
دعوت دینے کی تقریب میں باقاعدہ تلاوت کلام پاک اور دعا کر دیا
تقریرات پاکستان کی دفعہ 298 بی سی حکم خلاف ورزی کی گئی۔ اس پر
سوسو اور قانونی ایکشن لیا جائے۔ تاکہ کوٹلی کا پرامن ماحول خراب نہ ہو۔ اس
کے ساتھ علماء کرام سے اجیل ہے کہ جن مسلمانوں نے قادیانیوں کی دعوت
دینے میں شرکت کی ان کی خلاف فتویٰ دیا جائے۔

قادیانیوں کے دعوت دینے میں شرکت کرنے والے افراد کے نام
جسٹس ریٹائرڈ سردار اشرف خان

(1) سابق چیئرمین بلڈنگ ایڈووکیٹ (2) سابق سیکرٹری بار شہیر احمد محل ایڈووکیٹ (3) سندھ ریلوے
محل ایڈووکیٹ (4) عاشق شجاع ہاشمی (5) خواجہ مظاہر علی الدین قادری، مرکزی سراجمان سہیل مسلم لیگ

(6) راجہ آفتاب اکرم (7) سید مظہر کاظمی ایڈووکیٹ جنرل سیکرٹری
PPP میرپور ڈویژن (8) سابق وائس پریزیڈنٹ NBP اسلام آباد

(9) ایسٹنٹ ڈائریکٹر محکمہ سیاحت ملک فیاض عرف موسیٰ ملک
(10) ڈپٹی میڈیکل سپرنٹنڈنٹ سید شفقت حسین شاہ (11) ریٹائرڈ جج
احسان سید و جوجہ ہری محمد اسحاق (12) سابق جج رتیر احمد

(13) سابق چیئرمین فیمن چنگائی (14) ڈاکٹر فدا بیٹ عالم
میو ریل (15) ڈاکٹر یعقوب ڈائریکٹر انور میو ریل

ہاسپٹل (16) حیدر زمان راضی (17) پی سی بی میرپور ڈویژن کے
ایڈیشنل سیکرٹری محمد علی راضی (18) ساری کارنس کے مالک محمد علی

ت (19) پردیسر سلیم بیٹ (20) پردیسر شاہ ظہیر ایڈووکیٹ کوٹلی
(21) ہاربریک ساجی رہنما (22) یوٹھ سٹیشن فورم کے صدر سردار مستقیم

بانہ (23) سہیل ٹریڈرز گنگ کے صدر نسیر احمد راضی (24) پولیس انسپکٹر
سردار غائب (25) لطیف بیٹ عاظم بیٹ فونو سٹوڈیو (26) رہنما

مسلم کانفرنس سردار زاہد (27) سردار سہیل محمود ایڈووکیٹ (28) سردار
الاسلام جگیاں ایڈووکیٹ (29) ڈگن اور جوجہ ہری اوت

منجانب عاشقان رسول ضلع کوٹلی

INTERNATIONAL

THE NEWS

Saturday, December 19, 2009

Editor-in-Chief: Mir Shakil-ur-Rahman

ہاؤسنگ ایجنٹوں کا ڈون بلانک جھنگ

نیلام عام

ہر گام عام ایجنٹوں کو بذریعہ اشتہار مطلع کیا جاتا ہے کہ لوگوں کو ہاؤسنگ سکیم چینیوٹ میں واقع ایک کنال، 10 مرلے، 7 مرلے کے رہائشی پلاٹ ہائے پانچ مرلے کرشن ڈیڑھ پانچ اور ایک مرلہ کرشن، نکات اور لوگم ہاؤسنگ سکیم چناب میں واقع ایک کنال اور 10 مرلے کے رہائشی پلاٹ اور سات مرلہ کرشن اور پانچ پلاٹ ہائے اور ایک مرلہ کرشن نکات ہائے کا شاندار نیلام عام مندرجہ ذیل پروگرام کے مطابق 11:00 بجے دن منسوخ ہوگا۔

