



A Report on the Persecution of Ahmadis in Pakistan during the Year 2012

(Summary)

اگر آپ کا کوئی استاد قادیانی ہے تو اس سے پڑھنے سے انکار کریں

نام _____ رول نمبر _____

کلاس _____ سکول / کالج _____

رابطہ: ورلڈ تحفظ ختم نبوت کونسل 0334-4090965, 0321-4081955

If your teacher is a Qadiani, refuse learning from him



A Report on the Persecution of Ahmadis in Pakistan during the Year 2012

Contents

	Chapter	Page Nr.
1.	Foreword	1
2.	Executive summary	2
3.	Four special reports	7
	I. Spate of murderous attacks in Karachi	7
	II. Police torture to death Mr. Abdul Qaddoos, an innocent prominent Ahamdi, in Rabwah	11
	III. Freedom of worship severely curtailed in Rawalpindi	17
	IV. Banning of the monthly Misbah and the daily Al-Fazl	23
4.	Religiously motivated murders, assaults and attempts	27
5.	Prosecution on religious grounds	35
6.	The worsening situation in Lahore, capital of the Punjab	49
7.	Mosques under attack, and worship denied	66
8.	Burial problems, graveyards	77
9.	Problems in education	85
10.	Open-air rallies and hate campaign	94
11.	Denial of political rights – Elections 2013	119
12.	Miscellaneous, and reports from all over	128
	a. Reports from cities	128
	b. Reports from towns and villages	132
	c. Media	138
	d. Kidnapping of Ahmadis	151
	e. Disturbing threats	153
	f. Plight of Rabwah	159
	g. Diverse	163
13.	From the media	171
 <i>Annexes:</i>		
	I. Particulars of police cases registered in 2012	195
	II. Updated statistics of police cases and other outrages since 1984	196
	III. Laws specific to Ahmadis, and the so-called blasphemy laws	198
	IV. Photo of a banner in Sargodha bazaar vetoing sacrificial animals to Ahmadis	199
	V. A warning from a big mosque in Lahore	200
	VI. Design of minarets	201
	VII. Stickers issued free to school children	202
	VIII. Anti-Ahmadi Ramadan calendar	203
	IX. Ahmadi-killing – by Usman Ahmad	204
	X. Fresh discriminatory orders of the Election Commission of Pakistan	205
	XI. A summary of the persecution of Ahmadis in Pakistan – 2012	206

1. Foreword

O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. ...

Al-Qur'an 5:9

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

**Universal Declaration of Human Rights
Article 1**

The year 2012 has been a tough year – very tough for Ahmadis in Pakistan. More Ahmadis were murdered for their faith this year than ever before, except for 2010 when terrorists carried out a massacre of Ahmadi worshipers in two mosques in Lahore. The religious bigots and their powerful supporters hit Ahmadis hard and persistently. Blaise Pascal, the French philosopher was proved right once again in his statement: Men never do evil so completely and cheerfully as when they do it for religious conviction.

As the number of anti-Ahmadi incidents has shot up, the size of this report is bigger than in any previous year. There were many incidents that deserved a 'special report' for inclusion in Chapter 3, but these had to be arbitrarily restricted to four only. As before, most of the incidents in this Report have been entered with the text used initially in reports when the incident happened. This preserves the original facts, context and impact of the incident. Up-dating has been done wherever possible.

Laws specific to Ahmadis and the so-called Blasphemy law have been produced for ready reference in Annex III. The situation of Ahmadis in the context of the forthcoming national elections is described in Chapter 11. As most of the persecution and violations of 'freedom of faith' happened in the Punjab (governed by Sharifs of PML-N), and Lahore, its provincial capital became the show-case of anti-Ahmadi hate and intolerance, so Chapter 6 is exclusively allocated to this city, the second largest in Pakistan. Here, a group of bigots attacked an Ahmadi graveyard in a posh locality in the middle of the night, beat up the staff and demolished 120 headstones. **"After the living, they came for the dead,"** was the title of a report on this incident in The Friday Times of Lahore.

To cater for the needs of readers who do not have time to read the entire report, an 'Executive summary' is available in the next chapter. A compendium of overt facts and figures for this year is handy in the last annex.

2. Executive summary

...fundamental rights, including equality of status, of opportunity and before law, social, economic and political justice, and freedom of thought, expression, belief, faith, worship and association, subject to the law and public morality, (shall be guaranteed).

Constitution of Pakistan Preamble

In the exercise of his right and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

Universal Declaration of Human Rights Article 29

THIS YEAR anti-Ahmadi elements enjoyed almost a free hand from the state to strike hard and often at Ahmadis all over Pakistan. In Karachi more Ahmadis were killed for their faith than the total in all the preceding 17 years. This was unlike other killings in previous years; it was a sustained campaign planned and implimented meticulously. The number of Ahmadis killed in the country were more than in any previous year except for 2010 when terrorists massacred 86 worshipers in two mosques in Lahore.

In Rabwah, the centre of Ahmadis in Pakistan, the police detained unlawfully a prominent Ahmadi, the president of his local community, and tortured him to death. This sent a shock wave to Ahmadis not only in Pakistan but all over the world.

In 10 other assaults, the victims did not die but escaped, mostly with injuries.

Arrests and booking of Ahmadis in religion-based criminal cases continued as before but on a larger scale. Fifty-six Ahmadis were booked by the police, twenty more than last year. The police are often instrumental in such cases and act in league with the mulla to persecute Ahmadis. Most of these cases are fabricated. The lead story from Phalia, the Punjab, in Chapter 5 is readable as it brings to light the *modus operandi* in such cases.

Ahmadiyya worship and places of worship were targeted this year more brazenly than ever before – mostly in the Punjab. It was done with full support of authorities – often by the police itself. In Kharian, the police demolished the

minarets of the Ahmadiyya mosque. In Rawalpindi the authorities forbade Ahmadis their congregations for worship on Eid festival as well as Fridays in their main centre in the Satellite Town. This location is only 10 kilometers from the President House in Islamabad. In Lahore, the provincial capital, the police, on behest of mullas undertook defiling of the *Kalima* (Islamic creed) in Garhi Shahu, Sultanpura and Mughalpura mosques.

The Punjab Police, in another first-ever violation of Ahmadis' freedom of religion, barred them in Lahore and Sargodha from sacrificing animals at the occasion of the festival of Eid ul Adha. This violation of freedom to practice faith was entirely arbitrary. The law does not specify it.

Elections to the National Assembly are due to be held in a few weeks. The Election Commission issued instructions last year that separate lists be prepared for Ahmadis (only) – despite the state's commitment to Joint Electorate. Ahmadis, on account of this loaded and blatant discrimination are unable again to participate in elections. It is noteworthy that no political party has raised voice against this discrimination. The Human Rights Commission of Pakistan, however, urged the government to facilitate Ahmadis' participation in elections.

Nominal rolls published by the Election Commission contain Ahmadis' latest addresses; this exposes them to great risk at the hand of murderous lunatics to whom these rolls become readily available.

Another aspect of Ahmadis' religious life, that was hard hit this year, was the burial of their dead and the sanctity of their graveyards. Again these violations were either undertaken by the police or with their support. For example, the police demolished 23 gravestones and took away the pieces with them on September 4 in Jaranwala, Faisalabad. On August 17, the Punjab Police removed Quranic verses and religious texts on tombstones in Mangat Uncha, District Hafizabad. On December 2, ten to fifteen armed men entered the Ahmadiyya graveyard in posh area of Model Town, Lahore and vandalized 120 tombstones. The police were reluctant even to register an FIR. They did that eventually, 24 hours after the incident. The English press took due notice of this grave sacrilege and published news and op-eds with such titles: No peace, even in grave; Ahmadi graves desecration: The death of conscience; Unsafe even in death; After the living, they came for the dead; etc.

The mighty hand of the Punjab Government hit hard the Ahmadiyya press in February, again on behest of the mullas. The authorities issued orders to ban

Ahmadiyya women's monthly Misbah and took steps for similar action against the daily Al-fazl. They accused these periodicals of publishing objectionable material, however, as ever before, they did not point out any specific piece of writing or text, in proof. Ahmadis had to rush to the High Court to seek relief. The judge was considerate; he issued a Stay Order. The authorities, however, should be given full (dis)credit for their discriminatory action, as otherwise Pakistani press enjoys great freedom these days, including the Jihadi periodicals that promote the agenda of organizations banned for terrorism.

A mulla in Karachi approached a court in September that the staff of the Ahmadiyya fortnightly Al-Musleh, Karachi should be booked under Ahmadi-specific laws. The judge ordered the police to do that.

Education remains one of the favourite turfs with anti-Ahmadi policy-makers and fanatics. Many Ahmadi students suffered great harassment and discrimination in schools, both from students as well as teachers. Ahmadi teachers also remained very vulnerable due to the mischief of anti-Ahmadi laws. For instance, two lady lecturers were booked by the police in Lahore on demand of mullas and students belonging to politico-religious parties. In the Punjab, applicants now have to mention their religion on the admission form. Roll number slips for the formal examinations mention the candidate's religion. This exposes Ahmadi children to prejudice and discrimination. Pencils and notebooks made available to students carry anti-Ahmadi dictates and charges. Many Ahmadi children find it unpleasant to attend school.

Hate campaign against Ahmadis picked up further momentum this year as the state and society openly yield to the will of Islamo-fascists. Anti-Ahmadi rallies, conferences, sermons have become a part of the religious landscape of Pakistan. The mulla is free to peddle his philosophy of hate and declare Ahmadis *Wajib ul Qatl* (must be killed). A call to implement social boycott of Ahmadis is a standard feature in their rhetoric. As a result, societal alienation and social discrimination of Ahmadis has become more wide-spread. Instances are on record in which bigots, after listening to the bombast of mullas, proceeded to attack Ahmadis. The police often provide support to mullas and lead them to visit Ahmadis at their residences to tell them to remove Islamic or Arabic tablets or inscriptions from their buildings.

This year, in one such rally at Rabwah, authorized by state officials, 10,000 men converged to this mainly Ahmadiyya town to listen to hostile propaganda and

profuse slander. Only a month later, on the occasion of Muharram, the DCO ordered 50 ulama not to enter this district, and he gagged (*Zuban bandi*) many others. That shows that authorities can still be firm and effective if they so decide.

Most of what is stated above happened in the Punjab. This is not surprising, as it is the overt policy of the ruling PML-N to be and to be seen as mulla-friendly. For this reason, Lahore is like an epi-centre of the anti-Ahmadi turbulence. So many incidents happened in this city that a separate chapter (No. 6) had to be allocated to these reports. The major assault on Ahmadi's religious sensitivities occurred in the graveyard in Lahore, in a location which some op-ed writers called the backyard of Messers Sharifs' residences.

Rabwah the Ahmadiyya community's center remained under pressure throughout the year. Outsider mullas converged here in large numbers, many times. Ahmadi's continued to be denied similar freedom of assembly – in their own town. This town suffers from the neglect of officials in maintenance of civic facilities and infrastructure. “Chenab Nagar neglected in development schemes”, was the headline of a news report in the daily Waqt, Lahore on December 3, 2012.

Threats remain an active weapon with religious monsters against Ahmadi's. These threats are always very disturbing at the receiving end because the recipient is never sure how serious the sender is about its implementations. Ahmadi's were threatened this year with, *We'll kill your entire family; We'll dispatch you to hell* (from Al-Qaeda, Tehrik Taliban); *Get ready to meet your end; Repent and embrace Islam, or... ; Leave this area* (of your residence) etc. A doctor in Rawapindi was given 72 hours to pay Rs. 100 million (\$1 million) or face consequences. Thereafter a medium size explosion did plenty of damage in his garage. This was a warning shot. The doctor complained to the security officials who advised him to strike a deal with the caller. The doctor did not have the demanded money; so he simply packed-up and fled, like many other Ahmadi's in his situation.

While the English press was cautiously supportive of Ahmadi's human rights, the vernacular press maintained its policy of hostility towards this marginalized community. Headlines like “**Qadianis are enemies of Islam and agents of Jews**”, “**The US is destroying Pakistan through Qadianis**” and “**Murder of Muslims in Burma is a**

Qadiani conspiracy” were printed in Urdu papers almost daily. This type of vicious propaganda could lead to a major communal explosion.

Ahmadis have been kidnapped for ransom under the impression that their community is rich enough to bail them out. Obviously, as the community funds are collected as charity these cannot be spared to fatten the religious thugs. They still pursue this crime considering it pious and licit. Three years ago, they kidnapped Mr. Maqsood Ahmad in Quatta but released him on receipt of ransom. This year they came for him again and shot him dead on December 7 when he was escorting his children to school.

In these circumstances Ahmadis in Pakistan can only suffer, and pray to God. They observe fast once every week and offer additional worship every day. The state has legislated to usurp their rights and deny them freedom of faith, while the society has taken the big hint and indulges in enormities against them.

Yasser Latif Hamdani frankly stated this opinion in his op-ed in the prestigious The Friday Times, Lahore of August 31,2012:

“Historians caution that the fetters imposed on Ahmadiyya community are reminiscent of the Nazi Nuremburg laws and are certainly much worse than the Jim Crow Laws of the United States of America in the 19th and early 20th century.

“The growing violence and hate against Ahmadis alongwith the greatest decline of the Pakistani state is creating a situation, very similar to Germany between the two world wars of the last century, and many fear brutal extermination of this community from Pakistan.”

(Extract of an op-ed)

Do Ahmadis deserve to live in Pakistan?

...
Historians caution that the fetters imposed on Ahmadiyya community are reminiscent of the Nazi Nuremburg Laws and are certainly much worse than the Jim Crow Laws of the United States of America in the late 19th and early 20th centuries. The growing violence and hate against Ahmadis along with the general decline of the Pakistani state is creating a situation very similar to Germany between the two World Wars of the last century, and many fear a brutal extermination of this community from Pakistan.

Yasser Latif Hamdani in The Friday Times, Lahore; August 31, 2012

3. Four special reports

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Universal Declaration of Human Rights
Article 18

Some incidents or a group of incidents deserve to be reported in greater detail to convey their true import. These also call for some comment. A few of such cases are selected each year to be placed in this chapter. Their special description helps in better and deeper understanding of what goes on in the field of persecution of Ahmadis in Pakistan.

I. Spate of murderous attacks in Karachi

Ahmadis in Karachi had a very rough time this year. Their opponents went to the extreme; they took to target-killing. At one time their score averaged one per week. We first enter the reports of various incidents as they happened and were reported by us in our monthly reports. A few comments will be made at the end. Below is a clipping from a calendar published by anti-Ahmadi clerics inciting the public to wage war against Ahmadis.

قادیانیوں کا ایک ہی علاج الجهاد الجهاد

1431/2010 **مہینہ کا حرم ہے**
سپتمبر رمضان / شوال

Translation: **The only cure of Qadianis ... Al-Jihad, Al-Jihad (Holy War)**
(Inscribed on a calendar issued by World Tahaffuze Khatme Nabuwat Council, 124/24,
Allama Iqbal Road, Shadab Colony, Garhi Shahu, Lahore. www.khatm-e-nubuwwat.org)

Ahmadi murdered for his faith

Karachi; January 18, 2012: Mr. Ahsan Kamal S/O Mr. Zafar Iqbal, aged 30 was murdered by unknown persons on January 18, 2012 at 4:30 p.m.

He was working in a franchise of Warid Company when assailants entered the shop and shot him twice. They left the scene without looting anything from the shop.

Mr. Kamal was a harmless man who had no personal issues with anyone. He was an active member of the Ahmadiyya community. He is survived by his parents, a brother and three sisters.

There is evidence of involvement by jihadist organizations in his murder. The police are reluctant to proceed with this case.



Mr. Ahsan Kamal

Mr. Kamal had donated his eyes in his will; these were given to a deserving applicant after his death.

Prominent Ahmadi killed for his faith

Karachi, July 19, 2012: Mr. Naeem Ahmad Gondal S/O Ch. Abdul Wahid, the president of the local Ahmadiyya community in Orangi Town, Karachi was shot dead by two unknown men on July 19, 2012, when he was going to work in the morning.

It was a case of target killing. He left home at about 08:00 as per routine to catch the office van from a nearby stop. He was intercepted by the assailants who shot him through the head. The bullet entered from the right side and emerged from the left.

Mr. Gondal was 52 years old and is survived by his wife. He had no personal enemies and was respected in the neighbourhood. He had Master's degree in Economics and Business Administration, and worked as an Assistant Director in the State Bank of Pakistan. He served the Ahmadiyya community as the local president for past eleven years.

The situation is tough for Ahmadis in Orangi Town for a long time. Anti-Ahmadiyya wall-chalking is prolific there. Earlier this year an Ahmadi was murdered for his faith in Manzoor Colony. Another Ahmadi was injured grievously in Karachi a few months ago.



Mr. Naeem Gondal

A spate of Ahmadis' murders in Karachi for their faith

Karachi: Four Ahmadis were murdered in Karachi within a period of ten days during September.

- I. Rao Abdul Ghaffar of Baldia Town was murdered on September 6, 2012 by target-killers. He was a teacher by profession. While returning home from school, he was attacked by two persons and shot dead. Mr. Ghaffar was 44, married and had four children; the eldest is 16 years old. Mr. Ghaffar enjoyed a good reputation as a person and a teacher. His record of voluntary community services was excellent.
- II. Mr. Muhammad Nawaz was killed at about 20:00 on September 11, 2012 while driving to his place of duty. Unknown killers shot him twice in the head; he died on the spot. Mr. Nawaz was a good and helpful man. He is survived by his widow, two sons, three daughters and an elderly mother.
- III. Mr. Naveed Ahmad, 22, was attacked in his neighbourhood while sitting outside in company with friends, on September 14, 2012. Two unknown motorcyclists approached them and fired shots from close range. Mr. Ahmad was hit twice in the stomach. He died on his way to hospital. His friends were hurt but survived.
- IV. Mr. Muhammad Ahmad Siddiqui was subjected to a target-killing on September 15, 2012 at about midnight. He closed his shop and was on his way home with his brother-in-law, Mr. Shams Fakhri. It seems someone reported their departure on a cell-phone to the killers who were waiting for their targets not too far away. Mr. Siddiqui and Mr. Fakhri were both hit with bullets. Mr. Siddiqui died, while Mr. Fakhri was operated upon for removal of bullets. The latter lost lot of blood in the process and his condition became critical; fortunately he survived.



Mr. Naveed Ahmad



It is learnt that a mulla Aziz was present at some distance when they closed their store. He phoned someone at the time. Mr. Siddiqui and some other members of his family joined Ahmadiyyat in 2001. This had caused a reaction in their circle of acquaintances.

Mr. Siddiqui was 23; he got married (*Nikah*) only a week earlier. He was the youngest of his 11 brothers and sisters. Two of his brothers are settled in the USA.

Target-killing of Ahmadis goes on in Karachi during October

October 2012: Five Ahmadis, including three in Karachi were killed by unknown killers this month. Last month four Ahmadis were likewise murdered in Karachi. No arrests have been made. Incidents for the month of October are briefly described below.

I. Mr. Saad Farooq, 26, was killed in Baldia Town, Karachi on October 19, 2012 when his family convoy was driving back home from their mosque after the Friday congregational prayers. Mr. Farooq was riding a motor cycle. Unknown men on a motor cycle approached him from behind, shot him in the head, and he died on the spot. They then fired at a car in which Mr. Farooq's father, brother, father-in-law and others were seated. The three were injured and taken to a hospital.

A few months ago, the president of the Ahmadiyya community Baldia Town was killed by target-killers.

Mr. Saad Farooq was an active member of the Karachi Ahmadi community. He had only recently been married a few

days before. His bride of three days is now a widow.

II&III Two more Ahmadis, Raja Abdul Hamid Khan and Mr. Bashir Ahmad were killed in Baldia Town four days later, on October 23, 2012.

Raja Abdul Hameed Khan, 40, a homeopath was shot dead at night in his clinic. Ten minutes later, Mr. Bashir Ahmad, 70, owner of a general store shop was shot dead, perhaps by the same people.



Mr. Saad Farooq



Mr. Bashir Ahmad



Mr. Abdul Hameed

Ahmadi succumbs to injuries

Karachi; November 27, 2012: Chaudhry Nusrat Mahmood, a 68-year-old Ahmadi, who was critically injured in the October 19 attack, succumbed to his injuries after more than a month in hospital. He was driving back home in the company of his relatives after offering his Friday prayers when unidentified assailants started firing at them. Mr. Mahmood's son-in-law Saad Farooq was killed in that attack. Saad's father, Farooq Ahmed Kahlon, and his brother, Ahmad Farooq, were also injured.

Mr. Mahmood lived in New York and had come to Karachi for his daughter's wedding with Saad Farooq which took place only three days before the attack.

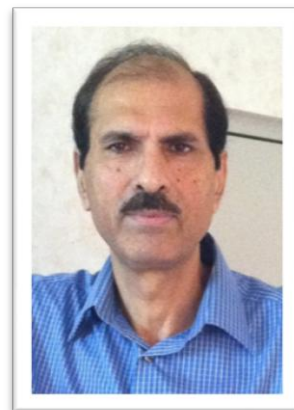
The Director of Public Affairs for Ahmadiyya Jamaat Mr. Saleemuddin reiterated that the hate campaign against the Ahmadiyya community has continued while the administration has taken no action and none of the involved criminals had faced justice; this was one of the major factors in increased violence against the community. "We have brought this to the notice of authorities, but to little avail," he stated.

The above reports show that all the Ahmadi Muslims murdered in Karachi were target killed by sharp shooters and trained criminals. Most of the targets were active members of the local Ahmadi communities, including two who were presidents. Two among the martyred were youth who had married very recently which makes their death even more mournful and even sadistic, as the killers must have been aware of this aspect of their personal lives. Most of the murders were undertaken in Baldia Town/Orangi area. The Khatme Nabuwwat Organization is well entrenched and well-known in this area.

Ahmadi Muslims have been killed in Karachi for their faith since the promulgation of the anti-Ahmadi Ordinance XX. This year alone 10 Ahmadi Muslims were killed. During the months of September and October, on the average one Ahmadi was killed every week. This is a frightening experience for a small community. If Ahmadi Muslims are only 1% of the population, this rate has the same significance as 97 persons of the majority community being target-killed in Karachi per week. Of course, Ahmadi Muslims maintained their principled policy: No bloodshed even for revenge. 'Love for All; Hatred for None' is a demanding motto; Ahmadi Muslims have honoured their commitment to this ideal.

The Ahmadiyya Director of Public Affairs brought this killing spree to the notice of relevant authorities, but to little avail. In a recent letter he conveyed them once again that mullas openly declare Ahmadi Muslims *Wajib-ul-Qatl* (must be killed) in their rallies and sermons, and distribute leaflets with such edicts. They even dare print their names and addresses on these but the authorities look the other way. They seem to lack political will in disciplining these clerics. It is clear that attacks on Ahmadi Muslims are result of a deliberate conspiracy of extremist religious and anti-social elements who are busy spreading sectarian hatred in the name of religion.

It is learnt that one or more terrorists have been arrested who have confessed to the murder of some Ahmadi Muslims in addition to a few others. Let's see if these criminals are brought to justice. Even more important is the need to find their sponsors and financiers who should be made to suffer for their crimes against humanity.



Mr. Nusrat Mahmood

II. Police torture to death Mr. Abdul Qadoos, an innocent prominent Ahmadi in Rabwah

No person shall be subjected to torture for the purpose of extracting evidence.

**Constitution of Pakistan
Article 14(1) and (2)**

Everyone has the right to life, liberty and security of person.

**Universal Declaration of Human Rights
Article 3**

Mr. Abdul Qadoos was a teacher by profession and had been elected by his local Ahmadi community to be its president. He was a respected figure on all counts. His arrest by the police on baseless accusation and torture to death was a shock and a devastating blow to Ahmadis, not only in Rabwah, but also in the country – even in their worldwide community. The incident is described below in brief, as it is nearly impossible to do justice to the description of this grossly inhuman act. The policemen, who inflicted the torture, have not been arrested, while those high-ups who directed or encouraged the torture have not been named, as an appropriate high-level enquiry commission was not appointed. A magistrate-level judicial enquiry was held which did a good job of its assignment.

FOLLOWING PRESS RELEASE was issued by the Ahmadiyya central office in Rabwah on March 30, 2012:

Abdul Qadoos, school teacher dies of police torture. Strong legal action demanded against police officials responsible for this murder. Spokesman Jamaat Ahmadiyya

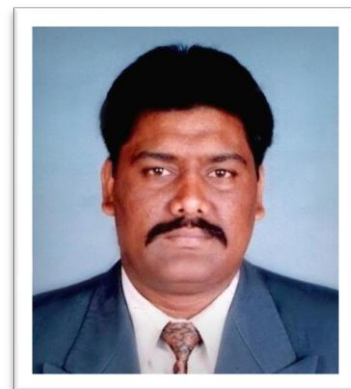
Chenab Nagar (Rabwah) PR: School teacher Abdul Qadoos died of torture at the hands of savage police officials of Police Station, Chenab Nagar. As per reports, the police detained Master (*teacher*) Abdul Qadoos as suspect in the murder of Ahmad Yusuf, a stamp-papers vendor of Nusrat Abad, Rabwah. The police subjected him to intense inhuman torture to forcibly derive from him an admission of complicity in that murder. After he was fatally injured, the police released him after obtaining a written statement from his relatives under threats. He was losing blood fast as a result of the torture. The doctors in the local hospital made frantic efforts to save his life. The victim, however, succumbed to his injuries on Friday, March 30, 2012.

The spokesman of the Ahmadiyya community expressed deep grief and concern over the inconsolable death of Master Abdul Qadoos and termed the torture grossly inhuman. He stated that the murder of Mr. Yusuf must be investigated and the guilty must be punished, however 'who has authorized the police to torture people to death in the course of investigation?'

According to him, the antagonists of the Ahmadiyya community wanted to implicate some leaders of the community in the murder of Ahmad Yousaf (emphasis added). The arrest of Master Abdul Qadoos, president of the Ahmadiyya community of Nusrat Abad, Rabwah, and his torture to obtain a forced admission of involvement from him was an act to that end. "Officials who indulged in unlawful torture should be punished as per law," the spokesman said. He demanded that a high level commission be set up and the so-called law-enforcement officials involved in the murder of an innocent man should be severely punished for violation of the law.

A Press Release from London. The Press Secretary Ahmadiyya Muslim Jamaat International issued a press release two days later in London on this incident and added:

Whilst in custody, Mr. Master Abdul Qadoos Ahmad was hung upside down from his ankles for long periods. Furthermore, whilst laid supine, an extremely heavy wooden roller, similar to those used to flatten cricket pitches, was rolled all over his body, as attendants stood at each side of him making sure he could not move. Such inhumane and merciless treatment led to multiple organ failure and crushed his muscles. These are just a few examples of the torture inflicted.



Mr. Abdul Qadoos

The daily Express Tribune reported the incident on March 31, 2012, (excerpts):

“When his body could not take further torture, his relatives were blackmailed and he was released. He was admitted to a local hospital where doctors tried to save his life, but Qadoos died due to several injuries and excessive loss of blood,” Abdul Qadoos’s brother-in-law Imtiaz Ahmad said.

...
“He (the SHO), however, maintains that the accused was picked up on March 24 and was released two days later as the police was convinced of his innocence. Hussain (the SHO) says a fatal disease could be the possible cause of death.”

Vernacular print media: The incident was so gruesome that even the vernacular newspapers that are normally unsympathetic to the Ahmadiyya issues took notice and gave multi-column coverage to the story. Headlines are translated below:

Chenab Nagar: School teacher dies of police torture. Citizens’ strong protest.

The daily Nawa-i-Waqt, Lahore; April 1, 2012

Chenab Nagar: Death of Teacher Abdul Qadoos. The entire area in mourning.

The daily Pakistan, Lahore; April 1, 2012

Chenab Nagar: Death of school teacher due police torture. Business centers close.

The Daily Express, Faisalabad; April 1, 2012

Chiniot: School teacher’s death due alleged police torture. Teachers’ Union announces 3 days’ mourning.

The daily Awaz, Lahore; April 1, 2012

Chenab Nagar: School teacher, the sole supporter of his family, dies of police torture.

The daily Musawat, Lahore; April 1, 2012

It is apparent from official records that Asian Human Rights Commission, Hong Kong took notice of this barbaric murder and approached the authorities in Pakistan. As a result, a judicial enquiry was conducted by Mr. Shahid Hameed Chaudhary, Magistrate Section-30, and he forwarded its proceedings and his findings to his superiors in judiciary. Its copies were sent to the higher administration. It appears that Magistrate Chaudhary boldly placed his findings regarding the police inspectors and officials on record, although he was restrained by his position to interrogate high police, administration and political personalities. Brief extracts from this judicial inquiry report are produced below. Important players mentioned in this grisly real-life drama were the following:

- Shujat Malhi, Manazar Ali – Investigating Sub-Inspectors (SI)
 - Muzaffar Ali SI – Incharge *Chowki* (Police Post) Jhanger Galoteran
 - Muhammad Khan, Muhammad Naeem, Muhammad Aslam, and Amin Nazir – Constables
 - Khadim Hussain – SHO Chenab Nagar (Rabwah)
 - Raja Khalid Pervaiz – SP Investigation
 - Shehzad Akbar – DPO Chiniot
 - Ahmad Yousaf – A murder victim, case/FIR 392/2011
 - Ahmad Saifulla, advocate – Son of Ahmad Yousaf
 - Danyal Faisal, Sarfraz and others – Witnesses
 - Dr. Sultan Mubashir – The doctor who attend to Mr. Qadoos after his injuries
- *Chowki Jhanger Golateran*: A police post located a few miles NE of Rabwah, within the jurisdiction of Police Station Chenab Nagar

The Magistrate wrote the following in his findings (extracts):

"I have gone through the entire statements of the witnesses appeared before the undersigned and the respondents themselves and their witnesses and statements of the witnesses summoned by the undersigned. Admittedly, deceased Abdul Qadoos remained in police custody for more than 1 ½ months of investigation of case FIR No. 75/2012 without any entry in the record and without adopting any legal procedure because same has been admitted by Muzaffar Ali SI and even the same has not been denied by the respondents themselves and during the said period **he was subjected to inhumane torture by the accused persons/police officials of case FIR No. 75/12 police station Chenab Nagar**. Exertion of torture is quite evident from the final report submitted by District Standing Medical Board through Dr. Mushtaq Bashir District Medical Legal Officer (Member District Standing Medical Board). **Moreover, age as well as physical condition of the deceased was in no way likely to cause natural death of human being**. Moreover, involvement of Muzaffar Ali SI also cannot be ruled out who was incharge "Chowki Jhanger Galoteran" because he too has been fully implicated by Daniyal and Sarfraz. Furthermore, even SHO police station Chenab Nagar was involved in the entire occurrence and same is evident from the record and from the statements of witnesses appeared before the undersigned. Moreover, it is unfortunate to mention over here that till today Khadim Hussain is SHO police station Chenab Nagar and he is in a pivotal position to interfere in the investigation of both the cases bearing number 392/2011 and 75/2012 of police station Chenab Nagar. It is pertinent to mention over here that even all the High Ups of the Department particularly DPO and DSP concerned circle were fully aware about the illegal custody of the deceased by the Police and exertion of torture by the police on the deceased. **Furthermore, accused Shujat Malhi SI as incharge investigation, Manazar Ali SI as investigating officer of the case, Muzaffar Ali SI as incharge of the Chowki alongwith constables Muhammad Khan 16/C, Muhammad Naeem 1024/RC, Muhammad Aslam 545/C and Amir Nazir 493/C are found fully involved in a brutal murder of Abdul Qadoos deceased**. Further Manazar Ali SI/I.O. of the case despite number of notices remained absconder and did not join inquiry proceedings which itself shows high handedness on his part.

"It is also worth mentioning over here that Shujat Malhi Incharge investigation police station Chenab Nagar did not even once deny that deceased Abdul Qadoos did not remain in their custody. It is also worth mentioning over here that **respondents have not denied keeping the deceased in illegal custody for such a long period of time and handing over the deceased to his family members in a serious condition, which resulted in the death of deceased**, he was not provided any proper medical aid. It has also appeared on the record that Muhammad Khan constable, Muhammad Naeem constable and Amir Nazir constable were involved in the torture on the deceased, whereas Asif Hayat head constable and Amir Nazir constable have also been found in transporting the deceased from the police station Chenab Nagar to Chowki Jhanger Galoteran **where deceased was subjected to inhumane torture**.

"Moreover, in my view SHO Chenab Nagar is also involved in the entire occurrence because Muzaffar Ali SI, Daniyal Faisal and Sarfraz fully implicated him in the entire occurrence." (*emphasis added*)

As far the cause of death of Mr. Qadoos, the Medical Board of the District Hospital Chiniot concluded as follows:

"The death in the opinion of District Standing Medical Board is suggestive of due to anti-mortem trauma mentioned in the report, leading to renal failure and its allied complications." Signed: Chairman and three members.

Imtiaz Ahmad one of the witnesses told the Magistrate that on March 17, 2012, "Abdul Qadoos deceased was in the clutches of police officials whereas Shujat Malhi and Manazar (sic) were severely torturing (the) deceased." "Again on 22.03.2012 around 6:30 p.m. when they reached police station Chenab Nagar they heard Abdul Qadoos deceased was severely screaming." On 26.03.2012 "...the condition of the deceased was quite severe and blood stains were present on all over his shirt and *shalwar* (trousers), and Manazar Ali SI told them (sic) to take away Abdul Qadoos deceased with them otherwise they will also involve them in the murder of deceased Ahmad Yousaf..."

Mubashir Ahmad another eye-witness told the Magistrate of being a witness to the severe torture of the deceased by the two police sub-inspectors. He also saw the deceased being tortured at Chowki Jhanger Galoteran. On March 26 he found that Mr. Qadoos "could barely walk and his entire clothes were stained with blood and even blood was coming in his vomits and motions."

Muhammad Idrees, a witness, told Magistrate Chaudhary that on March 22, 2012 “when they reached near the outer gate of the police station, heard hue and cry of Master Abdul Qadoos deceased.”

Mrs. Robina Qadoos, the wife of the victim told the Magistrate that deceased told her that “police officials obtained his thumb impression and signatures on blank papers, too.”

The Magistrate quoted Mr Atiq-ur-Rehman a witness as, “He further deposed that deceased also told him that DSP Chenab Nagar Ch. Asghar and SHO Chenab Nagar were also involved in torture on him. He further stated that deceased told him that **police officials forced him to nominate higher officials of the Jamaat Ahmadiyya.**” (*emphasis added*)

Danial Faisal and Sarfraz who were also in the police lock-up in Chowki Galoteran stated as witnesses that all three of them “were brutally tortured by police... were not allowed to sit and were even not allowed to sleep during the entire night... Abdul Qadoos was also taken to the back side where he was subjected to severe torture... Abdul Qadoos was looking in extreme pain and even on that day all of them were not allowed to sit during the entire night. After two days when condition of Master Abdul Qadoos relatively improved, they were again severely tortured by Muzaffar Ali SI. In the evening Ch. Asghar DSP Chenab Nagar, Khadim Hussain SHO Chenab Nagar alongwith Manazar Ali SI came to Chowki and Abdul Qadoos was produced before them and Manazar Ali SI got recorded his statement. At that time condition of Abdul Qadoos was very bad.”

The Enquiry Report mentions further: “Dr. Sultan Ahmad Mubashar appeared before the court as IW 33, who stated that he checked Abdul Qadoos his clothes were stained with blood and his entire body was badly swollen and he was told that Abdul Qadoos was subjected to police torture and he is losing blood in vomits and urine, he immediately directed to infuse blood to the deceased because due to torture by police deceased suffered crush injuries and his creatinine level and potassium levels had increased alarmingly and deceased was losing protein and red cells in his urine.”

It is interesting to read in the report that Shujat Malhi SI, one of the two officials primarily involved in the torture of the deceased “denied his involvement in the said case” and stated that “he had no concern whatsoever with the entire episode.” The other official Manazar Ali SI absconded, and did not appear before the Magistrate.

Of equal relevance and concern is the role of the senior police officials as brought out in this Enquiry. Mr. Saleemuddin, as IW 25 stated that he met DPO Chiniot at least 03/04 occasions and on each occasion DPO assured him that “Abdul Qadoos was innocent and they had arrested him due to pressure of the complainant. ... Attique-ur-Rehman met DPO Chiniot who again assured them that they had “removed Master Abdul Qadoos (to Chowki Galoteran) only to avoid court bailiff.” Subsequently Mr. Saleemuddin alongwith Attiq-ur-Rehman met SP Investigation, who was incharge of investigation team and he too stated that deceased Abdul Qadoos was innocent and they would release him. Finger prints obtained from the residence of deceased Ahmad Yousaf were not compared with the finger prints of Abdul Qadoos, therefore, their suspicion was further fortified that Abdul Qadoos has been deliberately tortured by the police only because he was office-bearer of Jamaat Ahmadiyya.”

A very revealing and incriminating statement, in the above context is that of Incharge Police Chowki Jhanger Galoteran, Muzaffar Ahmad. According to him when his clerk, Zafar, refused to initially receive Abdul Qadoos at the Chowki, the “SHO Chenab Nagar Khadim Hussain literally abused him and told him that he has sent Abdul Qadoos to the **Chowki on the direction of higher officials and DPO Chiniot...** . He further stated that Khadim Hussain SHO Chenab Nagar and Ch. Asghar DSP Chenab Nagar were involved in the said torture because they used to come to Chowki Jhanger Galoteran on

routine basis. He further stated that complainant of case/FIR No. 392/11 Ahmad Saif ullah and Shujat Malhi in connivance with each other nominated different persons and received hefty amounts from them.... He further deposed that DPO was fully aware regarding the torture on the deceased. One day he appeared before Raja Khalid Pervaiz SP Investigation, Khadim Hussain SHO Chenab Nagar was also present there, and SP Investigation was ridiculing SHO for not making the deceased confess about the matter.”

It is noteworthy that apart from the DSP getting suspended and the two investigating SIs being named in the FIR none else has faced any further departmental action. This judicial inquiry report has reached very high levels in the Federation and the Punjab province as also in the Supreme Court, but no further action has been deemed necessary despite the fact that Pakistan is a signatory to the international covenant on Convention Against Torture and is accountable to the world community for what is undertaken by its police and security agencies.

Some important facts of this case:

- Mr. Abdul Qadoos was approximately 43 years old. He was highly respected in his neighbourhood and was known as a good teacher.
- He has left behind his wife and four children, the eldest is 14.
- Shujat Malhi, a police inspector and former SHO in Rabwah, was transferred away from here sometimes ago for non-professional conduct. He was transferred back very recently to Rabwah as an investigating inspector. Immediately on arrival, he shifted Mr. Abdul Qadoos to the distant Chowki Galoteran where he and sub-inspector Manazar Ali subjected Mr. Qadoos to fatal torture.
- Mr. Qadoos told his friends on release that the investigating team was initially overseen by some senior officials; they required him to implicate in writing the senior leadership of the Ahmadiyya community in Pakistan of involvement in the murder of Ahmad Yousaf. Mr. Qadoos refused to be a party to this fabrication. They proceeded then to torture him.
- His funeral was attended by approximately 4000 men. Subsequently, thousands more including women visited his family and home to offer condolences.

The two police officials against whom an FIR was registered were not arrested by the authorities on the excuse that they had absconded. In fact they are seen moving about freely, and their colleagues do not arrest them.

This tragic incident highlights the following few facts about the present-day governance and society in Pakistan and more particularly in the province of the Punjab, that deserve serious consideration of the leadership of this land:

- The state has conveyed to its functionaries that Ahmadis are a fair game and their persecution will be amply acceptable.
- The federal government, despite its verbal support to minorities has virtually given a damning *laissez faire* license to the provincial government in the Punjab.
- The Punjab Government run by the PML (N) led by Sharif Brothers follows an overt anti-Ahmadiyya policy to the extent that its intentions and stance are not lost on even the lower echelons of the administration and the police.
- The Punjab Government’s policy of solidarity with religious extremists is manifested unabashedly in District Chiniot (of which Rabwah is part) by the fact that mulla Ilyas Chinioti, the local MPA was accepted with open arms in the PML (N) after the elections. This liaison is a constant source of hardship for the Ahmadiyya population here.
- The Punjab Police illegally detains citizens for weeks although the law requires them to produce the detainee before a magistrate by the next day.

- The police detain citizens without bringing their detention on record and move them to other locations without making appropriate entry in records.
- They detain people without acquiring even minimal credible evidence.
- They torture them to sign admission-of-guilt papers.
- They torture them to death with techniques that leave no external signs but damage their internal vitals beyond recovery.
- Rather than making professional investigation they opt to torture a detainee to obtain from him confessions about involvement of other fake or real accomplices.
- They do not care to take their casualty to a hospital for treatment or even first-aid to protect his life or secure him against permanent injury.
- They hand over their victims to relatives after forcing them to sign on blank papers or certificates designed by the police.
- The higher police hierarchy directs or leaves it to the lower echelons to commit such horrors, or they choose to remain blissfully ignorant of what goes on in police stations.
- Police officials, even if charged in an FIR, are provided protection by their superiors and are not arrested for their *prima-facie* crimes as per law applicable to all accused.
- There is apparently little departmental accountability of police officials, who even if found guilty of misconduct or unprofessional behavior get only transferred; they are transferred back to the same location on some excuse.
- In case the police officials, obviously guilty of torture and murder in this case, are not punished, that will substantiate the allegation that some seniors were involved in this conspiracy – be they political, religious, administrative or police high-ranking officials.
- The unprofessional conduct and character of police officials calls for a major change in the administration policy of this department to protect citizens from its rapacious conduct and turn it into a force that serves the society as expected in civilized countries.

Those responsible for their heinous crime have not been punished. This incident has heightened the sense of insecurity and fear among the population of Rabwah. “If the president of a local Ahmadi community is so vulnerable, who else is safe in this town of Rabwah?” asks the common man.

The above narrative provides clear hints to pinpoint the main object and aim of the invisible high-ups who made the police inspectors commit the torturous crime against their victim. Mr. Abdul Qadoos was an Ahmadi community office-bearer. He was tortured to admit the murder and implicate senior officials of the community in the fabricated story. This was not the first time of such an attempt. In the middle of 1980’s, the mullas, the vernacular media and the hidden ghosts clamoured ‘murder’ over a missing mulla (Aslam Qureshi) and accused Khalifa-tul-Masih IV, Hadrat Mirza Tahir Ahmad the then Supreme Head of the Ahmadi community of involvement. They demanded his arrest. After many years of hiding, the mulla decided to surface. He was in Iran all along, he told the press reporters. Thus the plan to implicate Ahmadiyya Khalifa-tul-Masih came to naught. Again in 1999, the mullas, with the help of the Punjab government, implicated Hadrat Mirza Masroor Ahmad, the Nazar Aala (Chief Executive of Sadar Anjuman Ahmadiyya, Pakistan) in a blasphemy case and had him arrested over an incident in which some unknown person effaced a Quranic verse on a road sign. The police applied clause 295-B of the penal code, for which the penalty is imprisonment for life. The international community took notice, and the fabricated case was dissolved within a fortnight. It appears that in the case of Mr. Abdul Qadoos the real target was the top leadership of the Pakistani Ahmadi community. Once again, the Punjab is ruled

by Sharif Brothers, and in Chiniot, mulla Ilyas Chinioti (MPA) has succeeded his father, mulla Manzoor Chinioti (MPA).

III. Freedom of worship severely curtailed in Rawalpindi

Disturbing religious assembly: Whoever voluntarily causes disturbance to any assembly lawfully engaged in the performance of religious worship, or religious ceremonies, shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both.

Pakistan Penal Code 296

Ahmadis have not been allowed to build an appropriate big mosque in Rawalpindi, so they assembled in their built-up property called Evan-i-Tauhid in Satellite Town for Friday and Eid worship. Aggressive bigots who are politically ambitious made a plan to deprive Ahmadis their right of worship and initiated a sustained campaign to that end. They held a conference in September 2011 and took out anti-Ahmadi rallies in October 2011. Their leadership was encouraged by the reluctance and timidity of authorities. So the bigots persisted and campaigned to eventually deprive Ahmadis of their fundamental human right – freedom of worship.

RAWALPINDI is located adjacent to Islamabad, the federal capital – as a sort of twin city. However it lies in the administrative jurisdiction of the province of the Punjab. A vibrant Ahmadiyya community has lived here for decades. They have a mosque on Murree Road but since long it has become inadequate and cannot accommodate even 20% of the worshippers for the weekly Friday prayers. Since the promulgation of the anti-Ahmadi Ordinance XX the authorities do not facilitate Ahmadis to build their places of worship, so Ahmadis acquired a property Evan-i-Tauhid in the Satellite Town neighbourhood of this city for community offices, meetings, assembly etc. This location has been used for 14 years for Friday and Eid prayers. The government does not tax it for being a place of worship.

Anti-Ahmadi extremist elements, pursuing their fresh policy initiative and plan devised in 2011, decided to mount a campaign to deprive Ahmadis of their right of worship at this Centre. Some immoderate traders in league with a few mullas approached the authorities in September 2011 with a complaint that Ahmadis' worship at this centre hurts their feelings, so the place should be closed down. If the authorities took no action, they would themselves stop the worship, they threatened. Compliantly, the authorities started tailing the agitators' demand. Ahmadis explained their position to them. The vigilantes maintained their pressure in the following weeks.

On January 3, 2012 the right-wing daily Nawa-i-Waqt published the news that a meeting of clerics had been called for January 10 to decide upon the next course of action on this issue.



Sharjeel Mir and mullas in a press conference

In that meeting they decided to put up banners and take out a procession on January 18 and demand a closure of the Ahmadiyya center by January 22, failing that, January 29 would be the decisive date when this place of worship would be destroyed. **“Deniers of the End of Prophethood, Blasphemers of the Prophet, Apostates, Qadianis’ center of apostasy at E-69: Protest**

Rally (by) Majlis Khatme Nabuwwat,” displayed the banners. The authorities did not remove these despite their hateful and provocative call.

Sharjeel Mir, a local businessman was in the forefront as the leader of the loathsome campaign. Reportedly he met Mian Nawaz Sharif in this context. The issue was craftily linked to *Namus Risalat* (the honour of the Prophet).

On January 29, the public was exhorted through loudspeakers fitted on roving vehicles to join the open-air gathering ‘against Qadianis’. Approximately four to five thousand men attended the gathering. The speakers outpoured a great deal of slander and filth against the Ahmadi community. They mentioned the murder of the slain Governor of Taseer and stated that Ahmadis will meet the same fate.

The leaders of the agitation announced that Ahmadis will not be allowed to offer their prayers at the Centre next Friday, the 4th February. “First we shall have this centre at Rawalpindi closed; this will be followed by such closures all over the country subsequently,” they said.



Banner for sectarian rally and agitation

Ahmadi elders conveyed their concern and position to the authorities all along. Their opponents seemed to avail of the unstable political situation in the country to demand the closure of this Centre. In this they sought help from religious bodies, unscrupulous politicians, the right-wing vernacular press and politically ambitious businessmen.

The Express Tribune of January 30, 2012 reported that ‘many participants held portraits of Mumtaz Qadri, who assassinated the governor’. “Arranged by trading associations, the protest was attended by activists from Jamaat-ud-Dawa, Jamaat Islami, Sipah Sahaba and Ahle Sunnat Jamaat,” it added. On January 21, this newspaper had filed a report that Hafiz Saeed (leader of the JuD) appealed to all Muslim brothers to gather at the nearby Holy Family Hospital at noon on January 29 to force the Ahmadis to close all acts of worship in the locality. JuD and Sipah Sahaba are banned organizations for their terrorist activities.

The agitators maintained the heat at ‘High’ during the next month, and the Ahmadiyya community was forced into a corner by the mullas and their co-operating authorities. On February 7, 2012 the Ahmadiyya community’s central office decided to send an appeal to those in authority at the federal level and in the province about the threat posed by this group of extremist elements to Ahmadis’ freedom of religion and their right to worship in their center in Rawalpindi. Its translation in English is produced below:

Nazarat Umoor Aama

Sadr Anjuman Ahmadiyya Rabwah (Pakistan)

Ph: 047-6212459 - Fax: 047-6215459 E-mail: nuasaa@hotmail.com

Sir,

Subject: Application for appropriate action

I put forward that anti-Ahmadiyya campaign has gained intensity all over the country and in Rawalpindi in particular. The antagonists seem determined to push a hostile provocative drive to attack and demolish the Ahmadiyya Center in E-69, Satellite Town, Rawalpindi, or to have the Center sealed at least. Some politicians are supporting the religious extremists in this campaign. In order to achieve their contemptible objects they have

co-opted the vernacular press, indulged in rallies, open-air meetings, distribution of provocative literature from the Khatme Nabuwat platform, and agitated for extreme action against Ahmadi individuals.

- The traders held a conference in September 2011 and initiated stir and agitation.
- Religious extremists held anti-Ahmadi rallies on 1, 9 and 11 October and mulled action against the Evan-i-Tauhid, the Ahmadiyya center, including its demolition.
- Mullas held an anti-Ahmadiyya conference on January 10, in the mosque of the Holy Family Hospital.
- 70 mullas and traders held a joint meeting on January 10.
- They displayed anti-Ahmadi banners and put up posters at important locations in Rawalpindi on January 18.
- Through these posters they warned that if this place of worship was not undone by 22 January, 29 January will be the day of action when people will destroy it entirely.

The ring leader of all this activity is Sharjeel Mir who is linked to Muslim League (Nawaz Group). He has repeatedly urged Jihad against the Ahmadiyya Community. He organizes the production of hostile banners. People are being motivated, in the name of honour of the Prophet, to sacrifice even their lives to achieve an end to this Center. Every trader has been asked to contribute Rs. 25,000 each and provide 200 protestors.

Apart from all this, a provocative pamphlet "Rebuttal of heretic beliefs of Qadianis and Long Live End of Prophethood" was distributed. Snoopers were noticed visiting the location of the Center and photographing the building.

It should be mentioned that people were invited through calls on mounted mobile loud-speakers to assemble at the given location 'against Qadianis'. Slogans were raised through the amplifiers. Anti-Ahmadi banners were paraded through the city.

During the rally in the Satellite Town on January 29, the speakers mentioned the slain governor Salman Taseer as the blasphemer, and asserted, "Qadianis will also meet the same fate."

This situation has been reported to senior officials all along and they have been requested to take appropriate action. There is great deal of political and religious tension in the country and the law and order situation is unsatisfactory; such anti-Ahmadiyya provocations can worsen the malaise.

Sir, Ahmadiyya community is a peaceful law-abiding group. We have always respected the law of the land and have never indulged in unlawful activities. While our opponents enjoy unbridled freedom of expression and are at liberty to undertake provocative, threatening and extreme actions, the Ahmadiyya community is threatened with loss of its right to worship.

You are requested in this context to take preventive and appropriate action to ensure security and put a stop to the said provocative hostile activities, as required under law.

We hope that you will take appropriate action.

Sincerely,

Saleemuddin
Director Public Affairs
Rabwah (Chenab Nagar) District Chiniot

In short, Ahmadis, who are not even allowed to call their places of worship *Masjid*, and are forbidden to build mosques, were exposed to extremist elements, including banned organizations, who demanded that Ahmadis should not only be disallowed to worship in their buildings but also such buildings should be demolished or at least sealed.

In Rawalpindi the authorities permitted the extremists to openly propagate hate and violence against an entire community, they had done so by not dismantling their hateful banners that stayed on display for weeks and by allowing them to make hateful announcements in public places on loudspeakers.



Anti-Ahmadiyya processoin in Rawalpindi

The media decided to keep quiet on the whole issue and let it happen without comment. The vernacular press was shy to comment on the ignoble developments; however, there were some bold and unequivocal comments in the English press.

On Friday, February 24, 2012 Sharjeel Mir, the leader of the agitation arrived at the Ahmadiyya center at about 2 p.m. and arranged a crowd of approximately 250 including Madrassah students, and started shouting. Ahmadis informed the police. The police arrived, but rather than dispersing the mob undertook dismantling the CCTV cameras and barricades that had been installed for security reasons, in consultation with the agitators. (Reminds one of May 2010 when the authorities in Lahore prohibited Ahmadi worshippers carry any self-defence small arms in their mosques, which facilitated the terrorists mount major attacks on two Ahmadi mosques killing 86 worshippers.) It is certain that the police and the administration undertook this violation of property rights and removal of security hardware in collusion with the leaders of the protest.

Sharjeel Mir was greatly encouraged by the compliant attitude of authorities, and expressed his determination to proceed with the extermination of the Ahmadiyya presence in the locality.

Thereafter, The Express Tribune, Lahore posted the following report in its issue of March 2, 2012:

**Police bar Ahmadis from entering worship centre
Protester says congregational prayer followed by demonstration was planned in case Ahmadis were allowed to enter.**

Rawalpindi: Complying with the demands of the locals, the police on Friday barred Ahmadis from entering their worship centre in Satellite Town, Rawalpindi.

Leading the locals, businessman Sharjeel Mir told The Express Tribune that three days back on a consensus, it was decided to prevent any sort of worship in the centre.

Mir said that a meeting called by the locals which was attended by DCO Saqib Zafar, Superintendent of Police Matloob Husain, ulema and other officials, it was decided that the worship centre will now be used only as a residence and if their demands are not met, then they will launch a protest.

...