نمبر	ہاؤسنگ سکیم	تاریخ نیلام	مقام نیلام	قسم پلاٹ	تعداد پلاٹ ہائے	سرکاری پالی ٹی سرل	پیشگی زر ضمانت
1	لوگم ہاؤسنگ سکیم چینیوٹ	07-01-2010	ڈالور کس سکیم چینیوٹ	1 کنال رہائشی	5	60,000/- روپے	1,20,000/- روپے
2	.....	.....	.....	10 مرلے رہائشی	1	60,000/-	60,000/-
3	.....	.....	.....	7 مرلے رہائشی	1	60,000/-	42,000/-
4	.....	.....	.....	5 مرلے کرشن رہائشی	8	180,000/-	50,000/-
5	.....	.....	.....	1 مرلہ کرشن نکات	13	130,000/-	130,000/-
1	لوگم ہاؤسنگ سکیم چناب	14-01-2010	ڈالور کس سکیم چناب	1 کنال رہائشی	41	40,000/-	80,000/-
2	.....	.....	.....	10 مرلے رہائشی	36	40,000/-	40,000/-
3	.....	.....	.....	7 مرلے کرشن رہائشی	16	80,000/-	56,000/-
.....	.....	.....	.....	1 مرلہ کرشن نکات	33	100,000/-	100,000/-

شوکت فیصلہ شدہ بولی دہندہ کو نیلامی میں شرکت کی غرض سے درخواست فارم جو کہ سرخ پر سیاہ لکے جائیں گے کے ساتھ پیشگی زر ضمانت مندرجہ بالا بتایا کردہ کسی شیڈول بینک عام بچی ڈائریکٹرا سیکرٹری ڈسٹرکٹ ہاؤسنگ کمیشن چینیوٹ اور شاخنی کارڈ کی کاپی منسلک کرنا ہوگی۔ (2) بولی دہندہ کا اسکاٹا یا ڈیڑھ پانچ ہیکٹار خاص سوچ پر موجود ہونا لازمی ہے۔ (3) پری اننگ آفیسر کو حق حاصل ہوگا کہ وہ کسی بھی بولی کو منسوخ کرنے سے باز رکھے (4) کامیابی بولی دہندہ کیلئے لازمی ہوگا کہ تاریخ نیلام سے سات دن کے اندر کل قیمت کا 1/3 حصہ زر نیلام کال ڈیپازٹ کی صورت میں دفتر ذمہ دہن پیشگی میں جمع کر دے گا۔ (5) بولی تالیغ منسوخ ہونے کے بعد پانچ روزوں میں پیشگی زر ضمانت منسوخ کرنا پڑے گی۔ (6) بولی تالیغ منسوخ ہونے کے بعد پانچ روزوں میں پیشگی زر ضمانت منسوخ کرنا پڑے گی۔ (7) بولی تالیغ منسوخ ہونے کے بعد پانچ روزوں میں پیشگی زر ضمانت منسوخ کرنا پڑے گی۔ (8) بولی تالیغ منسوخ ہونے کے بعد پانچ روزوں میں پیشگی زر ضمانت منسوخ کرنا پڑے گی۔ (9) بولی تالیغ منسوخ ہونے کے بعد پانچ روزوں میں پیشگی زر ضمانت منسوخ کرنا پڑے گی۔ (10) بولی تالیغ منسوخ ہونے کے بعد پانچ روزوں میں پیشگی زر ضمانت منسوخ کرنا پڑے گی۔

”درج بالا سکیم ہائے میں حالات و واقعات کے پیش نظر تعداد پلاٹ ہائے میں کمی بیشی کی جا سکتی ہے“