Today, fearing a huge turnover at the expected protest, the police had barred Ahmadis from entering the premises. ...

The police confined the Ahmadis present inside the worship place and barred the ones coming from outside. ...

Last Friday, around 700 locals had gathered outside the same worship centre, demanded the removal of (security) barricade and CCTV cameras installed outside.

Backed by a Jihadi organization, the protesters had alleged that "unconstitutional" activities were being carried out in the centre.

However, the community had emphasized that they had committed no unlawful activities and had pleaded that the hate campaign be stopped so they could feel safe in the area.

To conclude, the administration's message to the extremists was clear: "*You persist in agitation and appear sufficiently menacing, and we will deliver – even in violation of sacred guarantees of the Constitution.*"

It is ironic that only a few miles away from the President House, Mr. Asif Ali Zardari announced three days later: "We will ensure protection of human rights of minorities." *The daily Mashriq, March 7, 2012*

The drive of brutish curbs on Ahmadis' freedom of worship continued in Rawalpindi during the month of March. The agitation by extremist elements picked up ugly momentum for lack of any effective resistance from the authorities.

The police tightened the noose further on the Fridays following March 2. Their contingent would arrive as early as 9 a.m. (while the prayers started at 1 p.m.) and stopped Ahmadis coming to the Ahmadiyya complex where in addition to the space for worship various offices are also located. The missionary's residence is also provided there. The police

stopped even his school-going children from entering the building after the school hours. His son had to wait for hours after the time of Friday prayers before he could return home.

It was a shameful compliance to the will of the mulla, by the authorities who are duty bound to uphold human rights of citizens and their freedom of religion and worship.

Worship at Evan-i-Tauhid came to a virtual halt in August as the authorities yielded shamelessly to the unlawful demands of the Islamo-fascists.

At the end of Ramadan all Muslims celebrate the festival of Eid-ul-Fitr. This festival this year was celebrated on August 20. An essential feature of this celebration is the Eid prayers wherein all men, women and children of the entire local community congregate to worship and listen to a *Khutba* (sermon). This year the authorities in Rawalpindi disallowed this right of worship to Ahmadis – another ‘first ever’ in a long list of different kinds of religious and social brutalities committed by the authorities since the promulgation of the anti-Ahmadiyya Ordinance XX of 1984 by General Zia. Ahmadiyya central office in Rabwah issued the following press release at this occasion:

Rabwah (PR): This year on 20 August 2012 Ahmadis in Rawalpindi had nowhere to offer their Eid prayers as they were deprived from this right by the district authorities. There has been false propaganda and baseless accusations about the place of worship and its locality. As a result the Ahmadis were deprived from their fundamental right to worship at the premises.

The sad part of this whole episode is that the local administration seems to be only concerned about the demands of miscreants. The authorities always pressurize Ahmadis to compromise rather than allowing them to perform their religious duties that are guaranteed by the constitution and the international covenants that Pakistan has signed.

The spokesperson of Jamaat Ahmadiyya Pakistan Saleem-ud-Din said that the government and local administration has violated the Article 20 of the Constitution of Pakistan in stopping Ahmadis from congregating for Eid prayers. The Article 20 ensures every citizen of his right to freely perform his religious duties.

Mr. Saleem-ud-Din said that Ahmadis would never compromise or accept any pressure on their fundamental right to worship. This is not only a denial of religious freedom but also depriving the Ahmadis of an annual ritual where worship goes with social activity. Eid is a religious event but it also has a huge social impact that brings people closer together and the authorities have deprived them of their right to peacefully gather for this annual event.

For last many years Ahmadis have been gathering at Evan-e-Tawhid for worship on Juma and Eid plus regular prayers but now they have been forcibly stopped against their will. This year till the last minute the local authorities gave false hopes to Ahmadis that they could congregate and gather for Eid worship. This was not meant to materialize, as at the eleventh hour local Ahmadiyya administration was informed that they cannot gather for Eid. This left the local Ahmadis with no choice and no hope for a gathering fitting for an Eid and leaving them disheartened and marginalized.

The larger question arises from this whole scenario is that how far this government and its cronies at the district level are going to go in order to appease the miscreants who seem to have an endless list of demands?

End of Press Release

It is relevant to mention that the responsibility for this outrage primarily goes to the government of the Punjab, led by Mian Shahbaz Sharif of PML (N). The regional and district authorities share the blame. Although the province of the Punjab has led the rest of Pakistan in committing excesses and tyranny against the Ahmadis, the overall score against

Ahmadiyya places of worship in Pakistan should put the entire country to shame. Since the promulgation of the Ordinance XX, following has happened till the end of 2012 in this field:

Number of Ahmadiyya mosques demolished	24
Number of Ahmadiyya mosques set on fire	13
Number of Ahmadiyya mosques forcibly occupied	16
Number of Ahmadiyya mosques sealed by authorities	28
Number of Ahmadiyya mosques construction of which was barred by the authorities	46

The authorities occasionally quote the lame and unarguable pretext of the extremist elements that Ahmadi places of worship lack proper authorization. The fact remains that for the last 28 years the authorities have not given express permission to Ahmadis to build even one place of worship. It is relevant to mention that while the authorities rely on their own strict interpretation of the rules while imposing them on the right of worship of Ahmadis, the same authorities allowed the clerics of the Lal Masjid of Islamabad to hoard piles of ammunition and fire-arms in their place of worship. This hypocrisy is perhaps the root cause of the rot in the state of Pakistan.

All the above was reported to the appropriate political and administrative authorities at the federal and provincial level. However, it became obvious that the federal government did little to persuade the Punjab government to ensure that Ahmadis' fundamental human rights are not violated. Two months later, at the occasion of the festival of Eid-ul-Adha the outrage was repeated in Rawalpindi as reported in the daily Nation of October 30, 2012:

Ahmadis barred from offering Eid prayer

October 30, 2012

ISLAMABAD – The Ahmadiya community residing in Rawalpindi city continues to bear the brunt of dangerous religious frenzy.

Around 1500-1600 worshippers belonging to Ahmadi community - who were supposed to congregate at the worship place of the community located at E-Block of Satellite Town to observe Eidul Azha prayers were barred by the authorities from doing so.

It came after a new wave of hate-campaign against the community hit the city.

The Action Committee Khatm-e-Nabuwat (ACKN) - an opportunistic alliance between the banned religious outfits including Jamatud Dawa (Jud) and Ahle Sunnat Wal Jamaat (former Sipah-e-Sahaba) and some local traders - just a week before Eidul Azha had filled the city with anti-Ahmadi banners demanding of the city administration to seal the worship place permanently.

It was not the first time, as community members were also not allowed to offer Eidul Fitr prayers around two-and-a-half months ago.

"We, the office-bearers of Anjuman-e-Ahmadiya Rawalpindi (AAR), have formally requested the city administration to allow us to observe Eidul Azha prayers at Evan-e-Tauhid near the Holy Family Hospital. But the administration refused on the pretext of law and order situation," said a member of the administration of Evan-e-Tauhid, wishing not to be named, while talking to The Nation.

He said that AAR had also requested the administration to suggest them some alternate place of worship, but it was not entertained too.

He said that the worship place located at Murree Road, Rawalpindi, Bait-ul-Hamd, could accommodate only 200 worshippers. "Some of the community members belonging to Rawalpindi moved to Islamabad to offer prayers," he said.

<http://www.nation.com.pk/pakistan-news-newspaper-daily-english-online/islamabad/30-Oct-2012/ahmadis-barred-from-offering-eid-prayer>

The intimidating bigot, Sharjeel Mir, the leader of the bazaar gang who succeeded in pushing the authorities to restrict Ahmadis' Eid congregation prayer at the Evan-i-Tauhid in Rawalpindi now treats low ranking officials with some contempt. He is, of course, harsh with Ahmadis too.

On Friday, November 30, 2012, Sharjeel Mir, accompanied by 6 or 7 mullas came over to Evan-i-Tauhid and asked the police personnel on duty as to why they permitted so

many people enter the building for prayers. At that time, an Ahmadi emerged from the building after prayers, and Mir spoke harshly with him.

At 3:45 p.m. Mir revisited the site accompanied by three mullas. The SHO, New Town also came there. Mir told him that he had informed the DCO and the DPO repeatedly that the number of worshippers was again on the rise. “Why do you not stop them” he wanted to know.

The SHO reassured him that no Ahmadi will be allowed to enter the building between 10:00 a.m. and 3 p.m. and none will be allowed to exit from there. True to his word he imposed that commitment the next Friday, December 7.

It seems as if this turf has been handed over by the Punjab government to bigots like Mir, whom otherwise the Chief Minister decries in his public utterances.

One is at a loss for making any comment. In April last year Mr. Khursheed Shah, Federal Minister of Religious Affairs said, “Foreign powers are not responsible for terrorism in the country, it is religious extremists.” (The daily Din; April 21, 2011). The daily Dawn attributed the following intention to Mr. Shahbaz Sharif, the Chief Minister, on May 15, 2011: CM wants genie of extremism bottled. OK, but as rulers, what was the course they adopted? What is political cowardice and hypocrisy if not the official response narrated above to the demand of sectarian zealots of Rawalpindi? This story alone should suffice to explain the cause and course of the fall of the state of Pakistan to the abyss of decay and disintegration.

IV. Banning of the Ahmadiyya monthly Misbah and the daily Al-Fazl

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

**Universal Declaration of Human Rights
Article 19**

The DCO Chiniot issued an order in February 2012 to cancel the ‘Declaration’ of the Ahmadi women’s monthly Misbah, and initiated similar action against the Ahmadiyya daily Al-fazl, on instructions from the provincial capital, Lahore. The ‘Order’ conveyed that it was triggered by a recommendation of the Ulema.

Ahmadiyya press is one of the prime targets of the anti-Ahmadi legislation promulgated in 1984 by General Zia. As a result of this, prosecution of leading figures of the Ahmadiyya press reached figures that could be entered in the Guinness Book of World Records. For example, more than 400 Ahmadiyya periodicals have been proscribed by the authorities. Mr. Nasim Saifi, an editor of the daily Al-Fazl, faced charges in 40 different cases until his death. Qazi Munir Ahmad the printer faced charges in more than 90 cases, while Agha Saifulla the publisher faced charges in over 25 cases. Both of them had to flee abroad to rid themselves of endless court appearances. But there is an element of mockery to all this.

The authorities while initiating a police case or a ban against the pressmen or a periodical often accused the target of containing objectionable material; but they never pointed to or specified that material. In fact, they knew that if they did, they risked being ridiculed in the country as well as abroad. It is for this reason that rarely a charge could be pressed in a court to ensure conviction.

However, this way, harassment and persecution was amply inflicted by the rabid mullas and the unscrupulous authorities. They raided the press, offices and residences of the

press staff to make arrests. The victims had to flee to avoid incarceration. They tried to seek bails from courts, which occasionally did not grant the bail or delayed their decision. Thus it was not rare that old, even octogenarian pressmen ended up in prison.

This year the Punjab Government indulged in the same exercise against two publications, despite the fact that the country is otherwise praised for its freedom of press. The authorities took this action as dictated by the mullas. If this is not 'theocracy' what else is? The ruling Pakistan Muslim League (Nawaz) is not worthy inheritor of the name of the party whose founding father, Mr. Jinnah, gave a commitment that Pakistan would not be a theocratic state.

Colossal violation of Ahmadiis' fundamental rights by the Government of the Punjab
Ahmadiyya women's monthly magazine Misbah's publication is banned on demand of mullas

Ahmadiyya daily Alfazl similarly threatened

The District Coordination Officer (DCO) Chiniot issued an ORDER NO. 2182-86/DCO-C dated February 15, 2012 banning the Monthly Misbah, a women's magazine published by the Ahmadiyya community in Pakistan for decades. The DCO did not point out any objectionable material contained in any specific issue. Extracts from the said ORDER are reproduced below:

Subject: CANCELLATION OF DECLARATION OF MONTHLY MISBAH

ORDER

Briefly stating Mutehida Ulema Board Punjab in its meeting held on 27.06.2011 has recommended cancellation of declaration of Monthly Magazine Misbah for publishing objectionable material. This information was received through letter No. SO (IS.III) 6-15/201 dated 27.10.2011 of Home Department, Government of the Punjab. It has also been informed that propagation of Qadianiat is a crime Under Section 298-C of PPC. The monthly Misbah has been declared as propagating Qadianiat and as such recommended to be banned by Mutehida Ulema Board Punjab constituted by the Chief Minister Punjab. Therefore, declaration of Monthly Misbah may be cancelled.

...

Mr. Tahir Mehdi Imtiaz Ahmad Warraich appeared before the undersigned on 6.2.2012 and his statement was recorded accordingly. He has contended that no objectionable material is being published in Monthly Misbah. He has further prayed that the declaration of Monthly Misbah may not be canceled.

...

... It is observed that: ...

4. Mutehida Ulema Board Punjab constituted by the Chief Minister Punjab has recommended banning the Monthly Magazine Misbah.

In the light of the above mentioned observation, I am convinced that Monthly Magazine Misbah is being published in contravention of Press, Newspapers, News Agencies and Books Registration Ordinance 2002. Therefore I Dr Irshad Ahmad, District Coordination Officer Chiniot hereby cancel the declaration in respect of Monthly Magazine Misbah authenticated by the then District Magistrate Jhang with immediate effect. The printer of Monthly Misbah is directed to stop circulation of the Monthly Misbah forthwith under information to this office.

DISTRICT COORDINATION OFFICER
CHINIOT

No. 2182-86/DCO-C, Dated: 15.02.12

A copy is forwarded for information to:

1. The Secretary, Government of the Punjab, Home Department, Lahore
2. The Commissioner, Faisalabad Division, Faisalabad

...

5. Mr. Tahir Mahdi Imtiaz Ahmad Warraich, Printer of Monthly Magazine Misbah, Chenab Nagar, Tehsil Lalian, District Chiniot for information and compliance

A few days later another Notice from the DCO Office Chiniot dated February 27, 2012 was received by the publisher and printer of the Ahmadiyya community's daily Al-fazl for the same purpose, quoting the same law. An extract from the said letter:

"You are informed again that you present yourself in (my) office at 11:00 on 03.03.2012 along with the declaration of the daily/weekly Alfazl and state reasons as to why the said daily/weekly Alfazl's Declaration should not be cancelled. In case of your absence, further action will be taken as per rules." **District Coordination Officer Chiniot**

This action by the Government of the Punjab against the fundamental rights of the Ahmadiyya community in Pakistan is perhaps the most transgressive and unjustifiable overt act of any government since the dark days of General Zia. Following is clear in this case:

1. The Chief Minister Punjab has constituted a Mutehida Ulema Board (*a board comprising mullas*).
2. This Board initiated action against the Ahmadiyya women's magazine. It is reasonable to assume that the imminent action against the Ahmadiyya daily is also on their demand.
3. The high officials in the provincial government are complying with Ulema Board's recommendations without due inquiry regarding the merit of its recommendations.
4. The Ulema Board, the Home Secretary and the DCO all failed to pin-point the 'objectionable material'. A general statement was the only excuse that the magazine 'preached Qadianiat'.
5. A magazine for Ahmadi women would of course guide the readers in Ahmadiyya teachings, not Deobandi or Salafi doctrines. The magazine carries a bold notation on its cover: "**For the education of Ahmadi women**".
6. The Ulema Board has been allowed to interfere viciously, unjustifiably and inappropriately in the affairs of a community whom they do not accept Muslims, thereby opening wide the door for the mullas to have a powerful voice in the affairs of Non-Muslim communities like Christians, Hindus etc.
7. The government of Punjab has violated the laudable policy of freedom of press and expression without putting up a fight or even resistance to its self-created religious robots. The provincial authorities have indeed expressed their disrespect to the well-known international standards of human rights and freedoms.
8. By not pointing out objectionable material, the authorities have boarded the bandwagon of religious bigots in pursuit of religious and sectarian prejudices.
9. The mere fact that the authorities are unable to describe the Al-Fazl as a daily or weekly points to the absolute void in investigating the alleged complaint of mullas mustered on the official Board.
10. It makes no sense that while the dailies and periodicals published by the banned Jihadi organizations are allowed to enjoy freedom of press in Pakistan, the Ahmadi women's magazine is banned for little reason.

It was decades ago that the infamous military regime of general Zia banned the publication of Ahmadi daily and periodicals; it is bizarre that the present day democratic government of the Punjab should undertake similar retrogressive action when the world, and indeed Pakistan itself, has moved on to greater freedom.

This action of the Sharif government has supported those who accuse PML (N) of being inheritors of General Zia's regressive ideology and policy.

Two years ago Mr. Sharif requested the terrorists not to target the Punjab as Taliban's stance on foreign dictation was the same as the PML (N)'s view. In this the prestigious daily

Dawn noted a serious deviant tendency in governance and made the following comment on March 16, 2010 in its editorial, titled: 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.

A few weeks later, on June 7, 2010 the same newspaper commented: *Something is rotten in Punjab administration.*

Update: The management of the threatened periodicals lodged an appeal with Lahore High Court and engaged a renowned attorney to present their case. The good judge has held in abeyance the DCO's order against the monthly Misbah and issued a stay order in favour of the two publications.

The ugly threat has been neutralized - at least, for the present. In view of the stay order the publication of the targeted periodicals goes on. However, the Post Office Department has decided to continue with their bit of the outrage – they now refuse to accept the daily Al-Fazl for postal delivery to the readers. This has caused great inconvenience to the daily's management as also to its readers; this is what the mullas assembled on the Board constituted by the Chief Minister wanted, in the first instance.

(Extract of an op-ed)

Religious freedom violations in South Asia

... Research strongly suggests that the protection of religious freedom is correlated with less conflict and is central to the lessening of violent religious extremism, the maintenance of security, the consolidation of democracy, and the advancement of socioeconomic progress.

...Religious extremism also threatens Pakistan's security and stability.

Among Pakistani's religious communities, Ahmadis face this most severe legal restrictions and officially sanctioned discrimination. Ahmadis are prevented by law from engaging in the full practice of their faith and may face criminal charges for a host of basic religious practices, including the use of religious terminology. Egregious acts of violence have been perpetrated against Ahmadis. For instance, recently a well-known Ahmadi school teacher, Master Abdul Qadoos Ahmad, was reportedly tortured to death while in police custody in Punjab province. In addition, anti-Ahmadi laws have created a climate for vigilante violence against the members of this community.

Journal of International Affairs, Columbia, SIPA, 15.05.2012

4. Religiously motivated murders, assaults and attempts

Although 'murder' has always been an option with religious fanatics, they were reluctant in the past to adopt it for fear of the law and the authorities. Lately, availing of the rapid disappearance of the writ of the state in some areas of Pakistan, they have opted for this major crime in dealing with Ahmadis. Initially they openly called Ahmadis *Wajib-ul-Qatl* (must be killed, as per their version of Sharia) and noticed that the authorities looked the other way; this encouraged them to implement their own fatwa which is highly controversial.

This year they target-killed 20 Ahmadis, the largest number ever since the promulgation of the anti-Ahmadi Ordinance in 1984, except for 2010 when 86 Ahmadi worshippers were killed in terror-strikes in a single day in Lahore. Karachi was chosen as the prime location for this murderous activity where they managed to murder 10 Ahmadis. In September/October they killed there, on the average, one Ahmadi per week. For identical reasons the blood-thirsty mullas struck in Quetta as well.

The reports given in this chapter mention very briefly these gory incidents. The first two reports provide a little more detail, and thus convey more of how, who and under whose charge these crimes are committed.

(Extract from a leaflet)



Translation: 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.

(The Publicity Division of the Aalami Majlis Khatme Nabuwwat – ameer@khatm-e-nubuwwat.com)

Murder in cold blood

Chak 93-TDA, Layyah: Mr. Tariq Ahmad S/o Mr. Mubarak Ahmad was murdered by unknown assailants on May 17, 2012. Apart from his faith there is no apparent reason for this murder.

Tariq was returning home from Kroar, a nearby town, in the afternoon. When he did not arrive, his family tried to contact him on his mobile phone, but received no response. They looked for him all over the town but could not trace him. The villagers joined the search, but there was no trace of the missing gentleman. At 06:00, the victim's cousin went to the police station to report the matter. There the SHO told him that he had been informed of a corpse in the nearby canal. He asked the applicants to accompany him to the site to identify the dead body. There, they found a corpse which was so disfigured that it was difficult to say who it was. One of Mr. Ahmad's cousins recognized him by his clothes. It was Mr. Ahmad.



Mr. Tariq Ahmad

It was obvious from the wounds that Mr. Tariq Ahmad had been subjected to severe torture. One of his eyes had been destroyed with a blow. His nose bone was fractured. His left arm-bone, ribs, left ankle, left elbow and wrist-bone were fractured. The exterior of his right hand and fingers showed signs of violence. All this was shown to the village elders, Ahmadis as well as non-Ahmadis, prior to the burial. According to the post-mortem report Tariq Ahmad had been finally shot through the head between 3 and 4 a.m. Most of his brain had been smashed.

The police registered the FIR. The SHO was an Ahmadi, however it is incredible that the authorities transferred him elsewhere soon afterwards. After that, the officials at the police station paid no attention to the visitors from the victim's family.

Subsequently, the police detained three men from the village as suspects, however they were treated with undue consideration.

The criminals involved in the murder had apparently used a vehicle whose tyre prints were noted at the site by the victim's family and an imprint was secured. It was discovered through a private source that a vehicle with such tyre-prints was in use by the local banned Jihadi SSP organization. It was confirmed by a professional detector (*khoji*) that these ground imprints and pattern on the tyres of the SSP vehicle match. It is astonishing that the *khoji* has also gone missing. The police appear scared of the SSP and are reluctant to investigate their role in the incident. The investigators are under political pressure as well. All this has apparently put breaks on the police to follow up the available evidence.

It is relevant to mention that another Ahmadi of the same family, Mr. Mujeeb Ahmad was shot at three weeks earlier and critically injured.

Mr. Tariq Ahmad was a practicing Ahmadi. He is survived by his widow and eight children. All the children are in teens or below. The youngest is two years old.

Layyah is the same district in which Ahmadi school children were charged for blasphemy in 2009; the incident was followed up by a massive hate campaign against the Ahmadiyya community. The authorities did little to curb it.

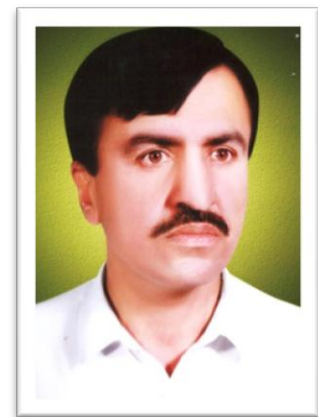
Ahmadi murdered for his faith

Sarai Norang, Bannu; January 23, 2012: Mr. Dawood Ahmad S/O Mr. Muhammad Shafi, aged 55 was killed by unknown persons riding motorcycles.

Two motorcycle riders shot him while he was going to the market at about 09:45. They fled after the attack.

Mr. Ahmad was a harmless man who had no personal vendetta with anyone. He is survived by his wife.

A big Khatme Nabuwat conference was held in Sarai Norang a few days earlier on January 17, 2012 in which the crowd was harangued against the Ahmadiyya community. This murder could be a result of that instigation.



Mr. Dawood Ahmad

Killed in Baluchistan

Harnai: It is learnt that Mr. Muhammad Aamir was shot dead in his clinic at about 7 p.m. on December 1, 2011. As the town of Harnai where he died is located in a remote part of that vast province and there is no functional Ahmadiyya organization there, the news of his death took long to reach Rabwah.

Mr. Aamir practiced medicine; he was married and left behind a 10-years old daughter and a five years old son, both school-going. His wife worked as a lady health visitor in the local hospital.

Mr. Aamir joined Ahmadiyyat in 1994. He was a practicing Ahmadi. He was reputed to be a decent and good man.

Chaudhry Muhammad Akram, an Ahmadi, is brutally murdered in a religiously motivated attack. Grandson is in critical condition. Call on the government to protect Ahmadis.

Press Release by the Ahmadiyya head office in Rabwah on February 29, 2012 about murder in Nawabshah, Sindh: Today (Feb.29, 2012) an 80 years old Ahmadi, Chaudhry Muhammad Akram was murdered in an attack in Nawab Shah, Sindh. His 18 years old grandson Muneeb Ahmad was also victim of this fatal attack and is in hospital undergoing life saving surgery. Mr. Chaudhry Muhammad Akram was coming back from his son-in-law's shop to his home when unknown assailants opened fire on him. He died on the spot while his grand-son Muneeb Ahmad was taken to hospital in critical condition.



Mr. Muhammad Akram

Mr. Muhammad Akram was living in Australia and was on a visit to his daughter and son-in-law where he became a victim. He had no animosity towards anyone nor was he involved in any dispute. The clear motive of his cold-blooded murder is his religion. Seth Muhammad Yousaf the local head of the Ahmadiyya community in Nawab Shah was also murdered in a similar attack. To-date the law enforcement agencies have failed to find his murderers and provide security to Ahmadis.

Mr. Saleemuddin spokesperson of Jamaat Ahmadiyya Pakistan said, "It is becoming a trend of killing Ahmadis in target killings and such incidents are becoming a norm. The ironic part is police and law enforcement agencies who fail to protect the lives of innocent Ahmadis." Mr. Saleemuddin called upon the government to dispense swift justice against the perpetrators of this crime. Violent assaults against Ahmadis that are carried out in the name of religion are all too often premeditated and well organized. These attacks serve only to blemish the name of Islam and Pakistan. It is most unfortunate that all possible means of mass communication are being used in order to incite the sentiments of people against Ahmadis and inflame the already raging fire of sectarianism in the country.

Another Ahmadi murdered in Nawab Shah for his faith

Nawab Shah, Sindh; March 7, 2012: Mr. Maqsood Ahmad, a visiting salesman from Rabwah, was shot dead in Nawab Shah openly in the main market. He hailed originally from Krundi, Sindh. These days he was an agent of the Curative Medicine Company and was on his regular monthly tour of Sindh. He was shot by two unknown motorcyclists, and he died on the spot. He had received threats to his life a few months ago. Extremists also conveyed threats to one of the Hindu doctors whom Mr. Maqsood supplied medicines. "If this Mirzai (Ahmadi) comes to you again, we'll kill him and you too", they told him.



Mr. Maqsood Ahmad

He is survived by a wife, three sons and two daughters.

An FIR was registered in the police station but no arrests have been made so far. This is the second killing of Ahmadis in Nawab Shah within ten days.

Mr. Maqsood's grandfather joined the Ahmadiyya community in 1934. Later he was martyred in 1966 in Krundi, an event to which young Maqsood Ahmad was a witness. Mr. Ahmed met the same fate 46 years later in Sindh. By all accounts he was a very good man who was friendly and charitable.

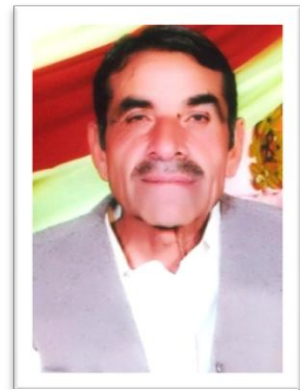
A faith-motivated murder in Sargodha

Sargodha; October 4, 2012: Khawaja Zahur Ahmad, 64, was shot dead near his home in Satellite Town, Sargodha on October 4, 2012 at about 9:15 p.m. He was hit under his right ear. He was rushed to a hospital, but he expired on route.

The deceased was facing heightened opposition from clerics for the past few months. On one occasion extremists had gathered outside his home and shouted slogans. He had no personal vendetta with anybody. He was killed only for his faith.

A wave of anti-Ahmadi propaganda has engulfed the Punjab for months, and Ahmadis have been called *Wajib-ul-Qatl* (must be killed) by the mullas in their rallies. The authorities have shown little interest in putting a stop to this campaign.

The deceased has left behind a widow, two sons and three daughters.



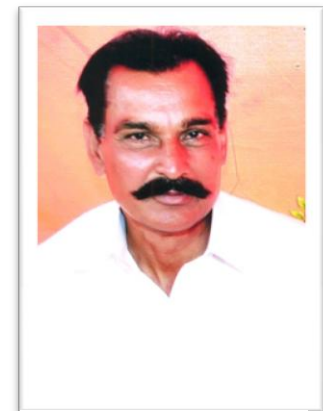
Khawaja Zahur Ahmad

Killing of an Ahmadi in Ghatialian

Ghatialian, District Sialkot; October 18, 2012: Mr. Riaz Ahmad Basra, Ahmadi was shot dead in Ghatialian, District Sialkot on October 18, 2012 while on his way home from the mosque after the evening (*Isha*) prayers.

There is sectarian tension in Ghatialian and the opponents of Ahmadis targeted the Ahmadiyya mosque there. Mr. Riaz Basra, an Ahmadi activist, was defending this mosque in a court.

A mulla, Qari Afzal is stoking the sectarian fire in Ghatialian these days. He is the one who had gone to the police and the court against the Ahmadiyya mosque. He continues to instigate the locals against Ahmadis who now are of the opinion that it is he who persuaded the opponent family to commit this murder as the conditions were favourable for any such action against Ahmadis.



Mr. Riaz Ahmad

Still another Ahmadi killed for his faith

Quetta; November 11, 2012: Mr. Manzoor Ahmad, aged 33, was shot dead by unknown assailants near his house on November 11, 2012 at 0900. He was hit by two bullets on his forehead. He was immediately taken to a hospital where he succumbed to injuries.

He was a prominent Ahmadi in his neighbourhood. He had no personal vendetta with anyone. He was facing religious hatred and hostility for some time. Mullas constantly provoked the public against Ahmadis there. The administration failed to take effective action against these preachers of hate.

Mr. Ahmad's brother, Mr. Maqsud Ahmad was kidnapped two years ago, but was released after the payment of ransom. Mr. Manzoor Ahmad was a practicing Ahmadi and is survived by a widow, two daughters, a son and parents.



Mr. Manzoor Ahmad

A press release issued by the Ahmadiyya central office stated:

“Killing an Ahmadi youth in Quetta after series of killings of Ahmadis in Karachi indicates that miscreants are busy in anti-Ahmadi violence in the country. Provocative and hate-arousing literature against Ahmadis is distributed profusely all over the country.

“Authorities have been informed of this repeatedly but they take no effective action. ‘It is essential that to curb such regrettable incidents, this wave of hatred and violence against Ahmadis should be brought to a halt, and those involved in the violence should be punished in accordance with the law,’ said the Ahmadiyya spokesman.”

Another Ahmadi target-killed in Quetta for his faith

Quetta; December 7, 2012: Mr. Maqsud Ahmad an Ahmadi businessman was killed in Quetta by unidentified motor-cycle riders. He had gone in the morning to leave his children at school. On the way, he was approached by two men who shot him in the head four times. Mr. Ahmad died before he could receive medical aid. He was 31. No arrests have followed.

Only four weeks ago, his elder brother, Mr. Manzoor Ahmad was likewise killed in the same city. The assassins remained untraced. Perhaps it was the same group who committed these two murders of Ahmadis of the same family. It would be correct to assume that the authorities did nothing after the first murder to deter a second one.

Mr. Maqsud Ahmad is survived by his widow, a daughter and a son.

Mr. Ahmad was kidnapped two years ago. He was released after obtaining a heavy amount as ransom. The criminals involved in this series of heinous crimes seem to be from some extremist religious organization, which is particularly hateful against Ahmadis in particular. These people or at least their organizations are well-known to the authorities in Quetta.

The deceased enjoyed good reputation. He had no personal vendetta with anyone. However, he was a practicing Ahmadi. He was targeted only for his faith.



Mr. Maqsud Ahmad

Ten target-killings in Karachi

These murders are reported in Chapter 3 (I) as a Special Report.

Police torture innocent Ahmadi to death in Rabwah

This tragedy is reported in Chapter 3 (II) as a Special Report.

A murderous attack in Faisalabad, Punjab

Faisalabad; February 2012: A brutal attack that was primarily intended on the Amir Jamaat Ahmadiyya of Faisalabad resulted in grievous injuries to two Ahmadis on duty at his residence in broad daylight at about 10:00 on February 20, 2012.

Mr. Tanveer Ahmad and Mr. Atiq Arshad attend to the Amir and escort him to and from his office in view of the declared serious threat posed to Ahmadis of Faisalabad. The authorities have been repeatedly informed of the prevailing threat.

On the day of the incident, these two Ahmadis were at the Amir’s residence. They noticed two suspicious looking pillion-riders doing a reconnaissance of the residence. They came out of the gate and beckoned the strangers to stop. Rather than stopping, the riders opened fire on the guards and fled after the attack.

Mr. Tanveer Ahmad was hit on the left side of his stomach while Mr. Atiq Arshad was hit on the right side of his chest. They were rushed to the Civil Hospital.

Mr. Tanveer Ahmad was taken to the operation theatre. Mr. Atiq Arshad was provided a tube in his chest to contain the injury and was given blood transfusion.

Mr. Atiq Arshad's right lung was found damaged. The inserted tube was expected to help him recover. As for Mr. Tanveer Ahmad, the doctors found his entrails badly injured. They succeeded in removing the bullet from his interior in an operation that lasted three hours.

Authorities in Faisalabad and Lahore know the origin of this attack, as threats for the same were boldly published a few months earlier in a pamphlet and a letter. The addresses were given as below:

The pamphlet

- *Department of Publicity and Publications
Aalami Majlis Tahaffuz Khatme Nabuwwat Shafa'at Muhammadi*
- *All Pakistan Students Khatme Nabuwwat Federation
Phones: 0321-7611895
0321-8823953
Ameer@khatm-e-nabuwwat.com*

The letter

*Amir Aalami Majlis Tahaffuz Khatme Nabuwwat
22-Co-operative Bank Building Inside Circular Road Faisalabad: Phone 2633522*

The provincial and city authorities owe it to the people of Pakistan and to the world community of which Pakistan is an important member, to explain what effective action they took to counter these open and known threats to peaceful Ahmadi citizens of Faisalabad.

It seems as if the authorities in Faisalabad and the politicians in power in the Punjab have washed their hands of their responsibility to provide security to the Ahmadis in Faisalabad (and elsewhere in the province). It was in Faisalabad where in the near past the mullas of the Aalami Majlis Khatme Nabuwwat issued and distributed a pamphlet calling for the murder of Ahmadis and provided a list of approximately 50 prominent Ahmadis of this city along with their addresses. It was here where earlier the Amir of the same organization had issued a threat letter under his signature on his letter-head and had conveyed in writing to his addressees that: ***“You have our open permission to show this letter to any Agency or police authority, and do what you like to ensure your security, but you have no option to escape except conversion to Islam.”*** The authorities in Faisalabad and Lahore have copies of the above-referred pamphlet and the letter.

Target-attacking in Karachi

Karachi; June 24, 2012. Mr. Muhammad Aslam Bhatti of Baldia Town was attacked by unknown persons at about 11:30 at his computer shop in Saeedabad. He was hit with four bullets.

Mr. Bhatti had just opened his shop on the fateful day when two motor-cycle riders came. One of them entered the shop and started firing. Two bullets hit Mr. Bhatti on his hands, the third hit him in the shoulder, while the fourth hit him above his jaw and was stopped by his teeth which were shattered. His neighbour shop-keeper transported him to Abbasi Shaheed Hospital in Nazimabad where he was operated upon and bullets removed. He was then shifted to the ICU ward.

Mr. Bhatti is 34. He is married and has three daughters; the youngest is one-year old. He is a practicing Ahmadi and has no personal vendetta with anyone.

An assault

Sadullah Pur, Mandi Bahauddin; February 3, 2012: Mr. Muhammad Yusuf Dhillon survived an attack on his family on February 3. Four armed men knocked at his door at about 8 p.m. His son opened the door. Upon seeing the armed men he ran outside and raised the alarm. The assailants opened fire. One shot hit in the shoulder of Mr. Dhillon's sister. They also injured Mr. Dhillon and his wife by hitting them with the butt of their rifles. They fled after the attack.

Sadullah Pur has suffered from sectarian conflict since long. A large number of Ahmadis there have suffered prosecution for years at the hand of the mullas and the police. Mr. Dhillon is an active member of the Ahmadiyya community, and its former finance secretary.

Attack on an Ahmadi

Faisalabad; February 11, 2012: Mr. Naveed Ahmad S/O Mr. Munir Ahmad of Ghokhowal, district Faisalabad was injured, when two unknown motorcyclists fired at him at his shop. Three shots hit him on his legs causing a fracture in his right leg. He was shifted to the Allied Hospital, where bullets were removed in a major surgical operation.

Mr. Ahmad is married, has two children and runs a medical store. He is 28 years old.

Assault on an Ahmadi

Shahdampur, Sanghar; March 9, 2012: An Ahmadi, Mr. Basharat Ahmad was riding to his home when he was pursued by two motorcyclists. They were approximately 22 years old. They asked him, who he was? He replied that he was a Punjabi, Arian, (which he was, but he hid his Ahmadi identity). The intruders left but intercepted him again and told him that he hid, he was a Qadiani. They beat him up. Although he was roughed up severely, no long term injury occurred and his life was saved.

Ahmadi shot and injured

Chak 93/TDA, District Layyah; April 28, 2012: Mr. Mujeeb Ahmad S/O Mr. Hanif Ahmad, 25, was shot at by two unknown motor-cyclists, while he was returning home after duty in a local franchise company. The bullet hit his left shoulder.

Mr. Mujeeb was rushed to a hospital, from where after first-aid he was referred and shifted to Nishtar Hospital in Multan, where he survived.

For years, Mr. Mujeeb and his family has had no vendetta against anyone. He is reputed to be a quiet and hardworking young man. Three weeks later, one of his cousins, Mr. Tariq Ahmad, was tortured to death allegedly by members of a banned jihadi outfit also known for its anti-Ahmadiyya posture.

Attempt on life

Nawabshah; September 06, 2012: Mr. Zaheer Ahmad Alvi S/O Mr. Muhammad Abdullah Alvi, aged 55 was injured but lived after an attempt on his life. He went to the market for some shopping when two unknown motorcyclists opened fire at him. Two bullets hit him in the abdomen. These injured his liver and intestines. He was rushed to the Civil Hospital where he was operated upon and his condition became stable.

Several Ahmadis have been killed in Nawabshah. The police have failed to provide security to Ahmadis.

Lack of security in District Sialkot

Mirajke, District Sialkot; September 2012: The opponents attacked Mr. Faizan Ahmad, an Ahmadi retailer. They beat him up severely. The police were no help as the local police inspector is very biased against Ahmadis. He thinks it is 'pious' to be so.

Ahmadis attacked in Karachi

September 24, 2012: Mr. Munawwar Ahmad S/O Mr. Basharat Ahmad, aged 35, was attacked by unknown men. Mr. Ahmad sustained injuries.

Mr. Ahmad was working in his bakery at 15:00 when four men on two motorcycles stopped in front of his shop. One man came inside the shop and fired several shots at Mr. Ahmad and his helper. They both got injured. They were taken to a hospital, where they became stable after two days.

October 19, 2012: An Ahmadi family was driving back home after Friday prayers in the local mosque when some unknown motor-cycle riders approached them from behind and first shot dead Mr. Saad Farooq, a 26-year old young man. Immediately afterwards his assailants fired at the car in which three passengers, Mr. Farooq Kahlon, Mr. Ahmad Farooq and Chaudhri Nusrat Mahmud were grievously injured.

Mr. Farooq Kahlon, father of Mr. Saad Farooq was hit four times, Mr. Ahmad Farooq was hit in the temple, while Chaudhri Nusrat Mahmud, who had come from the United States to attend the marriage of his daughter with the targeted Saad Farooq, was hit in the neck and chest. All three were rushed to a hospital where doctors assessed their condition very serious. Mr. Farooq Kahlon is the president of the Ahmadiyya community in Baldia Town. Sometime ago, another president was target-killed here.

Mr. Nusrat Mahmud's newly-wed daughter became a widow three days after her wedding. Mr. Mahmud died of the injuries five weeks later.

Assault in Lahore

Baghbanpura; June 26, 2012: A youth named Chand tried to kill Mr. Rizwan Ahmad S/O Mr. Gulzar Ahmad on religious grounds. Mr. Rizwan luckily survived this attack.

An opponent of Ahmadiyyat, Pervez of Madhu Lal neighbourhood devised a plan for the murder of Rizwan. He told Chand, a dull-witted fellow, that killing Rizwan, a Qadiani would bring him great reward in the Hereafter. At this, Chand intercepted Rizwan on his way home, abused him and pulled out a knife to attack him. A few shopkeepers intervened and stopped Chand in his attempt. One of Rizwan's friends also arrived at the scene and got hold of the attacker. Chand told them upon inquiry that he was instigated to kill Rizwan for his Ahmadiyyat.

Later Rizwan's elder brother approached Chand's brother and informed him of the frightful incident. He apologized.

An assault in Sahiwal

Sahiwal; October 12, 2012: Mr. Majeed Ahmad became victim of numerous outrages of his neighbour for a year and a half, for his faith. He indulged in a scuffle with Mr. Ahmad on two occasions.

Mr. Ahmad was returning home on October 12, 2012 when his neighbour intercepted him and beat him up. Mr. Ahmad did not respond in kind. The police and the administration were informed of his problem. Mr. Ahmad has been advised greater caution.

5. Prosecution on religious grounds

It is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.

Universal Declaration of Human Rights
Preamble

Since the promulgation of anti-Ahmadi Ordinance XX, thousands of Ahmadis had to face criminal charges under religious penal clauses or on religious grounds. This year there was a 55 percent jump over the last year in such booking of Ahmadis.

Most of these cases were based on personal vendetta, but found expression in fabricated charges in Ahmadi-specific or other laws. Often, the police become willing partner to this tyranny because political authorities tend to take no notice if Ahmadis are victimized. In these circumstances mullas, making use of anti-Ahmadi laws, target Ahmadiyya places of worship, graveyards, schools, Ahmadi teachers and students, etc. If the police or the magistrates are reluctant to do the mulla's bid, they are threatened with public unrest through the pulpit, processions, rallies, etc. Almost always these pressure tactics succeed, and the authorities fall in line.

The mullas, the police and the administration, for their own reasons, like to book a large number of Ahmadis in single cases. For instance, in October 2010 at the instance of the clerics and the advice of the police, the Home Secretary of the Punjab issued orders to register a criminal case against 32 Ahmadis in a single case under the infamous blasphemy law PPC 295-C which prescribes death for those declared guilty. The question is, how on earth 32 individuals could commit blasphemy at one place and time. This year the bigots targeted Ahmadi women as well, although the cultural tradition in Pakistan tends to leave women alone from implication in such cases.

A story from Sadullah Pur describes how 18 Ahmadis got acquitted in one such case – but after 9 years of prosecution. It is a long time – NINE YEARS.



(A hate-promoting sticker)

Translation: Every Mirzai (Ahmadi) is Salman Rushdi in defiling and blaspheming the Holy Prophet (PBUH)

(Supreme Court of Pakistan – 1993)

Shabban-e-Khatme-Nabuwwat,

Lahore. www.endofprophethood.com

Enormity of mullas' mischief!

Three false criminal cases registered in quick succession with police against father and son

The Punjab Police at the service of sectarian bigots

Phalia, District Mandi Bahauddin, Punjab; February 2012. Here is a story fit for archives as it describes in some essential detail the plight of Ahmadis in Pakistan in the year 2012. A future historian will find it useful to ascertain accurately the *modus operandi* of

mullas in persecution of Ahmadis, the complicity of the police, the twilight role of the judiciary and the unsavory style of governance from the provincial capital. Those concerned with human rights in Pakistan these days will also find this report informative.

Briefly, three criminal cases under the anti-Ahmadi law and other laws were registered with FIR No. 45/12, 71/12 and 72/12 in Police Station Phalia against Ahmadis in the month of February 2012. If declared guilty, Ahmadi accused could be imprisoned for seven years. The two main accused were arrested; the others had to flee.

Phalia is a Tehsil town in District Mandi Bahauddin in the Punjab, located approximately 100 miles NW of Lahore.

Sectarian mullas in Phalia had been scheming and agitating for some time to move against Ahmadis. Eventually they decided to act in the first week of February. Mullas often choose the holy day of Muslims, Friday for demonstrations and agitation because on this day the faithful assemble in mosques for the weekly congregational prayers, and are available for the mulla's oration. Accordingly on Friday, February 3 they lashed out severely against Ahmadis and agitated their flock against alleged threats posed by them.

The mullas simultaneously arranged one Bashir, and took him to the police station to lodge a complaint under Ahmadi-specific law PPC 298-C against Mr. Inayatullah Sabiri and his son Mr. Aamir Shahzad, for preaching. The police sent for the accused who presented themselves. The accuser stated there that the two Ahmadis had preached him Ahmadiyyat, told him that Ahmadis were better Muslims and offered him a residential plot and cash for conversion. The mullas demanded that the accused be arrested forthwith. The accused told the police that the complaint was fabricated, however if the mullas asserted their accusation on oath of the Holy Quran, they would give up their defense. The mullas refused to do that and insisted that the case should be registered simply on the basis of the statement of the complainant. The police official saw that the complaint was fabricated, so he told the parties to calm down, go home and maintain peace.

The mullas were not willing to give up so readily. They assembled again along with their team of miscreants and decided to push the charge. To do so they picked up a fresh complainant, Saleem Changhar. Saleem is not even a permanent resident of Phalia, he is illiterate and member of a sort of gypsy clan. Saleem was lured by the mullas to affix his thumb impression on a written complaint against the two Ahmadis. He accused them of preaching Ahmadiyyat, offering him a 3-marla residential plot and taking him to Rabwah. "However as I am a true Muslim, I refused to convert", mentioned the written statement. The mullas made up all this fabrication in a mosque.

These clerics approached the police again, and warned them of consequences of refusal to register the case. They threatened to take out processions, block the roads and close down Phalia. Ahmadis remained aware of the situation in the town and the police station. They came to know that the police were wilting before the threats of religious bigots and were ready to register the case and make arrests. In the evening when they received a message from the police station to present themselves, they decided against offering themselves for arrests and fled from Phalia. The police registered the case against the two accused the same day, to the satisfaction of the mullas.

The day after the next was 12 Rabiul Awwal, the birthday of the Holy prophet p.b.u.h. when the faithful come forth for celebration, but are at the disposal of the mulla in rallies and processions. The mullas availed this occasion to preach hate against Ahmadis. They garlanded their false witness, Saleem, mounted him on a truck as the celebrity of the day and named him the *Mujahid Khatme Nabuwwat*. In speeches, he was called "the moth (*parwana*) of the lamp of the End of Prophethood, a true Muslim who refused the great temptation of joining Qadianis". The mullas urged their audience to rise against 'Qadianis', accused

Ahmadis of insulting the Holy Prophet (*Tauhin Risalat*) and threatened that every Muslim will prove himself to be a Mumtaz Qadri (the governor's murderer).

Under these circumstances, the accused decided to avail temporary bail order from the High Court, to buy time. They were granted bail till February 17, which was to be reconfirmed in Phalia. February 17, being a Friday, was assessed big-risk in the town, so the accused approached the Session Court in Mandi Bahauddin for extension. The court granted one day's extension. Accordingly the two accused had to present themselves in Phalia on February 18. As the mullas were closely following the developments and posed serious threat, the father and son decided to enter Phalia via different routes. Mr. Sabiri managed to reach the court and obtained bail till February 25. However the son came across a suspicious-looking group, so he fled back. Luckily Phalia courts were shifted well outside the town in the following days, so Mr. Shahzad also got his bail extended on February 20.

During those days of freedom since February 3, the two accused decided to approach the complainant and seek his indulgence in favour of their 'guiltlessness'. Saleem's response was favorable. He presented himself before a magistrate in Lahore and admitted in a statement under section 164 that the mullas had filed a false case against the two accused. Also, as his wife and daughter had been taken in 'care' by the mullas, he filed a writ petition in the High Court against their wrongful confinement and requested their release. The Court accordingly sent its bailiff to Phalia, but he returned from half-way, perhaps in view of the threat posed by mullas. So the high court judge ordered the SHO Phalia to report to the court on February 20 along with Saleem's wife and daughter.

The mullas came to know of this, and were upset about having lost their false witness, and now his wife and daughter. So they conspired and prevailed upon the police to register a case on behalf of Saleem's wife that her husband had been kidnapped by Ahmadis who had forced their entry into her house. The police obligingly registered this new fabrication, under PPC 365 with Saleem's wife as complainant and, another case under PPC 365/511 on complaint of a 'witness'. In both the FIRs, two other Ahmadis Mr. Tahir and Mr. Qaiser were also named as accused along with the two previous accused. These cases were registered only a few days before the SHO was required to proceed to Lahore with the two women.

At Lahore, the judge handed over the two women to the applicant Saleem.

The bails available to the two Ahmadi accused needed confirmation on February 25. Phalia had become too dangerous a place for the accused to appear in court, so they applied to be heard in Mandi Bahauddin. The bail was temporarily extended till February 28. On February 28, 2012 Addl. Session Judge Asghar Ali Shah heard the case of confirmation of the bails.

At the time of court hearing, a big crowd of mullas and madrassah students entered the court room. The crowd was intimidating and the situation was fraught with risk. Defence lawyers were made to feel exposed to violence. The lawyer representing Saleem left the courtroom. During the hearing, the lawyers for the mullas chose to provoke the judge on religious grounds asserting that Qadianis were non-Muslims and were rebels of the Constitution etc. They demanded "on behalf of all Muslims that the bail application of Qadianis be cancelled".

The judge's decision was cold and calculated. He confirmed the bail applications of the two accused in the first two cases i.e. those under PC 298-C and PPC 365, but did not confirm the bail for PPC 365/511 although this was only an auxiliary and additional case. It seems that this was done only to placate the mullas. This resulted in the immediate arrest of the Ahmadi father and son. They were driven to the prison.

The 17th century philosopher and mathematician, Blaise Pascal, once observed that "men never do evil so completely and cheerfully as when they do it for religious conviction."

They applied to the higher court for bail which was granted to them in March 2012. However they have to face prosecution in a trial court.

A fabricated case of defiling the Quran against an Ahmadi woman

Khanpur, District Rahim Yar Khan; April/May 2012. Mrs. Tahira Siddique, an elderly housewife was unjustifiably charged under PPC 295-B for defiling the Quran, on April 21, 2012. The charge if upheld carries a penalty of life-imprisonment. Mullas managed to intimidate the police to book the lady. The essential facts of the case are placed on record here.

Mrs. Siddique, while clearing up the house on April 14, 2012, collected old papers and books and set them on fire outside her gate. Some miscreants saw this, pulled out some papers from the rubble and took them to a mulla.

The mulla, in consultation with others, made announcements on loud-speakers, and took out a procession on April 15. They took out a procession again the next day and made hateful speeches against the Ahmadiyya community. The police thereafter held a meeting with mullas. The mullas could not produce a damaged book at the occasion; they produced only a half-burnt picture of the mausoleum of the Holy Prophet (PBUH). At this, the police formed a 5-member committee of mullas to determine if any defiling had actually occurred.

After the committee had submitted its report, the police sent for the lady alongwith an Ahmadi delegation. The DSP heard the case. Mrs. Siddique told him that she was not literate but she could read and recite the Quran; so, prior to burning the waste, she took out some Quranic parts (*seeparey*) and gave them to a man to respectfully hand over to a nearby mosque. "If defiling was intended, why would I do that"? she said. At this the DSP sent for the man and he confirmed her statement and action. The DSP sent a constable to the mosque, and he physically located the Quranic parts that had been delivered there by the lady through the messenger.

The DSP also sent for the youth who had reportedly recovered the burnt paper. On presentation, he declined that he had personally done that, instead, according to him there were two small boys aged 8 or 10 who had handed him the burnt papers. The boys stated that they had taken out the papers and shown them to the auntie who suggested that those be placed respectfully at a higher location. Instead they took it to uncle Saqib (the youth) who took them to maulvis.

At this the DSP showed the half-burnt magazine to the lady. It was *Laulak*, a periodical published in 1996. The lady told the DSP that this magazine was not among the papers that she burnt. This magazine is published by a Wahabi organization. Reportedly the magazine was found to contain no Quranic material that was burnt. Maulana Mazhar Mukhtar was of the opinion that in the absence of any evidence the accusation should be withdrawn, however some mullas insisted that charges be framed. The DSP also was not sure if there was *prima facie* evidence to register a case.

To Ahmadis' surprise, a case was registered on April 21, 2012 against Mrs. Siddique under the blasphemy clause PPC 295-B for defiling the Quran. However no arrest followed.

The accused obtained a Protective Bail order from the High Court who ordered that the regular bail be obtained from the Sessions Judge.

The mullas then agitated against the non-arrest of the lady. The militant wing of Sunni Tehrik took the lead in that agitation and its president held a press conference to demand that the accused woman should be arrested. He also availed the occasion to slander and bad-mouth the Ahmadiyya community.

The police followed up the FIR. They interrogated again the lady and the neighbours. The neighbours attested that the lady was not the type who would defile the Quran.

As the police did not arrest the lady, the mullas approached a court with plea for arrest. The police informed the court that they had visited the residence of the accused several times and found it locked shut.

Mrs. Siddique had fled to avoid arrest and prosecution in this baseless and fraudulent accusation.

This case is one of the many in which blasphemy laws have been used in Pakistan to harass and worsen innocent people to settle personal or religious scores. Mullas are in the forefront to dishonestly and maliciously use these laws as a tool to wield influence and power. That is why they dig their heels whenever someone suggests annulment or essential revision of these religious laws.

A fabricated criminal case against college female lecturers

Lahore; May 31, 2012. The police registered a case under anti-Ahmadiyya law PPC 298-C and the religious law PPC 295-A at P.S. Civil Lines, Lahore against two Ahmadi lecturers of the Post Graduate College of Nursing on May 31, 2012. If convicted under PPC 295-A, the two ladies could be imprisoned for up to 10 years.

The accused, Ms. Tasnim Kausar is working at this college for the last 15 years. Ms. Rubina Jabeen is also a lecturer at the same college; she joined the Ahmadiyya community in 2003.

For some time the extremist and sectarian elements of the college, which include some members of the staff and a few clerks, were on the lookout to have the two Ahmadi lecturers implicated in some case under religious laws. They succeeded this time with the help of a student Sumera Naz.

Recently Ms. Jabeen reprimanded one of her students for missing classes and coming late. The boys from another class, who are under the influence of the Tablighee Jama'at, decided to support the girl and rise in protest. They also took to abuse and slander against the teacher and the Ahmadiyya Jama'at. The principal, rather than controlling the unjustified protest, decided to support the students. Mullas, who are always on the lookout for such an opportunity, came over to the college in dozens in the form of a procession carrying banners. They were, in fact, encouraged to come. They indulged in badmouthing against the two lecturers; it will not be decent to repeat their words here. Half-truth reports of these developments were published in some vernacular newspapers. The lady lecturers were threatened with physical harm.

To top it all, it was a judge, Mr. Javed Iqbal Sheikh who ordered the police to register a case. In the FIR, the complainant accused the teacher of proselytizing and asserting that Ahmadiyyat was a superior religion to Islam. Rubbish, of course; Ahmadis do not consider Ahmadiyyat a separate religion.

Freedom of worship seriously curtailed in the Islamic Republic

Ghatialian, District Sialkot; July 3, 2012. Ghatialian has a sizeable Ahmadiyya community. The mullas have targeted this community since long. Recently they succeeded, with the help of police, to implicate 12 Ahmadis in a criminal case under Ahmadi-specific law PPC 298-B. Ten accused were arrested. If declared guilty they could be imprisoned for three years and fined any amount.

The mullas have persecuted the local Ahmadis in the recent years through a challenge to their place of worship. Approximately two years ago, Ahmadis decided to renovate and extend their mosque to meet their enhanced need. The mullas, with the help of authorities, put a stop to the on-going work. Now, the shuttering was deteriorating, so Ahmadis attempted to put it right. The mullas reported to the police who arrived at the location. By that time, the Ahmadis had gone. The mullas maintained their anti-Ahmadi drive and kept up their pressure

on the police. On July 13, when the Ahmadi youth were playing volley ball, the police arrived and arrested six of them. Later when their relatives went to the police station to enquire, the police detained some more Ahmadis. Mulla Afzal, who is one of the leaders of the mischief, assembled a big gang from the nearby villages and arrived at the police station to press his demand. There they shouted slogans. This led to some confrontation between Ahmadis and the mulla's men at the police station. The police registered a case against Mr. Pervez Ahmad, Ahmadi, and two others under PPC 506 and 34 at the complaint of the mulla on July 4, 2012.

Mullas are now masters in the art of bullying the officials and obtaining the desired results. The SHO spoke to his DSP, and as is normal with the police in the Punjab in such situations, he found it convenient to yield to the mulla. He charged 12 Ahmadis under PPC 298-B and sent 10 Ahmadis to police lock-up. The accused include Mr. Mazhar Masud, Zahid Masud, Musharraf Ahmad, Inaam Ahmad, Waqar Ali, Nafees Ahmad, Asad Inaam Danish, Safeer Ahmad, Azhar Ahmad, Arsalan Mehtab, Abid Ahmad and Usman Danish.

The arrested Ahmadis were released a few days later after obtaining a bail order from a court. The accused have to undergo the trial, however.

It may be recalled that a group of anti-Ahmadiyya extremists sprayed bullets with automatic weapons on Ahmadi worshippers in their mosque in Ghatialian (Khurd) on October 30, 2000. In this slaughter five Ahmadis were killed and six others were injured. Prior to the incident the police had registered cases against 20 Ahmadis in the district, giving to the extremist elements a clear indication of the official backing.

This time also, three months after this episode, Mr Riaz Ahmad Basra, Ahmadi who was active in defending the Ahmadiyya mosque was shot dead by unidentified killers. Essential details of this murder are available in Chapter 4.

Criminal case registered against bridegroom and his family

Allama Iqbal Town, Lahore; September 2012: Mr. Hassan Mamoon, an Ahmadi youth married Miss Aleena Butt who was from a non-Ahmadi family but had become an Ahmadi a few months before marriage, with the permission of her father.

The marriage took place in a situation that apparently posed no legal or religious problem. However, a week after the wedding Mr. Raheel Butt, an uncle of the bride wrote to the police that the Mamoon family had preached Ahmadiyyat to his niece; as such they had violated the anti-Ahmadi law PPC 298-C.

In the follow-up of the complaint the police booked Mr. Mamoon's family and raided their residence for arrests on 7 September 2012. They managed to arrest Mr. Salman Mamoon, an elder brother of the bride-groom. They kept him in police lock-up for two days, and then approached a magistrate who allowed a judicial remand of ten more days. He was taken to the camp jail. This was the wedding gift to the family from the state!

Mrs. Mamoon, the mother of the bride-groom was also booked by the police. She applied for bail prior to arrest, which was granted temporarily till September 20.

Mr. Salman Mamoon also applied for bail. The bride's father told the judge that the bride's decision to become an Ahmadi and marry Mr. Hassan Mamoon had his approval. Despite this, the judge rejected Mr. Salman Mamoon's plea for bail.

Mr. Hassan Mamoon, the bride-groom fled abroad to avoid arrest. A few weeks later the Foreign Minister of Pakistan managed to convince the participants in a UN meeting that all was well and satisfactory in Pakistan in the field of human rights. The international community voted with a thumping majority in favour of Pakistan to be a member of the UN Human Rights Council.

Arrest in Bhakar under Ahmadi-specific law

Chak 70 ML, District Bhakar; June/July 2012: Chaudhry Mansur Ahmad president of the local Ahmadi community was booked under Ahmadi-specific law PPC 298-C on July 4, 2012 with FIR No 9/12 registered at Police Station Mankera, on fabricated charge of proselytizing. If declared guilty, he could be imprisoned for three years and fined any amount. He was arrested on June 30, 2012, four days before the registration of the case. Essential details of this case are noteworthy.

Mr. Ahmad went to the local Milk Collection Centre on June 27, 2012 to deliver milk as per his daily routine. At this Centre, their rep started talking religion and asked Mr. Ahmad as to the nature of divergence in Ahmadiyya beliefs vis-a-vis other Muslims. Mr. Ahmad told him that there was no great difference; the essential difference is the Ahmadiyya belief that Prophet Isa died like all other prophets and was not lifted physically to the skies.

While he said this, there were two young men sitting nearby. They did not say anything at that time, but the next day they intercepted him, were harsh with him, and accused him of misguiding the people. The by-standers intervened, rebuked the miscreants and restored calm. "Mr. Ahmad answered my question; you have no cause to raise an objection", the rep defended Mr. Ahmad. The two accusers shut up but thereafter reported the incident to mullas who passed the info to the chief of the district organization of the Khatme Nabuwwat, Din Muhammad Faridi. He promptly wrote a letter to the Police Station Mankera to register a criminal case against the Ahmadi president for preaching. The police agreed to investigate.

The mullas demanded immediate compliance with their demand. They threatened to agitate over the issue. The police found it convenient to detain Mr. Mansur Ahmad. He was arrested on June 30, and sent to district Mianwali prison.

The clerics of the Khatme Nabuwwat faction availed of the incident to promote inter-communal hate and unrest. They hired a few teen-agers to scout the three Ahmadi families who reside in the village. These urchins posed a threat to the targeted families and restricted their freedom of movement. The mullas declared that they would take out protest rallies on July 6, 2012, a Friday. Ahmadis requested the DPO to take note and provide protection.

The DPO did take note, but ordered the SHO to register an FIR against the Ahmadi who was already under arrest.

Mr. Ahmad applied for bail, and the court decided to hear the plea on July 14. On that date the state prosecutor asked for more time to prepare the case, so the court gave July 16 as the next date.

On that hearing the court accepted the plea for bail and the gentleman was released on July 18, 2012 on completion of formalities. He still has to face the charge in the trial court.

While the mullas' conduct should surprise no one, the role of authorities who insist that they respect the international norms of human rights and freedom of religion for all, surely deserves censure. The police took the most convenient actions: 1. arrested the accused immediately, 2. the DPO provided no protection to the vulnerable families, instead ordered the registration of the case as demanded by mullas, 3. moved the accused to a far away prison 4. the state prosecutors readily accepted to prosecute the accused without due inquiry, and even attempted to delay the hearing of the plea for bail. It is obvious from all this that the state is keen to do the mulla's bid.

Mr. Hamdani, a column-writer for the daily Mashriq, Lahore happened to meet a cleric of the Khatme Nabuwwat faction, in the Lahore High Court, who stated with great pride, "The Mirzais (Ahmadis) have been reduced to the level of Untouchables (*Chuhray*); and soon, by the grace and blessing of Allah, they will stand eliminated." God save Pakistan whose religious leaders strive hard to push a section of their own population to the depths of the social and cultural hell – and take pride in having achieved that.

Police atrocity in Sindh

Khoski; District Badin: The police booked and arrested Mr. Noman Ahmad, Ahmadi, unjustly on demand of a mulla, in a fabricated case. They detained his father too but set him free subsequently.

An absentee house-owner had given the keys of his local house to Mr. Noman Ahmad and had told him to give it on rent to some suitable family. A non-Ahmadi family, without contacting Mr. Ahmad, entered the house after breaking the lock. Mr. Ahmad went to the location and protested to the occupants.

The occupant made a false report to the police that Mr. Ahmad had attempted to snatch the gold ornaments of his wife and had an altercation with them. The complainant added the name of Mr. Ahmad's brother, Mr. Mudassar to the list of accused. The police accordingly arrived and detained Mr. Ahmad. The neighbours protested over the arrest and told the police that Mr. Ahmad had lived there for years, was a respected fellow and enjoyed good reputation.

The complainant contacted the local mulla, Abdullah Sindhi, and took him on board. The mulla organized a protest and procession after the sunset prayer and led the crowd to the police station. There, he demanded that until the arrest of Mudassar, his father Imtiaz Ahmad should be detained. The police obligingly did what the mulla told them. The mulla arranged anti-Ahmadi wall-chalking in the neighbourhood the same evening.

The police registered a case the next day against the two brothers. They let go their father. On August 7, Mr. Noman Ahmad applied for release on bail, however it could not be processed, and he was moved to the central prison in Badin. His brother, Mudassar Ahmad, who was out of town succeeded in arranging a bail before arrest for himself. The sectarian situation in the neighbourhood continues to be tense. The mulla is in the driving seat – thanks to the police.

Criminal case registered against six, under law specific to Ahmadis

Malhokay, District Narowal: Mullas Qari Ashraf, Pir Ashraf and others have been stoking communal fire here for months. The situation became so bad that the Ahmadis had to ask for police protection. Some local political leaders prevailed upon the police to provide the necessary protection.

The mullas, under the circumstances, looked for other backers in official circles. They applied to a sessions court and obtained orders to the police to register a criminal case. Accordingly, the police registered a case against six Ahmadis under PPC 298-C with FIR No. 74 in Police Station Baddo Malhi on June 29, 2012, for preaching, allegedly undertaken approximately 10 weeks earlier. The accused are: Mr. Sultan Ahmad, Mr. Naseer Ahmad, Mrs. Azmat Bibi wife of Naseer Ahmad, Mr. Ameen, Mr. Ghulam Hussain and a Murabbi (Ahmadi religious teacher, address unknown). If declared guilty, they could be imprisoned for 3 years.

The case is in the Lahore High Court. Four Ahmadis appeared in the court for confirmation of their bails. The judge confirmed the bails of Mr. Sultan Ahmad and Mr. Naseer Ahmad while he rejected the confirmation of Mr. Ghulam Hussain, the president of local Ahmadiyya community and Mr. Ameen Ahmad. The police arrested both of them and shifted them to the police station Baddo Malhi.

Another case registered: During the hearing of the case for bail on November 14, 2012 Mr. Asif Javed S/O Mr. Ghulam Hussain was also present in the court room. He tried to make a video of the proceedings with his mobile phone. This was noted by the advocate of the opponent party. He slapped Mr. Javed in the court room in the presence of the judge. Others joined him in bashing him up. They roughed up other Ahmadis too. The judge ordered

registration of a case under PPC 506 against Mr. Javed but took no action against those who took to violence. Mr. Javed was arrested there, and then shifted to the lock-up in police station Old Anarkali.

However all were released on bail later, but have to face the prosecution in the court.

Baseless accusation against Ahmadis

Kolu Tarar, Hafizabad; February 7, 2012: The local Ahmadiyya community is facing opposition at this place since long. One, Ghulam Abbas is a committed anti-Ahmadiyya activist. In 2009 he filed a formal application for legal action to have Islamic phrases removed from the gravestones of some Ahmadis. The administration divided the graveyard between Ahmadis and non-Ahmadis. Again in 2009 he went to an Ahmadi's shop and invited him to embrace Islam and scuffled with him.

Still carrying the grudge of those incidents of 2009 he named three Ahmadis in a larger case against 16 men. The case was registered in Police Station Waneka Tarar with FIR no. 46 under 297, 506-A, 337, 148 and 149. The three named Ahmadis were Mr. Muhammad Ashraf, president of the local Ahmadiyya community, Mr. Muhammad Arshad and Mr. Imdad. The other 13 accused are non-Ahmadis.

Clash precipitated by mullas

Uncha Mangat, District Hafizabad; September 2012: The situation is getting very tense here for Ahmadis for months. The police desecrated the Ahmadiyya graveyard here on August 17, 2012 and removed Islamic inscriptions from gravestones to placate the mullas.

The mullas held a Khatme Nabuwwat conference here on September 26, 2012 after the evening prayers. This conference was extensively publicized through banners and posters. The local Ahmadis felt insecure, and conveyed their concern to the District Police Officer. He allowed the conference but ordered a ban on the entry of a rabid mulla Allah Wasaya to the district.

As expected, the speakers spoke against Ahmadiyyat and instigated the public against the Ahmadiyya community. The number of participants was not high as expected by the organizers.

Two days later on September 28, 2012 they took out a procession after the Friday prayers. The police were present. The procession passed close to the house of an Ahmadi, Mr. Zulfiqar Mangat and shouted slogans. Mr. Mangat got offended and exchanged harsh words with the mullas. The police intervened and calm was restored but the communal tension remained, and the parties approached the police.

The police called a few Ahmadis to the Police Station Kasoki on September 29, 2012. When the mullas learnt about the presence of Ahmadis there they laid siege to the police station and started pelting stones on the building. Some of them climbed to the roof and pelted stones from there. As a result three Ahmadis, Mr. Qaiser Humayun, Mr. Sikander Hayat and Mr. Shahadat Khan, who were present there, got injured. Two other Ahmadis Mr. Zulfiqar Mangat and Mr. Muhammad Arshad were also injured in this attack. The DPO called the Elite Force to secure the police station.

In this backdrop the police charged Mr. Zulfiqar Mangat, his brother Munawar Ahmad Mangat, and Muhammad Arshad on the application of mulla Qari Muhammad Yusuf, under PPC 506/II with FIR no. 374 in police station Kasoki on September 29, 2012. They arrested two Ahmadis, Mr. Zulfiqar Mangat and Mr. Muhammad Arshad. The police also charged eight non-Ahmadis for attacking the police station.

Ahmadis feel greatly disturbed and harassed as a result of the aggressive campaign of the mullas and the authorities' reluctance to discipline them effectively.

President of local Ahmadiyya community arrested

Sillanwali, District Sargodha; July 23, 2012: The police arrested Mr. Muhammad Ashraf S/O Mr. Abdul Rahman, president of the local Ahmadiyya community under PPC 298-C, law specific to Ahmadis.

The mullas gathered outside the Ahmadiyya mosque on July 22, 2012 and demanded erasure of Quranic statement from the accused's shop: "O ye who believe, say the straight-forward words." They were told that Ahmadis would neither erase it nor allow any member of the public to do it. At this the crowd headed for the police station. The police detained the president on their demand the next day on July 23, 2012, booked him under anti-Ahmadiyya law PPC 298-C with FIR No. 469/12 dated 23.7.2012, and formally arrested him. Later he was released on bail, but has to face prosecution in a trial court.

Police case fabricated against three Ahmadis

Ghatalian, District Sialkot; August 20, 2012: The police registered a case against a few non-Ahmadis and four Ahmadis upon the application of a mulla Qari Afzal, who accused them of hurting his feelings and intimidation. The police registered the case under PPC 298, 506 and 34 with FIR no. 231 in Police Station Qila Kallarwala. The Ahmadis named in the case were Mr. Naeem Ahmad, Mr. Gulfam Naeem, Mr. Ahsan Ramzan and Mr. Shahid Abdullah. The first three of these Ahmadis were not even present at the time of the incident. A temporary bail was obtained for them. On October 15, 2012 the Additional Session Judge of Pasroor changed the applied penal code in the case with PPC 298-C, an anti-Ahmadiyya clause, and rejected the temporary bail of Ahmadis. The police arrested all the Ahmadi accused and sent them to jail. A bail application was moved in the magistrate's court; it was granted on October 23. The accused still have to face a trial.

Plight of an Ahmadi convert

Okara; July 2012: Mr. Abid Ali Khan of Chak no. 27/2-L, District Okara joined Ahmadiyyat a few years ago. His wife and children did likewise, but his brothers and in-laws severely opposed them. He had to quit his village and move elsewhere to earn his living. It is learnt that his father-in-law got a case registered against him in Police Station Depalpur, District Okara under PPC 298-C on November 18, 2011. He accused Mr. Khan of preaching Ahmadiyyat to him.

A close escape

Lahore; October 18, 2012: Mr. Abid Nasim Chughtai works in the National Bank of Pakistan. A client noticed that he was wearing a ring with the Arabic inscription on it "*Alaisallahu bikaafin abduhu*" (Is God not ample for His servant?); this phrase is found in the Quran. This man reported this to the police, and succeeded in availing the services of a police inspector and two constables to interrogate and implicate Mr. Chughtai in a religion-based criminal case. (Who says Lahore is short of policemen?) The inspector accused Mr. Chughtai that he visited the toilet with the ring on, thus defiling the Quran. He acted very aggressive and rude, and uttered foul words against the founder of the Ahmadiyya community.

Thereafter a police official confided to Mr. Chughtai that the complainant was a leader of a religious party and had brought a procession to the police station; this triggered the police action. He advised Mr. Chughtai to take a few days' leave and disappear. He did that.

The police were good enough not to register the case. The complainant then approached a court, and the judge found it facile to order the police to act as per law. The police registered the case against Mr. Chughtai on October 18, 2012 under PPC 295-A at police station Race Course, and arrested him at about 8 p.m.

The next day Mr. Chughtai was presented before a magistrate who accepted his bail application, and he quashed the FIR for wrongful application of PPC 295-A.

Mr. Chughtai was released and he returned home – thank God.

The teen-ager falsely accused of blasphemy

Khushab (Punjab): A school boy Rana Sajeel Ahmad was implicated by mullas in a fabricated accusation of blasphemy in December 2011. The school administration and the police co-operated with the mullas to placate them and had the boy charged under PPC 295-C. Fearing for his life the family advised the lad to go into hiding. He and his father therefore did not present themselves to the police.

The mullas would not allow their quarry to escape. They arranged two men to jump into the victim's house at night on January 2, 2012. They found there only a brother of the accused and his mother in addition to a family of Shia friends who had come there to show solidarity and support. The unwelcome visitors forced the visiting family into silence and isolated the accused's mother and brother to disclose the accused's whereabouts. Having failed in obtaining the desired information they left but not before threatening them of dire consequences. In the meantime, the neighbours had woken up, so the intruders decided to flee.

The mullas succeeded in raising the temperature of their agitation to boiling point, thanks to the *laissez-faire* attitude of the authorities. So the family of young Rana Sajeel Ahmad decided to whisk away their child beyond the reach of the unfair law. It must have been a very painful decision for them. His father, however, applied for bail before arrest.

Mr. Abdul Ghaffar, Additional District and Session Judge Khushab heard the confirmation proceedings of the accused's bail before arrest. He noticed that Mr. Hakim Jameel had not even signed the Admission Form in which he had allegedly entered his son's religion as Islam. So the good judge dismissed his case in entirety and told the complainant to be mindful that the accusation should be verified first as valid. The judge judiciously admonished the complainant (while the accompanying mullas were listening) that his religion promoted love, fraternity and tolerance, so Muslims should set an example in these traits. He advised them not to start another agitation over the accused's acquittal. The case against young Sajeel Ahmad remains open; while he has distanced himself from the police.

Mr. Hakim Jameel is grateful for his deliverance. However the family is going to miss young Sajeel Ahmad for long and wait for the day when destiny would bring them together once again.

Later in the month of April 2012 a judge in Khushab issued his non-bailable warrants of arrest. The ORDER read: ***“Perusal of file is showing that after the issuance of non-bailable warrants, proceedings u/s 87/88 G.P.C. have already been initiated against the accused Rana Sanjeel Ahmad (sic) and on 16.01.2012 perpetual non-bailable warrants of arrest be issued against the accused for his arrest and appearance. Therefore, ... Addl: Sessions Judge, Khushab Announced 06-04-2012.”***

The Aalami Majlis Tahaffuz Khatme Nabuwwat Khushab continues to distribute free hand bills produced by a mulla, Hafiz Muhammad Akram Toofani, that lists Ahmadiyya-owned businesses for total boycott and other consequences resulting from dealings with Qadianis who are '*kafir*' of a type of its own; the store of Mr. Sajeel Ahmad's father is listed therein as: Hakim Jamil Kiryana Store.

The distributors audaciously gave their address on the leaflet: From: Aalami Majlis Tahaffuz Khatme Nabuwwat Khushab, 0334-4851962, 0300-6071331

Demand of registration of case under Ahmadi-specific laws

Karachi; September 17, 2012: A mulla Anwar Rana who works in the office of Aalami Majlis Khatme Nabuwwat requested the Sessions Judge Karachi (East) to order the SHO Police Station Brigade to register an FIR against Mirza Masroor Ahmad (The Head of the Worldwide Ahmadiyya Community), the editor, the chief editor and the printer of the daily Jang, under PPC 298-B and 298-C, the anti-Ahmadi laws.

In his application he stated that the daily Jang of September 13, 2012 published the statement of Mirza Masroor Ahmad in which he posed as Muslim and promoted his teachings, which is forbidden in the Pakistani law.

The mulla first took his application to the police station where the SHO took no action on that. Thereafter the applicant approached the court to order the SHO to register the FIR.

The Judge issued the following order, (Extract):

“The applicant is directed to approach the concerned police station along with his application for recording his statement and the SHO P.S. Brigade on receipt of application shall record his statement under section 154 Cr.P.C. and if he finds in his opinion the same is in respect of cognizable offence he shall incorporate the said statement in FIR book without any delay otherwise disposal of the same in accordance with law.”

An awful move against an Ahmadiyya periodical

Karachi: In September 2012 Mulla Anwar ul Hasan of Tahaffuz Khatme Nabuwwat moved the Sessions Court (East), Karachi against the material published in the Ahmadiyya fortnightly, Al-Musleh and applied that criminal proceedings be initiated against the editor, printer, publisher, typist and the column-writers of the periodical. The article was written by Mr. Muhammad Ahmad Zafar. The court ordered follow-up action on the request.

The applicant accused the periodical of publishing Ahmadiyya beliefs, for instance, 1) the death of Prophet Isa, 2) the revealed nature of Mirza Ghulam Ahmad’s books etc.

Al-Musleh staff had to take essential security precautions and measures.

While the entire country is enjoying unprecedented freedom of press and expression, Ahmadiyya press finds itself highly vulnerable against the attacks of religious bigots supported by authorities who like to appear ‘pious’.

On November 29, 2012 the judge issued orders to the police to register a criminal case as requested by the bigot.

Group of Ahmadis prosecuted for nine years - a typical case

Sadullah Pur, District Mandi Bahauddin, Punjab: Here is summary of a typical anti-Ahmadi criminal case that finally came to an end after approximately nine years of malicious, troublesome and wasteful prosecution by the state that acted as the agent of extremist religious elements whom it now decries timidly.

The police registered a criminal case under the anti-Ahmadiyya clause PPC 298-C and PPC 297 against 18 Ahmadis on April 8, 2003 in FIR Nr. 93/2003 at Police Station Pahrianwali. Ahmadis were accused of offering funeral prayers in the Islamic way for a deceased Ahmadi before his burial in the common graveyard.

The police arrested four Ahmadis including the elderly Mr. Mahbub Ahmad, the president of the local Ahmadiyya community and Mr. Aziz Ahmad, the younger brother of the deceased. Other Ahmadis were granted bail before arrest.

The prosecution continued for the next eight years. Eventually on July 21, 2011, the Civil Judge Phalia sentenced Mr. Mahbub Ahmad and Mr. Aziz Ahmad to one-year imprisonment each and acquitted the other sixteen. The former who is an octogenarian was arrested inside the courtroom while Mr. Aziz Ahmad who was not present in the court could not be arrested. The mullas celebrated the arrest of the Ahmadi elder with large scale distribution of sweets.

As the request for bail was subsequently accepted on July 28, 2011, the accused was released, but the case for revision of the sentence remained under process thereafter.

On January 24, 2012, the prosecutor accused Ahmadis of having no belief in the End of Prophethood and put up a draft certificate for signature of the defendants if they believed in Khatme Nabuwat. The certificate included harsh words against any claimants to Prophecy. Mr. Aziz Ahmad who by then was no longer his normal self signed the certificate. The judge acquitted him. The accusing mullas celebrated the victory and again distributed sweets.

Mr. Mahbub Ahmad, the elderly community president refused to sign the document cooked up by the prosecuting attorney. The court announced the next date for hearing the case.

On February 8, 2012 Mr. Zulfiqar Lone Additional Session Judge Phalia acquitted Mr. Mahbub Ahmad, the last of the 18 accused. Thus ended the ordeal that lasted eight years – a bitter fruit of the evil planted by General Zia in 1984.

Billowing application of the notorious laws

Bad laws are found all over the world, but sensible nations, if unable to remove them from the statute books, make it a policy not to invoke them and leave them alone to fade away. Not in Pakistan. Here some elements in the officialdom and the society exert themselves to keep these alive, kicking and even active to do their harm to individuals and to the whole society. The blasphemy laws are well known to all in this category. Anti-Ahmadi laws are also there, although many human rights activists decide spinelessly to ignore them when preparing a list of bad laws.

Many people are not aware of the quantum of evil the anti-Ahmadi laws have delivered. Since the promulgation of Ordinance XX in 1984 by General Zia, thousands of Ahmadis had to face criminal charges based on religion. The entire population of Rabwah was once booked under PPC 298-C some years ago; the case has not been formally closed since. Two hundred and ninety-nine Ahmadis had to face fabricated accusations of blasphemy. An Ahmadiyya brief in September 2011 claimed that since 1984 not a single day had passed that an Ahmadi was not in prison on faith-based charges.

Recently, the Ahmadiyya community in Pakistan compiled a compendium of police FIRs against Ahmadis. An FIR is a ‘first information report’ registered in a police station, which triggers police action and investigation. This compendium covered 911 pages till 2002 and the compilers had to stop so as to keep the tome manageable. A volume II will have to be compiled to include the FIRs of the past 10 years to bring it up-to-date.

Twice cursed: Trials of being labeled an Ahmadi and a blasphemer

Lahore; October 10, 2012: The Express Tribune of Lahore issued the following story under the above title in <http://tribune.com.pk/story/448710/twice-cursed-trials>:

Despite being acquitted in a blasphemy case, Irshad's life is that of a fugitive

Lahore: In year 2010, Mian Irshad* was acquitted in a blasphemy case by the Lahore High Court. Despite the court order, Irshad's life has resembled that of a fugitive since then.

In 2004, Irshad – who had accepted the Ahmadi faith a few years back – was taken to a local cleric in his village in central Punjab by his father. Irshad's father wanted him to revert back to Islam. The cleric

tried to persuade him but to no avail. On Irshad's refusal, the cleric then nominated him in a case under section 295-C of the Pakistan Penal Code (PPC).

Irshad tried to evade the police for a while but was told by his community elders to present himself before the authorities and fight a legal battle.

Life in prison

Leaving behind a wife and a toddler with the same family which ostracized him for converting, Irshad moved from one jail to another. Eventually, he requested the court to put him in a prison with better security because the militants in some prisons posed a threat to him.

He was then moved to a central jail, which had many criminals and terrorists but also enough security to keep Irshad and other blasphemy convicts safe.

During the confinement, Irshad said he avoided confrontation with prisoners who provoked him – many of whom were militants.

"Blasphemy accused avoid feuds because very cruel methods of beating were used, for instance hot oil was poured over people during fights; I escaped such beatings by keeping myself busy with chores, reading or staying with other blasphemy accused men."

After six difficult years in prison, Irshad was proved innocent with the help of human rights organizations and the support of the Ahmadi community. The community helps its members through litigation when they are accused of blasphemy or charged under the Anti-Ahmadi Ordinance XX 1984 of the PPC.

Irshad is one of the 299 Ahmadi individuals who have been accused of blasphemy since April 1984, as per the data compiled by the Ahmadi community.

Family of the accused

Away from her husband, Irshad's wife was living at the mercy of the relatives and villagers. Irshad's wife Jamila said the family members and villagers did not treat her "like a human". Eventually she was taken in by her parents till the time of her husband's release.

"People only paid heed to what the cleric said, despite the fact that we had lived together in that village for years."

Life beyond prison

Since Irshad's acquittal, he has not stepped outside the town where he now lives. He supports his wife and two sons only through menial jobs because of a fatwa against him which bars him from working elsewhere.

Irshad's case is a peculiar one as he is not just any non-Muslim falsely accused of blasphemy but an Ahmadi. He said that the only way he can support his family in a better way is by leaving Pakistan.

The Ahmadi community in Pakistan is not merely persecuted as a religious minority but is openly targeted across Pakistan. And in the current situation, where blasphemy accused or suspects are lynched openly, different incidents show that a blasphemy accused of the Ahmadi faith can either live a secret hidden life or leave the country.

This kind of hatred will destroy not only the targeted community but it will destroy Pakistan, said the Human Rights Commission Pakistan (HRCP) Secretary General I. A. Rehman. He added that the appeasement and fear of the state will haunt them and if they think that the extremist elements will not find them, then they are wrong.

* The names of the interviewees have been changed by the reporter to protect their identities.

Pakistan: Violence against the Ahmadi community, a religious minority continues unabated

With its reelection to the Human Rights Council Pakistan must now show the world that it is serious about fulfilling its international obligations. One area that needs urgent attention is the violence committed against religious minorities, in particular the harassment and violence perpetrated against the Ahmadis, which often happens with the co-operation of the Police...

An article by AHRC released as AHRC-ART-121-2012

6. The worsening situation in Lahore, capital of the Punjab

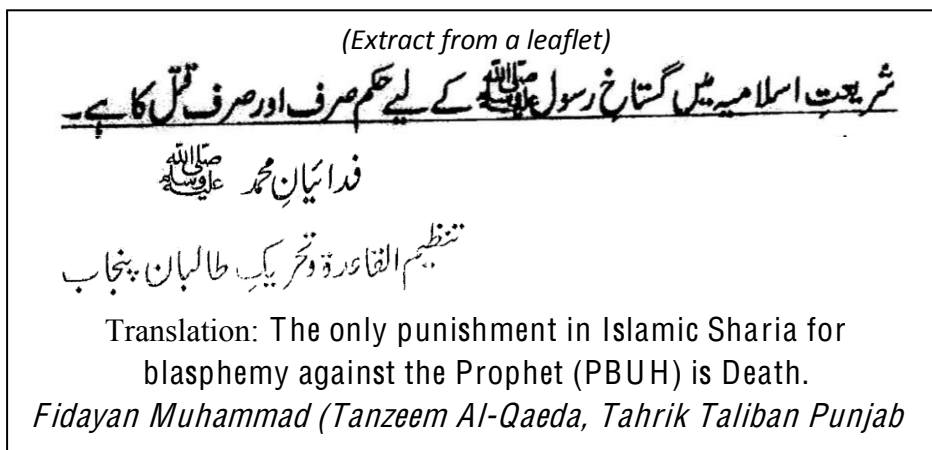
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Universal Declaration of Human Rights Article 22

Lahore is the provincial capital of the Punjab. It is home to one of the major Ahmadi communities in Pakistan. Perhaps that makes it a special target of Ahmadi-bashers. This city was the center of the 1953 anti-Ahmadi extensive riots in the Punjab that led to the first-ever imposition of martial law in Pakistan. More recently, terrorists chose this city in 2010 to indulge in a massacre of Ahmadi worshippers in two main mosques here. Events proved that their choice of the city was well-considered, because the law-enforcing agencies waited for hours before mounting any response, giving the attackers plenty of time to achieve their object.

In recent months anti-Ahmadi mullas had a free hand to openly hold major rallies in Lahore. They planned diligently, and are in the process of implementing their condemnable agenda – with the help of authorities.

The Punjab is ruled these days by Pakistan Muslim League (Nawaz). Mr. Shahbaz Sharif is the Chief Minister of this province. The PML (N)'s affinity for the politico-religious elements, who have a history of extremism, even terrorism, has been talk of the town and was mentioned in dispatches. The police do the bid of their political masters. Their conduct in the episode at the Model Town graveyard and their role in stopping Ahmadi in sacrificing animals on Eid festival throw a flood of light on the unholy alliance between the mullas and the PML (N).



Assault on an Ahmadiyya cemetery

Model Town, Lahore; August 2012:

Armed men in masks attacked the Ahmadiyya graveyard in this posh locality in the dark hours of the night of December 2, 2012, defiled 120 graves and wrecked their headstones. The police have a great deal to explain in their role in this hideous incident. Details are available in Chapter 8.

Ahmadis denied the practice of their faith on Eid festival

Sacrificing an animal on Eid-ul-Adha is an important religious tradition with Ahmadis and non-Ahmadis alike. Ahmadis were deprived of their right to practice this ritual at places all over Pakistan. The authorities joined the mulla at these occasions to deprive Ahmadis the freedom to practice their faith. Lahore topped this list. A few incidents are narrated below:

Iqbal Town, Lahore; October 27, 2012: Mr. Waseem Ahmad bought a calf to offer as sacrifice. When he took his animal to a butcher, a bearded man arrived at the scene along with some mullas and called the police. The butcher had already slaughtered Mr. Raheem Ahmad's (another Ahmadi) goat by then. The mulla told the police that Ahmadis had defiled an Islamic practice (*by practicing it*) and should be arrested forthwith. The police took Ahmadis to the police station along with Mr. Ahmad's calf. A non-Ahmadi friend of Ahmadis said, "What crime is committed if a non-Muslim slaughtered an animal?" To this the mullas retaliated angrily and insisted that a police case be registered. Ahmadis returned home in the evening. The issue was kept alive for some time.

Another incident. Mr. Noor Ahmad Nasir, an Ahmadi in Sant Nagar, Lahore bought a calf for sacrifice on Eid. Two policemen came to his house at about 23:00 and told him, "Approximately 17 men of your locality have complained to the police that you are offering a sacrifice on Eid. This is violation of the Ordinance. We are warning you in advance to abstain from it. This is an order from our higher-ups." They warned similarly other Ahmadis of the area.

And another. The police came to the house of Mian Muhammad Zafarullah in Allama Iqbal Town, Lahore at about 2 a.m. They told him not to offer sacrifice on the Eid day, otherwise a police case would be registered against him.

Similar incidents happened in Nishtar Block, Lahore with Khawaja Saeed Akhtar, Mr. Muzaffar Ahmad, Ch. Fateh Muhammad and Col. (R) Mubashir Ahmad. The SHO accompanied by mullas came to Ahmadi houses and forbade them to offer sacrifices on Eid day. He threatened them with registration of police cases in case of non-compliance.

This unworthy campaign obviously was orchestrated by police high-ups, who are traditionally very sensitive to act in accord with the wishes of their political masters. Thus we know the source of this blatant violation of Ahmadis' freedom to practice their religion.

The campaign to deny Ahmadis their right to sacrifice an animal on Eid was undertaken in other cities of the Punjab as well. A banner was put up in a market in Sargodha. Its photo is reproduced at Annex IV. It shows that Ahmadis are not allowed this right by law, Sharia, morality, (*incorrect on all three counts – Ed.*). People were told to report any attempted violation to a mulla Akram Toofani, on his phone # 0300-9606593. The mulla's adopted name Toofani means 'hurricane'.

It is noteworthy that the police and authorities decided to leave this inciteful banner on display. The resulting problems in such cases are thus the consequence of mullas/authorities cooperation. It is relevant to mention that while the Ordinance XX (PPC 298-B and C) mentions various restrictions on Ahmadis in detail, it makes no mention of sacrificial animals.

Police do the mulla's bid

Township; January 2, 2012: Rana Mumtaz Ahmad, Ahmadi received a phone call from the local SHO that mullas had put up an application against him and Rana Abdul Rasheed. Ten minutes later approximately 50 men gathered outside his house in the company of a policeman. Most of them looked like mullas. A boy climbed over the ladder to the roof and started breaking the tile of *MashAllah (What God wills)*. Rana Mumtaz complained to the SHO on phone, at which he called back all of them. Other residents of the neighbourhood supported the Ahmadi against this outrage.

Later the SHO told Rana Mumtaz on phone that the mulla of the Aisha mosque Muslim Town and Township had complained against him that the tiles of *Kalima*, *Bismillah* (in the name of God) and *MashAllah* were fixed on their houses. The mullas had also submitted the photos along with a copy of the (anti-Ahmadiyya) ordinance. The SHO told him to remove these tiles before sunrise. It is relevant to mention that the law does not forbid Ahmadis the use of phrases *Bismillah*, *MashAllah* etc.

Thereafter the SHO came to the site. Rana Mumtaz told him that those tiles were mounted in 1983, prior to the promulgation of the Ordinance; he would not remove them nor would he allow any private person to do that.

The SHO contacted his superior, the DSP who came over to the location. At about 11:30 p.m. the SHO tasked a mason who hammered down the tiles of Islamic phrases in the presence of the police.

An outrage – by state officials!

Anti-Ahmadiyya propaganda in high gear in the provincial capital of the Punjab

Lahore; April 2012: The anti-Ahmadiyya Khatme Nabuwwat faction became very active in Lahore in weeks prior to a major rally planned for April 21. A lot of activity was noticed in Tajpura, Shalamar, Gulshan Park, Miskeenpura; the most affected was Mughalpura.

In Mughalpura, half a dozen youth were seen at 2 a.m. pasting anti-Ahmadiyya posters on walls and throwing leaflets in homes. The students of Madrassah Jaffri in Zainul Abideen mosque were tasked to visit homes in daytime to tell the residents that Ahmadis are *kafir* and *wajib-ul-qatl*; boycott them, do no business with them; they should be finished off (*khatam kar dein*). The mosque organized a one-day course to that end. On April 9, they held an elaborate Khatme Nabuwwat conference in this mosque. Stalls were set up outside where anti-Ahmadi literature was available for sale and free distribution. Food was served, free of cost to the participants of the conference. The speakers used abusive language against Ahmadis. One of them minced no words: “*Qadianis are Kafir, they are wajib-ul-qatl (must be killed); their killing is an act of great reward (sawab).*” The youth attending the rally were made to declare on oath: *We dedicate our lives to defend the Divine faith so as to uproot Qadianiat*. The participants were told by a mulla that Ahmadis are enemies of both Islam and the country; they shall not be tolerated; Muslims, move into action and finish off Qadianis (*Mussalmano, maidan-e-amal mein utar aao aur Qadianion ko khatm kar do*); they are apostates and outside the pale of Islam. The audience were told of the major conference scheduled for April 21 in Shalamar Chowk and were urged to attend it.

Ghazi Abad in Tajpura, Lahore is a stronghold of the banned Sipah Sahaba. These people are rabidly anti-Ahmadiyya. The Sunni Tehrik and Ahle Hadith are also committed to anti-Ahmadi agenda. They held conferences in the Tajpura area on April 13 and 14.

In Shalamar area, they held a conference on March 21 to herald the big event on April 21. They held another rally on April 14 in which a few dozen youth on motor cycles paraded the banners for the big conference. They put up a major poster in front of the Ahmadiyya mosque in Shalamar Town.

The mullas were active in Gulshan Park too to publicize the rally of April 21. They undertook wall-chalking and pasted posters in the area. They held a meeting in the Fatehgarh sector to plan anti-Ahmadiyya activities.

In Miskeenpura mosque, the mulla gives anti-Ahmadiyya sermons (*daras*) every day after the early morning prayer (*fajar*). The 21 April conference was publicized in Baghbanpura too.

The Ahmadiyya Community Lahore informed the city administration of all the above, and urged them to take preventive action. However, the authorities have their own

perspective on the matter. Ahmadis took some self-defence measures as permitted by law and propriety, and turned to God for protection through weekly fasts and extra daily prayers.

A rabid rally in Lahore

Shalamar Town, Lahore; April 21, 2012: Opponents of Ahmadiyyat held a big conference here after a great deal of publicity over the preceding month through banners, advertisements and stickers.

It started after the sunset prayers. Approximately 7000 attended the rally. It lasted until 3.30 a.m. A large number of mullas addressed the audience one after the other and attempted to outdo others in slander and provocation. The rally was supported by Sheikh Raheel Asghar an MNA of the ruling PML(N) party. The JUI(F) also provided active assistance.

The mullas used very foul language against the founder of the Ahmadiyya community. They repeatedly termed Ahmadis *wajib-ul-qatl* (must be killed). Anti-Ahmadi slogans were raised and sectarian literature was distributed.

Almost the entire proceedings violated the law of the land. The police and officials of agencies were present. However, the higher policy was obvious: Ignore the law, if Ahmadis are targeted.

The mullas were unabashedly political as well in their speeches. In their press handout they mentioned the statements that: "None will be permitted to succeed in the conspiracy to restore NATO supply line. It is a duty of the government to shoot down drones. Parliamentary efforts will continue to impose Islam. Ghazi Mumtaz Qadri should be released forthwith." *The Nawa-i-Waqt; April 23, 2012*

Following mullas addressed the conference: Abdul Majeed, Allah Wasaya, Zawwar Bahadur (JUP), Amjad Khan, Farid Piracha (JI), Zubair Zaheer, Fazlur Rahim, Hanif Jallandhri, Zahid ur Rashidi, Ajmal Qadri, Abdul Rauf Farooqi, Alam Tariq, Ziaullah Bokhari, Ismail Shujabadi, Abdul Shakoor Haqqani, Javaid ur Rahman Akhtar, Kafayatullah, Muhammad Hassan, Salman Gilani, Aziz ur Rehman Sani, Qasim Gujjar, Usman Qureshi, Ismail Muhammad, Ziaul Hassan Shah and Usman Rizwan. *The daily Jang, Lahore; April 24, 2012*

Sectarian prejudice in educational institutions in Lahore

Green Town, Lahore; January, 2012: Mr. Mubashir Ahmad Nasir and his family encountered troublesome religious discrimination at school. His wife was a teacher in Iqbal Memorial High School, while his children were students there. When the staff came to know of their Ahmadiyyat, an agitation started in the school. The propaganda and hate drive was a torture to them. The school administration fired his wife from her job and expelled his children from the school. He then had his children admitted in a government school but the situation there was not much better. He had to shift his children to another private school. All this was traumatic for the family.

Iqbal Town; March, 2012: Mr. Ilyas Ahmad Umair of Iqbal Town was a student of ACCA in the Acute Business College. The college administration called him and inquired from him whether he was an Ahmadi. Upon confirmation they returned his dues to him and strictly prohibited him from entering the college. This disturbed him greatly, but he was counseled to bear up with the discrimination and persecution courageously as he was not the first who have suffered.

Gulshan Ravi; October, 2012: Miss Afshan Malik, Ahmadi is a student of F.Sc. Part II in Government Degree College for Women, Gulshane Ravi, Lahore. She participated in the *Natiya* (poems in the honour of the Holy Prophet PBUH) competition in the Punjab Youth Festival. The Chief Minister of the Punjab was also present at the event. He liked her recital

of a *Naat* so much that he asked for recital of one more *Naat* from her while the result was being compiled. She did that and was acclaimed by the audience. These two *Naats* were produced by Ahmadi elders. She was awarded the first prize and a trophy.

After a few days when her rivals came to know of her religious denomination, they turned to mischief against her. She was harassed in the college. They tried to get a police case registered against her. The situation became very serious.

In the face of all this she had to discontinue her studies and the entire family had to shift elsewhere.

Written threat from a mosque

Lahore; March 2012: Hafiz Abdul Aziz, the leading mulla of Jamia Masjid Anwar Madina is rabidly anti-Ahmadiyya. He wrote a threatening letter on his letter-head pad from the mosque and sent it to two Ahmadi of Lahore. It is reproduced at Annex V. The mulla also posted anti-Ahmadiyya literature and pamphlets to many Ahmadi including the president of the local Ahmadiyya community in Sabzazar and his Working Committee. The threat letter was sent to Mr. Mubarak Ahmad Tishna of Bhati Gate and Mr. Muhammad Rasheed Kahlu of Sabzazar. It carried the following message:

“Warning

You are warned to leave this area, indeed Lahore within one month otherwise you will be responsible for whatever happens to you. The rest of your fellows are advised to abandon all their activities.”

Authorities were informed of this and the local police were requested to register a case.

Hostile reconnaissance of Ahmadi and their mosques in Lahore

Iqbal Town, Lahore; October 2012: Members of Hafiz Saeed group carry out frequent reconnaissance of two Ahmadiyya mosques, Baitud Tauhid in Iqbal Town and Daruz Zikr in Garhi Shahu and also of Ahmadi who come there for worship.

They post a man beside the road who notes down the registration numbers of the cars and vehicles of Ahmadi coming to the mosques. Others sometimes chase Ahmadi to their homes and mark their houses.

Mr. Qaiser Ahmad Gondal was returning home after offering his evening prayers on October 10, 2012. He sensed two men chasing him. He entered his house hurriedly. After a while those men gathered a few mullas outside his house and demanded the removal of the decorative plate of *Ayatul Kursi* (a Quranic verse) in the entrance. Mr. Gondal told them that he would not do it himself, but told them that they could undertake that sacrilege if they had the audacity. They removed the plate and declared him a *Kafir* (infidel) on leaving. They informed his neighbours that Mr. Gondal was a Qadiani and urged them to boycott him.

Mr. Gondal’s son took to heart their provocative remark and cried for long, protesting, “*Why did they call us Kafir (infidel)?*”

These opponents launched a hate campaign against Mr. Anwar Virk, a prominent Ahmadi. They published a leaflet to that effect. Mr. Virk was advised to take appropriate precautionary measures.

Model Town; October 16, 2012: Mr. Naeem Ahmad resides in Q Block, Model Town. He has been running a general store close to his home for the last 17 years. Islamic inscriptions were written at the front of his shop. Approximately 30 men, most of them mullas, went to the Police Station Liaqat Abad to report against Mr. Ahmad. They talked to the SHO, went to his shop and started taking photos of the Islamic inscriptions. They demanded their removal. After their departure a policeman informed him that they had come to talk about the Ahmadiyya graveyard in Model Town, and they also demanded removal of the Islamic inscriptions from his shop and from other Ahmadi houses.

A procession came to Mr. Ahmad's shop on October 16, 2012, shouted slogans and told Mr. Ahmad to remove the inscriptions. Timely arrival of the police at the site saved the situation. The police expressed their helplessness in the face of this extremism and urged Mr. Ahmad to remove the Quranic verse from his shop.

Mr. Ahmad removed the plate to avoid any more trouble.

Desecration of Ahmadiyya mosques in Lahore

Three main Ahmadiyya mosques were desecrated by the police under the pressure of mullas during the year 2012. They are briefly mentioned below while the details are mentioned in Chapter 7.

Sultanpura; May 2, 2012: The police, under orders from high officials, undertook gross violation of Ahmadi religious freedom by breaking up and removing sacred epithets and phrases from the Ahmadiyya mosque in Sultanpura, Lahore.

Garhi Shahu; May 17, 2012: Nine policemen came over to the Ahmadiyya mosque on May 17, 2012. They nailed a steel sheet over the *Kalima* and painted it black. Thus encouraged, the mullas are now putting pressure on the administration to demolish the minarets of this mosque.

Mughalpura; September 23, 2012: The police came to the local Ahmadiyya mosque and covered the Islamic creed (*Kalima*) with black steel plates. Mullas were putting pressure on the police to remove the *Kalima* from the Ahmadiyya mosque.

Reconnaissance of Ahmadiyya place of worship

Model Town, Lahore; August 18, 2012: Three unfriendly attempts to collect information on Ahmadiyya mosque in Model Town came to notice from 16 – 18 August, 2012. This is one of the two mosques that were targeted by the terrorists in 2010. Obviously these men had come in support of some nefarious design. Details are available in chapter 7.

A fabricated criminal case against college female lecturers

Lahore; May 31, 2012: The police registered a case under anti-Ahmadiyya law PPC 298-C and the religious law PPC 295-A at P.S. Civil Lines, Lahore against two Ahmadi lecturers of the state-owned Post Graduate College of Nursing on May 31, 2012. If convicted under PPC 295-A, the two ladies could be imprisoned for up to 10 years.

Extremist elements had this case registered with the help of student who was reprimanded by Ahmadi lecturer for missing classes and coming late. The IJT, some outsider mullas and a few bigots on the staff pushed the false accusation and a judge joined in with the final push in ordering the police to register the FIR. Details are available in chapter 5.

A close escape

Lahore: Mr. Abid Nasim Chughtai works in the National Bank of Pakistan. A client noticed his ring with the Arabic inscription "*Alaisallahu...*" on it; this phrase is found in the Quran. This man reported this to the police, and succeeded in availing the services of police to interrogate Mr. Chughtai. He then approached a judge who found it facile to order the police to act as per law. Details are available in Chapter 5.

Livelihood of an Ahmadi at risk

Gulshan Park; October 22, 2012: Mr. Mahmood Ahmad Tahir owns a business of stickers and printing. A few months ago some mullas came to his shop and tried to engage him in religious talk. Mr. Tahir avoided the talk and the mullas departed. Now it is learnt that an anti-Ahmadi lawyer applied to a court to order the police to register a case against Mr. Tahir.

He stated, “I went to Ahmad Sticker House to buy some stickers. The owner of the shop started talking with me on religious issues and told me that all this mischief is because of mullas. They call us *Kafir* (infidels) ... etc” It is learnt that this fabrication was pushed by M. Badar Alim, an advocate, who also offered testimony in this case too. Previously he was the instigator of erasing the *Kalima* from Daruz Zikr (Garhi Shahu) and demolition of its minaret.

Ahmadiyya produced drink banned by lawyers in Lahore

Lahore: The daily The Express Tribune published the following report in its issue of February 11, 2012. Headlines:

Barred: Lawyers ban drink on court complex

LBA (Lahore Bar Association) bans Shezan drinks, vows tough action against those found buying or selling Qadiani-owned products on premises

It would suffice here to mention that this disrespectable action was taken by this Association on behest of the Khatme Nabuwwat Lawyers Forum. Their action was later condemned by some prominent lawyers and opinion makers. It would be recalled that a year ago, a bunch of lawyers chose to shower rose petals on Mumtaz Qadri, Governor Taseer’s assassin. Details of this ban are available in Chapter 10.

An intensive hate campaign in a Lahore neighbourhood

Rahmanpura, Lahore; May 2012: Opponents of the Ahmadiyya community distributed hateful posters and pamphlets in which they pointed out Ahmadi businessmen of Township and College Rd. with names and addresses, and urged the public to stop dealing with them. They attempted to leave no stone unturned in their provocative drive against Ahmadis.

In the pamphlet that listed Ahmadi businessmen, they asserted:

“Mirzais (*Ahmadis*) are distributing their literature of apostasy and infidelity through-out the world. Every Mirzai, individual or business, donates a specific amount for this drive of infidelity and apostasy. This year Mirzais allocated a vast sum of 2.06 billion rupees for this loathsome mission. So, every Muslim who trades with Mirzais or uses their products supports them financially in their worldwide anti-Islam and anti-Muhammad campaign. O’ Muslim, ponder: if a Muslim is delinked from the Green Dome through your financial indiscretion, would your link continue with the Prophet of Madina (P.B.U.H.)? So, for God’s sake stop this accursed practice, and stop the others too.”

They also attached the following *fatwa* with this offensive poster:

“All sections of the Muslim world (Deobandi, Barelvi, Ahle Hadith) have decreed that Qadianis are *Zindique* (heretics), infidels and apostates. So, having any social or economic relations with them like participating in their events of sorrow and happiness, exchange of greetings, friendship, cordial relationship, their company, trading with them, to be employed by them, and to buy their products are all *haram* (forbidden by the Sharia). The one who maintains a relationship with them is depraved, wrongdoer and liable to the punishment in hell. One who thinks Mirzais are Muslims, or calls them better than Muslims is himself the worst infidel. (This decree contains signatures of 1500 renowned ulama of the time).”