خصوصی نوٹ: حکومت پنجاب ہاؤسنگ آرہن ڈیولپمنٹ اینڈ پبلک اینڈ انجینئرنگ کے حکم نمبر H.M.II (11)76-3 ایڈو 7-71976 کی رو سے ماہر یا ڈیولپمنٹ سکیم مسلم کالونی پنجاب میں کاروباری/اجمعی/لاہوری/سرزائی فرقہ سے متعلقہ افراد نیلامی میں شرکت کے لئے نہیں ہوں گے۔ مذکورہ سکیم میں نیلامی میں شرکت کا ہر خواہش مند فرد اس امر کا مصدقہ بیان ملحق درخواست فارم کے ساتھ لکھ کر دے گا کہ (1) وہ خاتم الامین حضرت ﷺ کی قسم جو کہ عمل اور غیر شریعتی ایمان رکھتا ہے (2) وہ کسی ایسے شخص کا بیٹا یا والد نہیں ہے جو آج منسوخ کی ہوئی ہے جس کے بعد اس شخص کے کسی بھی منسوب کسی بھی شخص کے لحاظ سے اختیار ہونے کا دعویٰ ہو اور نہ ہی ایسے فرد یا شخصیت اور نہ ہی مذہبی منسلک ہونا ہو (3) وہ کاروباری/اجمعی/سرزائی/لاہوری/گروہ یا افراد سے متعلق نہ رکھتا ہو اور نہ ہی خود کاروباری/اجمعی/سرزائی/لاہوری کی بنیاد پر کھلے گا (4) مذکورہ سکیم کا کامیاب نیلام دہندہ حاصل کر دے گا پلاٹ بھی کسی اور شخص کے پاس نہیں ہوگا اور وہ خود کاروباری/اجمعی/سرزائی/لاہوری فرقہ سے متعلق فرد یا افراد کے نام پر نہیں رکھنے کا مجاز ہے۔ (5) پلاٹ اور زمین منسوخ کرنا پڑے گا۔ (6) پلاٹ اور زمین منسوخ کرنا پڑے گا۔ (7) پلاٹ اور زمین منسوخ کرنا پڑے گا۔ (8) پلاٹ اور زمین منسوخ کرنا پڑے گا۔ (9) پلاٹ اور زمین منسوخ کرنا پڑے گا۔ (10) پلاٹ اور زمین منسوخ کرنا پڑے گا۔

ذکورہ نیلامی کے بارے میں دیگر شرائط و ضوابط اور معلومات دفتر ذمہ دہن کی ایف اے کے ذریعہ حاصل کی جا سکتی ہیں۔

ایجنٹ ڈیڑھ پانچ اور ایک مرلہ کرشن

ڈسٹرکٹ ہاؤسنگ کمیشن چینیوٹ، (فانا) سب ریجن جھنگ

(P.L-17420)

Note: Its English translation is on the following page. The 'Special Note' at the end is of special interest.

Housing and Town Planning Jhang

Public Auction

Everyone is hereby informed vide this advertisement that a grand auction of one-Kanal, 10-Marla and 7-Marla residential plots, and 5-Marla commercial residential plots and one-Marla commercial shops in Low Income Housing Scheme Chiniot, and also one-Kanal and 10-Marla residential plots and 7-Marla commercial/residential plots and one-Marla commercial shops will be held at 11 A.M. according to the following schedule:

S.No.	Name of Scheme	Date of Auction	Place of Auction	Type of Plot	No. of Plots	Official call per Marla	Surety Deposit
1	Low Income Housing Scheme, Chiniot	07-01-10	Water Works Chiniot	1-Kanal residential plots	5	Rs.60000	Rs.120000
2	//	//	//	10-Marla residential plots	1	Rs.60000	Rs.60000
3	//	//	//	7-Marla residential plots	1	Rs.60000	Rs.42000
4	//	//	//	5-Marla residential and commercial plots	8	Rs.100000	Rs.50000
5	//	//	//	1-Marla commercial shops	13	Rs.130000	Rs.13000
1	Low income Housing Scheme Chenab Nagar	14-01-10	Water Works Scheme Chenab Nagar	1-Kanal residential plots	41	Rs.40000	Rs.80000
2	//	//	//	10-Marla residential plots	35	Rs.40000	Rs.40000
3	//	//	//	7-Marla residential and commercial	16	Rs.80000	Rs.56000
	//	//	//	1-Marla commercial shops	33	Rs.100000	Rs.10000

Terms and Conditions of auction: The participant will have to submit the advance of surety deposit through a scheduled bank, payable to the Deputy Director/Secretary District Housing Committee Jhang along with an attested copy of his national identity card.