First such a list of Ahmadi businessmen was compiled and distributed in towns far from this capital. Having seen that the authorities do not react to this grossly unlawful and incriminating act, the mulla is emboldened to indulge in that forbidding act inside the provincial capital itself.

Such is the protection to minorities offered by the government of the Punjab.

Life-threatening visits in the provincial capital

Gulshan Iqbal; December 20, 2011: Someone tried to open the main gate of Ch. Nasir Ahmad’s house at 11 p.m. When he asked the visitor his identity, he did not disclose it and

drove back on his motorcycle. Again at about midnight someone knocked at the door vigorously with a stone. Ahmad did not attend to the caller.

A few days earlier, on December 17, 2011 someone fired four shots in the air in front of his house to harass him.

Mr. Nasir Ahmad was advised to take all possible security precautions.

Religion requisitioned in support of personal vendetta

October 2012: A non-Ahmadi, Mr. Faisal Bashir attacked Mr. Asim Naseerud Din, an Ahmadi with an iron rod and injured him. The two had a financial dispute. Mr. Din approached the police station to have an FIR of the assault registered. Bashir contrived to give the dispute a religious tone. He gathered a few men of the area and led a procession against Mr. Din. The procession halted in front of Mr. Din's house. The participants were holding up banners with inscriptions on them: **"Asim Qadiani should be stopped from preaching"** and **"We will not allow Lahore Cantt to become another Qadian."** Thereafter the participants assembled in Bashir's house. The police inspector came to the site to investigate. He called for Mr. Din out of his house. On his arrival the crowd uttered threats to him. At this the police inspector had to intervene firmly. The opponents then told him that they took out the procession in fact to put pressure on Mr. Din to withdraw the police case against Bashir. The inspector advised Din to oblige; the latter readily agreed, under the circumstances.

Mr. Din was asked to exercise caution.

Wicked propaganda against Ahmadis

Larex Colony; January 8, 2012: Someone disfigured the *Kalima* written on the tombstone of a *Pir* (saintly man) in Ghaziabad cemetery and added some names to it. The *Pir* was sympathetic to Ahmadis and was on friendly terms with them.

Some miscreants attributed the defiling to Ahmadis and raised hue and cry. Approximately 300 men gathered at the bus stop and shouted slogans against Ahmadis. Naseem Ullah, the local president of Jamaat Islami, took the lead in this agitation, and instigated people against Ahmadis. He also used a TV channel, Power Plus for his profane drive.

Social boycott

January 2012: Anti-Ahmadiyya activism is on the rise in Lahore since the attacks on the two Ahmadiyya mosques in 2010. Anti-Ahmadiyya posters and banners are put up here and there and pamphlets are thrown inside Ahmadi homes. People are instigated against Ahmadis through various means. Two incidents of social boycott are mentioned below:

1. An Ahmadi woman was refused to buy an item at the Sunday market at Model Town, Link Road. The shopkeeper recognized her to be an Ahmadi from her *Burqa* (external clothing for Islamic women). "Go away; we do not sell our stuff to Qadianis," said the vendor.
2. The widow of Sardar Iftikharul Ghani, who was martyred in the twin attacks on Ahmadiyya mosques in 2010, entered the International Market, M Block Model Town for shopping. The shopkeeper saw her *Burqa* and told her that he would not sell to Qadianis.

Still more malevolence

The Punjab has been ruled by PML (N) for the last four years. Mr. Shahbaz Sharif was the Chief Minister. The PML (N) is known for its pro-mulla political posture. The senior

leadership of this party has been seen acting chum with extremist mullas whose parties have been banned for terrorist activities.

The Muslim League in the Punjab has a history of close relationship with Islamist clerics. In 1953, while in power in the Punjab, its chief minister Mr. Daultana actively supported the clerics in their violent agitation against the Ahmadis; it resulted in grave deterioration of law and order to the extent that martial law (first ever in Pakistan) had to be declared. As a result the Muslim League ministry and Mr. Daultana were booted out.

The Muslim League in the Punjab has failed to learn from history. On assuming power again in 2008, its government sponsored, funded and organized an 'End of the Prophethood' conference in Lahore in 2009 in the grand royal mosque in Lahore. Participating mullas indulged in profuse sectarian rhetoric.

On account of not-so-discreet anti-Ahmadiyya policy of the provincial government, the administration and the police indulge in hostile conduct in situations and issues concerning Ahmadis. Terrorists chose Lahore for their major attack on Ahmadi worshipers in 2010 and succeeded in killing 86 of them while the security forces, although present at the scene of the crime, put up no resistance to the terrorists.

The attitude of the rulers and the officials has affected everyday life of the Ahmadis in the province in general, and Lahore in particular. Every month numerous incidents that happened in this capital are reported in monthly reports. A few for the month of November only are briefly related below.

A dishonest blame

Karim Park; November 1, 2012: The principal of Farooqia Girls High School took disciplinary action against the school canteen contractor. He, in turn, approached the activists of Jamaat Islami and Sunni Tehrik for support, with the accusation that the principal Ms. Aasama Farooqi committed blasphemy in a pamphlet. The mullas took out a big procession and mounted an attack on the school. They claimed that the 'blasphemer' principal was a Qadiani (which she is surely not). An Ahmadi family however resides next to the school and the mullas assembled in front of their residence. This family spent a wakeful night in great fear.

Where even death becomes a problem

Baghbanpura; November 6, 2012: Anti-Ahmadi activists have adopted the practice of taking photos or producing videos of places and events in which Ahmadis are involved and then presenting these to officials to book them in police cases, etc. For instance:

Mrs. Sindhi died in Baghbanpura. Her relatives planned to bury her in Ahmadiyya graveyard in Handu Gujjar at 10 p.m. They tried to keep this information confidential but the opponents came to know of it somehow. So, approximately 30 mullas assembled in the vicinity of their home at about 10 p.m. They were led by one Tuti, who is a brother of mulla Tahir Mehmood Ashrafi a well-known cleric intimate with high officials in Pakistan. Tuti was armed with a camera and seemed to be prepared to push for an FIR with the police.

The bereaved family came to know of this. They decided to postpone the burial. They took care not to offer the funeral prayers at home, instead took the dead body to the graveyard the next day before sunrise, offered the last rites there and performed the burial. This spared them the mischief of the religious thugs.

Serious threat to the freedom to practice the religion of one's choice

Wahdat Colony: Four bearded youth, 25 to 30 years old, who belonged to the banned Jamaat Dawa, but professed for convenience to be from the Khatme Nabuwat Centre, visited the police station and demanded that an FIR be registered against Ahmadis who like Muslims, indulged in sacrificing animals on the festival of Eid-ul-Adha. They claimed that they had the required proofs in the form of photos, videos and written reports etc.

They claimed that their group comprised as many as 400 university students. They seemed to know the history of anti-Ahmadi agitations in 1953, 1974 and 1984. They made out that they were not violent but intended to pursue Qadianis through law. “*We want to bar them from Friday congregational prayers by providing pictorial evidence of their worship. We shall pursue them from their place of worship to their home to confirm their identities and addresses*”, they explained. “*We shall thus force them to abandon Islamic worship,*” they bragged.

The SHO refused to register a criminal case. One hopes he would not wilt if the attempts are repeated by the activists more vigorously. These bigots managed to deny a number of Ahmadis their right to sacrifice animals on Eid – and they did that with the help of the Punjab Police.

Freedom to worship at risk

Rahmanpura: In view of the difficulties in having a proper mosque/place of worship, local Ahmadis assemble here in an Ahmadi’s home for prayers. It is a three-storied building owned by him. Two Ahmadi families reside in two upper floors, while the owner lives on the ground floor. He has permitted local Ahmadis, who are only a few in numbers, to offer their prayers in one of his living rooms. There is no inconvenience involved to anyone else. However, anti-Ahmadi activists have reported to the police of this arrangement and asked for action.

Ahmadis met an appropriate high official and intimated to him that there was no problem, any complaint is malafide and fabricated. The incident caused concern and stress to the peaceful worshipers.

Brief but perturbing reports from various neighbourhoods

Civil Lines; January 7, 2012: A Khatme Nabuwwat conference was held here on January 27, 2012. This conference was advertised through handbills. Ahmadis were advised by their community leaders to remain at home as a precaution.

Muslim Park, Singhpura; January 24, 2012: A conference on “*Namus Risalat*^{sa} (honour of the Prophet^{sa}) and *fitna* Qadianiat (mischief of Qadianis)” was held in the local mosque. Only Deobandis participated in it. This conference was advertised through leaflets. Shop-keepers displayed these in their shops.

Shezan factory; February 3, 2012: Two mullas came to the gate of the Shezan factory at the time of Friday prayers. They told the gate keeper that they wanted to say Friday prayer and meet the Ahmadiyya missionary there. The guard denied them the entry despite their insistence. The security supervisor sent a man to discreetly assess their motives. He heard them saying on their mobile phone, “This time he (the Ahmadi missionary) escaped; we’ll see to him next time.”

Batapur; February 5, 2012: A conference was held in Taje Darul Anbiya mosque on the occasion of 12 Rabiul Awwal. A mulla of the Khatme Nabuwwat faction was invited to the occasion. He incited the public against the Ahmadiyya community and openly called for their murder. He said, “Can’t we kill Qadianis/Mirzais with a knife, a dagger, a bullet? Can’t we emulate Mumtaz Qadri? Can’t we embrace death for the sake of Muhammad^{sa}? Can’t we embrace death after killing any of them?”

A number of armed men were on duty outside the mosque at this occasion.

Defence; February 5, 2012: Two mullas on a motorcycle attempted entry in the Ahmadiyya mosque. The guard on duty stopped them. They pretended as if they had taken the turn mistakenly. They turned around and stopped on the roadside as if their vehicle had run short of gasoline. They dragged their motorcycle to a nearby gas station. Both of them wore a beard, and Khatme Nabuwwat sticker was pasted on their motor-bike.

Iqbal Town; February 9, 2012: A group of a dozen mullas came to the residence of Mr. Arif Tanveer. They told him harshly to remove the tiles of *Bismilla* (In the name of Allah)

and *MashAllah* (What God wills) from outside his house. They declared this display illegal and threatened him of action if he would not remove them within 24 hours. They said, “Our youth do not tolerate that *Bismilla* or *MashAllah* be written on your house.” They departed threatening a follow-up visit.

Mr. Tanveer removed those tiles himself to avoid the confrontation.

Jahman; February 10, 2012: A mulla from the local mosque is regularly provoking the public against the Ahmadiyya community in Friday sermons for the past three weeks. He said, “Any business dealing with Qadianis/Mirzais is forbidden. One who will deal with them will himself become a *kafir* (infidel). One who will interact with them socially, his *Nikah* (marriage) would stand dissolved.”

Consequently, some people in the area developed social hostility to Ahmadis.

March 2012: Encouraged by their success in the twin attack of May 28, 2010, the extremists seem to plan other attacks on mosques. The evidence:

1. A suspicious-looking car passed by the Ahmadiyya mosque in Islam Pura, Lahore on March 2, 2012 at the time of Friday prayers. A mulla was sitting on the front seat wearing a white turban; he was accompanied by two others. The car entered a house a few yards away from the mosque and took one man on board from there. They passed by the mosque again, slowed down in front of the mosque, reccyed it, and then picked up speed to depart. The police on duty also noted the movements of this suspect vehicle; however they did not stop the car to question the occupants as to their business.
2. Eight mullas came to the Ahmadiyya mosque in Sultan Pura, Lahore on March 10, 2012 at the time of evening prayers. They stayed in front of the mosque for some time and talked on a mobile phone about the mosque. An Ahmadi youth on duty stood near them and overheard their conversation.
3. Two youth on a motorcycle arrived in front of the Ahmadiyya mosque in Kot Lakhpat after the evening prayers on March 8, 2012. They stayed there for some time, reccyed the mosque and remained busy in talking over a mobile phone. Thereafter they left the scene. They were in their twenties and looked suspicious.

The management of the mosque went into a higher state of defensive readiness.

Township; March 4, 2012: An offensive youth living on rent in front of the house of Mr. Karimur Rahman Sanori, Ahmadi tried to disturb the peace. He, along with his colleagues, sought a scuffle with Mr. Sanori for no reason, attempted entry into his house, and smashed the window pane of his house.

The other neighbourers helped Mr. Sanori and called the police, whereafter they took to heels.

It is worth noting that a Khatme Nabuwwat conference was held in this area a day earlier. Mullas had indulged in hate propaganda and provoked the public against the Ahmadiyya community. This incident was obviously a consequence of the conference.

Rachna Town; March 5, 2012: Mr. Zahid Anwar, a non-Ahmadi nephew of Ch. Bashir Ahmad, Ahmadi was killed on March 5, 2012.

Mr. Bashir Ahmad, an official of a local Ahmadiyya community was attacked subsequently on September 7, 2011. He was hit by several shots but luckily survived after a major surgical operation.

Mr. Ahmad’s nephew Mr. Zahid Anwar who was a non-Ahmadi got an FIR registered at that occasion as complainant. Mr. Anwar was attacked on March 5, 2011. He was hit by four bullets and stabbed. He was taken to the hospital in emergency but he did not survive. Although a non-Ahmadi, he was kind and sympathetic to Ahmadis in trouble.

The sectarian bigots made him pay for his humane and caring ways.

Mustafa Town; March 5, 2012: Approximately 20 mullas gathered in front of the house of Mr. Muhammad Ishaq at about 9 a.m. They banged at the door, pelted stones inside the house and tried to break down the main gate. Mr. Ishaq informed the police. They arrived in time and asked the intruders the purpose of their visit. They told the police that they had come to remove the decoration frame on which *Ayatul Kursi* (A verse of the Holy Quran) was displayed. The police rebuked the miscreants and told them to desist from such activity.

The local colony administration also paid a visit to Mr. Ishaq. The president of the administration supported Mr. Ishaq and advised him to hand over the frame of *Ayatul Kursi* to him to defuse the situation. Mr. Ishaq complied. The removal of the Quranic verse calmed down the mullas.

Gulshan Ravi; March 24, 2012: Mr. Naeem Ahmad is the only Ahmadi living in this area with his family. Someone threw a threatening note on his roof; it conveyed:

Leave Qadianiat (Ahmadiyyat), otherwise you will be killed

Iqbal Town; March 26, 2012: Mr. Nazimuddin, an Ahmadi lives in Iqbal Town, Lahore. His wife went to the bazaar to buy some garments. She went into a shop; its keeper looked like a mulla. She herself was wearing a veil. The shopkeeper assessed her denominational identity. He asked her about her sect and told her that the shop next door was that of a *Mirzai* (Ahmadi) and *Mirzai* women often go to that shop. He also used bad language against Ahmadis. She replied him appropriately and left the shop. The mulla vented his anger that was perhaps caused by business competition.

Larex Colony, Shahdara; March 30, 2012: Mr. Atif Sharif S/O Mr. Sharif Ahmad Dogar was returning home on March 30, 2012 when four armed mullas stopped him and threatened to kill him. "Go away and don't look back or you'll be shot", they told him.

Baghbanpura, Lahore; April 8, 2012: An anti-Ahmadiyya conference was held in front of the Ahmadiyya mosque in Baghbanpura, Lahore. As usual, obnoxious language was used against the Ahmadiyya community; the audiences were urged to kill Ahmadis. The meeting was advertised through anti-Ahmadiyya posters. The participants numbered approximately 70.

Gulberg; April 19, 2012: Two Ahmadi women went to Gulberg market for shopping. There, a shopkeeper in a mulla garb recognized them as Ahmadis by their *Burqa* (Islamic covering over the clothes). He said in a loud voice to irk them; "*Zulfiqar Ali Bhutto was a good man; he did a good deed by declaring Mirzais (Ahmadis) non-Muslim. We should pray for him.*"

Allama Iqbal Town; April 26, 2012: Two men went to the bookshop of an Ahmadi in Allama Iqbal Town. They told him to stop selling Islamic books, the Holy Quran and stickers of Quranic verses. They threatened him with grave consequences in case of non-compliance. The Ahmadi shopkeeper had to remove the stickers and hid the Islamic books.

Ravi Park; April 28, 2012: An anti-Ahmadiyya Khatme Nabuwat conference was held in the Bhati Gate area. It began at 9 p.m. and lasted until 3 a.m. Maulvi Azizur Rahman Thani and Hamid Baloch spoke abuse against the Ahmadiyya community and agitated the audience. The participants numbered approximately 150 men, the majority of whom were madrasa students.

Baghbanpura; April 2012: The Shezan company is owned by Ahmadis. Mullas are very active against it. This year the Lahore Bar Association imposed a ban on Shezan drinks in the premises of the courts. SMSs against Shezan were frequently circulated. One such SMS received by Mr. Ishtiaq Ahmad, an Ahmadi, was as follows:

"The proprietor of Shezan, Shah Nawaz, a dog, translated the Holy Quran in 40 languages and spread them all over the world. Therein he interpolated the name of Muhammad^{sa} with the name of Mirza Ghulam Ahmad Qadiani (*sic*). He asserted that this money had come from the pockets of the Muslims. Just think, lest this flavor of a few moments might not deprive us from drinking at the Hoze Kausar (the

holy fountain in paradise) from the hands of the Holy Prophet^{sa}. Boycott Shezan products and prove your Islamic credentials.”

Sabzazar; April 2012: Mr. Waqas Ahmad, an Ahmadi worked in a multi-national company. Some mulla-type colleagues worked with him. When they learnt of Mr. Waqas's faith, they started conveying serious threats to him. They also intercepted him on the way to his home, assaulted him and beat him up. Mr. Ahmad consequently had to migrate to another city. He lost his job for his faith. His children remained in Lahore. His brother lodged an FIR with the local police on his behalf.

Raiwind; April 2012: Ahmadi are facing a social boycott in Raiwind, Lahore. Raiwind is the headquarters of the Tableeghi Jamaat, which poses to be a peaceful organization, but provides seed personnel to all, including banned organizations. Raiwind is also a home to scores of madrassahs.

A longtime friend of an Ahmadi family stopped meeting them after receiving grave threats from mullas. “Mullas have a list of all the Ahmadi living here and their addresses,” he intimidated.

Defense; May 10, 2012: Mr. Shahid Iqbal and Mr. Zahid Iqbal received threatening letters on their business addresses. Obnoxious language was used therein against the Ahmadiyya community. These were posted from the post office of Iqbal Town, Lahore. A similar letter was received by Sheikh Basharat Ahmad who has already left Pakistan and settled abroad. Other such threats were sent through phone and mobile text messages.

Wahdat Colony; May 13, 2012: An Ahmadi was standing in front of his house when a man approached and asked him about the Ahmadiyya mosque. He mentioned that there was a playground beside it. The Ahmadi asked him the reason for his inquiry; he did not answer and departed.

The next day on May 14, 2012 a van was found parked in the southern street of the Ahmadiyya mosque. Five armed Pakhtuns were sitting in it. The windows of the van were black. One of them jumped down when an Ahmadi youth passed by. He asked him about the Ahmadiyya mosque. The youth avoided the question. The man then asked him about the playground (near the mosque), which was told to him. At this one of them proceeded to the ground, from there he went towards Iqbal Town.

The police were informed of this incident.

Rahmanpura, Lahore; May 27, 2012: Mr. Ahmad Aziz, an Ahmadi youth was a member of the club, Dragon Charts learning martial arts there for the last two years. Five unknown men came to his club on May 27, 2012 and asked his instructor about him. They said, “A Qadiani youth comes here. His name is Ahmad. You are teaching him all this; tomorrow he will stand up against us.” On enquiry they told him that they had come from Johar Town. They also accused Mr. Ahmad of preaching Ahmadiyyat in the club, and threatened action.

Mr. Ahmad was on leave that day. The next day his instructor told him of the hostile visitors. Mr. Ahmad asked him to produce the boy to whom he had preached. The instructor said the visitors would return in a few days. At this Mr. Ahmad's family stopped him from going to the club, to avoid any harm.

Wahdat Colony; May 27, 2012: Mr. Abdul Waheed Sindhu, an opponent of the Ahmadiyya community, resides near the Ahmadiyya mosque here. He is the president of a trust committee of the locality. He was noticed making recce of the Ahmadiyya mosque. He held a meeting at his house and invited some goons of the locality. This meeting was attended by 60 men including 10 mullas. They discussed a complete boycott of Ahmadi. Later they also distributed anti-Ahmadiyya pamphlets. Mr. Sindhu belongs to the Ahle Sunnat group. He holds such meetings frequently to incite the public against Ahmadi.

Tajpura; May 28, 2012: Mr. Munir Ahmad, an Ahmadi pensioner from the Army is living in Tajpura, Lahore. His two sons Mr. Munawwar Ahmad and Mr. Anees Ahmad were killed in the twin attacks on the Ahmadiyya mosques in Lahore on May 28, 2010.

Some unknown men dropped a threatening letter at his house on May 28, 2012, exactly two years after the martyrdom of his sons. It conveyed:

“Qadianis (Ahmadis) are infidels. One who maintains relations with them is also an infidel. Today on May 28, we are very happy that we killed your people in Garhi Shahu and Model Town. Now it is your turn, and wherever you go, we will locate you. It is difficult to escape us. We have an eye on all of you and your children.”

He received another threatening letter, which conveyed:

“Qadianis, Mirzais are the worst people. They should be taken to task. They should be isolated. Now all of you in the family should be taken to task. Be ready in the next few days; anything can happen. You will not be spared.”

Dehli Gate, Lahore; May 29, 2012: Opponents of the Ahmadiyya community took out a procession in the market of Qila Gujar Singh, Dehli Gate at about 6 p.m. They badmouthed against the Ahmadiyya community and called Ahmadis *Wajib-ul-Qatl* (must be killed) and urged the public to implement a complete social boycott against Ahmadis. They repeated this demand several times on sound amplifiers. They made two rounds of the market before dispersal. The situation there became worse for Ahmadis after the event.

Allama Iqbal Town; June 3, 2012: There is a group of about 20 mullas who go to different areas and look for Ahmadis’ houses. When they find one they provoke the public against the occupants and declare them *Wajib-ul-Qatl* (must be killed). Sometimes they stop in front of an Ahmadi’s house and urge him to go to the mosque with them and say prayers with them or threaten him to leave the house.

This group came to the house of Mr. Nasimuddin. He was not at home at the time. They talked to his wife and asserted, “*You are infidels and a minority. You should not keep Quranic verses in your homes,*” referring to a framed Ayatul Kursi (a Quranic verse) hanging inside the gate. The mullas wanted to enter the house to dismantle it. Mrs. Nasimuddin did not permit them and handed over that frame to the mullas herself. She told the mullas, “*God, the Knower of the unseen, knows how greatly we love the words of God. Our lives are ready for sacrifice in His way. You people do not know what is inside our hearts.*”

The mullas unabashedly took away the frame.

Singhpura; June 6, 2012: An anti-Ahmadiyya Khatme Nabuwwat conference was held here by Mufti Muhammad Hasan. It is noteworthy that this conference was held in a Government Girls High School. It was attended by approximately 200 men. The venue of the conference was decorated by anti-Ahmadiyya banners. Stalls were set up for the participants where anti-Ahmadiyya literature, pamphlets and CDs were displayed for distribution and sale. A number of mullas addressed the audience. Mufti Muhammad Hasan used offensive language against the Ahmadiyya community. He said, “Qadiani are our enemies and enemies of Islam, it is the worst cult, boycott them, ... They are infidels, we will throw them out from here, we will kill all of them. Cooperate with us, ... they are *Wajib-ul-Qatl* (must be killed)...”

This conference lasted until 2 a.m. The speakers tried hard to provoke the audience against the Ahmadiyya community.

Baghbanpura; June 26, 2012: A youth named Chand tried to kill Mr. Rizwan Ahmad S/O Mr. Gulzar Ahmad on religious grounds. Mr. Rizwan luckily survived this attack.

An opponent of Ahmadiyyat, Pervez told Chand, a dull-witted fellow, that killing Rizwan, a Qadiani would bring him great reward in the hereafter. At this, Chand intercepted Rizwan on his way home, abused him and pulled out a knife to attack him. Rizwan was rescued by some neighbouring shopkeepers. Details are available in chapter 4.

Green Town; June 2012: Green Town is one of the hot spots in Lahore for Ahmadis. Their opponents created hue and cry and succeeded in dismantling a decorative plate with *MashAllah* (What God wills) engraved on it from the house of an Ahmadi, Rana Iqbal, sometimes ago. Some Ahmadis went to the police station to make their statements, where a number of madrassa students and mullas gathered outside. The sub-inspector told Ahmadis later that mullas had accused the administration of the Ahmadiyya mosque in Township of writing blasphemous words in the washroom of the non-Ahmadiyya mosque in Block 4, Sector A-II. The sub-inspector refused to register the fabricated FIR. This saved Ahmadis from stressful and wasteful defense.

Civil Lines; July 20, 2012: Sheikh Anwarul Haq, Ahmadi is a resident of the Civil Lines and runs two shops, Fakhar Electronics and National Electronics on Link McLeod Rd. Three boys entered his shop on July 20, 2012 at 8 p.m. pretending to buy some electronic item. One of them hurriedly pasted an anti-Ahmadiyya hateful sticker on an electric oven on display, and the three fled thereafter on a motorbike. The sticker was published by an organization, “*Tanzeem Mirzai Mukao*” (Organization to Exterminate Ahmadis). The sticker carried a very hateful message against the leaders of the Ahmadiyya community.

Shalimar Town; July 29, 2012: Mr. Sardar Ali resides in Baghbanpura, Lahore and runs a medical store in Shalimar Town. A sub-inspector of police came to his shop on July 29, 2012 and searched his shop. He told Mr. Ali to report to the police station at 4 p.m. Mr. Ali went there with his son and younger brother. He was told that a mulla Hasan Muaawiya alias *Tuti* (brother of Hafiz Tahir Mahmood Ashrafi) had lodged a complaint against him that there were stickers of Quranic verses pasted in his shop in violation of the law. Mr. Ali had already removed those stickers from his shop. This settled the issue.

At 11 p.m. a mulla Saadul Abideen came to his shop again to re-check if all was to his satisfaction.

It is learnt that mullas are conducting reconnaissance of the Ahmadiyya businesses.

Gulshan Ravi; July 31, 2012: Mr. Maqsood Ahmad, Ahmadi lives here. Some opponents of the Ahmadiyya community came on motorbikes to the house of Mr. Ahmad. They pasted an offensive sticker on the gate of his house, fired four or five revolver-shots in the air and departed. Mr. Ahmad came out of his house after their departure and recovered four empty bullet-shells from there.

Sabza Zar; July 2012: A few mullas came to the house of Mr. Rasheed Ahmad Javed and handed an invitation card to a women’s meeting of Tahaffuz Khatme Nabuwwat. Mr. Javed’s father took the card without any comment. The mullas told the gentleman to ensure the ladies’ participation in the meeting and asserted, “We want to cleanse Pakistan of Mirzais; you should participate in this noble cause.”

Anti-Ahmadi gossip has become common here in the bazaar and markets. A group of men assemble in the main park of this area and speak venomously against the Ahmadiyya community.

Lahore; July 2012: Opponents of the Ahmadiyya community published an 8-page pamphlet titled: “My acceptance of Islam – A lightening strike on Mirzaiat” by Irfan Mahmood Barq.

It carries a mostly fictitious story of Mr. Barq who professed to be a former Ahmadi who recanted after due research. He narrates a fabricated but highly emotional story of the recantation of his late mother. He claims that she recanted on her death bed and confided (only) to him that she had become a Muslim and told him exclusively that her funeral rights should be performed by Muslims.

The entire pamphlet has been obviously drafted by some professional agitator as it lists the oft-repeated allegations against Ahmadiyya theology. The pamphlet urges the readers (though indirectly) to put the Ahmadis to sword, ‘in the tradition of (Abu Bakr) Siddique.’

The address of publishers and their phone numbers are given in bold at the end of the pamphlet:

Anjuman Muhibban Khatme Nabuwwat, Kot Abdul Malik
0333-4664080, 0300-4856384, 0341-4040568

Wahdat Colony; July 2012: The opponents of Ahmadiyya community formed an association in the area in league with PML (N). Mr. Abdul Waheed Sindhu, a staunch anti-Ahmadi, is its president. They demanded that except for Ahmadis of Wahdat Colony, none else from other nearby localities may offer Friday prayers in the local Ahmadiyya place of worship.

Baghbanpura, Shalimar Town and Township; August 2012: Anti-Ahmadiyya activism increased visibly in these areas, this month. Anti-Ahmadi stickers were pasted at various locations. The people were provoked through speeches and sermons. The mosques in which these sermons were delivered are as follows:

1) Allama Ihsan Ilahi Zaheer Hospital mosque in Ghore Shah Darbar Road, 2) Masjid Ahle Hadith Chowk Shuwala, Ghore Shah, 3) Jamia Farooqia Rizvania “Barelvi Maslik” Ghore Shah, 4) Masjid Taqwa “Deobandi Firqa” Ghore Shah Road, 5) Jamia Naeemia Bhogiwal Branch Jamia Naeemia Garhi Shahu, 6) Jamia Ashrafia Bhogiwal, Ferozpur Road, 7) Jamia Masjid Muslim Park and Masjid Ahle Sunnat wal Jamaat “Barelvi” Chowk Shuwala, Ghore Shah Road, and 8) Masjid Jhanda Chowk “Barelvi Maslik” Baghbanpura.

Baghbanpura; August 2012: The opponents of the Ahmadiyya community here distributed a booklet, “*Dawate Fikr aur Ansarullah*” on September 3, 2012. Mulla Ibtisam Ilahi Zaheer a staunch anti-Ahmadi delivered the Friday sermon in the Ahle Hadith mosque adjacent to the hospital. The topic of his sermon was, “Why the Qadianis are not Muslim?” His scheduled Friday sermon was greatly publicized in the area through banners and posters. Mulla Zaheer used foul language against the Ahmadiyya community and provoked the worshippers against Ahmadis.

Lahore; August 2012: Some men came looking for Mr. Basharat Ahmad, Ahmadi, whose son Mr. Muzaffar Ahmad had captured a terrorist during the attacks on Ahmadiyya mosques in Lahore in 2010. They were riding a black car. The police took no action to ensure safety of the prime witnesses of the massacre of Ahmadis, and of members of their families.

Johar Town; September 7, 2012: A Khatme Nabuwwat conference was held in the mosque Kanzul Ummal of Sector B-1, Johar Town. Mullas from different locations participated in this conference.

A procession comprising approximately 60 motorcycles and a few cars was led by mulla Shabeer of the mosque Jamia Aloom Islamia Hanfia of Sector A-II, Township. This procession stopped in front of Ahmadis’ houses, used foul language and raised anti-Ahmadiyya slogans. It also stopped in front of the Ahmadiyya mosque in the Township, and raised slogans. Thereafter it went to the venue of the conference in Johar Town. The authorities made no effort to disperse this sectarian rally.

Allama Iqbal Town; September, 2012: An Ahmadi youth married a girl from a non-Ahmadi family with her father’s permission, after she had joined the Ahmadiyya community. Still a criminal case was registered against him and his mother, brother etc. under the anti-Ahmadi laws. His brother was arrested. The groom had to leave the country to avoid arrest. Details of this case are available in Chapter 5.

Rachna Town; December 7, 2012: The police attempted to arrest four terrorists from a gas station in Rachna Town. Two of them succeeded in making good their escape, while two were captured. Subsequently it was learnt that fire arms and explosives were recovered from them. They had plans to target Ahmadiyya mosques, a source disclosed. These men are residents of this town. A few other residents have fled the neighbourhood, while the police have detained some suspects.

Ferozwala Annex Colony; December 8, 2012: Anti-Ahmadi extremist elements held a rally in the local mosque after the night prayers (*Isha*). They used sound amplifiers and agitated the audience greatly. They indulged in very foul language against Ahmadis. One of these speakers posed to be a former Ahmadi, now turned a *Mujahid* of Khatme Nabuwwat.

Sabzazar; December 12, 2012: A police van came over to the residence of Mr. Mansur Ahmad, an Ahmadi resident of Sabzazar, at about 11 p.m. The policemen told Mr. Ahmad to take off the tiled plate of *Masha Allah* (as willed by God) from the exterior of the house. Mr. Ahmad refused to do that. At this the police decided to undertake the sacrilege themselves. They broke up the tiled plate and took away the pieces with them. Obviously they did that in compliance with some mulla's demand.

It is relevant that the law does not forbid Ahmadis the display of writings in Arabic script.

Iqbal Town; November/December 2012: One Waqas Ahmad had filed an application with the police to register a criminal case against Mr. Wasim Ahmad, Ahmadi for undertaking sacrifice of an animal at the occasion of the festival of Eid ul Azha.

Now, a police official conveyed to Mr. Wasim Ahmad a message from this shady complainant: Waqas is now ready to withdraw his complaint if he is paid his expenses by the accused.

It seems that Waqas Ahmad ran from pillar to post in the judicial and police offices, spent time, money and effort in pursuit of his unworthy cause, but made little headway on account of it being unwarranted. He should have been ashamed of his scheme; instead he expects to be paid for his failure. NO WAY.

Sabzazar; December 2012: Mr. Rashid Mahmud Kahlon, an Ahmadi elder of the local community received a threat letter from one A. Amjad advocate (Extract):

"Two maulvis approached me and conveyed about you that you call yourself a Muslim and your wife and daughter-in-law teach the recitation of the Quran to Muslim children. You and your son remain active. This caused great anger among those present in the mosque and they decided that your case would be forwarded to the Mansura Centre (of Jamaat Islami, in Lahore) so as to have a criminal case registered against you under religious laws, by Liaquat Baloch so as to deny you the possibility of release on bail. I obtained your address with great difficulty. I am one of the members of this committee and warn you sympathetically to take care."

A few other Ahmadis of Sabzazar also received threat letters. This man, Amjad the advocate, had met Mr. Kahlon earlier; now he has written to him.

Garhi Shahu; December 18, 2012: Mulla Imran wrote a complaint to Police Station Garhi Shahu that there is a marble plate affixed in the house of Mr. Abid Nasim Chughtai, a 'Qadiani', on which attributes of God are inscribed; this amounts to defiling them, the plate should be removed. He supported his application with a video and pictures taken with his cell-phone.

The SHO of P.S. Garhi Shahu visited the Ahmadiyya office the next day, met an official and told him to have the plate at Mr. Chughtai's home covered up. "We Ahmadis have great respect for God's attributes; we cannot even contemplate effacing or covering them up," the official told the SHO.

It is surprising that an SHO in Lahore is so prompt to attend to an absurd demand of a mulla, while generally it is not easy to get an SHO moving even after a murder. It is obvious that the SHO is sure that he is responding to the policy emanating from the Chief Minister's office.

This narrative has become rather long, although it is still not comprehensive; a great deal is left unreported. What went on in Lahore this year could find a place in some book of "world records" if it recorded violations of human rights and freedom of religion in cities.

7. Mosques under attack, and worship denied

Injuring or defiling place of worship, with Intent to insult the religion of any class: Whoever destroys, damages or defiles any place of worship, or any object held sacred by any class of persons with the intention of thereby insulting the religion of any class of persons or with the knowledge that any class of persons is likely to consider such destruction, damage or defilement as an insult to their religion, shall be punished with imprisonment of either description for a term which may extend to two years, or with fine, or with both.

Pakistan Penal Code 295

Ahmadiyya mosques were targeted in the infamous Ordinance XX promulgated by General Zia. Although the law is fairly precise but religious bigots read in it mischief that goes well beyond the words of the law. The police, led by their political masters, find it convenient to yield to the mulla. The magistrates and judges routinely direct the police to follow-up the (mullas') complaint in accordance with law. This is considered adequate by the authorities to act hostile towards the worship and places of worship of Ahmadis.

Places of worship have been occasionally attacked by mobs in other countries too, but perhaps it is only in Pakistan where the police, without due authorization, undertook demolition of a place of worship. This happened in Kharian, a town in the Punjab. Similar serious violations were undertaken in Lahore too, the capital of the Punjab which under the present government (of PML-N) has become a breeding ground of extremism and terrorism.

Punjab Police demolish Ahmadi mosque minarets in Kharian

Kharian, District Gujrat, Punjab: The Punjab Police undertook demolition of the minarets of the Ahmadiyya mosque in Kharian and removal of the *Kalima* (Islamic creed) in dark hours at about 9:30 p.m. on July 10, 2012.

Prior to this, anti-Ahmadiyya activities occurred in the district and the authorities took no action to stop these malicious acts of extremist elements. An End of Prophethood rally was permitted in Kharian on June 15, 2012 in which mullas used foul language against Ahmadis and demanded the demolition of minarets of this mosque.

Two mullas, Ghazi Jalali and another applied to the police on June 26, in the name of an obscure organization "Tahaffuz Islam Pakistan" to register a criminal case against Ahmadis, and demolish the minarets. Otherwise, the applicants threatened to do the demolition themselves.

The police obligingly moved into action, and asked Ahmadis to explain the matter. Ahmadis told them that the mosque was built in 1980, four years before the anti-Ahmadi laws came into force; the law did not bar Ahmadis from construction of minarets; and there is no mention of a standard design for a mosque in Sharia; as such Ahmadis had violated no law.

The police, however, told the Ahmadis to demolish the minarets. Ahmadis took the position that they could not undertake this sacrilege, nor would they allow the mullas to do it; however, if the police decided to undertake the task, the Ahmadis would not resist, as it was not Ahmadis' practice to fight the authorities.



An armed contingent of police accompanied by the staff of the municipal administration arrived at the site after dark and undertook this shameless operation. They had no court order in support of their act outside law.

The police visited the mosque again later, and demolished the remaining small minarets. The DPO, however, approved building a wall around the two big minarets. How that would be done, one wondered. Also, the police effaced the Kalima and other sacred writings from the mosque.

The police appear to be more adept in the art of deception than the maintenance of law and order and upholding the fundamental rights of citizens. The SHO told the press that the action was taken “*after a mutual consensus of the parties involved and the Qadiani community who were very cooperative.*” Rubbish - of course.

According to a press report, Mr. Husain Naqi, a senior member of the Human Rights Commission of Pakistan said, “The police and state are not timid in such incidents, they are not even appeasing to the extremist elements but conniving with them.” The PPP Human Rights Cell reportedly “requested Chief Justice Iftikhar Muhammad Chaudhry on Friday to take suo motu notice of the demolition of minarets.”

This was the third major attack on an Ahmadi place of worship since January this year in the Punjab. The first major incursion was in Rawalpindi, followed by violations in the provincial capital, Lahore, and then this blow in Kharian.

In all the afore-mentioned incidents, the authorities were involved in curbing the freedom of religion of Ahmadis. They violated Article 20 of the Constitution of Pakistan and also committed serious violation of Art. 18 of Universal Declaration of Human Rights and also the ICCPR to which Pakistan is now signatory.

It is relevant that sometimes back when the Swiss government intended some action against building minarets of mosques, the Pakistani society and state were among the most vocal against such a violation of religious tradition.

Subsequent to this demolition, a researcher assembled a few pictures of places of worship of different religions worldwide, displaying their minarets and domes, and mailed these to his contacts. These are shown in Annex VI.

Last but not least, while these misguided and corrupt mullas and officials undertake such outrages apparently in the name of Islam, the Quran teaches them otherwise: And who is more unjust than he who prohibits the name of God being glorified in God's temples and strives to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next. (2:115)

A Kalima incident in Lahore

May 17, 2012: The Islamic catechism is called *Kalima*. It is a small statement in Arabic and it means: “There is none worthy of worship except Allah; Muhammad is His messenger.” Ahmadis profess the same *Kalima*; extremist mullas insist that Ahmadis should not recite this *Kalima*; sometimes they misinform their followers by telling them that Ahmadis actually have a different *Kalima*, or when Ahmadis recite this *Kalima* they have a different prophet in mind than Muhammad (p.b.u.h.), etc.

During the days of General Zia, Ahmadis campaigned in public that Ahmadis have no other creed than the *Kalima*. The general reacted very harshly and ordered his police and security agencies to prevent Ahmadis from asserting their right to state their faith. As a result thousands were booked and hundreds suffered arrest and detention.

Pakistan's constitution grants religious freedom to its citizens. The anti-Ahmadi laws imposed by General Zia can be interpreted by extremists to restrict this freedom to any extent. The mullas continue to harass Ahmadis accordingly; in this they enjoy the support of

careerist officials who find it convenient to keep the mulla happy. Politicians tend to do the same.

Ahmadis had written the *Kalima* on the façade of their mosque, Dar-uz-Zikr in Garhi Shahu, Lahore. This is the same mosque that was targeted by terrorists in 2010. Many years ago the police, urged by mullas, had covered up with planks the *Kalima* here. With the passage of time, the nails had become rusted and the planks came off. The *Kalima* could again be read from the exterior. Mullas took note of this.

On April 9, 2012, the police SHO telephoned Ahmadiyya Dar-uz-Zikr and left a message for the 'responsible' to see him in the police station at 4 p.m. At the given time the SHO was not available on phone. The next day he sent a written message. At the appointed time, the SHO was not present in the police station, so the Ahmadi elder talked to him on phone.

The SHO told the Ahmadis to cover up the *Kalima*. He was told that Ahmadis are committed to the *Kalima* as this is their creed; they did not cover up the *Kalima*, the police had done it; if the police want to do it again, it is up to them. The police, thereafter, conveyed to Ahmadis that they would come after the sunset to complete the task. Apparently they were embarrassed to undertake this shameful task in daylight and be seen. They were told that only officials on duty (in uniform) would be allowed entry in Dar-uz-Zikr.

After dark had set in, the police arrived with tools. They were in uniform except one whom they claimed to be a corporal and indicated that he was the one who would cover up the *Kalima*. Ahmadis insisted that only a *bona fide* policeman in uniform would be allowed to go up the stairs. Accordingly, they went up and started bolting the planks. At that time, the sub-inspector in-charge of the detail received a phone call from some higher official who told him to take off the bolted plank and return to the police station. They did that.

A few days later, mullas speaking at the Khatme Nabuwwat conference in Shalamar, Lahore on 21 April threatened that they would take up the *Kalima* issue in a big way and have the display torn down. Such a challenge from the clerics to the authorities is not surprising in view of the fact that it was the government of the Punjab that sponsored, organized and funded a big Khatme Nabuwwat conference in the Badshahi Mosque, Lahore on April 11, 2009. It was also addressed by the Federal Minister of Religious Affairs.

A senior police official, later told Ahmadis that the Khatme Nabuwwat mullas had lodged an application to remove the Kalima, thus the police were under great pressure.

At last the police bowed to the will of the mullas, and nine policemen came over to the Ahmadiyya mosque on May 17, 2012. They nailed a steel sheet over the *Kalima* and painted it black.

Some people living in the front street of the mosque celebrated this event and distributed sweets. Some of them raised anti-Ahmadiyya slogans.

Ahmadiyya mosque and sacred phrases defiled by the Punjab Police

Sultanpura, Lahore; May 2, 2012.

The police, under orders from high officials, undertook gross violation of Ahmadi religious freedom by breaking up and removing sacred epithets and phrases from the Ahmadiyya mosque in Sultanpura, Lahore.

Two policemen visited an Ahmadi, Mr. Naeem Ahmad, on April 28, 2012 and told him that a complaint had been received about the Islamic activities of Ahmadis in their mosque, so the local Ahmadi notables should report to the police station at 7.30 p.m.

In the evening the SHO accompanied by a contingent of 10 constables came over himself to the Ahmadiyya mosque and pointed out to the *Kalima* (Islamic creed) and the Divine attributes written on the wall, and told Ahmadis to remove them. Ahmadis told him that they would not undertake the defiling, however if the authorities were adamant, the

police may do that themselves. The SHO said, “I am a Muslim, I shall never do that.” Thereafter he went back.

It was learnt that two complainants, Mulla Tufail Ahmad and Advocate Badr Alam Sheikh, who live approximately 15 kilometers away, had jointly applied to the police that the Ahmadiyya place of worship be made to not look like a mosque, and the *Kalima*, etc should be removed from it as these hurt the sentiments of Muslims. It is relevant to mention that this mosque is more than half a century old, and people residing in the neighbourhood had never raised any objection over its shape etc. It is also highly controversial as to what does a typical mosque look like. The Faisal Mosque in Islamabad looks very different from the Badshahi Mosque in Lahore; while both of these have no semblance whatsoever to the first mosque built by the Holy Prophet (PBUH) in Madina.

The police sent for the Ahmadiyya representatives to report to the police station a number of times over the next three days. The senior Ahmadi leadership contacted high police officials in Lahore to be mindful of Ahmadis’ fundamental rights and resist the pressure of a few religious bigots. However, the authorities chose the path of least resistance.

At the police station, the SHO, surely receiving orders from his superiors, was harsh with Ahmadis and threatened them with registration of a criminal case under PPC 295-B and the anti-Ahmadiyya PPC 298-C. Under the former clause Ahmadis would be liable to imprisonment for life. Ahmadis, however, refused to undertake the desecration.

On May 2, 2012, the SHO came to the mosque to convey that the police would undertake removal of the *Kalima* etc and demolish the minarets. Ahmadis told him that he would need a magistrate’s order to demolish the minarets. The SHO did not like that.

A police contingent led by the SHO arrived at about 3 p.m. They used hammer and chisel and broke the tiles of the *Kalima* and Divine attributes. They also damaged the prayer text at the entrance that a worshipper is expected to recite on entering a mosque. The shameful operation continued for almost five hours.

The police were about to demolish the small minarets when the Ahmadis offered to cover them up, as otherwise the adjoining structure would have been damaged.

The mullas apparently are still not happy with what the authorities have done for them. (Their aim is to stoke the fires of hate and discord, and not to stabilize the situation). They now want the dome of the mosque to be demolished. Ahmadis received threat messages in this context also.

A big offensive move against the main place of worship in Lahore

Lahore; May 2012: Encouraged by the pliant response of the police to the mullas’ campaign against the Ahmadiyya mosque in Sultanpura, Lahore, the extremist lobby decided to bully the intimidated state into defiling the Ahmadiyya main mosque, Dar uz Zikr in Garhi Shahu. This is the same location where two years ago terrorists carried out a massacre of worshippers while the police waited for hours doing nothing.

On May 12, Badr Alam Sheikh, an advocate of the High Court, Lahore, sent an application to the SHO Garhi Shahu against five Ahmadis namely Munawwar Ahmad Sheikh, Sheikh Riaz Ahmad, the Qadiani missionary {name unknown (sic)}, Dr Nazir Ahmad and Waqar Butt for writing the *Kalima* (Islamic creed) on Dar-uz-Zikr and the construction of dome and minarets. The applicant applied that these Ahmadis be booked in a criminal police case for violation of PPC 298-B and 298-C.

The applicant also wrote that he had been informed by his friend that Ahmadi women proselytize to Muslim families; the *Kalima*, the dome and the minarets openly violate (sic) the provisions of PPC 298-B and 298-C; as such the *Kalima*, epithets, the mosque-like minarets and dome should be ‘secured’ (*mahfuz kia jaey*). “*This should be done to put a stop to extremism and uphold the law*”, the applicant added.

On receiving no compliance report from the SHO, the applicant wrote to the Addl. District and Session Judge, Lahore against the SHO for not registering the case. At this, the court required the SHO to reply, who replied that it was not the job of the police to undo minarets and domes – it was the domain of the Building Department. The *Kalima* had already been covered by steel plates on May 17 by the police.

At this Mr. Naeem Ahmad, Addl. District and Session Judge passed an order on May 28, 2012 that the SHO should “proceed further as per law in view of contents of application moved by the petitioner.”

Approximately six weeks later, B.A. Sheikh, the advocate wrote another application to the Session Judge, involving 1. the SHO, 2. EDO Works, 3. Administrator Gulberg Town, 4. TMO Gulberg Town and 5. the DCO Lahore. He demanded:

- a. Registration of criminal case against the named Ahmadis under anti-Ahmadi laws PPC 298-B and 298-C
- b. Demolition of the dome and the minaret
- c. The officials at 2, 3 and 4 above to provide to the SHO the required machinery and tools for demolition
- d. Orders to the DCO to provide all legal support to demolish the minarets and dome “which have been constructed to deceive the Muslims.”

The SHO informed the Additional Session Judge on July 16, 2012 that the Ahmadiyya worship place is there since 1954, while the anti-Ahmadi ordinance was promulgated in 1984. He proposed to the judge to issue orders to other civil officials to provide relief to the applicant (*dadrasi*), while the police would extend all support to the works team and would carry out the orders of the court.

Encouraged by the shameless official/police action against the Ahmadiyya mosque in Kharian, where the police demolished the minarets, the mullas held a demonstration to press their demands, near City Law College, Lahore on July 19, 2012. The mullas thereafter went to the police station where they had a meeting with police officials. What transpired there is not known. The clerics attempted again to take out a procession on July 20, 2012 from Jamia Naeemia, after the Friday congregation. A Superintendent of Police met them, and the rally was called off – under what arrangement, is not known to Ahmadis.

Pakistan’s Constitution Art. 20 provides the right to all its citizens to ‘establish, maintain and manage its religious institutions.’ The UDHR Art. 18 enshrines that “Everyone has the right to freedom of thought, conscience and religion...” Pakistan is now signatory to ICCPR which is even more explicit. The discriminatory anti-Ahmadi laws were promulgated in the dark days of General Zia and have not been repealed by successive regimes and governments, who all gave the mulla a long leash. Now the chickens have come home to roost. If the state wilts once again in the face of obscurantist and extremist elements and undertakes demolition of the minaret and dome in Lahore, the mulla will demand the same action against thousands of Ahmadiyya mosques from Karachi to Peshawar. Even thereafter, many domes and minarets/steeple of other religious groups will attract the mulla’s attention, as his appetite for mischief and unrest is unrestricted. He can always invent and rattle new issues.

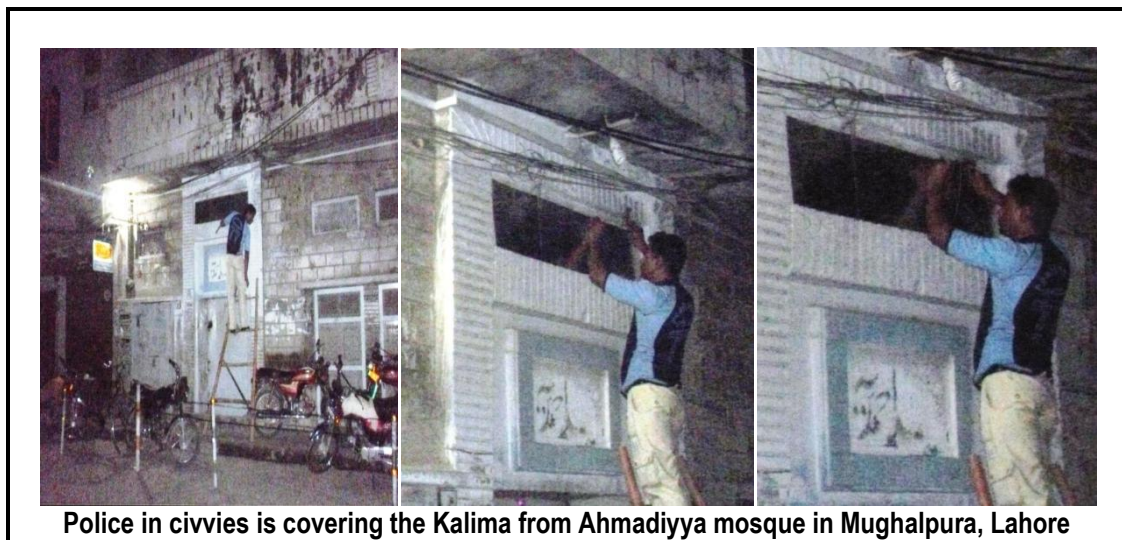
The endless mischief and hurt - in the capital of the Punjab

The Mughalpura mosque: The SHO Police Station Mughalpura sent for the secretary of the local Ahmadiyya community on June 1, 2012 and told him that the Ahle Sunnat wal Jamaat (perhaps the banned SSP) sent him an application against the *Kalima* written on the Ahmadiyya mosque. He told the secretary to remove the *Kalima*, but the secretary told him that Ahmadis would do no such thing.

In the evening the SHO telephoned the president of the Ahmadi community and told him that the police would arrive at the mosque at 02:30 in the night, and he should have men available to efface the *Kalima*. (The time given is noteworthy.) The president conveyed his inability to comply with the SHO's orders. The SHO threatened him with registration of a criminal case. "Do what you like," the president replied.

The SHO came over at night, but went back without taking any action.

The issue remained dormant for next few weeks, but was reviewed in September. A group of approximately 30 mullas and miscreants came over to the mosque on September 19, 2012 at 9 p.m. on motorcycles. They brought with them a ladder and a hammer. They knocked at the door of the mosque but no one opened the gate for them. They placed the ladder against the main gate, climbed over it and started removing the *Kalima* and attributes of God written on the wall. They were told to stop. They replied that they were constables and the police had told them to do so. Ahmadi youths on duty firmly told them that they would not allow any civilian do it. At this the miscreants retreated.



However, a few days later, the police told Ahmadis to remove the *Kalima*. They were told again that Ahmadis could never consider undertaking such desecration. Thereafter, on September 23, 2012 the police came to the mosque and covered the Islamic creed (*Kalima*) with black steel plates. The police action in the Mughalpura Ahmadiyya mosque is still another serious violation of Ahmadis' freedom of religion.