2. The participant will have to be present personally or represented by specially nominated persons.
3. Presiding Officer will have the authority to cancel a bid or bar it.
4. The highest bidder is required to deposit 1/3 amount of the total bid as deposit within 7 days in my office. This 1/3 amount will include the advance paid as surety deposit;

otherwise the bid will be considered as cancelled and the advanced deposit will stand forfeited.

5. The bidding will be subject to the approval of the District Housing Committee, Chiniot. Approval/non-approval of the District Housing Committee Chiniot will be posted on the office notice board under my signature. No further intimation will be undertaken to the bidders regarding approval/non-approval. Every bidder is personally responsible to come to my office to find out if his bid has been accepted or not. Subsequent to this approval, the bidder is required to deposit the balance 2/3 of the bid in one installment in the Treasury within 30 days of the date of auction, and also will have to pay any tax imposed by the government, otherwise the sale/allotment of the plot will be deemed cancelled and the deposited 1/3 auction money including the surety deposit will stand forfeited by the government, and no excuse/objection will be entertained.

“The number of plots in above schemes may be cut or increased as per the demands of the situation.”

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.

Advertiser: **Deputy Director/Secretary District Housing Committee (IPL-1795)**

DAWN

Lahore, Monday, April 19, 2010

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E-Mail: Editorial: editor@ dawn.com Marketing: mktg@ dawn.com

Resident Editor (Lahore): re.lhr@ dawn.com Marketing: mktg.lhr@ dawn.com

Resident Editor (Islamabad): re.isb@ dawn.com Marketing: mktg.isb@ dawn.com

An intolerant nation

WE are reaping the harvest of the seeds of hatred sown in the seventies and eighties. Pakistan is becoming an increasingly intolerant nation where religious and sectarian minorities live in fear and are awarded little or no protection by the state. Difference is unacceptable to the obscurantists who want everyone to toe their line. And if that takes intimidation, torture or even murder, then so be it, for no option is unavailable to the self-righteous who believe that they alone have seen the light. This mindset is not limited to the Taliban who kill in the name of religion. There is no shortage in Pakistan of sectarian and other militant outfits that feel justified in murdering Shias, Christians and Ahmadis — or indeed anyone who doesn't share their views. Most of these organisations have their genesis in the Zia era, a dark chapter in the country's history which is responsible for rending our social fabric and fanning the flames of intolerance.

Take the case of Friday's bloody events in Quetta. First the son of a prominent Shia leader was shot dead outside a bank. And when his body was taken to hospital, a suicide bomber blew himself up outside the emergency ward. Responsibility for the deadly attack was taken by the banned Lashkar-i-Jhangvi, an offshoot of the Sipah-i-Sahaba Pakistan. It is even more extreme in its views than the outlawed SSP (now called the

Ahl-i-Sunnat Waljamaat) and has a history of killing Shias and destroying their property in various parts of Punjab. The Lashkar-i-Jhangvi is active elsewhere in the country as well, as evidenced by Friday's killings in Quetta. Consider also the plight of Ahmadis living in Faisalabad. As this paper reported on Saturday, the government is locking the other way even as they are robbed, threatened and killed. This terror spree is attributed to the defunct SSP which became emboldened when some Ahmadi students were expelled from a medical college after being falsely accused of blasphemy. Instead of taking the accusers to task, the authorities punished the victims. Meanwhile a shadowy cleric has apparently decreed that robbing and killing Ahmadis is permissible.

The Punjab government needs to act, and act now, to protect Faisalabad's Ahmadi community and other minorities in the province. But that is perhaps asking too much of an administration whose law minister consorts openly with known extremists. Organisations such as the SSP and Lashkar-i-Jhangvi are proscribed only in name. Their strength remains undiminished and the leader of the Ahl-i-Sunnat Waljamaat is granted audiences with provincial chief ministers and at least one governor. This double-game must end if extremism is to be curbed.



VIEW: The Second Amendment —Yasser Latif Hamdani

The Second Amendment laid the foundations of intolerance and religious tyranny in Pakistan, which has manifested itself in other ways. Since then our state has been in a downward spiral

The violence against the Ahmediyya community underscores the bigotry that has become the hallmark of our beloved homeland. A community — already sacrificed at the altar of political expediency — has now been made to pay the ultimate price.

Amongst the dead, which included retired army officers and other contributors to Pakistani society, was reportedly the youngest brother of Chaudhry Zafarullah Khan. For those who are unaware of who Chaudhry Zafarullah was, he was the author of the Lahore Resolution, Pakistan's first foreign minister and Pakistan's advocate before the Boundary Commission. In other words, this community has paid for such crimes as their valiant contribution to the Pakistan Movement, their significant role in the development of Pakistan and the fact that Pakistan's only Nobel Prize was bagged by them. Yet what happened on Friday was waiting to happen, given the neglect and at times outright bigotry that our governments, both federal and provincial, have been guilty of on this count starting with the PPP government in 1974.

Things were not always like this. It bears remembering that in 1944 when a group of Muslim divines approached Jinnah to persuade him unsuccessfully to turn all Ahmedis out of the Muslim League, Jinnah was resolute against such bigotry. He responded to them by saying, "Who am I to declare non-Muslim a person who calls himself a Muslim?" It was for this reason that many religious parties and even self-styled freedom fighters like Mirza Ali Khan (Faqr of Ipi) denounced the Muslim League as a "bastion of Qadiyanism". Yet such was the force of character of our founding father that he not only stood against such bigotry but without any fear appointed the leading Ahmedi Muslim at the time to shoulder the most important responsibility for the Muslims of South Asia, i.e. of arguing Pakistan's case before the Boundary Commission. So long as the Quaid's colleagues were at the helm, there was some semblance of common sense that prevailed on this issue. When in 1953, the Majlis-e-Ahrar and the Jamaat-e-Islami, both groups that had opposed the creation of Pakistan, started a mass agitation movement to have Ahmedis like Chaudhry Zafarullah turned out from the government and excommunicated from Islam, Khawaja Nazimuddin, himself a devout Muslim, refused to bow under their pressure. His government fell a few weeks later and the establishment stepped in to sweep up the mullahs with extreme prejudice.

In 1974, Zulfikar Ali Bhutto was determined to hang on to power by hook or by crook. Though not a bigot himself, Bhutto was ill-advised by his law minister Abdul Hafeez Pirzada. As a result, the PPP stabbed in the back the one community that had helped them in winning the 1970 elections, by putting a question to parliament that it had no authority to determine. As a result Bhutto managed to hang on to power for another three years. The usurper who replaced Bhutto, General Ziaul Haq, took bigotry against the Ahmedis to another level altogether with his unconstitutional and inhumane Ordinance XX of 1984 specifically targeting this community. His bigotry was upheld by our independent judiciary in *Zaheeruddin v The State*, where the dispensers of justice compared Islamic symbols with Coca Cola's intellectual property in an argument that defies all legal sense and logic to justify the ban on the Ahmedis from using any Islamic symbols — symbols that are central to their faith.

Martin Lau, a leading legal scholar of religious freedom in common law jurisdictions, has argued in his paper on *Zaheeruddin v The State* that Pakistan has abolished religious freedom for Pakistanis, Muslims and non-Muslims alike, through this judicial precedent. My own view is that the very idea of Pakistan as a bastion against the tyranny of the majority was killed the day our parliament decided to take it upon itself to excommunicate a sect from Islam. The Second Amendment laid the foundations of intolerance and religious tyranny in Pakistan, which has manifested itself in other ways. Since then our state has been in a downward spiral. The Gojra incident, violence against Shias, and now the massacre of the Ahmedis is only symptomatic of the real sickness that emerges from the 1974 Amendment. Pakistan shall continue to be on the wrong side of history as long as the Second Amendment remains in the constitution of this republic.