Desecration of another Ahmadiyya mosque

Mitha Tiwana, District Khushab; September 13, 2012: A police inspector came with his contingent to the local Ahmadiyya mosque on September 13, 2012 and told the Ahmadiyya administration that two mullas Athar Hussain Shah and Shamsul Aarfain Hamdani of Quaidabad had filed an application against Rana Nasir Ahmad, the president of local Ahmadiyya community and Rana Nasrullah that Ahmadis had built minaret and a niche in their mosque and written the *Kalima* in violation of Pakistani law. (In fact the law does not specify this as violation.) He inspected the mosque and went back. He told Ahmadis to come to the police station on September 15, 2012. The Ahmadiyya delegation went there accompanied by a number of non-Ahmadi sympathizers who were willing to state that they had no objection to Islamic inscriptions and minarets in the Ahmadiyya mosque. The investigation officer was not present at the given time so the delegation had to return. On

their way back they met the investigation officer who took the statements of five non-Ahmadi locals and asked them to come again the next day to have their statements recorded.

The Ahmadiyya community representatives met higher officials to explain this position. The SHO called Rana Nasrullah to the police station on September 16, 2012. He recorded Rana's statement and gave the decision that in order to control the situation and to stop the mischief the police will remove the *Kalima* from the Ahmadiyya mosque.

The police arrived there at 8 p.m. and removed the *Kalima* from the Ahmadiyya mosque and took away the plate with them.

Encouraged by the pliant attitude of authorities the mullas have now started inciting the people and move the authorities to confiscate the Ahmadiyya mosque in village Chak 2/TDA.

The land for this mosque was granted by the government in 1950 when this barren area was being colonized. Ahmadis built their mosque on it and it has been in their use since then. The mulla now argues that the land was then given to Ahmadis to build a mosque, but now that Ahmadis have been declared non-Muslims, the land and the mosque belong to 'Muslims'. He agitates the locals to take over the land. He received little support in his campaign.

Athar Hussain moved the session's court with the plea to hand over the mosque and the land to the Muslims and register a case against four Ahmadis namely Rana Nasrulla, Rana Suhail Ahmad, Mr. Mubarak Ahmad and Rana Rafiq Ahmad of the said village.

This mulla was the instigator of a riot in Takht Hazara in November 2000 where five Ahmadis were killed. He has now been posted in District Khushab by his employers. He has already succeeded in compelling the police to remove the *Kalima* from this very mosque on September 16, 2012.

The two mullas who are behind this mischief are very active in this district against Ahmadis. They threatened an Ahmadi shopkeeper to remove the names of Allah and Muhammad (PBUH) from his shop. He did not comply, so they spray-painted these holy names during dark hours when the shop was closed.

The incident is indicative of the policy of higher political and administrative authorities in the Punjab to go to great lengths to comply with mullas' wishes.

Worship denied

Bhiki, District Sheikhpura; July 27, 2012: Mr. Mamoor Ahmad, Ahmadi was about to go home after the Friday prayers when a non-Ahmadi youth Akmal stopped him. The two had an argument, but the other Ahmadis standing nearby diffused the situation. Akmal went home and came back with a gun. He fired several shots in the air in front of the Ahmadiyya place of worship and used bad language. An Ahmadi community official contacted the District Police Officer who sent the SHO to inquire. He diffused the situation and told the parties to report to the police station at 6 p.m.

The Ahmadiyya delegation reached the police station on time. The SHO showed them a copy of the relevant stamp paper which mentioned that this plot was sold for residential purpose. The SHO told Ahmadis to seek permission from the District Coordination Officer if they want to offer their Friday prayers therein and have it registered as a place of worship. This is a tall order; it is rare that Ahmadis are officially facilitated to worship in congregation.

Akmal distributed anti-Ahmadiyya stickers and literature in the village. The DPO has constituted a committee of five members to resolve this matter. The situation is quite tense. The opponents have demanded that an FIR should be registered against the president of the local Ahmadiyya community.

Another target: the Ahmadiyya mosque in Chiniot

Chiniot: Another Ahmadiyya place of worship targeted is in Chiniot, ten kilometers from Rabwah. Maulvi Muhammad Hussain Chinioti took the lead here to deny worship to Ahmadis.

This mulla issued posters and wrote a letter to the DCO. He claimed that since the promulgation of the anti-Ahmadi amendment to the constitution there were no Qadianis left in Chiniot – a few converted into Islam, others departed. The mulla did not realize that this was self-incrimination on behalf of the majority community and the state. In fact, he is a liar; Ahmadis have not fled from Chiniot nor have they converted to mulla Muhammad Hussain's version of Islam. They are there in Chiniot.

These mullas are well-versed in the art of mischief and agitation. In addition to the posters and a letter to the DCO, he organized regular anti-Ahmadi *dars* in some of the mosques in the city. On January 27, 2012 he delivered Friday sermon on the subject. He is in contact with the local vernacular press too.

In a meeting called by the DCO to ensure peace on the birthday of the Holy Prophet (p.b.u.h.), this mulla demanded that the Ahmadiyya mosque be sealed forthwith. The DCO promised that he would look into this matter and directed the police to make inquiries.

The DPO sent the case to the SHO City. He sent two policemen to the Ahmadiyya mosque to investigate. As the Ahmadi community president was not available, he was conveyed to report to the police station at 4 p.m.

In the afternoon the Ahmadi delegation called on the SHO who sent a police official to visit the mosque and the Ahmadis in the neighbourhood. He did that, and told Ahmadis to report at the police station the next day at 11 a.m.

At the police station, the SHO told the Ahmadi delegation to provide a list of all Ahmadi residents of Chiniot, their home addresses, their family strength and the documentary proof of ownership of the mosque. A tall order. The SHO also demanded that Ahmadis provide a sworn statement of the non-Ahmadis in the area that they have no objection to the Ahmadiyya worship there and that no Ahmadi comes from Rabwah to the mosque for worship. An SHO would not dare even to suggest such demands to the management of a non-Ahmadis' mosque in Pakistan. Whither equality of citizenship in Pakistan, as enshrined in the Constitution!

The next day, an inquiry official came over to the mosque. He appeared to be a judicious man. He obtained statements from five non-Ahmadis of the locality that they had no objection to the Ahmadiyya worship at the location. Later the police sent for an Ahmadi delegation, and obtained the following statement from all the ten Ahmadis on separate sheets of paper:

*“Statement of.....S/o.....caste.....resident of....., Chiniot.
This Ahmadiyya Bait-uz-Zikr in Rajewali is in Ahmadiyya possession for the last hundred years where we worship. We do not indulge in any meetings against others nor do we undertake any objectionable activity here. Heard and agreed.
Signature with date.....”*

Ahmadis provided the ownership documents. This is where the case rested – for the moment.

Again in the month of May an agent of an official secret agency approached Ch. Jameelur Rahman, the ex-president of the Ahmadiyya community in Chiniot and asked numerous questions about the Ahmadiyya mosque there: e.g. Since when has the Ahmadiyya mosque in Chiniot been in Ahmadi hands? Who built this mosque in Muhallah Rajewali? How many Ahmadi families reside in Chiniot? etc. These questions were answered appropriately. At the end Mr. Rahman asked him as to why he was asking these questions. The agent expressed his displeasure over the activities of mulla Muhammad Hussain Chinioti

who was striving hard to take the place of mulla Manzoor Chinioti. He showed to Mr. Rahman the application of mulla Hussain Chinioti that demanded the closure of the Ahmadiyya mosque.

Reconnaissance of Ahmadiyya place of worship

Model Town, Lahore; August 18, 2012: Three attempts to collect information on Ahmadiyya mosque in Model Town came to notice from 16 – 18 August, 2012. This is one of the two mosques that were targeted by the terrorists in 2010.

1. A man named Tariq came to the mosque at the time of *Asr* (afternoon) prayers. He asked for a job and said that he had done his F.A. and had come from Mansehra. He asked for some literature of the Ahmadiyya community. He was handed over to the police.
2. Similarly, another day a man named Hasrat came to the mosque at sun-set time. He told the guard at the main-gate that he was a student and had a job. He asked for some literature. He also inquired if this location was Jamia Ahmadiyya (Ahmadiyya seminary). The guard on duty took copy of his ID card and let him go.
3. Another man Raees Ahmad came to the mosque at 1 p.m. on a motorcycle. He told the guard on duty, “*I belonged to Jamaat Islami. I like Ahmadis for their decent behaviour. I want to know more about your community.*” He said that a newly converted doctor had told him the address of this Ahmadiyya mosque. The police were informed, who took him to the police station for questioning.

These incidents are a cause of great concern to local Ahmadis who lost dozens of worshipers in a terrorist attack in May 2010.

Threats to a worship place of Ahmadis

Maripur, district Karachi; April 2012: Local Ahmadis offer their prayers in a prayer centre. Some students of nearby ‘Madrassa Khulfae Rashdeen’ have come to this worship place several times and demanded its evacuation as ‘Ahmadis have no permission to pray and propagate themselves’, according to them. Due to the sensitivity of this matter the Ahmadi family residing in the area has been shifted elsewhere. These mullas continued to assemble in front of the Ahmadiyya centre and created a hue and cry.

The police were contacted and they told the president of the local Ahmadiyya community that intelligence reports show that this Ahmadiyya place of worship is under great threat at the hands of extremist organizations. The police were told that Ahmadis will continue to exercise their constitutional right of worship and their place of worship must be protected.

It was learnt that these mullas are mostly Pathans. They were linked with Sipah Sahaba (an extremist organization banned for its terrorist activities), and JUI (Fazlur Rahman group) supported them fully.

Ahmadiyya mosques continue to be targeted

Wah Cantt, District Rawalpindi; July, 2012: The Ahmadiyya community in Wah Cantt made some essential repairs to the niche of their mosque. Their opponents found therein an opportunity to make mischief. They lodged a complaint against Ahmadis with the highest official in Wah. The town administration contacted the Ahmadiyya community and accused them of unlawful construction. Ahmadis had to defend themselves and explained that the mosque was built in accordance with the plan approved by the authorities in 1970, and now they had not built anything new, but only made some necessary repairs. Ahmadis showed the original plan of the mosque to the officials. Apparently the matter has cooled down - for the time being.

Hostile moves in District Faisalabad

Lathianwala, Faisalabad; March 8, 2012: Two armed motorcyclists came in front of the Ahmadiyya mosque in Lathianwala and apparently identified the building. The next day two armed men on a motorcycle which had no registration plate passed by the same mosque during the Friday prayers. It was discovered that those men were from Chak no. 103 R.B. and registered with the police as ‘proclaimed offenders’.

Mounting hostility and harassment in Chak Chatha, District Hafizabad, Punjab

Chak Chatha; November, 2012: Anti-Ahmadi activities have been on the rise in District Hafizabad lately. In August this year the police desecrated the Ahmadiyya cemetery in Mangat Uncha of this district on behest of mullas. In October 2012 the mullas put pressure on the police to remove Quranic verses and Islamic inscriptions from the gravestones of Ahmadi in Chak Chatha as well. The police told Ahmadi to do that but they refused to commit this desecration. Some unknown men came to the Ahmadiyya cemetery on October 19, 2012 during the night and erased Islamic inscriptions from the gravestones.

Thereafter the mullas took another step. They sent a letter to higher police officials stating, “Ahmadi have a worship place on the Gujranwala Road. There is nothing by which one could differentiate between it and a Masjid for Muslims. Muslims have serious reservations over this ...” “Minarets of this worship place should be demolished and *Baituz Zikr* should be written on the main-gate, so that people do not offer their prayers there mistaking it as a mosque. ... If our demands are not met within two days, we will raise protest and lead rallies, and the administration would be responsible for it,” they threatened the administration.

Freedom of worship severely curtailed in Rawalpindi

Ahmadi have not been allowed to build an appropriate big mosque in Rawalpindi, so they assembled in their built-up property called Evan-i-Tauhid in Satellite Town for Friday and Eid worship. Authorities barred Ahmadi to perform their prayers there under the pressure of aggressive bigots who are politically ambitious. This has deprived Ahmadi of their freedom to worship. It is in serious violation of the national Constitution and international conventions on freedom of faith or belief. This town, although administered by the government of the Punjab is adjacent to Islamabad, the federal capital. The detailed story is described in Chapter 3.III.

Hostile reconnaissance of Ahmadiyya mosque

Karachi; November 19, 2012: A man came to the Ahmadiyya central mosque in Karachi on November 9, 2012 at about noon. He told his name as Dr. Mirza Shakil Alam Baig. He pretended to be a new convert and asked permission to offer prayers in the mosque. He said that he resided in North Nazimabad, Karachi, but he could not give the name of any Ahmadi office-holder of that area. He was not allowed to enter. Thereafter he went to a Deobandi mosque nearby where a motorcyclist came and took him away.

Also, a Hindu maid who does the sanitation works in the Ahmadiyya mosque was stopped by some people of the nearby Deobandi mosque and told, “Why do you work in Qadianis’ mosque, they could suffer an attack any time.” They also inquired from her the quantity of ammunition stored in the Ahmadiyya mosque, etc?

Ahmadiyya mosque restored – after 15 years

Goleki; On September 25, 1997 a magistrate ordered sealing of the local Ahmadiyya mosque over a frivolous demand of a few non-Ahmadis who laid a claim to the mosque. This mosque was in the custody and management of Ahmadis since long. Mulla Manzoor Chinioti, known for his anti-Ahmadi activism, made many visits to Goleki and instigated the locals to lay claim to the mosque.

Ahmadis remained deprived of their place of worship for 15 years. Eventually, a judge has rejected the claim of the petitioners and given the verdict that the mosque belongs to Ahmadis.

This caused consternation in the opposition camp; they decided to agitate over the decision. The police detained not only a few of them, but also the president of the local Ahmadi community. The sense of justice with the Punjab Police is bizarre. The police released them all later on.

Ahmadis are taking steps to have their mosque de-sealed.

(Extract of an Human Rights Watch report)

Prosecute Ahmadi massacre suspects: HRW

... **New York:** Pakistani's federal and provincial governments should bring to justice those responsible for the May 2010 attacks on Ahmadiyya places of worship that killed 94 people, Human Rights Watch said today.

...

"The Punjab provincial government should be providing extra security to Ahmadiyya mosques instead of siding with those terrorizing worshippers and attacking their places of worship," Adams said. "Pakistan's anti-Ahmadi laws need to be repealed, not enforced." Human Rights Watch urged the government of Punjab province, controlled by former Prime Minister Nawaz Sharif's Pakistan Muslim League (Nawaz) party, to investigate and prosecute those responsible for intimidation, threats, and violence against the Ahmadiyya community. Militant groups that have publicly been involved in such efforts include the Sunni Tehrik, Tehrik-e-Tahafaz-e-Naomoos-e-Risalat, Khatm-e-Nabuwat, Difa-e-Pakistan Council, and others acting under the Pakistani Taliban's umbrella. Leaders of these groups have frequently threatened to kill Ahmadis and attack the mosques where killings have taken place as well as other Ahmadi mosques.

"The government's continued use of discriminatory criminal laws against Ahmadis and other religious minorities is indefensible," Adams said. "As long as such laws remain on the books, the Pakistani state will be seen as a persecutor of minorities and an enabler of abuses."

...

However, the government seldom brings charges against perpetrators of anti-Ahmadi violence and discrimination. Research by Human Rights Watch indicates that the police have failed to apprehend anyone implicated in such activity in the last several years.

<http://www.hrw.org/news/2012/05/27/pakistan-prosecute-ahmadi-massacre-suspects>

8. Burial problems, graveyards

297. Trespassing on burial places, etc.: Whoever, with the intention of wounding the feelings of any person, or of insulting the religion of any person, or with the knowledge that the feelings of any person are likely to be wounded, or that the religion of any person is likely to be insulted thereby, commits any trespass in any place of worship or on any place of sculpture, or any place set apart for the performance of funeral rites or as a depository for the remains of the dead, or offers any indignity to any human corpse or causes disturbance to any persons assembled for the performance of funeral ceremonies, shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both.

Pakistan Penal Code 297

Pakistani mullas, in league with the officialdom, have crossed all limits of decency and civilized behavior when dealing with Ahmadis. They persecute them even in death. Subsequent to the defiling of 120 graves in an Ahmadiyya graveyard in a posh area of Lahore, a blogger titled his article: "Ahmadi plight: Dead but not resting in peace." It might appear unbelievable but there is firm evidence that the police were not only sympathetic to the vandals, they were complicit in the crime.

The above-mentioned law is violated routinely not only by mullas but also by the police and the administration. The contents of this annual report are a testimony to that. The authorities go even further; they occasionally book Ahmadis under this law.

Ahmadi dead denied peace in death – in the capital of the Punjab

120 graves vandalized in posh Model Town, Lahore

Lahore; December, 2012: Approximately 120 tombstones were vandalized by 10 to 15 armed men wearing masks at about 02:30 on December 2, 2012 at the Ahmadiyya graveyard located not far from the family home of the Sharif brothers.

The trouble started in August this year. Rana Tufail, resident of Ravi Road, is self-styled consultant to the Tahaffuz Namoos Rasool Lawyers Group and an anti-Ahmadi fanatic. He complained to the Police Station Liaquat Abad in writing that Islamic inscriptions were written on the gravestones of Ahmadis in their cemetery in Model Town. He supported it with photos of the gravestones, and asked that a case be registered against Mr. Tahir Ahmad Kashif (the Ahmadiyya missionary there), Mr. Muzaffar Ahmad Qureshi (supervisor of the cemetery) and two unknown Ahmadis.

Rana Tufail is the same person who previously applied to the authorities to remove Islamic inscriptions from an Ahmadiyya mosque in Sultan Pura, Lahore. He was greatly encouraged when the police not only removed Islamic inscriptions from the mosque but also demolished the minarets of that mosque in May 2012.

The police called the Ahmadiyya administration to explain. It is learnt that Rana Tufail approached a court which ordered the police to register a criminal case against Ahmadis. The judge sought a report from the police

Approximately 30 mullas accompanied by a few lawyers called on the SHO Liaquat Abad in October 2012 and demanded that an FIR be registered concerning the Ahmadiyya graveyard in Model Town. The mullas referred to the court order which was open to interpretation. The mullas had the audacity to remind the police of the 'fate' of Governor Salman Taseer.

The SHO sent for the president of the Model Town Ahmadiyya community and told him to either remove the tombstones or seek a stay order from the court. Later the DSP repeated the same demand. Both options were outside the law, in Ahmadis' opinion.

Ahmadis, of course, would not undertake defiling of the holy inscriptions, police were told that.

The mullas fomenting the trouble were led by *imam* (prayer leader) of Jamia Muhammadiya Rizwia in Khan Colony that is located in the back of the graveyard.

Eventually the mullas took the law in their own hand and indulged in attack, sacrilege and loot on December 2, 2012. The vandals tied up the grave-digger, his family and the lone security guard, roughed them up and moved fast to defile the headstones with the heavy tools they brought along.

The guard had succeeded in telephoning the police before his capture. The whole vandalism episode lasted for about 35 minutes. The vandals ran away on arrival of the police. They took away the security guard's rifle with them, as also a cell-phone and some money of the duty personnel. No arrests were made.



The policemen casually took brief statements from the roughed up staff and went back to rest. The next day when contacted by a press reporter the SHO of Liaquatabad police station told him that he was not aware of any such incident.

Earlier, activists of Khatme Nabuwwat Lawyers Forum had approached Liaquatabad police station seeking removal of Islamic inscriptions from tombstones at this graveyard. The case was under police and judicial process.

Such cases had occurred in the recent past in the Punjab in District Lodhran, District Hafizabad, and also in Jaranwala, District Faisalabad where the police not only broke up the headstones but also took away the pieces – only to placate the mullas.

The Ahmadiyya Community spokesperson said, “The administration has entirely failed in protecting Ahmadis’ human rights granted in Article 20 of the Constitution. Ahmadis’ lives and property are not safe; this treatment of their dead is an insult to humanity.”

The HRCP Chairperson Zohra Yusuf stated, “This is an unmistakable act of intimidation and escalation in the campaign of hate and violence against the Ahmadi community. ... The message the attackers wanted to convey was simple: that they could act with impunity and without fear of any repercussions if Ahmadis were at the receiving end. If the authorities want to send a different message, the time to act is now.”

“Even in a country where unspeakable violence is inflicted on the living as a matter of course, the visceral hatred evident in Monday’s attack on an Ahmadi graveyard in Lahore is chilling,” commented DAWN.COM.



Further post-event developments shed very unpleasant light on the role of the police in this deplorable incident. From 2 p.m. to 6 p.m. that day no police official contacted the Ahmadiyya community officials. At 6 p.m. a community delegation visited the police station Liaquat Abad and requested the SHO to register an FIR with the Ahmadi security guard at the graveyard as the complainant. The SHO refused to do that and said that he was not aware of any such incident, nor had he received any call on 15. This, of course, was not true. He, however, told the delegation that he would first send the Addl SHO to visit the site.

Later, the delegation was told to come to the police station at 8 p.m. On arrival the delegation found the SHO acting more hostile and negative than even before. He declared that he would 'interrogate' the grave-digger and the guard further before making a decision about the FIR. He said, "You people have done little in the issue raised by the Khatme Nabuwwat faction. They have waited long enough." He was told that the progress on the mullas' complaint should not be linked to this incident. "Does the registration of an FIR against Ahmadis authorize the mullas to attack the Ahmadiyya graveyard?" asked the delegation.

After dark, the SHO, in company of three policemen, visited the graveyard and apparently started counting the graves. On arrival at a corner, he exclaimed, "What is lying here?" Lo and behold, it was the same rifle that the attackers had taken away when they fled after the attack. It should be mentioned that all along the day Ahmadis had visited the vandalized site, and some additional duty personnel were also there, but this rifle was not found there. Only after dark, the SHO discovered it lying there.

The SHO said that he would register the FIR on condition that Ahmadis do not mention the loss of the cell-phone and money therein. He also, for no valid reason, noted down the names, parentages, addresses and phone numbers of the youth on guard duty in the graveyard during his visit. The FIR was eventually registered almost 24 hours after the incident occurred although *prima facie* the commission of the crime and first information was

obvious and available. All this makes his and the police's role very suspicious in the entire episode.

Lahore is the same city where two years ago, 86 Ahmadis were gunned down by terrorists in two mosques, while the police waited outside till the attackers ran out of ammunition or were captured by the worshippers.

The provincial government that looks the other way to huge banners on Chauburjee in central Lahore on which the banned Jemaat Dawa exhorts: JIHAD – AN OBLIGATION NOW OR NEVER (photo placed below) sends a clear message to its law-enforcing agencies to care little for a marginalized community if threatened by religious bigots and bullies.



Tailpiece – Those who took notice and those who decided to ignore: Some notables condemned this incident forthrightly. These included, for example, Mr. Altaf Hussain, Mr. Bilawal Bhutto Zardari, Ambassador Sherry Rehman, Senator Pervez Rashid, Ms Sharmila Farooqi of Sindh, and Mr. Jehangir Tareen of TIP. From the media Ms. Nasim Zehra, Mr. Abbas Nasir, Mr. Raza Rumi, Ms. Huma Yusuf, Ms. Saba Eitzaz, Ms. Gulmina Bilal Ahmad and Mr. Mushtaq Minhas wrote articles, op-eds or expressed disgust over this outrage. The English press, for example, The Express Tribune, The News, The Dawn, The Daily News and Pakistan Today reported it as a news item, and denounced this barbarism. TV channels GEO, EXPRESS reported the incident. The BBC provided good coverage. A well-worded op-ed on this incident, written by Huma Yousaf was placed on the Internet in blogs.nytimes.com of New York Times on December 6, 2012. It sums up well its lead ‘ahmadis-a-special-target-of-discrimination-in-Pakistan/..’. Apart from these decent individuals and outlets, a large majority of the leaders of the society in the country decided to ignore this savagery and sought comfort in keeping quiet. The vernacular press, barring a few exceptions, took no notice and expressed no opinion. The daily Ummat (Urdu) of Karachi however took note and published an article with the title: Qadianis indulge in theatrics to escape legal action.

Police remove religious inscriptions from Ahmadis' graves

Mangat Uncha, District Hafiz Abad; August 17, 2012: A police inspector came to visit the Ahmadiyya graveyard and asked Ahmadis as to why they did not remove the Islamic inscriptions from the gravestones? Ahmadis told him that they would neither remove them nor would allow any non-official to do that, they would however not resist the police doing that sacrilege in uniform. The inspector came at 6 p.m. with some constables in trail and covered the inscriptions with black paint.

The daily The Express Tribune published this story on August 18, 2012, (some extracts):

“Faisalabad: A heavy contingent on Friday, on the demand of a banned organization, removed Quranic verses and religious texts written on tombstones of Ahamdi graves to save the area from clashes on religious grounds.

...

Calling it a positive achievement, the SHO claimed that no case had been filed against the act as it was meant to save the locality from clashes.

Secretary Amoor-e-Aama (Public Affairs), Jamaat Ahmadiyya Faisalabad, Syed Mahmood Ahmad Shah, however, criticized the action and said that the persecution of Ahmadis was wrong and may lead to increased hatred between the two communities.

...

There are about 150 Ahmadi graves located in the graveyard while about 35 graves of Muslims are also found there.”

The BBC Urdu spread the story on August 19, 2012. It included the version attributed to the police that Ahmadis had themselves painted the inscriptions white and had informed the police. This was a lie. Ahmadis would never defile pious inscriptions. The BBC report also mentions that earlier the town administration and the police jointly demolished the minarets of an Ahmadiyya mosque in Kharian, Punjab.

Ahmadiyya cemetery desecrated

Jaranwala, District Faisalabad; September 4, 2012: Opposition to Ahmadis has been on the rise here for some time. They applied to the local police to remove Islamic inscriptions from the gravestones of Ahmadis in their cemetery. Ahmadis told the police that they would not do it themselves nor allow any civilian to do it, however if the police decide to do it, they will not resist. The police insisted but Ahmadis did not comply with these orders that were in grotesque violation of their freedom of religion.



The police came to the site on September 4, 2012 well after darkness had set in. They demolished the 23 gravestones and took away the pieces. Mr. Sajid Farooqi, Chairman of Jaranwala Peace Committee and Khadim Nadeem Qadri a Khatme Nabuwwat leader actively backed this profane undertaking.

Defiling an Ahmadi's grave – with police support

Mirpur, Sindh; April 6, 2012: Local mullas raided the grave of Mr. Mansur Iqbal Rabbani, an Ahmadi, broke it up and took away the tombstone.

Mr. Rabbani had died sometime ago and was buried in his own land. A few other Ahmadis' graves are also located there. This land was subsequently sold to another party.

Mr. Rabbani's son, Mr. Naushad Ahmad had the grave re-done and installed a new tombstone.

The mullas took note of this. They arrived with a group of miscreants, with a police van in support. They were harsh with the residents who live nearby, damaged the graves, pulled out the new tombstone and took it away.

Profane disinterment

Dahranwali, District Hafizabad: Mr. Sanaullah, Ahmadi, died here on 31 December 2012. He was 75. He was buried in the common graveyard at a location to which all parties consented.

The next day, some religious vandals dug up his grave and threw his dead body out in the open. The village folk assembled to discuss the outrage. The non-Ahmadi elders stated on oath that they had no knowledge of those who committed the profane act.

The police arrived at the site of the incident. They divided the graveyard in two parts, allocating one to the Ahmadis.

Mr. Sanaullah was re-buried in the newly allocated Ahmadiyya section of the cemetery.

Ahmadi dead – buried and then exhumed by non-Ahmadis

Khanewal; April 19, 2012: Sheikh Ghulam Sarwar, Ahmadi, died on April 9, 2012. His non-Ahmadi brothers consulted a non-Ahmadi mulla and decided to undertake final rites and burial under their own arrangements. The Ahmadiyya community advised Mr. Sarwar's sons that as the deceased was an Ahmadi, his burial etc should be undertaken by Ahmadis, although if others wished to offer funeral prayer for the deceased, they could do so. However, the will of Mr. Sarwar's elder brother prevailed and they undertook the funeral prayer and buried him in the general graveyard.

A mulla who is from a different sect than that of the one who led the deceased's funeral prayer raised a hue and cry on the ground that an Ahmadi had been buried in a Muslim graveyard. He issued a *fatwa* that those who had offered funeral prayer for the deceased, would have their marriages annulled (*Nikah toot gia*), and would be out of the pale of Islam. This group told Mr. Sarwar's children to take out their father's dead body or they would exhume it themselves and throw it out. They threatened them with taking out a violent procession.

The deceased's children were left with no option but to seek Ahmadis' co-operation, which was extended to them in their plight. They were advised to proceed in accordance with the law. So they applied to a judge to allow exhumation and shifting of the dead body to an Ahmadiyya graveyard.

On the given date of April 19, a large number of mullas assembled in the court, where the judge authorized exhumation under police supervision and security.

The mullas, however, had their own plan of mischief. One who called himself ‘Sadr (President) Khatme Nabuwwat’ intended to proceed independently with exhumation. He was told of the court order that the exhumation would take place only under police supervision.

Later in the evening, the distressing and agonizing operation of disinterment took place in the presence of the police, intelligence agencies and media. “The process took place in the presence of thousands of people and religious leaders of the area,” the daily Dawn reported the next day.

Defiling of graves

Chak 165 E.B. Shahzad Abad, District Pakpattan; July 2012: A group of miscreants damaged tombstones at all the five Ahmadiyya graves in a private graveyard in this village and wrote anti-Ahmadiyya graffiti on them.

In the vicinity of these graves there is tomb of a saint, Syed Ashraf Ali Shah who died 300 years ago. The miscreants attacked this tomb first and set it on fire before attacking the Ahmadiyya graves.

The incident was reported to the police who registered an FIR.

Desecration of Ahmadiyya graveyard and a vicious attempt

Chak Chatha, District Hafizabad; October 19, 2012: Anti-Ahmadi activities have been on a steep rise in District Hafizabad for some time now. In August this year the police desecrated the Ahmadiyya cemetery in Mangat Uncha of District Hafizabad on behest of mullas. Encouraged by this, mullas put pressure on the police to remove Quranic verses and Islamic inscriptions from the gravestones of Ahmadis in Chak Chatha as well. The police tried to persuade Ahmadis to commit this desecration themselves. Ahmadis refused to do that. Some unknown men came to the Ahmadiyya cemetery on October 19, 2012 during the night and erased Islamic inscriptions from gravestones.

Certain strange incidents happened on the same night. A 2.5 feet long snake was found at the table in Dr. Basharat Ahmad’s clinic. Dr. Ahmad is the local president of the Ahmadiyya community. A 1.5 feet long snake was thrown at about 17:00 in the courtyard of Mr. Iftikhar-ud-Din’s house, an office-bearer of the local Ahmadiyya community. Similarly, a snake was found in the clinic of Dr. Shafiqur Rahman. Dr. Rahman went out to fetch something to kill it but could not locate it on return. Fortunately no Ahmadi was hurt in this ingenious attack.

Peace disturbed over demand of disinterment

Chak 105 GB, Bangay, District Faisalabad; June 2012: Mr. Nazir Ahmad died and was buried in the common graveyard as per practice in the village. However, this time mullas decided to be sectarian even in death, and applied to the police for disinterment of the dead body of the ‘Qadiani’ (Ahmadi).

The SHO was inclined to placate the mullas. He urged the Ahmadis to remove the dead body and bury it elsewhere; where, nobody knows, because there is no separate land allocated yet to Ahmadis to bury their dead. As the agitation was growing, the Superintendent of Police (SP) sent for both the parties to come to his office.

The S.P. made the following proposals:

1. The issue be left to the Peace Committee (comprising local mullas), and its verdict be implemented.
2. Ahmadis be allocated a separate area for their dead. (The mullas demanded that the first to be buried there would be Nazir Ahmad.)
3. The issue is taken to the court.

The mullas demanded that in case of non-implementation of the award, a criminal case under anti-Ahmadi law PPC 298-C be registered against Ahmadis.

The SP appeared to be wilting to please the clerics. He told Ahmadis to hold a press conference and state that the issue has been amicably settled. Ahmadis replied that they were not in a position to comply in the absence of a settlement.

While the higher officials of the police were considering a reasonable settlement, the mullas decided to act independently to disinter the dead body. Five mullas of the Khatme Nabuwwat faction visited the village in the afternoon of June 26, 2012 and undertook a recce of Ahmadis' graves in the graveyard. The police came to know of their visit and their intention to undertake disinterments. The CCPO (the senior police official in the area) was approached by the village elders with the request that mullas should not be allowed to defile the graves and the dead.

The CCPO ordered a large contingent of the police to proceed to the village and announce that no one would be allowed to disinter the dead. Mullas were told to approach some magistrate/judge for orders.

Problematic burial of an Ahmadi

Bandi, District Nawab Shah; February 12, 2012: An Ahmadi, Mr. Yusuf Arain died here on February 12, 2012. He was buried in the common graveyard of the village where Ahmadis and non-Ahmadis have been buried for decades. This time the mullas objected to the burial of an Ahmadi in the common graveyard. They protested and had it published in the vernacular press that, "Since Qadianis were non-Muslims according to the law, their burial in the common graveyard is not permissible." They demanded serious notice by the authorities.

Hostile move in District Faisalabad

Lathianwala, Faisalabad; March 10, 2012: The local Ahmadiyya community took permission from the Deputy Superintendent of Police to wall the local Ahmadiyya cemetery. Ahmadis started constructing it on March 10, 2012 when Javed Jutt, the president of the local chapter of Sunni Tahrik arrived at the spot and called the police. The SHO came to the site with a heavy contingent and ordered the work to be stopped.

(Extract of an op-ed)

No peace - even in the grave

... the Punjab government on the other hand had been denying the presence of any extremist elements in Punjab. This denial syndrome has allowed extremists and militants to expand their activities and the result is what we witnessed in the form of this incident of the desecration of graves.

...On the other, the state authorities are involved in persecuting minorities themselves. In such situation the minorities are left with minimum options - to either immigrate to other countries, if that is not possible, face persecution.

*Gulmina Bilal Ahmad in The Daily Times - Site edition of
7 Dec, 2012*

9. Problems in education

The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.

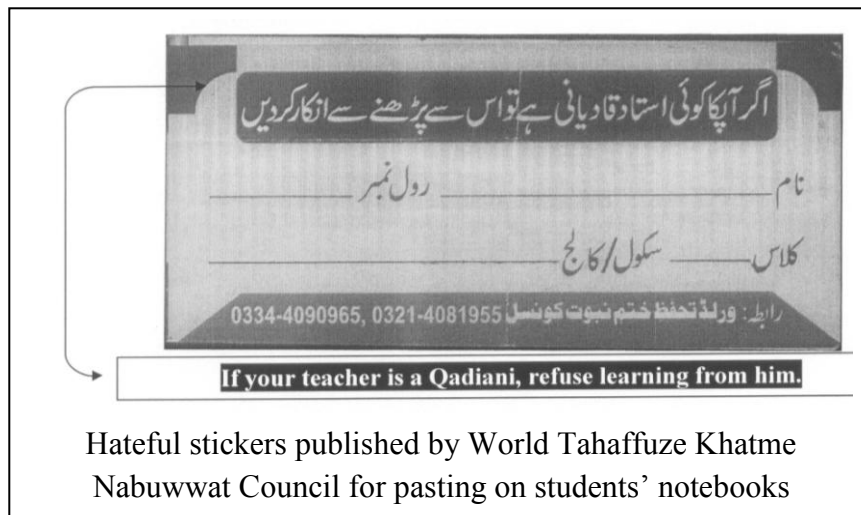
Higher education shall be made equally accessible to all on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education.

International Covenant of Economic, Social and Cultural Rights Article 13

Education is one of those sectors in which the persecution of Ahmadis is glaring and very hurtful. This is by design of the mullas and the bigots. The state officials have given their helping hand in this barefaced criminal activity.

A perusal of these sample incidents given below will give an idea of what Ahmadi children and youth go through. Ahmadi teachers suffer the same way. The story of two lady lecturers in Lahore is an indicator. The plight of two Ahmadi students at the hand of IJT goons is horrendous. The situation in some schools/colleges/universities is nearly unbelievable. Year after year it has gone on like this. This year is no exception. There is no let-up on the part of the bigot-brigade. The authorities either support this or look the other way.

A recent report from the US Commission on International Religious Freedom on public schools and madrassahs confirms in principle what is stated above. Our report provides a more detailed report on some sample incidents, to which the US team had no access. Extracts of the US Report are reproduced in the last story of this chapter.



Harassment of Ahmadi students

Kamrah, District Attock; May, June 2012: Here is an incident to show the sort of discrimination and harassment that Ahmadi children face in educational institutions. It is fairly wide-spread, but most children suffer and do not report their plight to elders, or the elders do not send reports to the community headquarters.

Miss Dania Nazish and Miss Tazaeen Nazish, daughters of Mr. and Mrs. Zahid Ahmad were students at the Federal Government School, Kamrah Cantt. The class teachers and the principal came to know of their Ahmadi identity, and asked them awkward questions. This encouraged other students to maltreat them and call them '*Kafir*' (infidel), etc.

Miss Dania Nazish stood 1st in class 7, this entitled her to a stipend of Rs. 3000 from the Educational Board. However, a year later, she was placed 6th in the class. Her father applied for a "papers' recheck"; at this he was told by the class teacher that an error in marking the mathematics paper had reduced her grading; she was up-graded accordingly to the 4th position. In the final examination, Dania stood first in the entire Board. Mr. Ahmad, thereafter, had her transferred to another school. At this the school administration expelled her sister Tazaeen also from the school. Mrs. Ahmad attempted to meet the principal over the issue, but she refused to see her. Both the girls are now attending a different school.

A sample of Islami Jamiat Talaba's activism

Lahore; June 7, 2012: Mr. Umair Ahmad and Mr. Saqib Ahmad, two Ahmadi students study in Hailey College, Lahore. The leader of the local Islami Jamiat Talaba called them and tried to obtain information from them. The Nazim of IJT phoned Mr. Umair Ahmad and told him to come to the canteen. On arrival, Umair found him there with 12 others of the IJT. They took him to the office of the college mosque and asked him the name of the Ahmadi who proselytized there. Umair replied, "No one." They snatched Mr. Umair's mobile phone. They further asked the names of Ahmadis studying in the 4th semester. They told him that they knew that there were five Ahmadi boys and four girls. "Will you identify them?" they asked. They harassed him and demanded from him the info about Ahmadi female students. Umair repeatedly replied that he did not know.

They told him to telephone the head of the Ahmadiyya Youth in Lahore. They themselves took out his mobile number from his mobile and told Umair to ask him about the Ahmadi students studying in the college. They switched on the speaker of his mobile so that they could also hear the conversation. The call could not go through. At this one of the IJT goons called him (the head of Ahmadiyya Youth) from his mobile phone and told Umair to ask him about the Ahmadi students after introducing himself. The head of the Ahmadiyya Youth stated his ignorance in this regard and referred Umair to another Ahmadi official in Lahore and also sent his mobile number via SMS. At this the IJT rascals rebuked Umair. Meanwhile the time of Zuhr prayer approached. After the prayer service they asked Umair, "Do you know Saqib?" Umair replied in the negative. The Nazim of IJT told his fellows to bring Saqib. He asked the same question from Saqib about Umair. Saqib also replied in the negative. At this he snatched Saqib's mobile and called Umair from his mobile. He found that both mobiles did not have numbers of each other because both of them really did not know each other. An IJT member who was a class fellow of Umair said that he knew Umair, he really did not know anything, as he did not tell lies. At this the Nazim let Umair go after the investigation and mental torture that lasted two hours.

An IJT youth later told Umair that they tortured Saqib but it could not be established if Saqib was an Ahmadi. He further told Umair that the teachers of the college had given the task of driving out Ahmadi students from the college and the hostel to the IJT.

The Jama'at Islami calls the IJT a body of '*Saleheen*', the pious. If this sort of conduct is that of "the pious", it is a pointer to the moral content of Islamism peddled by this Jama'at.

Also imagine the high level of 'freedom' available to the IJT for indulging in criminal conduct.

Sargodha University, hostage with the End of Prophethood activists

Sargodha; April 2012: A Khatme Nabuwat conference was held in Sargodha on April 5, 2012. It was poorly attended, however it seemed that they planned some mischief against Ahmadi students. This materialized a few days later.

On April 8, some non-Ahmadi students sent SMS messages to Ahmadi male and female students, to the effect: “You are not Muslim, as such we have nothing to do with you. We shall not share hostel with you (*Ham sath nahin rahain gai*)”, etc.

On April 9, all the non-Ahmadi students of the Pharmacy Department observed a social boycott of Ahmadi class-mates. They put up anti-Ahmadiyya notices and stickers on class room black-boards. Some lecturers also provided the unbecoming lead in this sectarian agitation, and allowed mulla-type students to deliver anti-Ahmadiyya lectures to fellow students. These pseudo-clerics indulged in slander and calumny against Ahmadi leaders and called Ahmadis *Kafir* and *Kazib* etc.

On April 11, non-Ahmadi male and female students held a meeting in the evening. Thereafter, at about midnight non-Ahmadi girl students visited every room of the university hostel, pointed out Ahmadi girls and declared: “These girls are *Wajib-ul-Qatl* (must be killed); we shall not tolerate them,” etc. Ahmadi girls had a sleepless night. Likewise Ahmadi students of the Statistics Department faced a social boycott the next-day. Anti-Ahmadiyya literature was distributed among students and teachers.

Ahmadi elders contacted university management and made enquiries. It was learnt that some miscreants who were not from the university were pulling the strings, and the university administration was not actively involved.

However, this is surely not the way to run a university.

A disclosure – a Qadiani teaches Arabic!

Faisalabad; May 12, 2012: The vernacular daily ‘Aman’ disseminated the following noteworthy report on May 12, 2012 from the industrial city of Faisalabad in the central Punjab. (Translation):

A Qadiani teacher discovered teaching Arabic in Girls Middle School 77 GB

There is deep conspiracy in appointment of this teacher to teach Arabic by the headmistress despite full knowledge

People demand transfer of the said teacher from teaching Arabic

Sidhar (correspondent): There is tension all over the area after discovery that a female Qadiani teacher has been teaching Arabic for the last two years in Govt Girls Middle School Chak 77 GB, Mullan Pur. The Education Department was not aware that the said teacher was a Qadiani, but for the headmistress to appoint her to teach Arabic, despite knowing her Qadiani identity, smacks of a deep conspiracy. She should be removed from teaching Arabic and given some other job.

As per details the said teacher got herself enrolled as an SESE Arabic teacher in 2010, and was appointed in Govt Girls Middle School Mullan Pur. The said teacher was teaching Arabic all along while the headmistress and the entire staff knew her to be a Qadiani.

Now subsequent to this discovery there is hostility amidst the people all over the area. People have demanded that the said teacher be removed forthwith, otherwise they will act on their own.

It will be appropriate to enumerate the upshot and ramification of this press report which is typical of numerous such stories that are regularly published by the Pakistani vernacular press:

1. The correspondent has essentially taken objection to an Ahmadi teaching Arabic, as Arabic happens to be the language of the Quran. His position is as absurd as some Roman Catholic journalist in Italy objecting to a local Adventist teaching Greek. Also noteworthy is the extent to which unscrupulous elements bend the law to suit their

wild prejudices. By no stretch of imagination, even the notorious Ordinance XX can be interpreted to imply that Ahmadis may not learn or teach Arabic.

2. The press report shows that Ahmadi individuals are put under great pressure and are victimized through baseless media reports. This report, partly fabricated, conveys a false impression that there is great tension *all over the area*. It mentions that ‘people’ have demanded the removal of the said teacher. These ‘people’ in fact are no more than the correspondent himself and two or three of his accomplices who wish that she lose her job for her belief.
3. What this press report mentions as news is in fact a suggestion to the people to make the reported demand. Also this vulgar report suggests to the people to take law in their own hand.
4. One can imagine the concern and worry of the targeted lady-teacher whose posting, job, even personal security was threatened through the media.
5. This report has not spared even the non-Ahmadi headmistress and staff who are amicably working as a team to educate local children. It accuses them of involvement in the ‘conspiracy’. This attitude of the correspondent is in line with the campaign orchestrated by top clerics that even those people, including authorities, who are friendly or not-hostile to Ahmadis, should be targeted and intimidated to join the anti-Ahmadi chorus.
6. While a correspondent could be found wanting in journalistic ethics, one expects the editors and publishers of a major newspaper to scrutinize incoming reports for their fitness for print. This is lacking with not only the ‘Aman’, it is so with most other major Urdu dailies in Pakistan, where Ahmadis are concerned. Their correspondents are aware of the *laissez-faire* attitude of their superiors – some are perhaps encouraged to file such reports. In 2011 the daily Ausaf, Lahore, printed 218 anti-Ahmadiyya news, mostly fabricated. In the present report by the ‘Aman’ the statement of tension *all over the area* is a plain lie.
7. This report is indicative of the situation faced by Ahmadis in Pakistan where the clerics, the media, the state and a part of the society have joined hands, through acts of commission or omission, to persecute Ahmadis beyond limits.

Religion-based hostility in schools

Green Town, Lahore; January, 2012: Mr. Mubashir Ahmad Nasir and his family encountered troublesome religious discrimination at school. His wife was a teacher in Iqbal Memorial High School, while his children were students there. When the staff came to know of their Ahmadiyyat, an agitation started in the school. The propaganda and hate drive was a torture to them. The school administration fired his wife from her job and expelled his children from the school. He then had his children admitted in a government school but the situation there was not much better. He had to shift his children to another private school. All this was traumatic for the family.

Sectarian prejudice in educational institutions

Hafizabad; October, 2012: Sectarian treatment was meted out to Ahmadi students in a private school here. Shiraz Ahmad S/O Mr. Basharat Ahmad Qamar went to school on October 12 wearing a T-shirt with a sticker of Shezan on it. The owner of this company is an Ahmadi family. At this a teacher Maulvi Barkat Ullah reprimanded him and told him that he was a Mirzai and *Wajib-ul-Qatl* (must be killed). “We should have dealt with Qadianis of Chak Chatha as we dealt with those of Mangat Uncha”, he added referring to a riot at the latter location. The next day he told Shiraz to stand up in the classroom and told him that he was a Qadiani, but it was not his fault, it was that of his parents.

Mr. Qamar talked to the principal of the school and complained about the behaviour of Maulvi Barkat Ullah.

Lahore; October, 2012: Miss Afshan Malik, Ahmadi is a student of F.Sc. Part II in Government Degree College for Women, Gulshane Ravi, Lahore. She participated in the *Natiya* (poems in the honour of the Holy Prophet PBUH) competition in the Punjab Youth Festival. The Chief Minister of the Punjab was also present at the event. He liked her recital of a *Naat* so much that he asked her to recite one more *Naat* while the result was being compiled. She did that and was acclaimed by the audience. These two *Naats* were produced by Ahmadi elders. She was awarded the first prize and a trophy.

After a few days when her rivals came to know of her religious denomination, they turned to mischief against her. She was harassed in the college. They tried to get a police case registered against her. The situation became very serious.

In the face of all this she had to discontinue her studies and the entire family had to shift elsewhere.

Lahore; March, 2012: Mr. Ilyas Ahmad Umair of Iqbal Town was a student of ACCA in the Acute Business College. The college administration called him and inquired from him whether he was an Ahmadi. Upon confirmation they returned his dues to him and strictly prohibited him from entering the college. This disturbed him greatly, but he was counseled to bear up with the discrimination and persecution courageously as he was not the first who had suffered.

Kot Abdul Malik, District Sheikhpura; September, 2012: The situation is getting tense for Ahmadi here for the last few months. A big madrassa is located here. Students of the madrassa speak venomously against the founder of the Ahmadiyya community, in the open. They instigate the public to implement a social boycott of Ahmadi. Ahmadi students are harassed in their schools; even teachers do not behave properly with their Ahmadi students. The children of Mr. Amjad Ali were beaten up in the school because of their faith. They were greatly harassed and became afraid of going to school again. Similarly a few non-Ahmadi youths harassed the nephew of Mr. Amjad Ali and abused him on September 24, 2012.

Sargodha; September, 2012: Miss Hira Mubarak and Miss Zonera Mubarak, two Ahmadi sisters study in the University of Sargodha. Hira is doing her M.A. Education. A student of the same university came to the Education Department to meet his cousin, a classmate of Hira. He asked Hira if she was a Qadiani? "Qadianis are infidels, don't have any relationship with my cousin", he told her. He asked his cousin to boycott Ahmadi. Hira maintained her calm in the face of this provocation. The overall situation here for Ahmadi students in the hostel is a cause of concern. A few miscreants promote sectarianism at the campus. They distributed ball-point pens among the students, with the inscription "**Boycott Qadianis**" on them. Ahmadi students are under stress.



Translation: Boycott of Qadianis (Ahmadis) is a symbol of faith. (Toofani)

Inscription on a ballpoint pen distributed in Sargodha

Problems for Ahmadis in the education sector

Roda, district Khushab; January 2012: Mr. Muhammad Yunus and Mr. Muhammad Azam own a school, Shad Academy in Roda, Khushab. This academy earned a good reputation in the area due to the dedication of its proprietors in providing good education. A group started opposing this enterprise. They took the anti-Ahmadiyya line to oppose it. A mulla Dilawar Muhajir was leading this campaign. They published a provocative pamphlet against this academy and distributed it in the area. They met the parents of the children and urged them to shift them to other schools. The mulla did not get the desired response, so he took to threats. They pasted the following at the Academy's gate:

"Yunus Mirzai. Recant. We Deobandis have a lot of questions to which you Mirzais have no reply. You ought to be grateful to earn a living here. You'll have to flee if you do not recant. You misguide our children. If they come to know that you are a confirmed Mirzai, they will desert you. Children, tell Yunus Mirzai to read this."

Another incident happened in September 2012 when a student, Muhammad Saqib Rahman S/O Abdul Rahman did not do his homework, so he was reprimanded. Saqib told his father who telephoned Mr. Muhammad Yunus, the principal and abused him for disciplining his child. Abdul Rahman later met a mulla Dilawar and decided jointly to give the matter a religious colour. Abdul Rahman then filed an application with the District Police Officer against Shad Public School stating that, "My son was taught Qadianiat in the school; upon his refusal they subjected him to torture."

On the advice of the mulla, his son Umar Farooq and Saqib's father sent the following SMS to different mobile numbers:

"The extent of barbarity: Shad Academy's principal and the Jamaat Ahmadiyya missionary Master Yunus tortured a student Muhammad Saqibur Rahman for refusing to accept Qadiani religion. The child is in a critical state."

The DPO investigated the accusation himself and found it a fabrication of Saqib's father and mulla Dilawar. The bigots had threatened to take out a procession on September 3, but relented when Mr. Yunus agreed to stop pursuing the case after an apology from Saqib's father.

Hostility in vocational institute

Phalia, Mandi Bahauddin; February, 2012: Mr. Tahir Mahmood S/O Mr. Muhammad Akbar is a teacher in Vocational Institute Phalia for the last three years. He faced hostility at his work-place from day one and it increased by the day.

The principal of the institute is harsh with him, and insults him unduly, in the presence of the staff and students.

Mr. Mahmood applied for ten days leave for personal reasons. He wanted to help an Ahmadi who faced a fabricated charge under the anti-Ahmadiyya laws. The principal was reluctant to grant leave, instead an enquiry was received from the head-office about him. He urged him to resign to avoid a charge of fraud which would result in loss of his job and due financial benefits. He is now facing severe hostility at the institute. Anti-Ahmadiyya lectures were also organised by the principal. Some media persons came and took Mr. Mahmood's photographs. Mr. Mahmood was greatly upset.

Hateful stickers provided to children

Jhang: For sometime the anti-Ahmadiyya extremists in district Jhang in the Punjab have increased their highly provocative and sectarian activities. There is apparently little that the

authorities have done to stop them from this drive which is in violation of law and an obvious threat to law and order.

Mullas took out processions on February 5, 2012 to celebrate the birthday of the Holy Prophet p.b.u.h. They deceitfully availed of that holy occasion to make hateful speeches against Ahmadis.

The so-called World Tahaffuz Khatme Nabuwat Council issued stickers for school children and pasted these on text books and note-books on sale. These stickers are reproduced at Annex VII; and contained the following messages:

- *It is strictly forbidden in Sharia (Haram) to talk to or have any dealing with Qadianis.*
- *A complete boycott of Qadianis is the first sign of love for the Holy Prophet.*
- *If your teacher is a Qadiani, refuse learning from him.*

Another incident in Sargodha

Sargodha; April 2012: Mr. Hasan Muhammad Tahir S/O Mr. Muhammad Tahir Butt is from Ahmad Nagar, Rabwah; he currently lives in Sargodha and is a student of the Para-medical College there. He is doing a course for 'sanitary inspector'. He is the only Ahmadi in his institute. He is facing organized hostility at his college. He received threatening text messages on his mobile phone warning him not to come to the college.

A threatening note was dropped at his residence in Ahmad Nagar, Rabwah; it conveyed:

"If Hasan would come out of his home today or tomorrow, he will not be spared. He will not be safe if he goes to Sargodha again."

Mr. Tahir was advised to take special precautionary measures for his safety.

Discrimination against Ahmadi student

Premkot; district Hafizabad; April 2012: Mr. Muhammad Abdullah, an Ahmadi student, is a candidate for the matriculation examination. He was told to appear in Ethics instead of Islamiyat on religious grounds. This was entered in his roll number slip which was issued to him by the relevant educational board for appearance in the examination. His father had to approach the relevant office to make the required correction.

Harassment in Chak Chatha, District Hafizabad, Punjab

Chak Chatha; November, 2012: Continuous provocation of the mullas against Ahmadis has affected the daily lives of Ahmadis here. An Ahmadi student, Sabih Ahmad S/O Dr. Shafiqur Rahman was beaten up by his class fellows in the school. They gave him some papers on which abuses were written. The next day he was again beaten up and abused. Later some unidentified men tried to take him away by luring him with offer of an ice cream, but failed due to the timely arrival of an Ahmadi at the scene. The lock of his father's clinic was also broken the same night.

Ahmadis are under great stress in Chak Chatha.

A fabricated criminal case against college female lecturers

Lahore; May 31, 2012: The police registered a case under anti-Ahmadiyya law PPC 298-C and the religious law PPC 295-A at P.S. Civil Lines, Lahore against two Ahmadi lecturers of the state-owned Post Graduate College of Nursing on May 31, 2012. If convicted under PPC 295-A, the two ladies could be imprisoned for up to 10 years.

Extremist elements had this case registered with the help of student who was reprimanded by Ahmadi lecturer for missing classes and coming late. The IJT, some outsider

mullas and a few bigots on the staff pushed the false accusation and a judge joined in with the final push in ordering the police to register the FIR. Details are available in chapter 5.

Education and religious discrimination in Pakistan

The United States Commission on International Religious Freedom published a comprehensive report in November 2011. Its title is; **“Connecting the Dots: Education and Religious Discrimination in Pakistan – A study of Public Schools and Madrassas”**. This study was carried out jointly by International Center for Religion and Diplomacy (ICRD, a U.S. activity) and Sustainable Policy Institute (SDPI, a Pakistani think tank). The ICRD claimed to have involved over 2700 madrassa leaders from more than 1600 madrassas in Pakistan.

Some extracts fit for record, are produced here:

1. Interviews with public school and madrassa teachers demonstrated that they had limited awareness or understanding of religious minorities and their beliefs, and were divided on whether a religious minority was a citizen. Views expressed by teachers about Ahmadis, Christians, and Jews often were very negative. *Page no. 11*
2. However, the attitudes toward religious minorities are decidedly mixed, with clear demonstrations of tolerance, understanding and acceptance in both public schools and religious schools (madrassas) on the one hand and equally clear expression of bigotry, ignorance, and hostility in both on the other. *Page no. 14*
3. Hindus are often singled out for particular criticism in texts and in interview responses, together with Ahmadis. *Page no 15*
4. Many (public school teachers) described Ahmadis as non-Muslims and expressed a particular distaste for them. *Page no. 16*
5. A large portion of public school students could not correctly identify religious minorities as citizens. *Page no. 17*
6. General Zial-ul-Haq’s regime infused the education system with rigid Islamic content. *Page no. 21*
7. Students are encountering problems because of their minority status and faith. *Page no. 23*
8. Moreover, the Ahmadis – officially declared a minority – refuse to be categorized as non-Muslims. *Page no. 24*
9. There is compelling evidence that the non-Muslim law, created for Ahmadis, is being used to discriminate against other minorities in Pakistan. *Page no. 25*
10. Religious minorities are often portrayed as inferior or second-class citizens. *Page no. 42*
11. The majority of pejorative content came in the form of omissions and distortion of history. *Page no. 47*
12. Non-Muslims are never described as citizens (in madrassa text-books) with constitutionally protected rights which accompany citizenship. *Page no. 51*
13. Adherents to the Ahmadi practice were widely seen in a pejorative and discriminatory light, and often considered non-Muslims. *Page no. 57*
14. Criticism seemed to be focused on Ahmadis, Hindus, and Jews. *Page no. 58*
15. Teachers thought that Ahmadis deny the finality of prophet-hood and held them in general contempt. *Page no. 59*
16. There were also instances of negative views towards the Ahmadi sect that were seemingly influenced by the discriminatory constitutional prohibitions. *Page no. 59*
17. “Ahmadis are the result of a grim conspiracy of Christians and Jews, and they are just like them; they have turned away from their religion [Islam] and are liable to be killed.” – Madrassa Teacher (Balochistan) *Page no. 69*

18. Hindus and Ahmadis, as well as Shias, were the targets of a great deal of scorn and hostility. *Page no. 78*
19. Students in general had very negative images of Ahmadis. *Page no. 81*
20. Students (madrassa) expressed hostility towards Hindus and Ahmadis and held derogatory views regarding their beliefs. *Page no. 69*
21. "If there is an Islamic government it will give the death penalty to Ahmadis" – Madrassa student. *Page no. 107*

Leonard A. Leo, the USCIRF Chair noted in the Preface to this study: "Views expressed by teachers about Ahmadis, Christians, and Jews often were very negative. Interviews showed that these biased sentiments were transmitted and held by the students."



(Extract of an op-ed)

The enemy within

This enemy can be seen elsewhere, too. In Karachi the same hand is targeting Shia professionals. Recently, it displayed its handiwork in Chenab Nagar where it assumed the form of a few policemen. They tortured an innocent teacher to an extent that he could not survive. Torture to death in custody is quite common, but since the victim in this case was an Ahmadi citizen they lost all sense of human mercy.

The ubiquitous enemy we are talking about has certain advantages over the state gendarmes. He can easily melt away in any congregation. He is disarmingly modest, does not appear to be materially corrupt and the corruption of his mind is too subtle to be evident to ordinary citizens. Also, unlike the mercenaries in state service, he believes in his mission and is keen to die for it. It will not be possible to defeat this enemy unless all parties and people of goodwill come together, sink their differences and establish all Pakistani citizens' equal right to the freedom of belief. That is the only route of salvation and we do not have much time to cover it.

I.A. Rehman in the daily Dawn; April 19, 2012

10. Open-air rallies and hate campaign

Promoting enmity between different groups, etc.: Whoever, (a) by words, either spoken or written, or by signs, or by visible representations or otherwise, promotes or incites, or attempts to promote or incite, on grounds of religion, race, place of birth, residence, language, caste or community or any other ground whatsoever, disharmony or feelings of enmity, hatred or ill-will between different religious, racial, language or regional groups or castes or communities; or (b) commits, or incites any other person to commit, any act which is prejudicial to the maintenance of harmony between different religious, racial, language or regional groups or castes or communities or any group of persons identifiable as such on any ground whatsoever and which disturbs or is likely to disturb public tranquillity; or (c) organizes, or incites any other person to organize, and exercise, movement, drill or other similar activity intending that the participants in any such activity shall use or be trained to use criminal force or violence or knowing it to be likely that the participants in any such activity will use or be trained to use criminal force or violence or participates, or incites any other person to participate, in any such activity intending to use or be trained to use criminal force or violence or knowing it to be likely that the participants in any such activity will use or be trained, to use criminal force or violence, against any religious, racial, language or regional group or caste or community or any group of persons identifiable as such on any grounds whatsoever and any such activity for any reason whatsoever cause or is likely to cause fear or alarm or a feeling of insecurity amongst members of such religious, racial, language or regional group or caste or community, shall be punished with imprisonment for a term which may extend to five years and with fine.

Pakistan Penal Code 153A

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

(Extract from a leaflet)

غدار ابن غدار مرزا غلام احمد قادیانی بیانی سلسلہ
احمدیہ تہذیب عظیمہ واجب القتل تھا اور جہنم میں جس رہا ہے

Translation: Traitor, son of a traitor, Mirza Ghulam Ahmad Qadiani, the founder of Ahmadiyyat, was the great apostate, deserving-death. He is burning in the hell.

Published by: Markazi Shoora Aalami Majlis Tahauuffuze Khatme Nabuwwat Pakistan, Head Office Multan, Founder and Patron of Khatme Nabuwwat Youth Force Paksitan, Dar Plaza, Sialkot, Pakistan

Ahmadiyya produced drink banned by lawyers in Lahore

Lahore: The daily The Express Tribune published the following report in its issue of February 11, 2012 (Excerpts):

Barred: Lawyers ban drink on court complex

LBA bans Shezan drinks, vows tough action against those found buying or selling Qadiani-owned products on premises

By Rana Yasir

Published: February 11, 2012

Lahore: The Lahore Bar Association (LBA) has banned Shezan drinks from subordinate court complexes and vowed tough action against those found buying or selling Qadiani-owned products on court premises.

The decision was reached on Thursday at the LBA's bar room in the LDA plaza following a motion by Advocate Ghulam Mustafa Chaudhry, president of Khatme Nabuwat Lawyers Forum (KNLF).

LBA President Chaudhry Zulfiqar Ali told The Express Tribune that more than 100 lawyers unanimously voted for the ban on Shezan drinks for being the product of Ahmadis. The house also vowed to ban other products at a later stage.

Zulfiqar said that the association had launched a campaign to ensure a complete ban on Shezan drinks in subordinate court canteens etc. He said that he had constituted a team to enforce this decision. He added that strict action would be taken against canteen owners found selling Shezan drinks in subordinate courts.

KNLF President Advocate Choudhary said the LBA president had directed LBA Vice President Rana Javed Bashir Khan to coordinate enforcement of the ban in sessions courts, district courts, banking court, special court, Aiwan-i-Adl, in Model Town and Cantonment courts.

Several canteen owners, speaking on the condition of anonymity, said the decision would hurt Ahmadi lawyers. They said it was far from clear how such initiatives will promote the welfare of the lawyers' community.

Speaking with The Express Tribune Advocate Asma Jahangir said the resolution was condemnable. She said that it was also against the law. All lawyers are equal members in the LBA irrespective of their religion, she added.

She said if some lawyers did not like the product they could stop using it but not enforce bans.

It will be relevant to quote here a report from the daily Insaf, Lahore of February 20, 2012 that published the remarks made by KNLF in Insaf Forum at Lahore (Excerpts):

- *Qadianis who have robbed the belief system of Muslims have yet to accept the reality of Pakistan.*
- *We shall not permit the sale of Shezan, Danish and Swedish products in courts' premises including Evan-i-Adal (in Lahore).*
- *It is our mission to get Shezan products banned.*
- *Qadianis have committed letter substitution (tehrif) in the translations of the Holy Quran (sic), so as to misguide Muslims.*
- *Christians and other non-Muslims live peacefully in dear Pakistan and freely propagate and practice their religion; if Qadianis accept their minority status and stop following Islamic liturgy, we shall have no objection against them.*

- *Qadianis are Zindique* (i.e. whose recantation is unacceptable and they must be put to death).

Note: The lawyers' community in Lahore has allowed themselves to be hijacked by the president of the Khatme Nabuwat Lawyers Forum (KNLF). But KNLF is not alone in this; last year, a section of the lawyers' community volunteered to shower rose petals on Mumtaz Qadri, Governor Taseer's assassin. It is the society in general about which Saroop Ijaz commented in the same newspaper four days earlier in the following words:

"A society cannot persecute and witch-hunt one community while being tolerant or progressive in any basic sense of these words. In our society, the clichéd and over-cited words of Martin Niemoller of "First they came..." are throbbing and piercingly animate."

This happened in the capital, Islamabad

Islamabad; September 7, 2012. The mullas proposed and the authorities approved holding a Khatme Nabuwat Conference on September 7, 2012 in the legendary Lal Masjid. Everyone knows that End of Prophethood is made out as a sectarian and highly controversial one-sided issue by the mulla, while the clerics and the state make sure that Ahmadiis are not allowed even a whisper in their own defense. Having said that we report only brief highlights of what the mullas chose to say on that day in the well-known Lal Masjid to thousands of the exploitable audience.

1. Mulla Aziz-ur-Rehman said, "We reaffirm today that we shall offer every sacrifice until our last breath, but we shall not allow any hurt to the honour of the Prophet."
2. Mulla Zahur Alvi, Khatib Masjid Imdadia F-6/4 said that Qadianis are terrorists.
3. Mehtab Abbasi, editor daily Ausaf stated that great sacrifices were offered in Tehrik Namus Risalat 1973-74. (In fact the entire unrest was anti-Ahmadiyya.)
4. Maulvi Amir Siddiqui (Khatib G-6 Markaz mosque) said that Lal Masjid has always been in the lead of Islamic movements. People ask why the Lal Masjid and Madrassah Hafsa were attacked; it is because they upheld Islam.
5. Maulvi Allah Wasaya said that the Tehrik Khatme Nabuwat will continue until the Dooms Day.
6. Maulvi Shafiq-ur-Rehman said that one who changes his parentage is not a legitimate son; Qadianis are not legitimate as they have changed their father (*God forbid*).
7. Pir Luqman Hazarvi said, "Mirza discredited the Jihad and called it terrorism, (*dehshat gardi*). Qadianis, listen: Jihad will continue.... We are not terrorists, but we'll sacrifice everything for the honour of the Prophet. If this law is repealed, everyone will become a Qadri."
8. Qari Khurshid of Jamia Faruqia, Rawalpindi said, "Anyone who seeks proof of (continuation of) prophethood is a *Kafir*... . The US government has written a letter to Pakistan to provide protection to Qadianis. The US is a terrorist (state); if this law is tampered with on its behest, the government will be responsible for any unrest (*fitna*) that ensues."
9. Allama Abdul Aziz Hakim (Ahle Hadith) was of the opinion, "If we want an end to the rule of American agents, we shall have to induct (cleric) dignitaries and religious parties in the government."
10. Maulvi Abdul Haq (JUI Punjab) recommended that such rallies should be held more often.
11. Maulvi Shams said that Pakistan was based on Islam, and Islam was based on End of Prophethood.
12. Mufti Kafayatulla (JUI) asserted that this mischief (of Ahmadiyyat) will be completely wiped out (*Is fitney ka nam-o-nishan mita diya jaiga*).

13. Maulvi Ata ur Rehman (MNA of JUI) said that Mirza Ghulam Ahmad was on the pay roll of the British; our leaders put an end to this *fitna* in 1974.
14. Maulvi Tahir Ashrafi told the government to be mindful and not to disturb the status quo.
15. Qari Mushtaq Ahmad (Khatme Nabuwwat, Rawalpindi) warned, “If Qadianis protest in Satellite Town (over the restrictions on their worship) we shall destroy their center (*Imarat ki ek eint nahi miley gi*); we should celebrate the entire month of September every year.”
16. Maulvi Samiul Haq expressed the opinion, “Blood was shed unjustly in the Lal Masjid; we feel ashamed coming here.”
17. Maulvi Abdul Waheed Qasmi (Khatme Nabuwat, Islamabad) said that no change in PPC 295-C shall be tolerated. He demanded immediate release of Mumtaz Qadri (Governor Taseer’s murderer).
18. Maulvi Abdul Aziz offered that the mosque was at the disposal of all, be they Tahaffuz Khatme Nabuwwat or the (banned) Sipah Sahabah.

AT the end of the session, loud and angry slogans were raised against Ahmadiyyat.

Apart from the Lal Masjid, anti-Ahmadi sermons were delivered in 12 different mosques in Islamabad. Their content was slanderous and hateful. A sampling of statements made therein is given below (leaving aside the tirade and the bad words):

- The imperialists recruited Qadianis as paid agents after 1857 (the Mutiny). (*Note: Ahmadiyya Community was not founded till 32 years later.*)
- Prove your Islam by sacrificing your lives.
- Qadianis are involved in terrorism.
- Shias believe in 12 Imams. Shias, Qadianis and Hazara Walas – all are apostates.
- Implement a complete boycott of Qadianis – social, business, personal, all.
- There shall be no prophet after the Holy Prophet; there is no need for one – the Ulema have been given the (great) task instead of the prophets.
- Boycott this *fitna* (of Qadianiat), and boycott their (industrial) products.

The sermons and rallies of September 7 were preceded by a preliminary conference in the Lal Masjid on September 1, so the authorities knew what was forthcoming.

The authorities may permit all the above, but from here it is only a small jump to a repeat of the events of July 2007 of the Lal Masjid where the mullas killed a colonel.

Still more extremism in the capital

1-8/1, Islamabad; August 31, 2012: A mulla delivered a sermon against the Ahmadiyya community on Friday. He declared Ahmadis to be the greatest mischief of this time. He declared Ahmadis *Wajib-ul-Qatl* (must be killed) and urged the audience to implement a complete social boycott of them. He announced that a conference will be held in Lal Masjid on September 7, 2012. The title of the conference would be, ‘The great triumph of the Muslim World of 7 September’ as Ahmadis were declared non-Muslims by the state on September 7, 1974. Leaflets concerning the conference in Lal Masjid were distributed among the worshippers after the Friday sermon.

G-7, Islamabad; September 14, 2012: The mulla of the G-7 mosque delivered a very offensive sermon against Ahmadis. He spoke against the founder of the community and agitated the audience against the Ahmadis. He said, “The denier of Khatme Nabuwwat and claimant of the false prophethood Mirza Ghulam Ahmad blasphemed against our Holy Prophet (PBUH) and we remain silent! What happened to our sense of honour? Why don’t we boycott them and initiate a Jihad against them ... You should rise against them in Jihad and exterminate them ...”

Apparently no action has been taken against this ranting mulla although he openly violated the laws of the land, PPC 153-A, 295-A, 297, 298 and 298-A. Who is responsible if someone motivated by the mulla's exhortation commits murder of an Ahmadi?

(Headline in a vernacular daily)



Translation: It is lenient to call the apostates, deserving to be killed, Qadianis a non-Muslim minority. Maulana Amir Hamza (Jamaatud Dawa – banned for its terrorist activities). *The daily Khabrain, Lahore 02.07.12*

An anti-Ahmadi conference scheduled in Rabwah for September 7, 2012

Rabwah: As per newspaper reports, communalists scheduled a conference in Rabwah on September 7. At such occasions the organizers and participants come from outside and pose a serious threat to the peace and law and order of this town. Following is noteworthy in this context:

1. These conferences promote nothing but hatred and communal discord.
2. Their primary object is provocation and aggression.
3. The participants are transported to Rabwah from other towns. Their expenses are paid, and they come for mischief and fun.
4. For the duration of the rally, the business and even private schools close down in Rabwah. Women are advised to stay at home.
5. The Ahmadi citizens have to remain on guard to defend themselves against any violence.
6. Participants take out processions, shout slogans, make offensive speeches and gestures in public. They roam into residential areas and make provocative visits to Ahmadiyya worship places.
7. The authorities shamelessly disallow Ahmadis to hold a conference in Rabwah, while they allow the outsiders to assemble in this town on questionable grounds.

The Director Public Affairs, Sadr Anjuman Ahmadiyya, Rabwah wrote a letter to all the relevant authorities conveying his serious objection and reservations on this scheduled event and urged them to disallow it. "God forbid, if an infelicitous incident happens on account of this rally, its responsibility will surely lie with its participants and the administration. Last year too we made you a similar request to forestall the mischief of this event, but unfortunately nothing positive materialized," he wrote.

End of Prophethood Day – in Rabwah and elsewhere in the country

September 7, 2012: On September 7, 1974, the national assembly, under the control of Prime Minister Zulfikar Ali Bhutto declared Ahmadis a non-Muslim minority. This day has since been annually celebrated by mullas, and occasionally by People's Party leaders. When striving for votes, they remind the religious lobby that it was they who took this historic decision.

This year also mullas converged on Rabwah to celebrate this day. They came here as a token of manifest provocation, which as majority they continue to claim as a right from all governments, military as well as democratic. They indulge in violations of civic and political

norms, but the weak state lacks courage to deny them intrusion into Rabwah where the non-Ahmadis' presence is less than 5% of the population.

Rabwah: A two-day rally was permitted here by the authorities. It was held in madrassa Jamia Usmania Khatme Nabuwwat, Muslim Colony. A large number of clerics turned up to address a small crowd. The organisers had invited leaders of Pakistan Ahle Sunnat Wal Jamaat, Pakistan Shariat Council, Tehrik Hurmat Rasul, Majlis Ahrar Islam, JUI, Jamaat Islami, JUP, Jamaat ud Dawa, Majlis Tahaffuz Khatme Nabuwwat, Jamaat Ahle Hadith, Wafaq ul Madaras, JU Azad Kashmir, Tanzim Ahle Sunnat, Tehrik Madah Sahabah, Difa Pakistan Council etc. Some of these organizations are banned, while others comprise members who are former members of organizations banned for terrorist activities.

Here, we reproduce only a sample of what the speakers said on this occasion:

- Maulvi Ata ul Muhaiman Bokhari urged the audience not to go to Qadiani doctors for treatment. "Bhutto was right in declaring them Non-Muslims, Qadianis are the greatest mischief (*fitna*) of the present age", he said.
- Qari Yaqub Sheikh said, "Whosoever claims Prophethood, will have his head cut through our Jihad."
- Mulla Ilyas Chinioti said the Income Tax Department has levied a heavy tax on Qadianis. If they do not pay up, it will be considered defiance of the Pakistani constitution.
- Mulla Shabbir Usmani uttered abuse and insults against the founder of the Ahmadi community.
- Mulla Ahmad Siraj demanded that there should be a ban on referring to Qadianis as Ahmadis.
- Mulla Abdul Rahman Shah of the US said that the modern Satan had imposed pure cultural and doctrinal aggression on the Muslim Ummah; this has ushered in the most delicate period for the Ummah.

Qari Shabbir Usmani moved the following resolutions, *inter alia*, and had them passed in the conference:

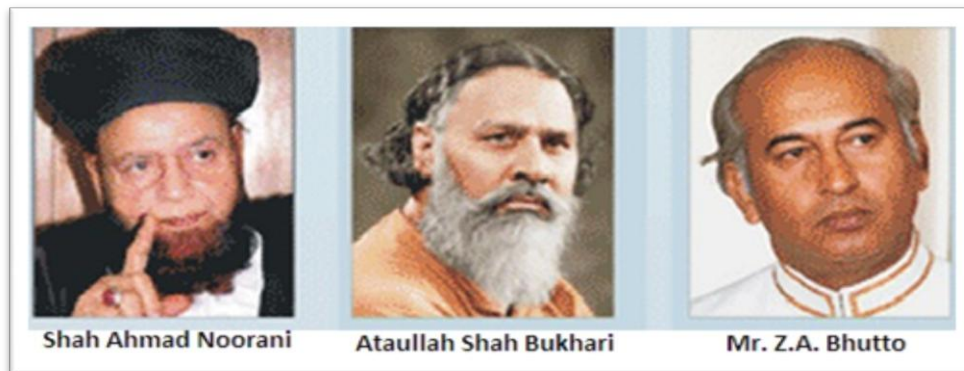
- We condemn American drone attacks and Nato forces actions in FATA and our border violations by them. We express utmost grief and hurt over the killing of innocent persons by suicide bombers.
- Qadianis should be removed from all civil and military posts forthwith.
- A religion column should be added to CNICs, or different colour be allocated to Muslims' cards and religious distinction as required by the constitution and law should be ensured.
- There should be an effective ban all over Pakistan on the Qadiani TV channel, MTA.
- Entry forms to all educational institutions should have an affidavit regarding the End of Prophethood and *Kufr* of Mirza Ghulam Ahmad.
- The school syllabus should contain lessons and material on Khatme Nabuwwat so that young generations are well-educated on the honour of the Prophet (*Namus Risalat*).
- Sadr Anjuman Ahmadiyya owes income tax of Rs one trillion, 46 billions, 320 million to the state for years 2011 and 2012. Qadianis offered to pay up Rs. 320 million. However, all must be recovered.
- All religious and Quranic epithets should be removed from Qadiani places of worship and secured by the authorities.
- A complete ban should be imposed on Ahmadiyya Youth, a terrorist organization (sic).
- The Nusrat Girls High School and the Girls College (in Rabwah) should be renamed Aisha Girls School and Fatima Girls College, as Nusrat was the name of Mirza's wife.

- There should be a ban on Qadianis' activities.
- Qadiani press in Chenab Nagar should be shut down. Permission given to them for publishing their periodicals should be withdrawn.
- Sharia should be imposed in Pakistan and the interest-based system should be outlawed.
- Umar Farooq, Deputy District Agriculture and Malik Zahur, Agriculture Assistant posted in Lalian should be transferred as they are Qadianis.

Elsewhere

What is reported above was repeated in a number of cities and towns in Pakistan. The vernacular press in the Punjab reported conferences, meetings etc in Lahore, Faisalabad, Gujranwala, Chiniot, Sialkot, Narowal, Pak Pattan, Chicha Watni etc.

The vernacular press published Special Editions on this day; the dailies Jang, Nawa-i-Waqt, Ausaf, Pakistan, Din, Express, and Khabrain were among these. The daily Pakistan, Express, and Din held Forum discussions at this occasion. The daily Nawa-i-Waqt published the following photos of the End of Prophethood 'celebrities'. Socialist Bhutto's company is noteworthy. The mullas eventually teamed up to have Mr. Bhutto hanged by an Islamist dictator.



In Islamabad, the Aalami Majlis Khatme Nabuwwat demanded an annual national holiday on September 7.

The daily Dunya reported on September 8, 2012 the statement of mulla Fazal Karim, MNA and Chairman of Sunni Ittehad Council: "Non-believers in the End of Prophethood are rebels of Islam and traitors to Pakistan."

Ahmadis in Pakistan have turned to prayers in the face of these outbursts of obscurantism and reaction.

Still another Khatme Nabuwwat Conference in Rabwah

Rabwah; 4 and 5 October, 2012: Not content with a big End of Prophethood rally in Rabwah in September 2012, the mullas and politico-religious parties held here another major 2-day open air conference. It was a big occasion – approximately 10,000 participated. Almost all of them had come or were transported to Rabwah from outside. The authorities authorized holding this rally and provided the official support. What was stated at the occasion and passed as resolutions are noteworthy.

Statements

- Almost all the speakers used very spiteful language against Ahmadis and their elders.
- The first sign of love of the Holy Prophet (p.b.u.h.) is social boycott of Qadianis.
- Implement a boycott of all products produced by Qadianis.

- Mulla Ayub Saqib of Daska threatened that if the authorities do not demolish the minarets and niches of Qadiani places of worship in Sialkot, then Muslims would occupy these places.
- A small minority (Ahmadis) are indulging in poisonous propaganda abroad against the nuclear Pakistan as such they should be fired from all posts in the energy sector, said Qazi Ehsan Ahmad.
- Qadianis are the greatest enemies of Muslims.
- If Qadianis write the *Kalima* (Islamic creed) on their houses, have it removed.
- We shall tolerate no amendments in the Blasphemy laws.

Speakers

Among a host of speakers who addressed the crowd following deserve special mention:

- Syed Munawwar Hassan, the Amir of Jamaat Islami came from Lahore. He said that it was time to promote the spirit of Jihad. The U.S. now stands defeated.
- Dr. A. Q. Khan (nicknamed The Merchant of Menace) addressed the rally through telephone. “Muslims are ready worldwide to stop the anti-Islam forces. We shall have to join hands to support the cause of End of Prophethood”, he said.
- Mulla Ata ur Rehman MNA, a brother of Maulvi Fazl ur Rehman (of JUI), also addressed the rally. “Conspiracy is developing to delete the word ‘Islamic’ from the name of the country. Other than a Muslim, no Jew, Christian or Hindu can be given the office of the President or Prime Minister in Pakistan”, he said.
- Maulvi Abdul Khabir Azad, the Khateeb of the Badshahi Mosque Lahore, who is a paid government servant was among the mullas who joined the rally.
- Mulla Aziz ur Rehman Jalandhri delivered the Friday sermon and stated that this government is an agent of the U.S. and the Jewish lobby.

Resolutions

According to the daily Al-Sharq, Lahore of October 6, 2012, following resolutions were adopted and demands made on the government by the rally, *inter alia*:

- The conference demands from the government that Mr. Mumtaz Qadri, the lover of the Prophet (who assassinated Governor Salman Taseer) should be released honourably. The President should announce the remittance of his punishment.
- This rally condemns the brutal treatment by the U.S. of Pakistani Dr. Aafia Siddiqui in incarceration, and demands that the government should fulfill its national obligations with regard to her release.
- The Sharia penalty (of death) for apostasy should be imposed as recommended by the Islamic Ideology Council.
- The madrassas must retain their autonomy. Unfair police cases against the Ulama and religious activists should be withdrawn, and they should be released forthwith.
- Admission forms to public and private educational institutes should contain certification regarding faith in the End of Prophethood and the apostasy of Mirza Qadiani.
- Qadiani terrorist organizations namely Khuddam ul Ahmadiyya, Tehrik Waqfe Jadid (sic), Ansarullah, Lajna Imailla (women’s association), Atfalul Ahmadiyya (children’s association) should be effectively banned and all their assets in the country and abroad should be confiscated.
- Anti-state activities of Qadianis should be put to a stop. A quota should be specified for their share in public services. Qadianis should be fired from all posts in the departments of Education, Health and Trade.

Logistics and miscellaneous

- Extensive security measures were adopted. The police provided full support.

- Various slogans were shouted in full throat including *Qadianiat Murdah Bad* (Death to Qadianiyat).
- Anti-Ahmadi books were on sale in a book stall.
- The rally had its Information center, Parking, Food and Water Supply, a Traffic Plan, Free Dispensary, etc.
- All the 10,000 participants were provided free food. All other expenses were also on the house; THE QUESTION: From where the mullas get the money for this extravaganza?

Grueling situation in KP

Sarai Naurang, Laki Marwat: The mullas held an anti-Ahmadi rally here on January 17, 2012. Six days later they shot dead in the bazaar Mr. Daud Ahmad, a well-known Ahmadi. The extremist elements celebrated the death as ‘thanks giving’.

Thereafter, mullas held a big rally again on February 8, 2012 in which they harangued the crowd with provocative anti-Ahmadi speeches. They declared that another rally would soon follow on February 12, and from then on Ahmadis would be forcibly converted to Islam.

A non-Ahmadi reliable friend intimated to Ahmadis that threats to them were real, and they could face major harm. As Ahmadis had only a small community in the town and resided in an isolated locality, they were vulnerable to the intimated attack. Under the circumstances, they decided to flee from their homes.

It is an unbearable situation, and reflects very poorly on the state of law and order in the district.

Hate promoting pamphlet in Khushab

Khushab; February 2012: Aalami Majlis Tahaffuz Khatme Nabuwwat Khushab circulated a hateful pamphlet. It carried the name of the mulla, Akram Toofani. It contained two pages; the first carried the heading: “Some thought-provoking issues about Qadianis”, and second “The doctrine of Khatme Nabuwwat, and the reality of Qadianiat?”

The first page asserted, “Remember there is a great difference between the infidelity (*kufr*) of Qadianis and other infidels ... the only way to eliminate them is to boycott them completely, otherwise one would surely be deprived of the intercession of the Holy Prophet^{sa} on the Doomsday.”

The pamphlet lists the enterprises and businesses owned by Ahmadis including their addresses. In all, thirteen businesses were identified. Publishers gave the address and phone numbers of the sponsors in bold at the bottom, as follows:

From: Aalami Majlis Khatme Nabuwwat Khushab
0300-6077954 and 0300-6071331

This exercise was undertaken in Khushab after Faisalabad and Sargodha. The mullas noticed that the authorities took no action against the publishers, so they think that they would surely get away with this outrage elsewhere too.

Mullas permitted sectarian activities in Rabwah

Rabwah; February 5, 2012: In view of the bitter experience of the past, the Ahmadiyya central office in Rabwah wrote to the authorities to stop the rallies and processions planned by mullas in Rabwah at the occasion of 12 Rabiul Awwal, the birthday of the Holy Prophet (p.b.u.h.). At this occasion the mullas commonly use abusive language against elders of the Ahmadiyya community and create a serious law and order problem.

Regrettably the authorities again allowed the mullas to converge on Rabwah. They did not fail to indulge in hateful activities to hurt the feelings of the local Ahmadi population. Essential details are given below.

A conference started in a nearby village Kot Wasawa at 10 a.m. People from outside Rabwah participated in it. Approximately 3000 participated. The speakers mostly targeted the Ahmadiyya community, instead of describing the character of the Holy Prophet^{sa} to the audience. This conference lasted till 2:30 p.m. Thereafter they formed a procession and reached Evan-e-Mahmood, headquarters of the Ahmadiyya youth organization, through Aqsa Square using the main roads of Rabwah. There, mullas Kafeel Bukhari, Muhammad Mughira, Abdul Latif Khalid Cheema and Ataul Muhaiman Bukhari spoke slander against the Ahmadiyya community. The rally ended at 5 p.m. at the bus stand.

As usual the mullas availed of the rally only to hurt the feelings of local Ahmadis. They disturbed the life of a whole town where they had no right to assemble. They spoke not on the theme of the anniversary but spread sectarian hatred and posed a threat to the law and order in Rabwah whose residents had to remain on guard and exercise vigil.

Situation is bad in Nawab Shah, Sindh

Nawab Shah, Sindh; March, 2012: Anti-Ahmadiyya activism in Nawab Shah is at peak. Recent murders of two Ahmadis in Nawab Shah are the clear evidence of the plight of the persecution of the helpless Ahmadiyya community here. It is learnt that Sipah Sahaba, JUI and Khatme Nabuwat factions are behind this campaign. A few other major incidents are mentioned below:

1. *Radde Qadianiat* (rebuttal of Ahmadiyyat) course was held in Masjid Kabeer on Station Road. This is a centre of Deobandi mullas and it serves as the district headquarters of Khatme Nabuwat organization. As a result, partial social and business boycott of Ahmadis is in place.
2. An anti-Ahmadiyya conference was held by the Khatme Nabuwat faction in the same mosque on March 16, 2012. This conference was addressed by Maulvi Abdul Majeed of Multan (the Central Amir of Khatme Nabuwat), Abdul Ghafoor Qasmi, Maulvi Ijaz Mustafa (Amir Khatme Nabuwat of Karachi chapter) and Senator Khalid Somro (JUI). The speeches as usual were hateful and the people were agitated against Ahmadis.
3. Opponents of the Ahmadiyya community wrote, “**Now you are not safe, O’ blasphemer of Muhammad^{sa}**” with a chalk on the outer wall of the residence of Mr. Muhammad Akram Athwal, the president of Ahmadiyya community Sakrand, district Nawab Shah. The same warning was written on the house of his brother, Mr. Azam. The threats greatly disturbed the two families.
4. Rana Muhammad Ashfaq, the local president of Ahmadiyya community Kot Qazi, district Nawab Shah was buying some fruit in the market when someone said in a loud voice pointing at him, “**He must be dealt with firmly.**” Mr. Ashfaq decided to leave the place.
5. Mr. Muhammad Aslam Bhatti is an Ahmadi doctor in Bandi, district Nawab Shah. He received a threatening phone call on March 16, 2012 in which the caller laughed and said, “Sleep, your days are over; this is your last day.” The next day he received an SMS: “YOU ARE FINISH” (sic).

The Administration was informed of all these incidents.

Severe Hostility in District Narowal

Malhoke, district Narowal; March 2012: The local mulla got rabid in his hostility of the Ahmadiyya community in Malhoke, district Narowal. He held a conference in the local

mosque in which the attendance was high. He provoked the participants against the Ahmadiyya community and urged them to kill Ahmadis and implement a strict social boycott against them. He succeeded in activating even women who gathered in front of the house of an Ahmadi woman, the head of local Ahmadiyya women chapter. They called her ‘infidel’ and told her to come out to face them. They beat up a local non-Ahmadi woman who used to come to her house. Even children harassed her. One of her relatives was stopped by these urchins who threatened him with death if he were found on that street again.

This situation is indeed very grave for Ahmadis here.

In the federal capital, too

Islamabad: Malik Muhammad Munawwar is an Ahmadiyya community office-bearer in Islamabad. He owns a tailoring shop in the Super Market of Sector F-6. On the morning of February 20, 2012 he found the words, “Qadiani (Ahmadi) *Wajib-ul-Qatl* (must be killed as per Sharia)” on his shop. Other shop-keepers were contacted and they all condemned the hateful inscription.

The police were informed.

Heightened sectarian activism in a Karachi neighbourhood

Gulzar Hijri, Karachi; April 2012: The situation is tense here for Ahmadis. The local Khatme Nabuwwat chapter is very active against them. Activists produced stickers of *Khatme Nabuwwat Zindabad* (Long-live Khatme Nabuwwat) and pasted them all over the area. The center of these activities is Bilal Mosque which is situated next to the County Garden and the graveyard of Scout Colony. Fifty-two Ahmadi families reside here.

Khatme Nabuwwat faction distributed sets of five anti-Ahmadiyya books in all the non-Ahmadi homes of the area. The anti-Ahmadi *fatwa* was also framed and displayed at a prominent place in County Garden. Banners were put up for the conference of May 7, 2012. It was an organized campaign. The authorities did nothing against these hostile activities.

An Ahmadi family in the area went out for the day. On their return they found that someone had poured a chemical through their door locks and they were unable to unlock them. They protested and made a complaint to the local union. The union took no action. It seems it is supporting the anti-Ahmadiyya elements. A provocative Friday sermon was delivered in Bilal mosque in which the audience were made to take a pledge to boycott Ahmadis and not buy anything from Ahmadi shopkeepers. They also announced action against those who sympathized with Ahmadis.

A noteworthy sectarian/political conference in Chicha Watni

Chicha Watni, District Sahiwal, Punjab; May 4, 2012: Majlis Ahrar Islam, a politico-religious party that gained widespread notoriety in the 1953 anti-Ahmadiyya riots, have established a major office in Chicha Watni where it holds a conference every year in the memory of ‘10,000 martyrs of the Khatme Nabuwwat Movement’. A high-level judicial commission established soon afterwards, however, counted no more than 37 rioters killed by law enforcement agencies in the entire Punjab.

At this occasion a special article on Chicha Watni was published in the daily Pakistan on May 6, 2012, while the news report of the conference was carried by the vernacular media, as usual.

According to the article in the daily Pakistan: “Chicha Watni’s history is loaded with its wholesome role in the field of safeguarding the End of Prophethood. Majlis Ahrar Islam is continuing the great campaign that precipitated the (anti-Ahmadiyya) events of 1953, 1974 and 1984.... Chicha Watni is considered as the source of anti-Qadiani news and reports.... The credit for this goes to the General Secretary of Majlis Ahrar, who is active on this front since his school days.... He is well-versed in the art

of indoctrinating the youth through the media, briefing the high-ups and lobbying (for a campaign). ... He is the joint convener on the platform where Majlis Ahrar Islam, International Khatme Nabuwwat, Pakistan Shariat Council, JUI, JI, Markazi Jamiat Ahle Hadith, JUP co-operate.”

The report in the ‘Pakistan’ carried the following special mentions:

- Syed Ata ul Mohaiman Bokhari, the Leader (Quaid) of Ahrar stated that the greatest terrorist (*dehshatgard*) and usurper (*ghasib*) in the whole world is the U.S.
- The only purpose of the NATO supplies is to kill Muslims. These supplies and their supporters are murderers. We uphold and support the Defense of Pakistan Council in their campaign against American aggression and NATO supplies.
- Madrassahs and mosques have produced *Maulvis* and *Hafiz* (those who memorize the Quran) that are present all over the world; they can never be eliminated.
- The Punjab Assembly passed the resolution in favor of compulsory education of the Quran, it is now essential to move it in the form of a Bill.
- The least committed of Muslims in the world is also ever ready to sacrifice his life for the honour of the Prophet.
- Qadiani agents have penetrated the ranks of PPP, PML (N) and PTI.
- The US ensured that Pakistan is economically paralyzed. Qadianis, the Jewish proxies, were promoted during the Musharraf era.
- Syed Kafil Bokhari stated that as per Quran and Sunnah and the Consensus of Muslims (*Ijma‘*) the punishment of blasphemy is death (sic).
- Anyone who claims ‘prophecy’ like Mirza Ghulam Ahmad Qadiani is an apostate, and the Islamic punishment of apostasy is death (sic).
- The Quran is establishment of the Rule of Allah (*Hukumat Ilahiyya*).
- As recommended by Islamic Ideology Council, the Sharia punishment of apostasy should be implemented, and the anti-Qadiani ordinance should be effectively enforced all over Pakistan including Chenab Nagar.
- We demand that NATO supplies must not be restored and the government should delink itself from the worldwide conflict waged in the name of American ‘war on terror’.

Note: The daily Jang reported this additional quote from the same rally: “The sweet smell of the blood of Afghan martyrs is reaching here as well.”

Only a benign fool will accept that these conferences are meant to promote only the dogma of the End of Prophethood.

And the Sunni ulama!

Lahore: It seems that the Sunni ulama (the Barelvi school) are no longer content with the general impression that they are relatively more tolerant and less violent. They assessed that they were losing ground politically to the Deobandis and Salafis. A consensus developed among the majority to ride the bandwagon of religious extremism and political adventurism. Earlier the Sunni Tehrik decided to declare itself a political party. Last month the Ulama and Mashaikh conference in Lahore decided to gear up for the forthcoming election. Ahmadis have faced active hostility consistently from the activists of Sunni Tehrik for months in the Punjab and Sindh.

The daily Samaa, Lahore, of May 10 printed a report on a rally held in Shalimar Chowk, Lahore by the Sunni Ulama Federation on the theme of Khatme Nabuwwat (End of Prophethood) and Tahaffuz Namus Risalat (Safeguarding the Honour of the Prophet). The news carried the following headline.

We shall tolerate no theft (*naqabzani*) in the (house) of Khatme Nabuwwat and Tahaffuz Namus Rasalat (Safeguarding the honour of the Prophet)

The highlights:

- *Qadianis occupying key posts should be removed forthwith.*
- *The nation salutes Malik Mumtaz Hussain Qadri for his sacrifices. The campaign for his (the Governor's assassin's) release will go on until the end.*
- *The blasphemer Terry Jones (of US) who defiled the Quran should be soon sentenced to death for hurting the feelings of billions of Muslims.*
- *We shall spare no sacrifice over the Khatme Nabuwwat and Tahaffuz Namus Risalat.*
- *The conference demanded pinpointing the assassins of Dr. Sarfaraz Naeemi and the bomber of the Data Ganj Bux attack; Mumtaz Qadri should be released forthwith, honourably.*

The sectarian virus in Islamabad

Islamabad; June 2012: It appears that the high council of mullas under the umbrella of Khatme Nabuwwat organization that hails from JUI, JI, SSP, the Taliban, MYC, PDC, and different factions of the Khatme Nabuwwat (End of Prophethood) associations, decided upon, *inter alia*, a vigorous anti-Ahmadiyya hate campaign all over Pakistan. It has been going on in Lahore for months. Now it is underway in Islamabad, the federal capital.

Opponents of Ahmadis pasted hate stickers at many locations in bazaars, markets and even sub-sector shops. Sectarian literature in the form of pamphlets and booklets was distributed too. These call for social boycott of Ahmadis, ban of Ahmadi industrial products and murder of Ahmadis through edicts of *Wajib-ul-Qatl* (must be killed).

The administration were informed of this development and urged to take preventive action.

A *laissez faire* attitude by the authorities will certainly produce an end result similar to that of the Lal Masjid whose fallout continues to hound not only the residents of Islamabad but also the entire country.

Hostility in Sindh

Gambat, District Khair Pur; July 2012: A madrassa is set up here by opponents of the Ahmadiyya community. They are very active on the anti-Ahmadiyya front. They managed to implicate Ahmadis under PPC 295-C and PPC 298-C fabricated cases in the past. They published an anti-Ahmadiyya pamphlet in which the public is urged to implement a social boycott of Ahmadis. It is in Sindhi language. Its English translation is given below:

“O Muslims, The Prophet of Allah is calling you. For God's sake listen carefully and act accordingly. Qadianiat is a cancer for Islam. This group, in the guise of Islam is busy in attacking the faith of innocent Muslims with aim to apostatize them, thus doing great religious, political, economic and social harm to Muslims. Qadianis are spending billions of rupees for this objective. Any Muslim who deals with Shezan, OCS and their other enterprises, rebels against the Holy Prophet (PBUH). The love of the Holy Prophet (PBUH) is the symbol of our faith, means of his intercession and it leads to the lake of Kausar in paradise. This love requires a complete boycott of the enemies of the Prophet (PBUH) and their products to prove yourselves to be the true lovers of the Prophet (PBUH). It is the joint decision of the Muslim Ummah that to give or take or trade with Qadianis is forbidden by Sharia.”

The pamphlet lists major industrial and trading enterprises owned by Ahmadis.

Provocative and offensive literature

The Aalami Majlis Tahaffuz Khatme Nabuwwat Kunjah in the Punjab published a calendar of Ramadan timings; it was funded by Ejaz Medical Store. Most of the space on the calendar was allocated to highly objectionable propaganda against Ahmadis. An edict on it described Ahmadis as ‘Infidels in state of war, and heretics (*Kafir maharib aur Zindique*)’, implying that they must be killed, anytime, by anybody. It is reproduced at Annex VIII.

The Director of Public Affairs of the Sadr Anjuman Ahmadiyya, Rabwah sent a copy of this calendar with a covering letter to all the concerned federal and provincial authorities. Extracts:

“The contents of this calendar provoke the public to extreme action against Ahmadis over baseless allegations. Publishing such provocative and hateful material has only one object – promotion of religion-based hatred and prejudice. This leads to aggression against Ahmadis and is the cause of murders and assaults on Ahmadis as well as registration of fabricated criminal cases against them.

...

“Although, all decent and sympathetic citizens view these provocative and hateful activities with disgust and condemn them, the miscreants undertake these activities deliberately and purposefully to undermine the security of the society in the name of religion. Print and electronic media put in their support to these negative aims.

...

“Since the promulgation of the anti-Ahmadi Ordinance of 1984, 218 Ahmadis have been killed by extremists, and hundreds others have been subjected to assaults.

“In these circumstances of hostile activism, the authorities are requested to take special notice and take appropriate action.”

	<p>WE APPEAL TO YOU</p> <p>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 the Holy Prophet's intercession.</p> <p>(Huge bill-board installed in a roundabout by Khatm-e-Nabuwwat Youth Wing, Ferozewala, Punjab)</p>
--	---

Hostility by lawyers

Bahawal Nagar; February, 2012: A mulla, Muhammad Ismail Shujabadi was present during the elections of the local Bar Association. The winning party held a meeting after the elections. A lawyer asked the mulla, “Is it permissible to eat and drink with Ahmadis?” The mulla replied, “Leave alone eating with them, even their crockery should be segregated.” As Ahmadis had voted against the newly elected president, he declared this opinion to be the first resolution of the Bar, and directed the segregation of crockery.

Hostility in Sahiwal

Sahiwal; February, March 2012: The mullas took up propaganda against the district president of the Sahiwal Ahmadiyya community. The town administration had decided to build rain water drainage in front of the houses. People were asked to reduce their outer walls to the actual boundary of their houses. None obeyed this instruction except the Ahmadiyya president who had already made some allowance to that end.

The mullas targeted the Ahmadi and published news in the daily Khabrain of February 17, 2012:

“Qadiani interrupted the construction of road through illegal encroachment on the road.”

These mullas of the Khatme Nabuwwat faction gathered in procession on March 5, 2012 at 8 a.m. in front of the Ahmadi’s residence. The police were informed by the Ahmadi president. At this occasion the local reporter of the daily Khabrain arranged chairs, marquee and tea for the mullas at his house located a few houses away from the Ahmadi’s house. Later the administration ordered demolition of the outer wall. A few mullas were designated to oversee the demolition. This action was Ahmadi-specific, as no other resident was made to demolish his outer walls.

The mullas then announced a big Khatme Nabuwwat conference in the ground of Sahiwal city municipality on April 7, 2012.

An open circular in deliberate violation of the law

Islamabad; April 2012: Khanqah Sirajiah located in District Islamabad circulated a pamphlet issued by the Aalami Majlis Tahaffuz Khatme Nabuwwat. The pamphlet contains a greatly distorted version of the character of the founder of Ahmadiyya community, and also the following letter written by mulla Faqir Muhammad Khan of the Khanqah Sirajiah, to the clerics; (translation):

“The most respected ulama; May your grandeur increase. Peace be on you and the blessings of Allah. You know that Qadianis, Mirzais remain covertly busy in apostatizing the Muslims. I appeal to your grace, in the name of Allah, to spare at least 10 to 15 minutes of your sermon, at least once every month on the subject of safeguarding the dogma of End of Prophethood, and also expose the cursed face of Qadianis and Mirzais to the youth. Having performed this duty, we shall become entitled to the Divine reward. I hope that you will favourably consider (this plea).

Wassalam

Faqir Muhammad Khan, Khanqah Sirajiah”

This pamphlet is in clear violation of PPC 153-A that carries a penalty of imprisonment for five years and a fine. The Ahmadiyya office has sent a copy of the pamphlet to relevant authorities. Apparently no action was taken against the mulla.

Hostility in Sahiwal

Sahiwal; April 2012: Ahrar declared their plan to hold a Khatme Nabuwwat conference in Sahiwal on April 7, 2012. They publicized the conference through banners, posters and stickers and invited the population to join the rally. The high level of publicity was indicative of their sinister designs.

In the Sahiwal area, Ahrari mulla Abdul Latif Khalid Cheema is quite influential. He remains fully occupied in anti-Ahmadi activities. His rhetoric in this field is unmatched these days for slander and mendacity. For example:

History is loaded with incidents of Qadiani community murdering its own members: Abdul Latif Khalid Cheema

The daily Ausaf, Lahore; February 21, 2012

Dr. Salam conveyed to US the model of Pak nuclear plan. The Qadiani Dr. was awarded Nobel award due pressure of the Jewish and Zionist lobby, and not on merit: Khalid Cheema

The daily Ausaf, Lahore; March 21, 2012

Anti-Ahmadiyya Friday sermons

Apparently there is a change in anti-Ahmadi rhetoric policy. In the past the mullas used to speak against Ahmadis in occasional rallies and conferences. Now, in addition, they speak on this subject in their Friday sermons as a matter of routine. The central Khatme Nabuwwat organization has been exhorting them to that end for some time.

Chak no. 646 GB, District Faisalabad; August 17, 2012: A mulla came over from Jaranwala and delivered a Friday sermon in the local mosque of Ahle-Sunnat. He used obscene language against the founder of the Ahmadiyya community and urged the worshipers to implement a social boycott against Ahmadis. He urged them to have an FIR registered if Ahmadis act like Muslims. He told them to rise in Jihad against Ahmadis as they were *Wajib-ul-Qatl* (must be killed). Anti-Ahmadi pamphlets and stickers were also distributed among people after the Friday prayers.

Shaukat Abad, District Sheikhpura; August 10, 2012: Qari Asrar of Ahle Sunnat wal Jamaat mosque delivered a hostile Friday sermon on August 10, 2012. His sermon was full of hatred against Ahmadis. He incited the audience against Ahmadis whom he called traitors, and declared them *Wajib-ul-Qatl* (must be killed).

District Gujranwala; August 17, 2012: A mulla delivered anti-Ahmadiyya Friday sermon in Kachi Pumpwali. He tried his best to incite the public against Ahmadis. He used hateful language against the founder of the Ahmadiyya community and misquoted him to arouse his audience.

Anti-Ahmadiyya organizations became very active in Alipur Chatha area during the holy month of Ramzan. They pasted a hostile sticker at the main-gate of the Ahmadiyya place of worship. Some miscreants poured a chemical in the lock of the main-gate of the Ahmadiyya mosque so that it would not open. A political group is supporting these miscreants. They moved around the Ahmadiyya place of worship during prayer-times and disturbed the peace of the worshipers.

Chicha Watni – a hub of sectarian mischief

Chicha Watni is a town in District Sahiwal in the Punjab. Mr. Abdul Latif Khalid Cheema, a prominent leader of the disgraced Majlis Ahrar Islam lives here. The famous Munir Commission that held a detailed judicial enquiry into the causes and events of the 1953 anti-Ahmadi riots in the Punjab placed the following observation on record in the Report: “The conduct of the Ahrar calls for the strongest comment 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 their personal ends.” (p. 259) Sixty years later Mr. Cheema and his soul-mates are holding up the Ahrar flag and the unworthy *modus operandus* of exploiting “religious susceptibilities and sentiments of the people for their personal ends.”

During September this year sectarian clerics held a meeting in Chicha Watni and decided to forcibly take over Ahmadiyya properties. They took to maintaining a recce of the movement of Ahmadi notables. They decided to hold an *Ashra* (10-days vigil) of Khatme Nabuwwat. In those days there was a fight among two non-Ahmadi groups from Chak 9/11-L, however the mulla party fraudulently named one Basharat Ahmad (Ahmadi) as one of the accused. The mullas had it published as ‘news’ that Ahmadis had attempted to forcibly shave off the mulla’s beard. Later, the same newspaper published a denial of the entire story.

Ahmadis of Chicha Watni were advised to exercise caution.