The time has come for the PPP government to undo this great injustice done to not just a minority sect but to Pakistan itself. All roots of Pakistan's current existential crisis with Islam emerge from that one foul act that was brought about on the ill-advice of Abdul Hafeez Pirzada, who is now challenging parliament's sovereignty, the same sovereignty he had argued 36 years ago as being absolute. It is now up to the PPP to make a clear choice. Will it continue to defend a dubious legacy or will it come out decisively against religious bigotry?

History beckons President Zardari and Prime Minister Gilani to clear the name of Pakistan's largest political party by undoing what it did in 1974. In this they must be supported unwaveringly by the MQM and the ANP — for they claim to be the guardians of secular liberal politics. The Sharif brothers must also atone for their sins — of having spoken from both sides of their mouths — by supporting this move. Even the religious parties, the Jamaat-e-Islami foremost amongst them, must state unwaveringly that while they may not consider the Ahmedis Muslims, they are willing to leave this final judgement to God.

If they manage to undo this grievous injustice and act of inhumanity, the ladies and gentlemen in our parliament will secure for themselves a permanent place in Pakistan's history as the visionaries who restored Jinnah's Pakistan, which is to be built on the ideals of justice, fair play, impartiality and complete equality for all citizens of Pakistan.

Yasser Latif Hamdani is a lawyer based in Islamabad. He can be reached at yasser.hamdani@gmail.com

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شبانِ ختمِ نبوت (لاہور)

A Summary of the Persecution of Ahmadis in Pakistan
Some statistics and information for January 1 – December 31, 2010

Ahmadis murdered for their faith

- 1 Professor Muhammad Yusuf was killed on January 5, 2010 in Lahore.
- 2 Mr. Sami Ullah was shot dead on February 3, 2010 in Shehdadpur, district Sanghar, Sindh.
- 3,4,5 Mr. Ashraf Pervez, Mr. Masood Javed, and Mr. Asif Masood were killed on April 1, 2010 in Faisalabad, Punjab.
- 6 Mr. Hafeez Ahmad Shakir was murdered on May 19, 2010 in Karachi.
- 7 - 92 86 Ahmadis were killed on May 28, 2010 in Lahore in terrorist attacks.
- 93 Mr. Nematullah was killed on May 31, 2010 in Mandi Ahmad Abad, district Narowal, Punjab.
- 94 Dr Najmul Hasan was murdered on August 17, 2010 in Karachi.
- 95 Pir Habib ur Rehman on August 19, 2010 in Sanghar, Sindh.
- 96 Sheikh Amir Raza, was killed on September 3, 2010 in Mardan, KP.
- 97 Mr. Naseer Ahmad Butt was killed on September 8, 2010 in Faisalabad, Punjab.
- 98 Sheikh Mahmud Ahmad was shot dead on November 8, 2010 in Mardan, KP.
- 99 Sheikh Umar Javed killed in Mardan on December 23, 2010.

Ahmadis behind bars on 31 December 2010

1. Three Ahmadis; Mr. Basharat, Mr. Nasir Ahmad and Mr. Muhammad Idrees of Chak Sikandar were arrested in September 2003 on a false charge of murdering a cleric. The police, after due investigation found no evidence against the accused. Based on the evidence of false witnesses they were sentenced to death. They are now in the eighth year of their incarceration. Their appeal lies with Lahore High Court.
2. Four Ahmadis have been wrongfully charged for murder in district Faisalabad. A passerby was killed during an exchange of fire between Ahmadis and non-Ahmadis. The fire-fight broke out because Ahmadis had to defend themselves against perpetual harassment and aggression. The police could not specify whose bullet caused the casualty; however, they arrested four Ahmadis, nevertheless.