An elaborate anti-Ahmadiyya plan, for a town in District Khanewal, Punjab Kabirwala, District Khanewal; October 2012:

Pasbane Khatme Nabuwwat, one of the numerous organizations that thrive on the issue of End of Prophethood, launched a major campaign against Ahmadis in Kabirwala. They published a pamphlet with scheme to promote their anti-Ahmadi aims and to seek public support. Its main points are translated here:

- **Total social boycott of the Qadiani mischief:** a) To contact every trader to awaken his sense of honor, educate him on the condemnable Qadiani aims and strongly motivate him to boycott products manufactured by Qadianis, b) To locate agency-holders of products produced by Qadianis and stop them from dealing in these, c) If any trader or agency-holder does not boycott Qadiani products then to launch a campaign in public for his boycott.
- **Pursuit of Qadianiat in every street and corner:** a) To prepare lists of Qadiani houses street-wise to stop Muslims' relations with Qadianis, to awaken their religious honour and protect them from poisonous germs of Qadianiat. b) To locate Qadianis' places of work and job, to monitor their activities, to keep an eye on them so that they do not influence any Muslim.
- **Installation of notice boards in mosques:** To install Pasbane Khatme Nabuwwat boards in all mosques of the city to weekly educate people on doctrinal references regarding 'end of Prphethood' from the Quran, Sunnah and the research done by Ulama.
- **Installation of pana-flexes of Pasbane Khatme Nabuwwat in business centres:** To install beautiful pana-flexes of Pasbane Khatme Nabuwwat in business centres and squares of the city so that people may know that the lovers of Khatme Nabuwwat are active here, and further to mortify and hurt the enemies of Khatme Nabuwwat through arousing their jealousy.
- **Holding public rallies:** To conduct a program of conferences in all major mosques of the city every month on the issue of Khatme Nabuwwat, to which local as well as outsider ulama will be invited to incite sense of religious honour in the public.
- **Quarterly magazine of Pasbane Khatme Nabuwwat:** To start a quarterly magazine in which articles will be published based on the Holy Quran, traditions of the Holy Prophet and writings of religious scholars in order to make Muslims aware of the need and importance of the Khatme Nabuwwat and to convey the awareness of condemnable objectives of Qadianiat at the door of the people.
- **Establishment of Khatme Nabuwwat Academy:** Founding a Khatme Nabuwwat Academy is the need of the time. Short courses will be conducted here for students of madrassas, schools, colleges and for all others who belong to different walks of life.
- **A Khatme Nabuwwat library:** There is no public Islamic library in Kabirwala. Provision of such a library is necessary. The books written by Muslim scholars about Khatme Nabuwwat and others which stimulate sense of religious honour will be available here in large numbers. Annual membership of the library will be operative.
- **A Pasban Welfare Trust:** Qadianis and capitalists and landlords who subscribe to other false ideologies rob poor Muslims of their faith and put them on the path of apostasy. Pasbane Khatme Nabuwwat will stop them. If God wills, all means will be provided to build up poor Muslims financially, bear educational expenses of poor Muslim students so that they may protect their faith and have a bright future.
- **All Pakistan annual Khatme Nabuwwat Conferences in Kabirwala:** To hold every year All Pakistan Khatme Nabuwwat Conference in Kabirwala, invite elders of the Aalami Majlis Khatme Nabuwwat and other Deobandi Ulama to raise public awareness of the dogma of Khatme Nabuwwat. *InshAllah* (If God wills)

The above statement merits high marks for planning; it will surely strengthen the Kabirwala Pasban's case to demand huge funds to build an academy, establish a library and start a welfare trust. But from whom, and what is the original source of the expected funds?

A bidding to kill

Laki Marwat, KP; September, 2012: The finance secretary of the Aalami Majis Tahaffuz Khatme Nabuwwat Norang in District Laki Marwat, KP issued a two page anti-Ahmadi pamphlet with reference to September 7, 1974 when Ahmadis were declared non-Muslims

through a constitutional amendment. He used bad language against Ahmadi leaders in the pamphlet which ends in bidding the readers to indulge in violence, in these words:

“Whoever indulges in blasphemy against the Prophet (PBUH) whether he is Musailma the liar, a Qadiani or Pervezi, will be tackled whole-heartedly, and will be sent to hell, or we ourselves shall be seated on the high chair of martyrdom.”

This caller to bloodshed, Haji Ibrahim Adhami of Majlis Khatme Nabuwat has given his phone numbers as: 0302-5575928 and 0312-5575928. He is apparently a comrade-in-arm of Malala killers – only on a different front.

Hostile Khatme Nabuwat conferences

Larkana; October 18, 2012: Mullas held an End of Prophethood conference here. It was greatly publicized. It was held in Nazar Muhallah where Ahmadi also reside in numbers. The organizers chose the venue of the conference close to the Ahmadiyya place of worship. A publicity van took several rounds of the area until evening prayers on October 17. The rally started after the evening prayers on October 18. Khalid Mahmood Soomro, a leader of JUI (F) from Larkana attended the conference. He declared Ahmadi *Wajib-ul-Qatl* (must be killed) and provoked the public to kill Ahmadi for alleged blasphemy. Mulla Allah Wasaya of Multan also attended the conference. All speakers spoke venomously against the Ahmadiyya community. This conference ended at 02:00 in the morning.

Ahmadi informed the authorities in advance and remained on guard.

Amir Park, District Gujranwala; October 18, 2012: An anti-Ahmadiyya conference was held here by Majlis Tahaffuz Khatme Nabuwat in Noor Mosque. Their aim was to provoke Ahmadi. Ahmadi live in this area in significant numbers. This conference started after the evening prayers and was attended by approximately 250 men. Speakers indulged in badmouthing leaders of the Ahmadiyya community. They published a pamphlet with the portrait of the founder of the Ahmadiyya community on it and blasphemous writings against him. This pamphlet was thrown at the feet of the people who were exiting from the venue of the conference, and indulged in beating it up with sandals. Copies of this obnoxious pamphlet were also thrown in the yard of the Ahmadiyya mosque of the neighbourhood.

Hostility in District Khushab

Quaidabad; February 2012: The anti-Ahmadiyya activism is high in Quaidabad these days. Two opponents, Athar Hussain and Gulshan Mochi are in the fore-front of this campaign. Another opponent, Umar Khayam, a member of Tahrik Minhajul Quran and a close relative of the local MPA led a rally against the Ahmadiyya community and agitated the participants against Ahmadi. Also a lot of posters containing anti-Ahmadiyya inscriptions were distributed in the bazaar. An anti-Ahmadiyya calendar was also published and distributed in the area.

Mounting hostility in Azad Jammu and Kashmir

Mirpur, AJK; March 2012: Pir Atiqur Rahman an MLA of JUP remains very active on the anti-Ahmadiyya front in AJK. He sponsored anti-Ahmadiyya Khatme Nabuwat conferences at various locations in the district. His anti-Ahmadiyya hateful statements were published in the vernacular press. A sample:

“The increasing activities of Qadianis will not be tolerated. Qadiani are a non-Muslim minority, Mirza Ghulam Ahmad Qadiani and his followers are accursed and apostates; they can live in the Muslim state as infidels, but we will not allow them to live here in the guise of Islam.”

Mullas' mischief

Mahmoodabad, Jhelum; March 2012: Mullas took undue interest in the private affairs of an Ahmadi family here and gave it a religious twist to foment agitation. They threatened to lead a procession against the Ahmadiyya community but were dissuaded after the intervention of some nobles of the area.

They, however, held a Khatme Nabuwwat conference in close vicinity of the Ahmadiyya mosque. Some miscreants threw ordinary fireworks in its courtyard. Mullas used abusive language against the Ahmadi elders and instigated the public to violence against Ahmadis. Approximately 600 men attended the conference.

Ahmadis had to remain on guard to ensure security. The administration and the police were informed.

A Khatme Nabuwwat rally in Mirpur Khas

Mirpur Khas, Sindh; May 2, 2012: Mullas of Khatme Nabuwwat held an anti-Ahmadiyya conference in the mosque of Shahi Bazaar. They narrated fabricated stories to amuse their audience. One of the mullas said that Ahmadis are now leaving Ahmadiyyat by droves and accepting Islam. He told them that in Sialkot a *Murabi* (Ahmadi religious teacher) lived in the house of an Ahmadi. The landlord recanted and expelled the Murabi from his house. He further stated that there is an Ahmadiyya mosque in Quetta which is closed for the last 25 years. Another mulla told them that Ahmadis are now killing one another. Their numbers are increasing rapidly in America and Germany. He told them that Sahibzada Abdul Latif (the renowned Ahmadi martyr in Afghanistan) had recanted and become a Muslim.

At the end they resolved that they could be friends to beasts of the deserts and jungles but could not make peace with Ahmadis. They took a pledge from the audience to implement a complete boycott of Ahmadis.

Hateful propaganda by a PML(N) MPA

Chiniot: MPA Muhammad Ilyas Chinioti who is a member of the ruling PML(N) issued a 4-page hateful pamphlet in response to a suggestion made by some members of the US Congress that anti-Ahmadiyya laws should be repealed. Mr. Chinioti is a mulla who was initially a member of JUI, but was accepted in the PML (N) when it formed the government in the Punjab in 2008.

Chinioti produced this pamphlet using all his skills in provocation, misquoting, fabrication, duplicity etc. For instance:

- a. Ahmadis propagate Islam which was not taught by Muhammad (PBUH) but by Mirza Qadiani.
- b. According to Qadianis, Muhammad the Prophet is not the Prophet recognized by Muslims, while Mirza himself is the Muhammad the Prophet (sic).
- c. Qadianis do not believe the Book revealed to Muhammad as the Quran, but to them the revelation received by the Mirza is the Quran.
- d. Qadianis are holding important posts in Pakistani government.
- e. Qadianis are outright rebels against the constitution as they do not register as voters in electoral lists.
- f. They do not believe in Jihad.

Mulla Chinioti finally recommended in his pamphlet that all facilities offered to Qadianis abroad should be withdrawn and the Christian nations should declare them Undesirable (*napasandida*) and impose all bans on them.

The Director of Public Affairs of the Ahmadiyya Community sent a general letter to all concerned to take appropriate action against the pamphlet and its author. He mentioned

that in a sectarian unrest in Chiniot, the situation could be controlled only after hundreds were arrested; as such mulla Chinioti's provocation could precipitate further unrest in this sensitive city that is only 10 kilometers from Rabwah, the Ahmadiyya center.

Anti-Ahmadiyya hate campaign through SMS

Bhakar, Punjab; February 2012: Anti-Ahmadiyya elements launched a campaign on mobile phones through SMS to activate the common people against the Ahmadiyya community. The following SMS was picked up in Bhakar area (translation):

"Ahmadis cannot call themselves Muslims according to the constitution and law. They are not allowed to call their worship places mosque; they are forbidden to propagate their religion. Ahmadis are conspiring to have this law repealed. We have to safeguard the dogma of the End of Prophethood. Forward this message to all your contacts so that this law may become well-known and Ahmadis fail in their conspiracy."

Distribution of anti-Ahmadiyya offensive literature in District Khushab

Rabwah; March 14, 2012: Aalami Majlis Khatme Nabuwwat Khushab circulated hateful pamphlets in the district. One of these carried the titles, names and addresses of Ahmadi-owned businesses. Identical lists were circulated earlier in Faisalabad and Sargodha. As the authorities failed to take due notice of this monstrous drive, the extremists indulged in attacks that resulted in serious injuries to two Ahmadis in Faisalabad. The Ahmadiyya central office therefore wrote a letter to all the relevant federal, provincial and district authorities and informed them of the hateful drive in Khushab. The letter concluded: "*In view of the said circumstances, the reported anti-Ahmadi activists, and the campaign to indulge in extremist action against the listed Ahmadi businessmen, the authorities are requested to take due notice and appropriate action.*"

Ahmadiyya Office was not informed of any action taken.

Anti-Ahmadiyya conferences

Rahim Yar Khan, Punjab; 8, 9 March 2012: Anti-Ahmadiyya activities are on the rise these days throughout Pakistan. Hate-provoking conferences are the most favourite means with the extremist leadership.

Such conferences were held in Rahim Yar Khan in southern Punjab on 8, 9 March, 2012 at three different places by the Majlis Tahaffuz Khatme Nabuwwat. These were widely publicized through ads and banners. Mulla Allah Wasaya who was specially invited and several other mullas addressed these conferences; they used foul language and provoked the audience against the Ahmadiyya community.

A hostile conference in District Hyderabad

Sanjarchang, district Hyderabad; May 4, 2012: An anti-Ahmadiyya conference was held here in a local madrassa. It was attended by 500 participants, most of them outsiders. Maulvi Allah Wassaya, Saleem Ullah Jan and Azizur Rahman spoke to the audience. Allah Wassaya spoke venomously against the Ahmadiyya community, provoked the public against Ahmadis and took pledge from them to boycott Ahmadis completely.

Anti-Ahmadiyya conferences

Chak no. 10/3-L, Ahmad Pur Sial, District Jhang; July 2, 2012: Opponents of the Ahmadiyya community announced a major conference here, and invited participants from all around. The response, however, was poor. The speakers incited the participants against the

Ahmadis, as a result of which some people stopped dealing with them. The mullas used very bad words against Ahmadi leaders.

The agitators enjoyed the support and encouragement of local revenue officials.

Sialkot; August 12, 2012: Some mullas gathered near the houses of Ahmadis in Muhallah Ram Garh in Mahr Town, installed a tent, gathered a few people and started an anti-Ahmadiyya rally at 4 p.m. They spoke venomously against the Ahmadiyya community and leveled baseless allegations. They declared that one who works against Ahmadis is rewarded with the pleasure of the Holy Prophet (PBUH). They also declared that those who befriend Ahmadis are rebels of Islam. The police arrived at about 6 p.m. and stopped the mullas from hateful speeches. At this the mullas started speaking on merits of Islam and Ramadan, and terminated the rally before *Aftar*.

A Barelvi Khatme Nabuwwat Conferecne in Lahore outskirts

Kala Shah Kaku, Lahore; September 30, 2012: Barelvis seem to have firmly decided that they would not like to be left out in the political cold from the bonanza apparently buried under the soil of ‘honour of the Prophet’, ‘end of prophethood’ etc. They held a big rally in their International Secretariate Kala Shah Kaku, GT Road, Lahore, under the banner of the Jamaat Ahle Sunnat, Punjab.

Although their leadership took the line of speaking against violence, but bigotry and extremism was overflowing in their speeches all along. Highlights:

- We shall sacrifice all for the love of the Prophet.
- We shall declare Jihad against the U.S. if it does not stop patronizing the blasphemers.
- Qadianis are traitors and rebels to Islam.
- The U.S. should hand over the blasphemers to Muslims.
- Europe and the U.S. are scared of (Muslims’) sentiments for the love of the Prophet.
- Faith in the End of Prophethood is the basis of Islam.
- Qadianis are involved in the unrest in Balochistan.
- Qadianis should be disallowed to use Islamic names. OIC is a dead horse, etc.

Following leading mullas addressed the crowd:

Hamid Saeed Kazmi, Sahibzada Fazl Karim, Mufti Munibur Rehman, Raghav Husain Naeemi, Mian Nazir Akhtar (a former High Court judge), Pir Riaz Hussain, Mazhar Saeed Kazmi.

Source: The daily Khabrain, Lahore; October 2, 2012

Brelvis hold another anti-Ahmadi conference – in Shahdara

Shahdara, Lahore; October, 2012: The daily Ausaf reported that Tehrik Fidayan Khatme Nabuwwat held a Khatme Nabuwwat conference here. Wajid Ali Shah Gilani presided over the session. Among those who spoke, Pir Ashraf Rasul MPA (of PML-N), Justice (R) Nazir Akhtar and Mufti Haseeb Qadri were prominent. Highlights:

- The Justice (R) demanded that death penalty for apostasy should be enforced in Pakistan, and Qadianis should be banned entirely.
- The central Amir demanded the rulers to break all diplomatic and trade relations with the U.S.

Anti-Ahmadiyya conference

Sargodha; February 2012: Activists of Khatme Nabuwwat put up banners in front of the shop of Mr. Khizar Hayat, the president of the local Ahmadiyya community in Thethri,

Sargodha. Most of these displayed absurd accusations against the Ahmadiyya community. They also announced a Khatme Nabuwwat conference on Friday. Mr. Hayat informed the police of it. On Friday the mullas started quarrelling about their precedence in addressing the crowd. The police had to intervene. The conference ended in fiasco.



Translation: Qadiani (Ahmadi) are traitors to Islam and the country (Allama Iqbal)
Inscription on a ballpoint pen distributed in Sargodha

Brief but perturbing reports from all over

Layyah; February 10, 2012: Khatme Nabuwwat, Layyah announced holding anti-Ahmadiyya conferences in the Karnawali mosque on February 10, 2012 and another in Makki mosque, Chowk Azam the next day. A number of mullas were programmed to address. A few mullas from Rabwah had also been reportedly invited.

Tando Adam, Sindh; March 17, 2012: Several mullas from all over Sindh participated in a conference here in March 17, 2012. Ahmadis were declared *Wajib-ul-Qatl* (must be killed as a religious duty) and masses were urged to kill Ahmadis. A similar convention was also held on March 10, 2012.

Chowk Data Zaidka, district Sialkot; March 23, 2012: An anti-Ahmadiyya conference was held in Chowk Data Zaidka, district Sialkot. It is held annually by *Fidayyane* (devotees) Khatme Nabuwwat. Qari Muhammad Afzal Bajwa organized it. The attendance of the conference remained thin despite its wide publicity through banners, wall-chalking and ads. Only madrassah students attended it. The mullas used foul language against the leaders of the Ahmadiyya community and demanded from the government to ban the Ahmadiyya community and mention of 'Qadiani religion' in the voter lists of Ahmadis etc.

Rahim Yar Khan; April 7, 2012: An anti-Ahmadiyya annual Khatme Nabuwwat conference was held in Rahim Yar Khan on April 7, 2012. Mulla Ilyas Chinioti was the only mulla who took the trouble to come to Rahim Yar Khan. Mulla Chinioti spoke against the Ahmadiyya community and provoked the public against Ahmadis. The attendance of the conference was thin, approximately 200. The rally was wound up early due lack of public support.

Azad Kashmir; April 8, 2012: Pir Atiqur Rahman, MLA and president of Jamiat Ulema Azad Kashmir organized a Khatme Nabuwwat conference in New City, Azad Kashmir. The Pir used foul language against the leaders of Ahmadiyya community. Despite the wide publicity for this conference only 200 men participated. The majority of them were madrassa students. The Pir is very active on the anti-Ahmadiyya front. He organizes such anti-Ahmadiyya conferences at different places and issues anti-Ahmadiyya statements in the vernacular press regularly.

Mandwal, district Rawalpindi; April 8, 2012: Deobandi mullas held a big anti-Ahmadiyya Khatme Nabuwwat conference here. Approximately three thousand men of the nearby ten villages attended the conference. It started at 8 a.m. and lasted until 7 p.m. It was chaired by Qazi Haroon Rasheed, the cleric of Jamia Masjid of Judges Colony, Islamabad. The audience were provided two free meals. Qazi Abdul Rasheed, General Secretary

Wafaqul Madaris and a mulla from Chakwal spoke venomously against the Ahmadiyya community. They displayed a disfigured portrait of the founder of the Ahmadiyya community and provoked the audience against Ahmadis. They openly declared Ahmadis to be *Wajib-ul-Qatl* (must be killed) and urged the public to boycott them completely. All this happened only a few kilometers from the capital of Pakistan.

Kakhawali, district Sialkot; April 8, 2012: The followers of Sultan Bahu (a saint) hold a conference annually in the main mosque of Ahle Sunnat here. This year they invited a few mullas including Faizul Hasan and Faisal Nadeem. They targeted the Ahmadiyya community, declared Ahmadis non-Muslims and urged the audience to boycott them socially.

Goth Jam Khan; district Larkana; April 12, 2012: Anti-Ahmadiyya opponents organized a conference in Goth Jam Khan. It was widely publicized. It was held on April 12, 2012 and lasted till 1:30 a.m. the next day. The usual obnoxious language was used by the mullas against the Ahmadiyya community, and participants were provoked against Ahmadis.

Sialkot; May 19, 2012: An anti-Ahmadiyya Khatme Nabuwwat conference was held in the Wapda Ground. It was presided over by Prof. Sajid Mir, a Wahabi leader. He agitated the audience against the Ahmadiyya community and told them numerous ways to counter Ahmadiyyat. Some other mullas also addressed the crowd and indulged in hate-mongering and slander.

Pachnand, District Chakwal; May 2012: Aalami Majlis Tahaffuz Khatme Nabuwwat remained very active against Ahmadis in this area for months. They pasted anti-Ahmadiyya provocative posters on walls in the town. Ahmadis were advised by their elders to withhold their response, and not touch or tear away the hateful posters.

Uch Sharif, District Bahawalpur, July 2012: Mr. Abdul Rasheed, the president of the local Ahmadiyya community is facing a menacing situation here. A former member of Lashkare Taiba, Mujahid Hussain, opened a shop of auto mechanics close to Mr. Rasheed's business in the market. Mr. Hussain boasts of his participation in the Jihad in Kashmir. He started a hate campaign against Mr. Rasheed in the market. Mr. Rasheed has been earning his livelihood there for the last eighteen years and nobody ever complained against him. However now he feels threatened.

Three men came to his shop on July 7, 2012. They misbehaved with him, spoke against the Ahmadiyya community and tried their best to provoke him. He, however, maintained his calm and provided them no excuse to invoke the anti-Ahmadiyya law. They threatened him of legal action for 'posing' as a Muslim. One of his neighbours and his assistant helped him out of this situation and sent him home. It was learnt that his opponents planned to take out a procession after Friday prayers and implicate him in some fabricated police case.

Hirabad, District Hyderabad; July 2012: Anti-Ahmadiyya stickers were pasted in Hirabad, District Hyderabad. These conveyed this message:

"The Holy Prophet (PBUH) backs up one who works against the mischief of Mirzaiat."

This sticker and another with the inscription of "**Qadiani House**" were pasted on an Ahmadi's house. They added to it an obnoxious remark against the holy founder of the Ahmadiyya community.

Pachnand, District Chakwal; September 2, 2012: A huge anti-Ahmadiyya Khatme Nabuwwat conference was held here. Mullas of Deobandi faction, Jamaat Islami, Tableeghi Jamaat and Ahrars from Mianwali, Chakwal, Attock, Khushab and Jhelum participated in this rally. They converged on the venue of the conference in processions, shouting slogans, carrying banners etc. A few thousand people mostly outsiders attended the conference. Mullas spoke venomously against the Ahmadiyya community. The local people generally disliked the heightened activity and termed it a mischief aimed at disturbing the peace of the locality.

Chak 646 GB, Jaranwala; September 2, 2012: A Khatme Nabuwwat conference was held in Chak 646 GB, Jaranwala on September 2, 2012. The conference started at 12 p.m. and lasted an hour. The police were present. The speakers spoke against Ahmadis. One of them said, "Bhutto declared Mirzais non-Muslims in 1973; no relations of any sort should be maintained with them." The clerics incited the audience against Ahmadis. The police were present.

Toba Tek Singh; September 3, 2012: A Khatme Nabuwwat conference was held in this district town. People from all over the district participated. Twenty-seven mullas addressed the crowd. They spoke mostly against Christians. Ahmadis remained vigilant and on guard against any threat to their security.

Sargodha; September 6, 2012: The eighth International Khatme Nabuwwat conference was held in Sargodha in Masjid Gol Chowk. This was attended by Mulla Ilyas Chinioti, Qari Waheed Ahmad, Maulvi Nadeem Qasmi, Maulvi Shabbir Qasmi and Akram Toofani. Approximately 3000 men participated in it, most of them were madrassa students. All the mullas spoke against the Ahmadiyya community and agitated the audience over perceived and fabricated disputes.

Sialkot; September 7, 2012: Mullas held a Khatme Nabuwwat conference in the open ground of Wapda Office, Sialkot. It was greatly publicized through banners and wall-chalking. Approximately 2000 men attended the conference; majority of them came from nearby villages. Mufti Muneebur Rahman, a mulla on government pay roll, presided over the session. The mullas spoke venomously against Ahmadis.

Sargodha; September 13, 2012: A procession was led by mullas against some statement of the U.S. ambassador. The participants forcibly had the shops and markets shut down. They burnt tyres on the roads. Some mullas spoke against the Ahmadiyya community as well. They got hold of a man who was making a video of the procession, beat him up and announced that he was a Qadiani (Ahmadi), although he was not an Ahmadi.

Bhawana, District Jhang; September 16, 2012: Opponents of Ahmadiyyat held a conference here in the name of 'Reformation of the society'. It was presided over by a mulla Ghulam Ahmad. Last year also he presided over a rally here. He spoke bad words against the founder of the Ahmadiyya community. Another mulla Mughira came over from Chenab Nagar (Rabwah). He also bad-mouthed the Ahmadis.

Hazara Division; September 2012: Mullas Allah Ditta and Allah Wasaya delivered anti-Ahmadiyya sermons at various locations in Hazara Division. A procession was taken out in Abbotabad in which a booklet against Ahmadis was distributed free among the public. Anti-Ahmadiyya Friday sermons were delivered in Abbotabad, Hari Pur, Hattar and Tarbela on September 7. These activities were widely publicized in local newspapers as well.

Peshawar; September 2012: Opponents of Ahmadis are very active in this city also. They distributed anti-Ahmadiyya pamphlets in different parts of the city. They published baseless allegations and provoked the readers against Ahmadis. They urged the public to implement a complete social boycott of Ahmadis.

They also pasted anti-Ahmadiyya stickers in local transport, markets and shops. These stickers contained hateful inscriptions against Ahmadis.

They have planned to conduct anti-Ahmadiyya courses fortnightly.

Mr. Mubarak Ahmad Awan, an Ahmadi who is 65 years old, received a threatening letter which conveyed him, "*Abandon your beliefs and recant. You are being informed in advance.*"

Kotli; September 2012: District Kotli was mentioned repeatedly in our reports last year. This year, the mullas took up the Ahmadiyya issue again, with reference to September 7.

On September 7, 2012 a few mullas made provocative anti-Ahmadiyya speeches in various mosques of this town. In his Friday sermon, a mulla at the mosque of a local college

announced the *fatwa* (edict) that Ahmadis were *Kafir* and *Wajib-ul-Qatl* (must be killed). The notorious Pir Atiq-ur-Rahman held an anti-Ahmadi rally in Goi on September 8.

Next week, the Pir had two anti-Ahmadi news items published in the local press. These were half-truths, and were fabricated to incite the public against the Ahmadis.

Stickers and leaflets were widely distributed in Kotli to incite hatred against Ahmadis. The president of the district Ahmadi community is a lecturer at the local college. When he went to his classroom on September 19, 2012, he found anti-Ahmadi stickers on the board, the dais, the walls etc. He disregarded them, tutored the class, and thereafter reported the matter to the principal, who visited the location and took away the objectionable scraps.

(Extract from an op-ed)

Black coats and blacker faces

Whilst democracy as practiced by the present dispensation ekes out its revenge upon the Pakistani nation, accompanied by the contempt held, not only for the Supreme Court of the land but for the people at large, an unhealthy segment of the national mindset is sinking into the national sewerage system.

This publication did well to report on February 11, the utterly disgraceful and disgusting action taken by members of the Lahore Bar Association (LBA) in passing a resolution asking for a prohibition on the sale in all court canteens of a brand of cold drinks produced by a company owned by members of the Ahmadi community. That this could happen in Lahore, a city which boasts of proud enlightened heritage and that it was instigated by men supposedly also enlightened by dint of their being educated and qualified as lawyers, is indicative of the depths to which the national mindset has sunk.

...

Zulfikar Ali Bhutto has much to answer for. His second amendment of 1974, whereby he transformed an entire community that had, since the birth of this country, been a member of the majority into a minority, has after that date done much disservice to the nation. It has been the cause of strife, death and destruction and encouraged and defined bigotry as well as intolerance.

Amina Jilani, in The Express Tribune, February 18th, 2012

11. Denial of political rights – Elections 2013

Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

**Universal Declaration of Human Rights
Article 21.1**

Pakistan claims to be a republic and a democracy. However, since the promulgation of Ordinance XX in 1984, the state has taken steps and adopted procedures to deliberately deny the right of vote to Ahmadis. Ahmadis have not been able to take part in any of the seven national elections held since then. Procedures are designed every time to solicit Ahmadis' refusal to participate in voting, even at municipal level.

Elections are on the anvil a few months hence. The instructions in force remain unchanged. Asian Human Rights Commission has rightly commented:

If Pakistan will not pay heed to this call (as outlined in AHRC Statement) it will continue to remain maimed democracy and an embarrassment to the respectable democracies of the world.

The leading article of this chapter provides essential overview of the past history and the present scenario of elections in Pakistan in the context of Ahmadis.

Ahmadis and Elections in Pakistan

Ahmadis remain deprived of voting in national elections at all levels

ELECTORAL SYSTEM is basic to any election. In Pakistan, it has a history. Since the inception of Pakistan in 1947 to the time of General Zia-ul-Haq, all the national elections to the provincial and national assemblies were conducted on the basis of Joint Electorate system. This was in line with the vision of the founding fathers of this nation and was duly enshrined in the 1973 Constitution. Ahmadis participated in elections as the rest of the population.

Zulfiqar Ali Bhutto (in power 1971 – 1977) introduced a change in that he allocated a few additional seats to religious minorities in assemblies, over and above their rights in the general arrangement. These representatives for the minorities were elected by the assembly members. As Ahmadis did not accept the imposed status of a non-Muslim minority, handed down to them in 1974 through Amendment No. II to the Constitution, they never availed these seats although there was an odd case whereby the government rigged and nominated a non-representative dummy as show-boy to fill the vacancy that was never requested nor accepted by the Ahmadiyya community.

General Zia-ul-Haq, in addition to his other disservices to the nation, imposed the system of Separate Electorate. He imposed it in 1985, through the 8th Amendment to the 1973 Constitution. Since then elections were held in the country on this basis that separate electoral lists were prepared for different religious groups. Those who claim to be Muslims have to sign a certificate of faith in 'the end of prophethood' and deny the veracity of the holy founder of Ahmadiyyat. The separate electorate system divided the Pakistani polity in numerous entities based on religion, and did great damage to the first pillar of 'Unity' in the

motto 'Unity, Faith and Discipline' given by the founding father, Quaid-e-Azam Muhammad Ali Jinnah.

This electoral system was maintained after Zia by subsequent regimes. General Musharraf, pressed by the West, brought about some change in the system; however, he stopped well-short of demolishing the system of separate electorate. There is, however, a general incorrect impression that Pakistan has shifted from Separate Electorate to Joint Electorate system – actually it has not. The Chief Executive's Order No. 15 of 2002 published in the Gazette of Pakistan (EXTRAORDINARY) issued at ISLAMABAD on MONDAY, JUNE 17, 2002, titled Conduct of General Elections (Second Amendment) Order, 2002, created a separate 'supplementary list of voters' in which Ahmadi voters were placed as 'non-Muslim'. That order has not been cancelled, and remains in force.

In May 2002, when the system of Joint Electorate was reintroduced, mullas raised some hue and cry. One of them who called himself Engineer Saleemulla stood up in a state-sponsored *Seerat* Conference, which was attended by General Musharraf, the Chief Executive and the Chief of the Army Staff, and protested in favour of Separate Electorate to exclude Ahmadis. General Musharraf readily reassured him that his concern would be attended. Sure enough, a few days later Chief Executive's Order No. 15 was published in the Gazette of Pakistan on June 17, 2002. The new articles enforced that the status of Ahmadis etc. was to remain unchanged despite the Conduct of General Elections Order 2002. It also provided a procedure in Article 7C whereby voters would be required to sign a declaration concerning *belief about the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him) and those who refuse to sign the certificate were to be deleted from the joint electoral rolls and added to a supplementary list of voters in the same electoral area as non-Muslims*. So that was the de-facto end of the resurrected Joint Electorate system.

In short, there is really no change in the old system of Separate Electorate – not for Ahmadis, at least. The absence of change was noted by discerning intellectuals at the time in 2002. Mr. Ayaz Amir, a leading columnist wrote his column for the daily DAWN on June 21, 2002 at this occasion and titled it '**Back to the future**'. His opening remark was: *EVEN in a land renowned for silly edicts, the most recent addition to the statute book, Chief Executive's Order No. 15, takes the prize for silliness*. Human Rights Commission of Pakistan criticized the continuation of the requirement of the Sworn Statement regarding Religion by the candidate, and expressed its concern regarding Ahmadis' electoral situation. Mr. I.A. Rehman, the present General Secretary of Human Rights Commission of Pakistan wrote an article in the DAWN of September 17, 2002 and gave it the heading: "Joint electorate? Not quite". As such, there is no doubt that in Pakistan separate electorate system is still in vogue. The given impression of joint electorate is trickery and propaganda. The revised rules respond only to a powerful lobby; these do not in principle redress the basic wrong.

These devious and unacceptable procedures predictably resulted in disassociation of the Ahmadiyya community from elections. As such, for decades now Ahmadis have no voting rights in any assembly, national, provincial or even district. Ahmadis have no representation in the town council of even Rabwah, their own town and centre where 95% of the population is Ahmadi.

Five years later, the Election Commission ordered vide its letter No. F.1(6)/2001-Cord dated 17 January, 2007 that "the competent authority has been pleased to decide that separate supplementary lists of draft electoral rolls for Ahmadis/Qadianis for the electoral areas concerned, wherever they are registered, may be prepared and published...". So, either there is

no Joint Electorate or there is plain discrimination. Either way, this is unbecoming to any decent society and its government.

Those who govern Pakistan and the Election Commission have all along adopted well-considered devious steps to ensure that Ahmadis are unable to participate in elections. In the Election 2002, the Election Commission introduced two separate forms for registration of voters, one for Muslims (Form 2) and another (Form 8) for Non-Muslims, and made it obligatory for Ahmadis to apply through Form 8. No Ahmadi could voluntarily succumb to this enormity and violation of a fundamental right. This suited well to the Election Commission and the mulla. The Commission, for the next elections, in 2008, did away with Form 8 and redesigned Form 2. The new Form 2 was the same for all voters, but (a big *but*) it required them to tick one of the given boxes that mentioned religion. To ensure that an Ahmadi may not tick himself as Muslim, special certificate was added on the back of the Form where every applicant who ticked himself as a Muslim was made to sign the following unprecedented certificate:

“I affirm on oath that I and all the members of my family who are listed on the preceding page believe completely and unconditionally in the finality of prophethood of Khatam un Nabiyyeen Muhammad (peace be upon him). None of us recognizes any person who claims to be a prophet in any sense of the word or of any description whatsoever after Muhammad (peace be upon him) or recognizes such a claimant as prophet or a religious reformer. None of us is associated with the Qadiani or Lahori group, or calls himself an Ahmadi.

Date:

Signature or thumb impression of the head or such member of the family who is eligible for enrollment in the electoral roll.”

This form included a warning that a violation will be punished with imprisonment. That places Pakistan squarely in the company of 17th century Europe. It is relevant to mention that the given definition of a Muslim in Form 2, as adopted from Article 260(3) of the Constitution is only Pakistan-specific and, leave alone the original sources, is not to be found anywhere else in 1400 years since the birth of Islam. This is true also regarding the definition of non-Muslim given in Art 260(3) b. The rulers, politicians and the mullas have led the state of Pakistan into uncharted waters, in the middle of night.

Some simpletons ask why Ahmadis do not simply fill in the form to avail of the voting right. The fact is that none who considers himself to be a Muslim would ever dissociate himself from Prophet Muhammad (PBUH) to get registered as a voter. Ahmadis are no exception, as it is also not possible for them to do so in the light of their belief. Can one expect a Sunni Muslim in Iran to avail of voting rights at the cost of his Islam, if the Iranian government introduced such a procedure? Or, just imagine the Swedish government asking its Roman Catholic citizens to avail of their voting rights through denial of Christianity and disassociation from Jesus. In fact, the mulla and the authorities in Pakistan know fully well that Ahmadis will not register as voters under such conditions, that is why they designed the Form that way.

Free and fair elections! The empty slogan sounds like a joke to Ahmadi citizens of Pakistan. As for the freedom of religion, it is guaranteed to Ahmadis in Article 20 of Constitution of Pakistan and Article 18 of the Universal Declaration of Human Rights to which Pakistan is signatory. Individuals and institutions who deny them these fundamental rights expose

themselves to a trial and judgment by Allah and history - and the judgment day may not be as remote as some tend to assume.

A letter was written from the Ahmadiyya headquarters in Pakistan to the President, the Acting Prime Minister and the Chief Election Commissioner on 12 December 2007. It highlighted the discriminatory rules and procedures against the Ahmadiyya community and pleaded that “the joint electorate system should be practically implemented in its true sense and spirit and no one should be allowed to manipulate the electoral process for their own vested interests.” Letters were also written to the President, the Acting PM and the CEC for grant of an appointment to a three-member Ahmadiyya delegation at the earliest convenience. These authorities did not reply except the office of the CEC that conveyed that **‘the Hon’ble Chief Election Commissioner is awfully busy now a days’**.

Amnesty International Pakistan issued its own comment on ‘the system of Electorate Rolls in Pakistan’ and fully endorsed the Ahmadiyya view and grievance. It made the following three recommendations in conclusion:

- The international community, UN, the EU and regional institutes should urge the Government of Pakistan to establish a Joint Electorate Rolls System in Pakistan, free of discrimination against cast, creed and colour.
- Amnesty International Pakistan strongly demands from the government of Pakistan to take immediate step to demolish this inhumane discrimination. President General Musharraf’s order calling for separate electorate list only for Ahmadis in 2002 is still in vogue. It is therefore urgently needed that The Chief Executive’s Order No.15 of June 17, 2002 should be withdrawn. Joint electoral lists should be prepared without any reference to religion or creed.
- Amnesty International Pakistan urges that all discriminatory certification should be done away with. Ahmadis should not be discriminated in any manner as regards the electoral process in the country.

The behavior of the national press on this issue is worth placing on record. The press release issued by Mr. Saleem-ud-din, the spokesman for the Jamaat Ahmadiyya was given good coverage by the Daily Times, Lahore (on December 16, 2007). The Urdu press, for instance the daily Jang, made it one-column news. This paper spared 3-column headline space for the rejoinder issued by one mulla Allah Yar Arshad who said, *“System of Joint Electorate is a deviation from the principles on which Pakistan was founded. Qadianis are making unsuccessful efforts to gain some cheap popularity; their statements are incorrect.”*

Elections were held on February 18, 2008. The establishment decided to pay no heed to the justified grievance of a marginalized section of population, despite what the founding father said, the voice of reason demands and the higher values of statecraft dictate.

“The February 18 elections were inherently flawed because of enduring problems with the framework and the conditions in which they were held, the European Union Election Observation Mission (EUEOM) said in a report released Wednesday”, reported the Daily Times on April 17, 2008. Its headlines and an extract are reproduced below:

EU observers say February 18 elections ‘inherently flawed’

Observers mission makes 83 recommendations to improve electoral process. EC secretary rejects final report of EUEOM

.....

Gahler (the Chief Observer) specifically mentioned the Ahmadiyya community, saying that they had not been given equal treatment as guaranteed by the Constitution of Pakistan. He said key reforms should be initiated to make future elections reliable. "I, therefore, call on the Pakistani authorities, political parties, and civil society to swiftly undertake electoral reforms," he said.

.....

Following appeared on BBCUrdu.com at 17:34 GMT on Monday, 04 February, 2008, (Translation):

Ali Salman

BBCUrdu.com Lahore

Ahmadiyya ads; not even on payment

The spokesman of the Jamaat Ahmadiyya Pakistan stated that the national press of Pakistan refused to publish an announcement by his Jamaat concerning its boycott of the general election. He had offered to pay for the ad.

The Ahmadiyya Jamaat considers this conduct of the press as a part of the prejudice that according to him is generally nourished in Pakistan. The spokesman stated that separate electoral lists were compiled for Ahmadis in these elections; according to him this was in violation of the Constitution and the Universal Declaration of Human Rights. This was an attempt to keep Ahmadis away from the national main stream and to render them politically powerless.

Jamaat Ahmadiyya had written to the Election Commission and the President's office in this regard and conveyed its decision to boycott elections.

Only one Urdu news paper and two English-language newspapers had agreed to publish the ad regarding the boycott.

The spokesperson stated that the rest of the Pakistani media that is called 'Free', refused to print the announcement even as a paid ad.

Jamaat Ahmadiyya had reported in its annual report for the year 2007 that during the year the print media published one thousand news items that according to him were anti-Ahmadiyya propaganda.

We move on to August 2011, when the government, through the Election Commission of Pakistan, undertook the massive exercise of updating the electoral lists for the forthcoming national elections, but they made sure that despite the proclaimed Joint Electorate system, Ahmadis remained discriminated against, and religion is mentioned in Form A in a manner that Ahmadis are forced to accept their non-Muslim status to avail voting rights, to which they will not submit. This is the Pakistani version of Gore Vidal's "Perpetual War for Perpetual Peace"; the state policy here is "Perpetual Denial of Human Rights to Ahmadis for Perpetual Political Self-interest".

The Election Commission issued a booklet of instructions (Extracts shown in Annex X) for its registration staff for the verification and updating of electoral lists by checking house to house all over Pakistan. The booklet is in Urdu. All the relevant instructions are there. It also provides specimen copies of the various Forms meant for preparing the lists.

To be more specific, this booklet provides ‘*Wazahaf*’ (explanation) of some important points, at its end. The last point mentioned (in Urdu) is: *Ahmadiyon key vote ibtidai intikhabi fehrisht mein elahdah darj kiye jaen gai aur, register key sufah key ooper “Ahmadiyon ke liye” likha jae ga*; that is: “Ahmadis’ votes will be entered separately in the Initial Electoral List, and at the top of that register the notation “For Ahmadis” will be entered.” It is noteworthy that the Commission entered this instruction in the booklet on its last page as the last entry; this betrays the guilt feeling.

The new Form A, for registration of fresh voters, is essentially the same as the old Form 2. It has a column for religion which specifies religions as 1. Musulman, 2. Hindu, 3. Eesai, 4. Sikh, 5. Buddh, 6. Parsi, 7. Qadiani/Ahmadi, 8. Deegar (other) Ghair Muslim (Non-Muslim). It provides a square after each entry for ticking. The applicant is required to affirm with signature or thumb impression, the following oath (if he claims to be a Muslim): **“I affirm on oath that I believe completely and unconditionally in the finality of Prophethood of Khatam un Nabiyyeen Muhammad (peace be upon him), and I am not follower of any person who claims to be a prophet in any sense of the word or of any description whatsoever after Muhammad (peace be upon him) or recognize such a claimant as prophet or a religious reformer; nor am I associated with the Qadiani group or the Lahori group nor do I call myself an Ahmadi.”**

The language of the above affidavit is noteworthy. One can be confident that the inquisitors of the Spanish Inquisition in medieval ages would not have been more thorough in preparation of their affidavits.

This raises an important question. If the present democratic dispensation cannot put right the obvious wrongs in the field of human and democratic rights, what justification do they have in insisting that people should prefer them over autocratic regimes who otherwise deliver better services and governance in the short run?

Also, the ruling PPP considers its claim irrefutable that Ms. Benazir Bhutto gave her life for liberal democracy!

The government and the Election Commission of Pakistan are all set for the forthcoming national elections at the turn of the current year. As mentioned in the preceding statement, they have taken action to ensure that Ahmadis are unable to cast their votes. This blatant violation of fundamental rights of Ahmadis, in the face of Pakistan’s international commitments, is noteworthy and calls for immediate action for corrective action by the world community that is increasingly concerned with dangerous drift of Pakistani society to far-right.

To be precise, the government should take steps to effectively restore the right of vote to **Ahmadis. The government should ensure that not only election rules do not hinder Ahmadis’** participation in elections at all levels, as candidates as well as voters, but it should also revise the **rules to make these simple and candid to facilitate Ahmadis’ participation in a genuine Joint** Electorate that should bear no reference to religion whatsoever. The issue of extra seats for the minorities should be handled separately and separate forms and procedures should be introduced to support these; Ahmadis will not avail these seats.

Asian Human Rights Commission’s Statement on Denial to Ahmadis their right to vote

May 8, 2012. The AHRC issued a statement concerning Pakistan on the subject mentioned above. Some of its extracts are reproduced below:

PAKISTAN: A maimed democracy that denies its citizens the right to vote
May 8, 2012:

...

Internationally, a democracy is defined by a government elected by the people. However, in Pakistan there is an exception to this rule in that Ahmadis on account of their faith and belief are excluded from the electoral system....

...The separate electorate system has divided the Pakistan polity into numerous entities based on religion but the worst is the case of the Ahmadis who have been forced out of their proclaimed faith and denied a fundamental civic right damaging and maiming Pakistan's claim to be a democracy.

Again in 2002, General Musharraf, instead of introducing a Joint Electoral System, required voters to sign a declaration concerning belief about the absolute and unqualified finality of the Prophethood of Muhammad (peace and blessings of Allah be upon him) and those who refused to sign the certificate were to be deleted from the joint electoral rolls and added to a supplementary list of voters as non-Muslims.

These devious and unacceptable procedures have usurped the fundamental civic rights of Ahmadis and for decades now they cannot stand as candidates for any assembly, national, provincial or even district. Ahmadis have no representation even in the town council of their own town Rabwah where they make up 95 per cent of the population.

To hoodwink the world community, Pakistan has now introduced a form for the registration of all voters but every applicant who ticks himself as a Muslim is made to sign a certificate printed on the back of the form declaring that he or she is not associated with the Qadiani or Lahori group, or calls himself an Ahmadi.

This form includes a warning that a violation will be punished with imprisonment.

The irony of the matter is that Article 20 of Pakistan's Constitution guarantees freedom of religion and Pakistan is also a signatory to the UN Charter of Human Rights, which makes it obligatory upon the government to safeguard the fundamental rights, of all without any discrimination whatsoever, based on religion, faith or belief.

The UN, EU, human rights organizations and the world media urged the government of Pakistan, before the 2008 general elections, to establish a Joint Electorate Roll system free of discrimination against faith, belief, caste, race or colour.

Now that Pakistan is preparing for the next General Election, it is time to place serious pressure on the government of Pakistan to take immediate steps to demolish the inhumane discrimination against Ahmadis. For the credibility of Pakistan's claim to democracy, it is vitally important that all discrimination in the form of declarations and orders be withdrawn and Joint Election Lists prepared without any reference to religion.

The right of Ahmadis to vote must be restored and candid facilities provided for the members of this minority community to participate safely and without duress as voters and candidates in the following elections.

If Pakistan will not pay heed to this call it will continue to remain maimed democracy and an embarrassment to the respectable democracies of the world.

Document Type: Statement
Document ID: AHRC-STM-100-2012
Countries: Pakistan
Issues: Freedom of religion, Minorities, Democracy

Asian Human Rights Commission took notice again

October 12, 2012: The AHRC issued a statement AHRC-STM-202-2012 on the subject of Ahmadis' exclusion from the national democratic and electoral process. The statement was appropriately titled:

PAKISTAN: No legitimacy to be at the UN with Ahmadis disenfranchised

November 7, 2012

The Ahmadis, a sect that believes in Islam and claims to be an ardent follower of it, has been declared as non-Muslim under the Pakistani legislation. Evidently, the Government of Pakistan has not only confiscated their freedom to faith, belief and practice, but also proactively victimises them socially, economically and educationally.

The declaration goes against the very fundamental tenets of democracy which accords all the citizens of the country their fundamental rights and freedom, of which freedom to faith is an integral part. It is to this effect that the United Nations has provided a declaration on human rights and there are international civil rights which provide the basic traits of a Democracy. Pakistan had proclaimed to be a democracy four years ago and it was in this context that everyone hoped that its government will soon fulfill all criteria essential for being recognized as a democratic State.

However, even today, there is a substantive portion of the citizenry of Pakistan who have been deprived of their voting rights and there are many others who can only vote as members of minority groups and use their vote strictly within their own minority.

Ahmadis are one such group which is denied their right to vote; they cannot register as a voter in Pakistan. It is a most shameful and horrifying fact that all Muslims in Pakistan in order to get their I.D cards which are essential for registering as a voter, have to make a mandatory declaration pronouncing the Founder of the Ahmadiyya Community as an imposter and a liar. No civil society in the modern times can tolerate such arrogance of a country towards its own nationals.

Pakistan has been a member of the UN Human Rights Council despite the fact that it has totally failed in fulfilling its responsibilities and obligations entrusted to it. It may once again be aspiring to become a member of the Human Rights Council but the world must know that a country which has shown little respect for the Human Rights Charter and which is openly discriminating against, abusing and victimising a peace-loving, law abiding Community should never even be considered for such an honor. The UN Human Rights Council members during the upcoming UPR must pressurise and question Pakistan on its gross failures as a Democracy and censure Pakistan for the way it is treating and depriving the Ahmadis in every sphere of life. It is only then that Pakistan can face the world and claim itself to be a member of the World Democracies.

<http://www.humanrights.asia/news/ahrc-news/AHRC-STM-202-2012>

Ahmadiyya voting rights issue raised in Swedish Parliament

Stockholm; May 30, 2012: A question was raised in the Swedish Parliament on May 25, 2012 by MP Shadiye Heydari (S) on the issue of universal and equal suffrage in Pakistan. Foreign Minister Carl Bildt answered it on May 30. The official translation of both the Question and the Answer from the Internet is reproduced below:

Allmän och lika rösträtt i Pakistan

den 30 maj

Svar på fråga

2011/12:600 Allmän och lika rösträtt i Pakistan

Utrikesminister Carl Bildt *(Parliamentary Reference)*

Translation of the question

Equality and absolute justice are the cornerstones of universal democracy. In Pakistan, this right is limited to certain groups with groups such as the Ahmadiyya Muslim Community excluded. The Ahmadiyya Muslim Community is an international religious organization established in over 190 countries. Members of the Ahmadiyya Muslim Community face many difficulties most notably they are denied the basic fundamental human right of vote. In

previous elections this concern has been expressed by many, including NGOs such as the Asian Human Rights Commission.

Pakistan is now facing a new election and therefore it is important that Sweden and the international community trying to support Pakistan in efforts to ensure equal and universal voting right for all.

This issue also affects many Swedes as there are now five local chapters (Jamaats) of the Ahmadiyya Muslim Community in Sweden with the largest Ahmadiyya Mosque, Nasir Ahmadiyya Mosque being in Gothenburg. Sweden with its long democratic tradition has a special responsibility.

From the Swedish side, we support a democratic election in Pakistan, both on their own with the EU and the UN.

What action will the Minister take to ensure that all citizens (including members of the Ahmadiyya Muslim community) in Pakistan have equal voting rights there and can freely take part in the elections?

Translation of the answer from the Foreign Minister
2011/12:600 Universal and equal suffrage in Pakistan

Foreign Minister Carl Bildt

Shadiye Heydari has asked me what steps I intend to take and ensure that all citizens, including members of religious minorities in Pakistan be given equal voting rights. To promote and strengthen respect for human rights it is a priority issue in Swedish foreign policy. Persecution on religious beliefs is unacceptable and repression of particular Ahmadiya Muslims in Pakistan is extremely serious. As Shadiye Heydari points out it is therefore extremely important that the international community is assisting Pakistan in efforts to ensure universal and equal suffrage in the country.

I visited Pakistan in March 2012 and complained in my bilateral talks the importance of strengthening the protection of human rights, especially for persons belonging to religious minorities. The importance of free and fair elections was pointed out specifically. Our Human Rights Ambassador, Hans Dahlgren, visited shortly after Pakistan and met, among others, Ahmadiyahörelsens President Tahir Ahmed Malik.

In order to work more actively for the rights of persons belonging to minorities, the EU Delegation in Pakistan this year has included religion as one of four priority areas of work relating to human rights. At the EU level also has an engagement plan with Pakistan drawn and the question of general and fair elections has there been a high priority. It is also hoped that the EU at the planned elections in 2013 to participate in an election observation mission.

The Government shares Shadiye Heydari's concern and will continue to act bilaterally and through EU and UN to the general elections in Pakistan to live up to international standards.

http://www.riksdagen.se/sv/Dokument-Lagar/Fragor-och-anmalningar/Svar-pa-skriftliga-fragor/Allman-och-lika-rostratt-i-Pak_GZ12600/

(Extract from an op-ed)

Zia's long shadows

Of all the political legacies in the country's relatively short history, Gen Muhammad Ziaul Haq would be the most enduring, toxic and tamper-proof.

The daily Dawn, Lahore; July 7, 2012

12. Miscellaneous, and reports from all over

Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Universal Declaration of Human Rights
Preamble

Everyone has the right to equal access to public service in his country.


Universal Declaration of Human Rights
Article 21

Reports that do not fall into the category of previous chapters are placed here in the following sections:

- a. *Reports from cities; b. Reports from towns and villages; c. Media; d. Kidnapping of Ahmadis; e. Disturbing threats; f. Plight of Rabwah; g. Diverse*

a. Reports from cities

Reports received from bigger cities (district headquarters etc) are placed in this section. Press statements like the one given below are one of the causes of religious strife and animosity.



“... If Sharia or Islamic law is operative, then such people (Ahmadis), who renounce Islam or profess their un-Islamic beliefs as Islamic, will be arrested. Thereafter, for three days they will be educated over the (controversial) issue and urged to recant. If they revert to Islam, well and good, otherwise the penalty of apostasy (death) will be imposed upon them, and the earth will be cleansed of their poison.”

Op-ed (Your problems and their solutions by Maulana Saeed Ahmad Jalalpuri, a former advisor on Religious Affairs to the Government of the Punjab), published in the daily Jang, Lahore of September 16, 2005

A disturbing report from Karachi

Karachi; September 4, 2012: Mr. Abdul Majeed Tauseef and his wife had a disturbing and unusual experience. They went to the local shopping center in Mahmud Abad in the evening. On their way back home two motorcyclists approached them and told his wife to remove her *Burqa* (Islamic dress for veil). They attempted to remove it forcibly. At this Mr. Tauseef held

the goon's hand, however they overpowered him, beat him up and fled when a few passers-by approached.

Mr. Tauseef and his wife reported the incident to the police who were not able to follow-up worth a mention.