Ahmadis convicted, and those who were made to face religion-based charges

- Three Ahmadis were wrongfully booked under the dreaded blasphemy laws.
- Sixty-seven Ahmadis were charged in religion-based cases.
- Seven Ahmadis of Goi, AJK were arrested in a case under PPC 295-A, 341/324, 147/148, 149/337A, 296 with FIR No. 79 in February 2010.
- The Civil Judge Mirpur sentenced three Ahmadis, Mr. Masood Ahmad Chandio, Mr. Abdul Razzaq and Mr. Abdul Ghani to three years of imprisonment in March 2010 under Ahmadi-specific law.
- Three Ahmadis, Mr. Muhammad Qasim, Mr. Mazahir Ahmad and Mr. Ahmad Yar were arrested under PPC 298-C and 295-C on false accusation of preaching and blasphemy in Haveli Majoka, district Sargodha in October 2010.
- Mr. Ijaz Ahmad, Mr. Yasin and Mr. Latif were sentenced to two years' imprisonment and fined five thousand rupees each under the Ahmadi-specific law PPC 298-C, on January 28, 2010 by a magistrate Hidayat Ullah Shah at Vehari, Punjab.
- The Additional Session Judge of Mirpur Khas, Zareena Abbasi, sentenced Mr. Tahir Ahmad to three years in prison on July 10, 2010, for wearing a T-shirt on which the *Kalima* (Islamic creed) was written

Murder attempts

- 124 Ahmadiis injured in attacks on Ahmadiyya mosques in Lahore on May 28, 2010.
- Three injured in a suicide attack on an Ahmadiyya mosque in Mardan.
- Mr. Waleed Ahmad, a student of engineering at COMSATS Islamabad escaped an attempt on his life in the university premises.
- Mr. Iqbal Nasir faced an attempt on his life by two motorcyclists on April 14, 2010.
- Rana Manzoor Ahmad s/o Mr. Muhammad Tufail escaped an attempt on his life by two armed men on October 12, 2010.
- Mr. Nasir Ahmad Wahla escaped an attempt on his life on August 16, 2010.
- Mr. Mansoor was grievously injured, while his father died in the attack on May 31, 2010.
- Mr. Arif Mahmud was grievously injured in the fatal attack on his father on November 8, 2010.

Abduction of Ahmadiis

- Mr. Iftikhar-ul-Haq, Advocate, a prominent Ahmadi of Quetta was kidnapped on March 19, 2010.
- Bilal Ahmad and Sheraz Ahmad two Ahmadi children of Madina Town, Faisalabad were kidnapped for ransom on March 9, 2010.
- Dr. Bashir Ahmad was kidnapped on October 8, 2010 in Pabbi, Peshawar.

Miscellaneous

- An Ahmadiyya mosque in Ahmad Nagar (near Rabwah) was handed over to non-Ahmadiis on January 14, 2010 by the orders of the District Co-ordination Officer Chiniot, Punjab.
- Ahmadiis were denied shelter by the authorities in flood-affected areas in southern Punjab.
- All boards of Intermediate and Secondary Education of Punjab revised the admission forms for 9th and 10th class examination. This electronic form on the internet has only two options, Muslim or Non-Muslim. Ahmadi students can not tick either. This is a vicious dilemma.
- Police erased the Kalima from an Ahmadiyya mosque in Chak Mangla, district Sargodha, on July 17, 2010.
- Police effaced the Kalima from another Ahmadiyya mosque in Dheroke, district Toba Tek Singh, Punjab on October 10, 2010.
- Mr. Yasir Ayaz was denied admission in M.Sc. (Zoology) class by government officials in Government College of Science, Wahadat Road, Lahore only for his faith.
- Ahmadiis denied rebuilding of their mosque in Kalowal, district Chiniot on March 25, 2010.
- Noman Ahmad Cheema, a boy under 12, faced severe hostility and persecution in Government High School Ahmad Nagar, District Chiniot. He had to leave his school.
- Rana Khalil Ahmad and Mr. Rashid Iqbal who are accused of alleged blasphemy, escaped an attack while in police custody in court premises on August 13, 2010 in Mirpur Khas, Sindh.
- Mr. Raees Ahmad Butt along with his son, Mr. Nasir Ahmad Butt were beaten up on August 5, 2010 in Larkana, Sindh.
- Mr. Mushtaq Ahmad was beaten up by anti-Ahmadi agitators on May 21, 2010 in Kharian, Punjab.
- A terrorist attempted a suicide attack on an Ahmadiyya mosque in Shalamar Town, Lahore on July 15, 2010, but could not succeed and ran away.

December 31, 2010