Mischief in Sargodha

Sargodha; February 2012: Mr. Fareed Ahmad and Mr. Naseem Ahmad, Ahmadis initiated a residential project of Bahawal Colony. The attributive names of God and the Holy Prophet^{sa} were put up on electric poles to add to the beauty of the area. Khatme Nabuwwat mullas did not like it. They filed an application in the local police station against it. They threatened the administration with a protest demonstration. At this the non-Ahmadi partners in this project assured the mullas that they had installed the boards and they would remove them when the residential plots were sold out.

A nasty break-in

Sahiwal; December 6, 2012: At about 12:45 noon, an armed youth jumped over the gate into the residence of Mr. Aamir Hafeez the president of the district Ahmadi community of Sahiwal, central Punjab. His two colleagues also came in.

One of them managed to enter Mr. Hafeez's bed-room. Mr. Hafeez boldly threw his blanket over the intruder and tried to overpower him. At this he took to heels. His two accomplices also ran out, and fled in the vehicle waiting outside.

The police were informed. They are investigating

Hostility in Multan

Hasanabad, district Multan; April 2012: The women's organization of the local Ahmadiyya community held a sitting to recount the merits of the Holy Prophet^{sa}. They invited some of their non-Ahmadi friends also. Later, a few of those non-Ahmadis accused Ahmadi women of reciting the verses of Holy Quran improperly and translating these incorrectly. Khatme Nabuwwat organization took up the issue and held a provocative conference. They threatened Ahmadis to leave the area within three months, otherwise 'be ready to face the consequences'.

Ahmadi women have been advised to exercise discretion and be mindful of potential mischief.

Hostility in Sargodha

Chak no. 152 North, Sargodha; April 3, 2012: Mr. Ali Muhammad runs a shop in the main market of the village. His name was written on the sign board of his shop. Some extremist elements gathered outside his shop and demanded from him to erase the name 'Muhammad' from his name on the sign board, and threatened him of grave consequences in case of non-compliance. At this he erased his name, "**Proprietor: Ali Muhammad**" from the sign board of his shop.

Sargodha; April 4, 2012: Khawaja Zeeshan runs a grocery shop in a market in Sargodha. Some mullas gathered outside his shop and raised anti-Ahmadiyya slogans. Mullas demanded from Mr. Qureshi, the owner of the building to oust Mr. Zeeshan from his building.

The reason behind this issue is the expulsion of these mullas for their extremism from the mosque which Mr. Qureshi built in this building. The mullas found nothing else to hold against Mr. Qureshi except Mr. Zeeshan's faith. Mr. Qureshi had a meeting with the protesting mullas and made them disperse peacefully.

Miscreants remain active against Ahmadi employees in Neelam Jhelum Hydro Project

Muzaffar Abad, AJK; April 2012: Sectarian mullas opposed the presence of the Ahmadis in this project. Mr. Jameel Ahmad, a senior official in the management team was targeted specifically.

A cook, employed by the company, telephoned Mr. Ahmad, accused him wrongfully and threatened him of grave consequences. Another mulla-type member of the labour union sent Ahmad an SMS message and used foul language therein.

Mr. Jamil Ahmad reported the matter to the Project Manager and demanded an inquiry offering that he could not continue to serve unless cleared of false allegations. The Project Manager sent for the mulla, heard him and told him that he was indulging in imagined wrongs, false accusations and indiscipline. He later told his boss to relieve him from service.

The Deputy Manager, a local, was a discreet supporter of the agitators. The cook was their latest front man, and they used him to convey threats to Ahmadis, foment unrest and create problems for them.

Mr. Jamil Ahmad and other Ahmadi employees had to exercise caution and remained on guard against any harm, including physical.

Harassment of Ahmadi woman

Jhang; August 2012: Ms. Rozeena Zafar, Ahmadi, is the widow of Mr. Inamullah Khan (a retired judge). She is currently living with her old mother and young son in Satellite Town, Jhang. A madrassa Jamia Rizvia Madinatul Aloom Sheikhul Islam is located opposite to her house. The madrassa people are hostile to her and her family and speak insultingly against her and the Ahmadiyya community. This is a cause of great harassment to the vulnerable family. They threw dead animals next to her house. They tell her son to 'convert to Islam'. She started a 'shop' at her house to make a living but the madrassa people destroyed its signboard and damaged the floor at the main-gate. They threatened her of grave consequences if the shop was opened there.

Ms. Zafar was greatly disturbed at the hand of these bigots.

Hostility elsewhere in August

District Bahawalpur: Anti-Ahmadiyya activism is on the rise in this area for a long time now. Aalami Majlis Tahaffuze Khatme Nabuwat continues to distribute anti-Ahmadiyya literature. It was distributed in schools and colleges in order to agitate the youth against the Ahmadiyya community. The titles of the pamphlets are: "A few questions to Qadianis by Maulvi Muhammad Yusuf Ludhianwi Shaheed", "The identity of the latter-day Messiah by Maulvi Yusuf Ludhianwi Shaheed" and "Decide Yourself - by Sahibzada Tariq Mahmood".

Ahmadis feel threatened and informed the authorities of this activity.

District Rahim Yar Khan; August 14, 2012: Mr. Sharif Ahmad Asgar, the local president of the Ahmadiyya community Sadiq Abad, was sitting with some of his non-Ahmadi friends when a man Nusrat Gul came there and started abusing and threatening him. He refrained from replying him in kind.

Orangi Town, Karachi; August 2012: After the target-killing of an Ahmadi, Mr. Naeem Ahmad Gondal, on July 19, 2012 the situation here has turned worse for the Ahmadis. Ahmadis were harassed in several ways. The window glasses of the local president's car were smashed. Stones were pelted upon a few Ahmadis' houses. They also harassed Ahmadi women. This intensity became more noticeable after a rally addressed by mulla Allah Wasaya.

Ahmadis have informed the authorities of the situation.

Khanewal, District Multan; August 2012: The situation for Ahmadis is getting tense here for sometimes now. Opponents frequently indulge in provocation, taking out processions and distributing anti-Ahmadiyya pamphlets. Also, there were warnings of likely terrorist attacks here.

Kabir Wala, District Multan; August 2012: Pasbane Khatme Nabuwwat organization put up anti-Ahmadiyya banners in roundabouts and markets of Kabir Wala. The aim was to incite the public against Ahmadis.

Business of Ahmadis disturbed

Mardan; September 21, 2012: The Government of Pakistan declared a day off on September 21, 2012 in protest to a blasphemous film produced in the USA. At this occasion a procession was taken out in Mardan too. They turned to rioting and damaged private business and burnt down the office of OCS, a courier company, and broke into the shop of mobile phone accessories owned by Mian Abdul Basit, an Ahmadi, and looted it. They also broke into a shop of Sheikh Javed Ahmad, Ahmadi.

Ahmadi harassed for his faith

Karachi; June 3, 2012: Mr. Nasir Ahmad Gondal was coming to the Ahmadiyya mosque for the dawn prayers when a boy came from behind and threw a plastic bag containing garbage and pebbles in it. He aimed for his head but fortunately it hit him on his shoulder. The boy shouted, "You are a *Mirzai* (Ahmadi)," and ran away.

Hostility in Mirpur Khas area, Sindh

Mirpur Khas; October 6, 2012: Mr. Muhammad Siddique Bhatti is a prominent Ahmadi who has been living here for 40 years. He has a good business in Shahi Bazar. He is facing severe hostility for some time for his faith. Last year a group of youth from the bazaar scuffled with his son.

Mr. Bhatti was conveyed intelligence reports that goons of the Sunni Tehrik and Sipah Sahaba were after him. They intended attacking him. Some target-killers arrested in Karachi confessed that they were given the task of killing Mr. Bhatti of Mirpur Khas also. He was advised to take all precautions.

Nagar Parker, Sindh; September 21, 2012: A strike was called in Mirpur Khas for September 21, 2012. Following incidents involving Ahmadis happened that day:

1. A procession led by opponents of Ahmadiyyat was organized in Nagar Parker. It passed in front of the Ahmadiyya mission house / computer centre. Processionists raised anti-Ahmadiyya slogans. One of them repeatedly hit the gate of the computer centre with his rod.
2. This procession passed by an Ahmadi youth. The participants in the procession invited him to join the procession. He refused. On being told that he was an Ahmadi, a mulla slapped him on his face.
3. This procession also passed by the Ahmadiyya Guest House in Satellite Town. Processionists indulged in firing shots in the air and raised anti-Ahmadiyya slogans.

False allegation against Ahmadis

Toba Tek Singh; April 23, 2012: Someone burnt a few copies of the Holy Quran taken from the mosque situated near the railway station. A crowd gathered at the location, with the mullas in company.

The sons of Mr. Nazir Ahmad, Ahmadi had a car-wash business near the mosque, but sometimes ago, they shifted to a far off location. Some miscreants spread the rumors that Qadianis (Ahmadis) had undertaken the burning of these Qurans.

The police remained active for some days, and eventually arrested a mentally disturbed man who confessed to the act. This put a stop to the blame game against Ahmadis.

As a few similar reports have been received from other locations, it is not far-fetched to deduce that these acts are results of deliberate conspiracy.

b. Reports from towns and villages

Anti-Ahmadi laws have been in force for almost thirty years. Even the village-folk now know about them, and they invoke their mischief against Ahmadis as and when it suits their personal designs and vendetta.

Pious inscriptions removed from Ahmadiyya business location

Kot Abdul Malik; District Sheikhpura; August 4, 2012: Some Islamic inscriptions were written on the house and shop of Mr. Qamar-uz-Zia since 1980. Some youth came to his shop on August 4, 2012 and took photographs of those inscriptions. They told Mr. Zia to remove those otherwise they would have them removed through the police. Later, on August 14, 2012, the police arrived accompanied by a crowd of approximately 500 men. The police entered the premises, painted black the holy Islamic inscriptions and broke into pieces two tablets. The name of Mr. Zia's father, Muhammad Ali, was written on the name-plate of his house; the police broke into pieces the word, "Muhammad" from there. Had any non-Muslim done that, the whole country would have been put to torch by frothing mullas.

Plight of an Ahmadi headmistress

Badomalhi, Narowal; November 2011: Mullas are very active against Ahmadis in Badomalhi, Narowal. They spare no opportunity to harass Ahmadis. People are instigated against the Ahmadiyya community through Friday sermons and leaflets. Education sector has also been affected by this drive.

Ms. Bushra Latif the headmistress of Government High School is an Ahmadi. She is the only science lady teacher of repute in Badomalhi. She is a noble, sober, intelligent teacher, and a devoted Ahmadi. She was targeted by mullas. Two hoodlums forced entry to her house on November 1, 2011. They harassed her and her two daughters at gunpoint for half an hour and looted some gold jewellery and cash. Previously in 2004 there was a robbery at her house, and in 2008 some unknown persons indulged in firing shots in the air outside her husband's shop.

Police violate the law

Kot Abdul Malik, District Sheikhpura; December 9, 2012: The police alongwith a group of anti-Ahmadi agitators covered up Quranic verses with black paint at 4:45 p.m. from a shop owned by Mr. Abdul Ghaffar, an Ahmadi.

A procession of approximately 200 vigilantes accompanied by a few policemen proceeded to the shop of Mr. Abdul Ghaffar. There (as per plan) they demanded that Quranic verses written there should be erased. Accordingly the policemen sprayed black paint over the verses (translation): "Allah is the best of providers" and "O, the Living; O, All Sustaining." The police committed the same sacrilege three months ago at the shop of Mr. Qamar-uz-Zia in this very neighbourhood.

Prima facie, this incident is a clear violation of PPC 295 and 153-A. Had non-Muslims committed an identical outrage, they would have been booked under not only these clauses but also PPC 295-C the blasphemy law, the penalty for whose violation is death.

Harassment faced by Ahmadi in District Gujrat

Gotariala, February 29, 2012: Mr. Muhammad Rashid had to complain to the police about the hate campaign against him in the village. It became overt recently when an extremist painted slanderous phrases on Rashid's house. Rashid named one Muhammad Ahsan to have undertaken that defiling scrawl that hurt his religious sentiments. As he had freshly painted his house, the graffiti spoiled it and caused him financial loss. "I am a peaceful man, and do not wish a disturbance in the peace of the village", he wrote to the SHO. He sent a copy of his complaint to the District Police Officer and another to the Vice President of the local Peace Committee.

Considering relocation

Matli, District Badin; March 2012: Mr. Shakil Ahmad decided three years ago to join the Ahmadi community. A year later his wife also switched over to Ahmadiyyat. Her brother, who was a local leader of the extremist Sipah Sahaba, did not approve of her sister's family joining Ahmadiyyat. On March 2, 2012, accompanied by more than 100 men, he went to Mr. Shakil's residence, called him out and took him away forcibly. They told him to recant. On his refusal, they beat him. However, a few others intervened and stopped them before he could be harmed further.

Later, an Ahmadiyya delegation called on Mr. Shakil Ahmad. Having heard his story, they advised him to shift from Matli. He thanked them and conveyed that he would decide after due consultation.

Desecration of Islamic creed by the police

Chak no. 105, District Faisalabad; June 4, 2012: *Kalima* (Islamic creed) was written in the house of an Ahmadi living in Chak no. 105 GB, Bangay, district Faisalabad. The mullas objected to it. They put pressure on the police to remove the *Kalima* from the Ahmadi's house. The Superintendent of the Police came to Mr. Ahmad's house and told him to remove the *Kalima* by the morning. Mr. Ahmad conveyed him his inability to defile the *Kalima*. The SP called the SHO of the police station, and broke the tiles on which the *Kalima* was written, with his own hands.

A report from Heelan, Azad Kashmir, where they had blasted an Ahmadiyya mosque

Heelan, District Kotli, AJK; May/June 2012: Heelan is the village that bears the unspeakable discredit that here the authorities destroyed an under-construction Ahmadiyya mosque. This enormity was committed on June 6, 2008. They also booked a few Ahmadis under the anti-Ahmadi laws. The anti-Ahmadi lobby here is active again.

Fourteen Ahmadis were booked in Heelan at that occasion to face charges under PPC 298-B and C. These Ahmadis were appearing regularly in the courts since then. In February this year the opponents had fresh warrants of arrest issued against the president of the local Ahmadi community, Mr. Muhammad Farooq who then moved fast to arrange a bail before arrest. He is confronted with a worsening sectarian situation.

Mr. Farooq is running a private school in the village, named Nasir Public School. The mullas threatened openly to have it shut down. He received phone calls that if the school was

not closed, he would be kidnapped. Mr. Farooq informed the police about the phone calls and the source of the calls. The police did not take any visible action against the miscreants. Mr. Farooq is under great stress.

Tension in Phalia continues

Phalia, district Mandi Bahauddin; April 14, 2012: The situation for Ahmadiis deteriorated in Phalia. A huge anti-Ahmadiyya conference was held on April 14, 2012. It was widely publicized through banners and ads. Mullas used filthy language against the Ahmadiyya community and provoked the audience against Ahmadiis.

Three baseless police cases were registered here against an Ahmadi, Mr. Muhammad Inayat Sabiri. He is receiving threats from the opponents. He became the target of mullas during the conference.

Mullas also announced another conference on April 17, 2012 in a nearby village, Seera. There is only one newly-converted Ahmadi family in this village whose breadwinner Mr. Jhara was murdered by extremist elements. His murderer is in prison now facing punishment. Apparently this conference was scheduled to harass the surviving members of Mr. Jhara's family.

An incident in District Vehari

Chak no. 491-EB, district Vehari; May 14, 2012: A non-Ahmadi man, Abdul Latif burnt a copy of the Holy Quran and threw it away. At this a whispering campaign started that Ahmadiis had done the defiling. It was baseless and vicious. Ahmadiis felt disturbed over this. Fortunately, the culprit was later found effacing his foot prints from the location of the incident. He was caught, beaten up by the crowd and handed over to the police where he confessed the wrongdoing. On medical examination the police declared him 'retarded'. Thus Ahmadiis remained safe from a malign conspiracy.

Ahmadi woman harassed for faith

Tando Allahyar, District Hyderabad; October 2012: Ms. Sadeeqa Zafar is facing hostility from religious bigots. Some anti-Ahmadi mullas have conveyed her life-threats. They also pelted stones on her house. She earns her family's livelihood by doing a job. She has to remain very cautious while outside. Opponents have tracked her and harassed her. She is greatly upset because of all this. High police officials were informed of all this.

Livelihood of an Ahmadi family destroyed for its faith

Jaranwala, District Faisalabad; September 17, 2012: Here, Khawaja Qaiser Rasheed, an Ahmadi is facing life-threats to him and to his children. Some unknown persons came to his house and threatened him of murder on August 26, 2012. They again visited his house on August 30, 2012 and told his wife to convert to Islam or face harm to her children. On being informed of this, Mr. Rasheed felt greatly upset and hurried to bring his children back from school. He decided to shift his family elsewhere in the face of the threat. He informed the community officials of the situation. Later he reckoned that he had been followed by unknown men.

Mr. Rasheed is an old resident of this town, people are well aware of his religious denomination. He runs a shop here. The landlord of his shop came to him on September 17, 2012, took him to the shop and told him to open it. Then the landlord told his companions to move out all the stock from his shop. Thus Mr. Rasheed lost his business and the means of livelihood. He considered leaving his town – a tough and problematic undertaking.

Rancour in District Narowal

Malhokay, District Narowal; May 2012: The communal situation got worse for Ahmadis in Malhokay, district Narowal. Opponents filed an application in the local police station against five Ahmadis including one woman, alleging that Qadianis preached them. A non-Ahmadi Qari Afzal Bajwa is behind all this activity. He insisted that an FIR be registered based on their application.

The police had to intervene. The local MNA Mr. Ahsan Iqbal and the DPO were contacted by Ahmadis to secure the peace. They told the DSP to look into the matter. The DSP called both parties. He was harsh with those who favoured discord, and referred the matter to the Aman (peace) Committee.

Thereafter, Qari Afzal gathered a crowd of 150 and went to call on the District Police Officer, Narowal to push him to register a case against Ahmadis and reprimand the SHO Badomalhi for not taking action against Ahmadis.

There are seven Ahmadi households in Malhokay comprising 63 persons in all. Most of the men work on land or in construction. Till last year, all was peaceful in the village. Then on the last Friday of the Ramadan, Qari Mudassar decided to deliver a rabid sermon against Ahmadis. He used foul language against the founder of the Ahmadi community.

For the last one year, this Qari has been agitating people against Ahmadis whom he calls *Wajib-ul-Qatl* (must be killed). He accuses them of Blasphemy. He distributes anti-Ahmadi literature, undertakes wall-chalking, organizes and addresses sectarian meetings and keeps on applying to the police to register criminal cases against Ahmadis under Ahmadi-specific laws.

Pir Ashraf, a follower of Qari Ashraf, visited the local president of Ahmadi women and suggested that they dig up a pit, burn 4 maunds (160 kilos) of dry wood therein, and the two parties should jump into it; those who are on the right path will remain safe. The lady gave him a befitting reply.

False propaganda in Golarchi

Golarchi, District Badin; May 4, 2012: A group of mullas gathered in a Deobandi mosque to celebrate the 'conversion' to Islam of an Ahmadi. They had invited Maulvi Allah Wasaya for the occasion. Wasaya, as always, spoke abuse and slander against the Ahmadiyya community and its elders. He told the audience that he had visited Mansehra on April 4, where all the 785 Qadianis, men, women and children switched over to Islam.

Anti-Ahmadiyya activities in Khanewal & Sahiwal

Following incidents were reported from District Khanewal.

Chopar Hatta; June 30, 2012: Four suspects on two motor-cycles came to Mr. Muhammad Kaleem, a worker of the local Ahmadiyya community, on June 30, 2012. Their faces were covered and their motorcycles were without registration numbers. They inquired from Mr. Kaleem about the homes of Ahmadis in the area. Mr. Kaleem asked them the purpose of their inquiry; they ignored that and insisted on getting some information about Ahmadis. They also inquired about the poultry farm owned by an Ahmadi; it was shown to them, however, at the site they did not show much interest in the farm and remained busy in phoning someone on their mobile phones. They stayed there for an hour and kept on talking to someone on phone. Their activities were suspicious, and they seemed to be doing a recce of Ahmadiyya locations.

Siraey Sidhu; July 2012: Someone allegedly burnt a copy of the Holy Quran, and the mullas accused Ahmadis of doing that. They took out processions and held press conference to provoke the public against Ahmadis. These activities were given press coverage locally.

Khanewal; July 2012: Opponents of Ahmadiyyat published an anti-Ahmadiyya pamphlet and distributed it among school children and others.

Liaqat Road, District Sahiwal; August 2012: Mr. Majeed Ahmad Khan is facing religion-based hostility from his neighbour. Last year he beat up Mr. Khan and used foul language. Now again he came over, was harsh with him and read out to him from a booklet on Khatme Nabuwat. He tried his best to provoke Mr. Khan who kept his calm to avoid any escalation.

A disturbing incident in District Sheikhpura

Kot Abdul Malik, Sheikhpura; November 6, 2012: Dr. Ishtiaq (a member of the banned Lashkar Taiba) came to the Ahmadiyya mosque on November 6, 2012 at about 10 p.m. He asked for Mr. Zahid Mahmood, an Ahmadi. The youth on duty told him that he had gone home. Thereafter Dr. Ishtiaq went to the Ahmadi missionary's house and asked the whereabouts of Mr. Nasir, the president of the local Ahmadiyya community. The missionary said that he did not know about him. Then he asked about the people present in the mosque at that time.

Thereafter Ishtiaq phoned Mr. Zahid to come over. He came and saw Dr. Ishtiaq with another man. The doctor told his name as Sajaad Shah and told Shah to ask himself about Mr. Zahid's schedule. The doctor told Shah about Mr. Nasir also and about his place of residence. The doctor said to Shah, "Nasir lives in Javed Nagar, I'll take you there if you so desire, then you could kill him if you want to." On hearing this Shah fled. The doctor suggested to Mr. Zahid to follow Shah on a motorbike. Mr. Zahid found all this suspicious, and excused himself.

The doctor told Mr. Zahid that Shah had come to him and told him that he would get a police case registered against Ahmadis by providing an Ahmadiyya pamphlet and a ring to the police that they preached him. The doctor added, "Shah wants to kill me and blame you for that, or kill you and accuse me."

Dr. Ishtiaq called Mr. Zahid to the police station on November 7, 2012. He urged Mr. Zahid to give a statement that Sajaad Shah had come to kill them.

Actually Dr. Ishtiaq is anti-Ahmadi; it appears that he wanted that statement to be made by Mr. Zahid to show that he and the Ahmadis are a common target. If any harm is done to any Ahmadi then he could use this statement in his own defense.

It was some sort of ploy and trick by Dr. Ishtiaq. Ahmadis were advised caution.

Baseless litigation

Mirpur Khas, Sindh: Mr. Shabbir A. Baloch and Mr. Naseer A. Baloch, Ahmadis are residents at Nafees Nagar Farm and are agriculturists. They rent their agricultural land to others. One, Jamaat Ali, in their neighbourhood, is a sectarian bigot and remains busy in fomenting mischief against Ahmadis. Some months ago he had a case registered with the police against Mr. Tanveer Ahmad, the president of the local community. It was later thrown out as fabrication.

A few months ago, Ali demanded that Shabbir Ahmad hand over his land to him for farming. On refusal, he applied to the local revenue official for obtaining this land on contract. His plea was rejected. Ali then applied to human rights NGO who wrote to the Sessions Judge recommending his application. The Judge found it baseless and rejected Ali's

request. Thereafter he approached the police and put in a fabricated complaint of violence against the Ahmadis. The FIR was also declared null and void.

Mr. Baloch has been advised caution.

Another Ahmadi under hostile reconnaissance

Bair Abad, District Hyderabad; October 2012: Mr. Zafarullah Siddiqui Akhwand is a prominent Ahmadi in the area. He runs a cloth shop in the market. The hostile propaganda is on the rise against him. Some suspects visited his shop and house. Two men on a motorcycle took several rounds of his shop. They were holding weapons and wearing Palestinian flags around their heads. A fellow-shopkeeper hinted that those miscreants were after him.

Mr. Akhwand felt threatened.

A surge of persecution in District Hafizabad, Punjab

District Hafizabad is located only 50 miles NW of Lahore, the provincial capital. It has been in the grip of anti-Ahmadi extremist elements in the recent past. The police found it convenient to yield to the aggressive bigots and removed religious inscriptions from Ahmadis' graves in Mangat Uncha in August this year. This led to encouragement of the mullas who indulged in greater efforts to violate Ahmadis' human right. These incidents are reported below.

Chak Chatha: Following incidents of religious hatred happened in the local schools.

- a. A mulla visited the school and scolded an Ahmadi child Ayaz Ahmad son of Mian Muhammad Ishaque and told him that 'Mirzais are apostates' implying that they should be killed. Some other boys were happy to get this lead from the mulla. This terrorized the boy.
However a few others who were present at the spot defended him by saying that his Mirzaiat was not his fault; he inherited this belief. "He would understand when he grows up," they pleaded.
- b. An Ahmadi school boy Sabih Ahmad son of Shafiq Ahmad was beaten up by other boys. They tore up his clothes, and put a paper on which foul words were written about his family, in his pocket.
- c. Another Ahmadi student Asad Ali son of Arshad Bhatti was also beaten up by his class-fellows who are encouraged in this by their teacher Mulla Asmatullah. Ali is facing a lot of hostility from other boys and is exposed to violence at the hand of students and teachers.

Chatthadar: Mr. Asmatulla, Ahmadi was on his way to his shop at about 7 p.m. on September 7, 2012 when a few anti-Ahmadi goons held him up and beat him. Mr. Asmatullah reported this to Rana Zubair a non-Ahmadi notable, at a nearby farm (*Dera*). Rana Zubair, accompanied by a few of his party, proceeded to the site of the incident where the miscreants were still present. Rana Zubair reprimanded them for their violence and told them to desist from a repeat performance and offer an apology, which they did.

The local Deobandi mulla harangued the audience in his sermon with reference to the state action against Ahmadis on 7 September 1974. He agitated them on the anti-Ahmadi theme. The two incidents greatly spoiled the peace in the village. The communal tension continues.

Chak Chatha: There is a sizeable Ahmadi community in this village. This has attracted the attention of sectarian elements around and the support of Khatme Nabuwwat mullas at the district level. One of their targets now is the Ahmadiyya graveyard, which they ardently

desire to be desecrated. These elements succeeded earlier in one such effort at Mangat Uncha in the same district, with the help of authorities.

Encouraged, they approached the Sessions Judge who conveniently sent the case to the police for follow-up. The police sent it to their law branch. The official there did not find much substance in the complainant's case. He told the aggressive party that the case will be sent to the local "Peace Committee". The Peace Committees mostly comprise 95% non-Ahmadi Muslims. Their decisions are often a foregone conclusion.

In Sargodha - a fabricated dispute

Thatha Joya, District Sargodha; December, 2012: This village has three graveyards that were established at different times in the past. One is for Ahmadis, another jointly for Ahmadis and non-Ahmadis, and a third one only for non-Ahmadis. There is a road leading to the joint graveyard. There is a dispute among two non-Ahmadi groups about this road. One of these two groups invited a TV channel crew, and posing this to be a dispute with Ahmadis, raised loud slogans against Ahmadis. This incident drew the attention of the police and security agencies who held an investigation.

The Ahmadi president told the investigators that Ahmadis have no dispute with any of the two parties who are disputants in the issue. The village prayer-leader and a few other non-Ahmadi elders also stated that there is no religious dispute; it is all about a road. "Ahmadis are our brothers", they said.

c. Media

Uttering words, etc., with deliberate intent to wound religious feelings: Whoever, with the deliberate intention of wounding the religious feelings of any person, utters any word or makes any sound in the hearing of that person or makes any gesture in the sight of that person or places any object in the sight of that person, shall be punished with imprisonment of either description for a term which may extend to one year or with fine, or with both.

Pakistan Penal Code 298

The media, print as well as electronic, plays its part in the Ahmadiyya issue. The vernacular media unabashedly does the mulla's bid often. It repeatedly prints the mulla's assertion that Ahmadis are Wajib-ul-Qatl (they must be killed). Its owners think that this policy of appearing mulla-friendly promotes their sales. The English newspapers often uphold Ahmadis' rights and urge the state and the society to undo the wrongs perpetrated against Ahmadis. However, not all dailies do that; some choose to write only occasionally, or nothing. That is better than the vernaculars that avidly persecute the marginalized Ahmadiyya community.

(A three-column headline in a major vernacular daily)



Translation: The apostates, deserving to be killed, Qadianis must be expelled from the country: Jamiat Ulamae Islam. *The daily Khabrain, Lahore 03.07.12*

Ahmadiyya press report released for the year 2011

Rabwah: The Ahmadiyya central office in Pakistan released its annual press report for the year 2011 in early 2012. It is an 18-page report in Urdu. Its summary and salient features

were mentioned in a Press Release issued in English as well as Urdu. The English version is produced below:

**Press Section
Nazarat Umooor E Aama**

Sadar Anjuman Ahmadiyya Rabwah (Pakistan)

Ph: 047-6212459 Fax: 047-6215459 Email: press.section@saapk.org

PRESS RELEASE

The open hate campaign against Ahmadis reached new heights. Even innocent children were not spared. 6 Ahmadis murdered because of their faith and 31 survived assassination attempts. After the promulgation of 1984 anti Ahmadiyya Ordinance 210 Ahmadis have been murdered because of their faith. There are 1008 cases pending in various courts throughout Pakistan.

In 2011 the Pakistani Urdu press continued the publication of baseless news stories. During the year more than 1173 news stories were published against Ahmadis.

Jama'at Ahmadiyya has published the report on persecution of Ahmadis in Pakistan and the press report for 2011 about Pakistani Urdu press propaganda against Ahmadis.

Rabwah (Press Release): Jama'at Ahmadiyya Pakistan has released the Persecution of Ahmadis in Pakistan report for 2011. The spokesperson for Jama'at Ahmadiyya Pakistan Mr. Saleem ud Din said, "There was an open hate campaign against Ahmadis in Pakistan and young children studying in nursery grade classes were not even spared from this horrific discrimination and hatred". Six Ahmadis lost their lives because of the fact that they were Ahmadis and more than 20 were targets of assassination attempts. Mr. Saleem ud Din also informed that hate filled posters, stickers, fliers and calendars were openly distributed across Pakistan. He specifically mentioned the hate campaigns faced by the Ahmadis in Faisalabad where fliers and leaflets were openly distributed calling anyone to kill Ahmadis in open. The government and security agencies failed to take any concrete action against such actions. Punishing the culprits behind these leaflets and hate material is a far cry.

The extremists have increased efforts to isolate the community, and the campaign to encourage people to boycott Ahmadis and Ahmadi products was also a major issue. Expelling children from educational institutions also increased where young kids studying in nursery level classes were not spared. Ahmadi children faced expulsion from schools or outright refusal by the educational institutions to admit them. The government seemed to succumb under the pressure from extremists and decided to look other way while these acts of hate and terror were carried out.

All the acts perpetrated after the 1984 anti-Ahmadiyya Ordinance are against the fundamentals of the constitution of Pakistan. The post-1984 era for Ahmadis is marked by an increasingly difficult period for Ahmadis. Mr. Saleem ud Din urged the government to consider these Ahmadiyya-specific laws and ensure that Ahmadis in Pakistan are given equal rights as any other citizen. Ahmadis are facing legal, social, cultural and political discrimination because of these laws and these are against the very base of our society where equal rights of individual are prime. Mr. Saleem ud Din said, "There have been 210 deaths after the imposition of these discriminatory laws in 1984, 254 assassination attempts on various Ahmadis. 23 Ahmadi places of worship were demolished and 28 were sealed by the administration. 16 places of worship were forcefully taken over, 29 graves of deceased Ahmadis were opened and desecrated and 57 Ahmadis were refused burial in common graveyards."

Mr. Saleem ud Din further added that during 2011 Ahmadis were not allowed to build place of worship anywhere in Pakistan. At many places police forcefully stopped the construction of places of worship. As a matter of fact according to the constitution of Pakistan every citizen is free to practice their faith and build their places of worship. Just because of prejudice, Ahmadi businesses are targeted and Ahmadi officials in government and private sector are victimized.

According to Saleem ud Din, in 2011 as well, Ahmadis were not allowed to hold any convention in their centre Rabwah, where 95% population belongs to Ahmadiyya community. Sports events were not spared either and the community was not allowed to hold any type of sports events openly. On the

other hand those against the Jama'at Ahmadiyya were given a free hand to hold rallies whenever, wherever and however they wanted. They were also given a free hand to abuse and slander revered Ahmadi figures.

The spokesperson of Jama'at Ahmadiyya Pakistan called upon the moderate and conscientious circles of Pakistani community to urge the government to take effective measures to curtail the prejudice on the basis of faith so that Pakistan could be rid of sectarianism and prejudice and Pakistan could become a prosperous and peaceful country.###

The contents of the press release were adequately reported by the English press generally. The Urdu press ignored it mostly; one of the dailies spared for it only one inch space in single column. The electronic media also opted not to mention it. The Express Tribune of May 7, 2012 printed the story with the appropriate headlines and highlighted a figure in a square as follows:

State of the nation

Urdu press seen complicit in Ahmadi baiting

Report on Ahmadis reveals victimization and harassment

LANGUAGE MATTERS

1,173

Anti-Ahmadi stories were published in the Urdu Press in 2011

PERSECUTION OF AHMADIS IN PAKISTAN DURING THE YEAR 2011

A disclosure – a Qadiani teaches Arabic!

Faisalabad; May 12, 2012: The vernacular daily 'Aman' published from the industrial city of Faisalabad in the central Punjab disseminated the following noteworthy report on May 12, 2012, (Translation):

A Qadiani teacher discovered teaching Arabic in Girls Middle School 77 GB

There is deep conspiracy in appointment of this teacher to teach Arabic by the headmistress despite knowing

People demand transfer of the said teacher from teaching Arabic

This report is a typical example of irresponsible behaviour of vernacular press. Details are available in Chapter 9. The Para 7 of this story mentions, "This report is indicative of the situation faced by Ahmadis in Pakistan where the clerics, the media, the state and a part of the society have joined hands, through acts of commission and omission, to persecute Ahmadis beyond limits."

An op-ed from the daily Ausaf - fit for archives

Lahore: The daily Ausaf published an article by Sarfraz Syed in its issue of February 2, 2012. Its title is: It is a great sin (*Gunah kabeerah*) **to levy false accusation on a Muslim's** faith. The sub-title is: As stated by renowned jurists and distinguished ulama karam.

Salient points from the contents were highlighted and repeated in blocks on the right, left and center of the daily's page. These are translated below:

- *The Holy Quran strictly forbids false witnessing. One who calls another Muslim a non-Muslim, himself commits infidelity (kufr) – Hadith Sharif.*
- *It is essential to protect innocent people against propaganda of miscreants. A false witness may be punished with imprisonment and fine.*
- *Slander and defamation has become a routine and fashion (in our society, these days).*
- *An innocent person's life could be in danger on account of false accusation.*
- *No law can be enacted against the teaching of the Quran and Sunnah, in Pakistan.*
- *Strict action should be taken against a fabricator's attack on a Muslim's belief.*

- *Pakistani law prescribes severe punishment against a slanderer.*
- *Slander and fabrication is condemned and answerable all over the world.*
- *There is a UN Convention against false accusation and false evidence.*

The above opinions and findings are laudable. However, it is a pity that the daily Ausaf is undoubtedly the leader in violation of all the above where Ahmadis are concerned. The amount of slander, fabrication, false propaganda and motivation for violence in this daily against Ahmadis would surprise a fair inquirer.

Although the points mentioned above are praiseworthy, Sarfraz Syed's focus is on Muslims who become targets of bigotry and prejudice. There is no direct mention of victims who are non-Muslims or assumed to be non-Muslim. Muslim scholars glibly project their religion to be universal; if so, its fair teachings should be applied universally – to one and all, regardless of nationality, colour and creed. Sarfraz could have well added the following from the Quran to his op-ed:

O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do. *Ch.5; V.9*

Another big lie is manufactured

Lahore: The daily Ausaf, Lahore in its issue of March 20, 2012 reported under a three-column headline, (excerpt):

Qadianis have conspired to break up Pakistan through support of anti-Islam movements.

An 'operation' by state authorities in Chenab Nagar will result in major disclosures.

Qadianis have constructed arms depots. Ata ul Mohaiman

'United India' is a matter of faith with Qadianis. Maulana Abdur Rauf Farooqi, Abdul Latif Khalid Cheema, Dr. Farid Piracha (JI), Allama Zubair Ahmad and others address press conference.

Lahore; (our correspondent): Speakers at the Majlis Ahrar Islam Pakistan's annual Khatme Nabuwat conference held to commemorate the 10,000 martyrs of 1953, under the chairmanship of Quaid Ahrar Syed Ataul Muhaiman in the Central Office in New Muslim Town stated that the tyranny of the martial law was first exercised against the Khatme Nabuwat Movement of 1953. Qadiani terrorist organization Furqan Battalion clad in army uniforms, played with the blood of Muslims (*Mussalmanon kay khun se holi kheli*) and the authorities using state forces shed the holy blood of 10,000 unarmed Muslims.

...

All these lies have been appropriately nailed by Ahmadis before; however to put the blame of the death of those 'rioting martyrs' on Furqan Battalion is a lie which has occurred to Ahraris perhaps first time, 60 years after the riots. The Furqan Battalion, comprising Ahmadi volunteers, was overtly under the high command of Pakistan Army.

This battalion undertook defense operations in Azad Kashmir area, and its services were formally recognized, praised and placed on record by no less a person than General Gracy, then Pakistan Army Chief.

It had nothing to do with the Punjab Disturbances of 1953. The honorable judges of the acclaimed Enquiry did not even hint at the lie mentioned by Ahrar speakers; they however did take note of the death of each and every rioter in all the cities of the Punjab; their total amounted to 37 as compared to the alleged figure of 10,000.

The prestigious Enquiry Report is now again available in the market.

An op-ed loaded with present-day reality of Pakistani mulla, media and mandarin

Lahore: Leading right-wing daily of Lahore, the Nawa-i-Waqt published an op-ed written by Ahmad Kamal Nizami of Faisalabad, in its issue of March 19, 2012. Its title is “Maulvi Faqir, the unarmed soldier of the End of Prophethood Movement passed away...!” This op-ed merits a mention in this report for reference in future. While Maulvi Faqir Muhammad was an archetype mulla, the Nawa-i-Waqt is a typical vernacular daily in Pakistan and Ahmad Kamal Nizami is a senior Urdu columnist and op-ed writer who is a master in the art of self-promotion through verbosity. His own portrait is a permanent part of the standard logo of his columns:

He started his columns thus: “When the evil (*fitna*) of Qadianism took root in the Pak-Indian subcontinent at the end of the nineteenth century/beginning of the twentieth numerous notables took it upon themselves to uproot it and crush its head...” In order to describe the personality of the founder of the Ahmadiyya community, Nizami then indulged in vernacular and cultural insults, jibes, slander, like: Apostate, heretic (*zindique*), Jew, Musailma the liar, Salman Rushdi, Rajpal, Christian, Aswad Ansi, Abu Jahal (the arch-enemy of the Holy Prophet^{sa}) Abu Lahab, Walid Bin Mughira (leading infidels in Mecca at the time of Prophet Muhammad p.b.u.h.) and Ibne Saba.

Nizami does not miss an opportunity of self-promotion; in this article he managed to mention his father as, “My respected blessed father, the delivered soul (*marhum wa maghfur*) had no honorable words in his lexicon for the traitors to Islam, and he always kept his sword out of the sheath for such people.”

In praise of the deceased mulla, Nizami concludes: “He believed, and rightly so, that the Jihad against Qadianism was a Jihad against Satanism and imperialism.” No need to use cryptic language in Pakistan to invite people to murder others for their faith!

Nizami brings on record that, at one point in time, Maulvi Faqir Muhammad was like a symbol of terror to the administration. The administrative authorities were dead scared of him. This is true. It reminds one of June 2003 when the Education Department of the Government of Punjab issued a formal government letter with the title: LETTER RECEIVED FROM MAULVI FAQIR MOHAMMAD, accorded it TOP PRIORITY and sent it by REGISTERED mail to the DCO, DPO and EDO (Edu). The letter contained unworthy instructions regarding three ‘Qadiani Schools’ in Faisalabad. This letter would continue to bring shame to the Education Department and the Home Department of this great province for many years to come.

However, it seems, occasionally there were some courageous officials who showed his true face to Maulvi Faqir Muhammad in the mirror. According to Nizami, many years ago a Russian troupe was scheduled to visit Faisalabad for a performance. Maulvi Faqir objected to the visit and initiated a campaign against the visit. The administration arrested him under the *Goonda* (goons) Act and declared him a *Goonda*. Nizami accuses the concerned official of working for the Satan.

Only a sample of this mulla’s recent public statements are reproduced below (headlines in press):

- **Qadianis should be expelled from Pakistan. Maulvi Faqir Ahmad**
- **The penalty of death for apostasy should be imposed. Maulvi Faqir Muhammad**
- **Qadiani place of worship in village 109 R/B should be demolished. Maulvi Faqir Muhammad**

In Faisalabad, the civil society has been led by clerics like Maulvi Faqir Muhammad and ‘intellectuals’ like Nizami; this has resulted in general radicalization of the local population. Only in the Ahmadiyya sector, Ahmadis have been killed here in broad daylight

in bazaars, children were kidnapped for ransom, students were expelled from professional colleges and attempts were made on the life of Ahmadi leaders. Mr. Iqbal, who spent more than 7 years in prison on a false charge of blasphemy and was eventually acquitted by the High Court also belonged to this district and was condemned for life by a Faisalabad court.

Nizami knows what is palatable and acceptable in the various circles these days, so he ends his article with: "The blessed soul (mulla Faqir) spent all his life working for Islam and the dogma of End of Prophethood. His services in the cause of eradication of Qadianism, selfless service to humanity, promotion of religious tolerance and fraternal feelings, forbearance and unity of the Ummah are praiseworthy." Never mind the internal contradictions of his statement, Ahmad Kamal Nizami has written an op-ed that manifestly describes the mulla, the print media and the officialdom in the early years of the 21st century Pakistan.

The original article (in Urdu) is held in the archives of the Ahmadiyya central office.

Run for your life - an op-ed fit for archives

Pervez Hoodbhoy, a renowned social scientist, scholar and column-writer wrote an article on the issue of 'religious faith' in Pakistan; it was published by the Express Tribune in its issue of March 5, 2012. The article is bold, censorious and could be valuable to those who remain willing to learn from life. Extracts:

In Pakistan one's religious faith, or lack of one, has become sufficient to warrant execution and murder.

Eighteen bloodied bodies, shot Gestapo-style, lay by the roadside. Men in army uniforms had stopped four buses bound from Rawalpindi to Gilgit, demanding that all 117 persons on board alight. Those with Shia sounding names on their national identification cards were separated out. Minutes later it was all over; the earlier massacres of Hazara Shias in Mastung and Quetta had been repeated.

...

In Pakistan one's religious faith, or lack of one, has become sufficient to warrant execution and murder. The killers do their job fearlessly and frequently. The 17th century philosopher and mathematician, Blaise Pascal, once observed that "men never do evil so completely and cheerfully as when they do it for religious conviction."

Equipped with just enough religion to hate those with another faith – but not enough to love their coreligionists – Pakistanis have mostly turned their backs on religious atrocities. Exceptionally grotesque ones, such as when 88 Ahmadi quietly praying in Lahore on a Friday were turned into corpses, have also failed to inspire public reaction. Mass executions do not interest Pakistan's religious parties, or Imran's Khan's PTI. For them, only the killings by American drones matter.

...

Until recently, Pakistan's Shias did not have the self-image of a religious minority. They had joined Sunnis in supporting Mr. Bhutto's 1974 decision to declare Ahmadi as non-Muslim. But now they are worried. The Tribal Areas convulsed in sectarian warfare: Kurram, Parachinar and Hangu (in the settled districts) are killing grounds for both Sunni and Shia, but with most casualties being Shia. City life has also become increasingly insecure and segregated. Karachi's Shia neighbourhoods are visibly barricaded and fortified.

But while Shias are numerous enough to put up a defence, Ahmadi are not. Last month, a raging 5,000 strong mob descended upon their sole worship place in Satellite Town, Rawalpindi. Organized by the Jamaat-i-Islami, various leaders from Jamaat-ud-Da'wa, Lashkar-e-Taiba and Sipah-e-Sahaba addressed the rally demanding the worship place's security cameras and protective barricades be removed. The police agreed with the mob's demands, advising the Ahmadi to cease praying. The worship place has now been closed down.

Forbidden from calling themselves Muslims, Ahmadi children are expelled from school once their religion is discovered. Just a hint may be enough to destroy a career. Knowing this, the school staff at a high school in Mansehra added the word 'Qadiani' to the name of an Ahmadi student, Raheel

Ahmad effectively eliminating the boy's chances of getting a university education. The same school also held an anti-Ahmadi programme, distributing prizes to winners.

The latest outrage is that new ID cards, issued by the Punjab government, require the National Database and Registration Authority (NADRA) to insert a 'Qadiani' entry in the online forms. Ahmadi now do not have the option of declaring themselves non-Muslims. Instead the government demands that they open themselves to public persecution, a method that Nazi Germany used against Jews.

Even dead Ahmadi are not spared: news had reached the Khatm-e-Nabuwat that Nadia Hanif, a 17-year old school teacher who had died of illness ten days ago, was actually an Ahmadi but buried in a Muslim graveyard in Chanda Singh village, Kasur. Her grave was promptly dug up, and the body removed for reburial.

Pakistan's state apparatus, for all its tanks and guns, offers no protection to those deemed as religious minorities. Is it just weakness? Or, perhaps complicity? While swarms of intelligence agents can be seen in many places, they fail spectacularly to intercept religious terrorists. More ominously, recent months have seen state-sanctioned Difa-e-Pakistan Council (DPC) rallies across the country, drawing many tens of thousands. Prominent self-proclaimed Shia and Ahmadi killers, prance on stage while holding hands in a show of unity.

At the Multan DPC rally on February 17, Khatm-e-Nabuwat leaders bayed for Ahmadi blood while sharing the stage with the famed Malik Ishaq, a self-acclaimed Shia-killer. Newspaper reports say Ishaq was freed last year after frightened judges treated him like a guest in the courtroom, offering him tea and biscuits. One judge attempted to hide his face with his hands. But after Ishaq read out the names of his children, the judge abandoned the trial.

What does the Pakistan Army think it will gain tolerating – or perhaps encouraging – such violent forces once again? Its jawans pay an enormous price in fighting them, and their offshoots, elsewhere in the country. But perhaps the notion that extremists are Pakistan's 'strategic assets' for use in Kashmir and Afghanistan has captured the military's mind. Or, post-OBL, perhaps a miffed leadership seeks to show anger at the US through such rallies. Whatever the explanation, Pakistan's minorities face catastrophe.

Published in The Express tribune, March 5th, 2012

Let it not be said that nobody fired the warning shots.

Also, *“when you are defending the future, you just can't give up,”* said Marianne Pearl in her interview to Shehrbano Taseer.

An interesting story that exposes the state of Pakistani clerics, journalists and others

Lahore; August 25 and 26, 2012: This story comprises two news reports published in the daily Mashriq, Lahore on August 25 and then on August 26 on an event in which Ahmadi were mentioned. First the two-column news on August 25, 2012(translation):

“Chicha Watni: Qadiani thugs (gundey) rough up religious scholar; shave off his beard. Religious groups protest against the police for not registering an FIR on complainant's report.

Chicha Watni: (Mashriq correspondent) Four Qadiani bullies accompanied by their mates roughed up a religious scholar, cropped his beard and attempted to set him on fire after pouring diesel over him. Religious associations protested vehemently after the Friday prayers in the Jame Mosque in Block 12, against the police for failing to register an FIR based on the statement of the complainant. Condemnation resolutions were moved and carried in all the city mosques. As per details, Maulvi Mohammad Sharif son of Muhammad Ali, resident of a nearby village 9/11-L was near the Babari Masjid on his way to meet his nephew, Saifulla Khan, when Qadri Naseer S/o Shafi Sara, Ashraf S/o Naseer Sara, Nomi S/o Naseer Sara and Basharat Mirzai, residents of 181/9-L and Nawaz Barain resident 9/11-L etc. all armed encircled him, subjected him to torture, cropped his beard with a dagger and attempted to set him on fire alive after soaking him with diesel. Hearing his shrieks and pleas,

some people assembled on the spot and succeeded in saving his life by mercy appeals to the accused. Maulvi Muhammad Sharif was taken to Sub Division Hospital in an injured state.

Chicha Watni: On hearing the news, leaders of JUI, Majlis Ahrar Islam and Ahle Sunnat wal Jamaat, namely Abdul Latif Khalid Cheema, Pirji Aziz ur Rehman, Hafiz Habibullah Gujjar, Intizar Ahmad Bhatti, Qari Muhammad Naeem, Hafiz Hafeezullah Gujjar and a large number of religious activists visited the hospital.”

Ahmadi readers of the Mashriq were very upset and perturbed over this report of the alleged misconduct of some Ahmadis. Ahmadi families who live in Chicha Watni and in that area felt greatly concerned over their own security after this very damaging press report.

The same newspaper brought great relief to Ahmadis the next day, when the authenticity of the first report and the involvement of ‘Qadianis’ were denied altogether, (translation):

The complainant fabricated the story of cropping his beard in order to spread unrest: Naseer Ahmad

We are Muslims and believe the Prophet Muhammad, peace be on him, as the last prophet: Big press conference

Chicha Watni: (Mashriq correspondent) Local landlord Naseer Ahmad stated that they are Muslims, believe Prophet Muhammad (PBUH) to be the last prophet and consider every Qadiani to be kafir, outside the pale of Islam. The complainant has played a drama to have a criminal case registered against us over false and baseless accusation of cropping his beard. He said this while addressing a well-attended press conference at the Chicha Watni Press Club. He was accompanied by his two sons, Muhamamd Ashraf and Nomi...

For Ahmadis, life is precarious in Pakistan; they do not know what is in store for them the next day, with such mullas and irresponsible press-correspondents around.

No room to breathe

Ahmadi website banned by PTA

Dawn.com; July 9, 2012: “Pakistan Telecommunication Authority (PTA) has banned a website by the name *alislam.org* which was controlled by the Ahmadiyya Community,” reported the daily The Nation, Lahore on July 7, 2012. The Nation mentioned that “*the site was accused of blasphemy against the Holy Prophet (PBUH) and the Mutahida Ulema Board had demanded of the PTA to close down the site.*” It is, however, significant that neither the PTA nor the Ulema Board has quoted an extract or even a sentence that is allegedly blasphemous. Is it not pathetic that the party founded by a self-styled socialist, liberal and progressive leader, Zulfikar Ali Bhutto, which now carries the banner of the Shaheed-i-Jamhuriat, (Martyr for Democracy) Benazir Bhutto, has handed over the control of the basic freedom of information to a board of mullas in Pakistan.

Three days later Ms. Huma Yusuf, a freelance journalist, wrote an article in the Dawn.com on this issue under the title: No room to breathe. A few extracts from this well written op-ed are reproduced below for perusal, although the article is worth reading in its entirety.

No room to breathe

July 9, 2012 by Huma Yusuf

IN an increasingly intolerant and violent Pakistan, diverse media platforms have offered members of religious minorities a safe outlet to network, share their perspectives, document abuses against them, and defend their rights.

The importance of these media platforms cannot be overstated, especially given that Pakistan’s religious minorities cannot always seek legal respite or resort to public protest owing to discriminatory laws and the ever-present threat of mob violence.

However, some minority media outlets are under threat. For example, last week, the Pakistan Telecommunications Authority (PTA) banned a website managed by members of the Ahmadi community. According to PTA officials the site was blocked because the Ahmadis are prohibited from promoting their religious views in public. This is not the first time the state has targeted an Ahmadi website: the PTA routinely bans thepersecution.org, a site that documents crimes committed against Ahmadis. These incidents demonstrate that the space for members of religious minorities to air their views and engage with mainstream discourse is shrinking.

Such crackdowns are especially egregious examples of state censorship given the proliferation of jihadi websites in Pakistani cyberspace. While in obtaining information about minority communities may pose a challenge, Pakistanis can easily access beheading videos, threatening press releases, hate speech and violence-inciting propaganda by the Pakistani Taliban, Sipah-i-Sahaba, Al Qaeda and dozens of other extremist organisations. Just last week, Abu Jundal told his Indian interrogators that Lashkar-e-Taiba maintains a team of “trained and educated” boys to manage websites, send emails and juggle web servers. It is no mystery why the PTA is reluctant to curtail the online presence of these groups.

Unfortunately, bans such as these are likely to make mainstream media outlets even more nervous about seeking minority viewpoints to balance news coverage about a community. This should spark serious concerns amongst all Pakistanis because treatment meted out to minorities today could impact them tomorrow. Our country is already setting an unnerving record for blocking content on charges that it is blasphemous or offensive to Islam. ...

At each such instance, human rights defenders and digital activists have demanded that the PTA specify the reasons why certain sites are blocked and publish a list of blocked websites. In response, the PTA abdicates responsibilities for bans, claiming that a shadowy and secretive inter-ministerial committee imposes them. The committee’s workings have repeatedly raised questions about who made them the guardians of the faith and on what criteria they deem content offensive to Islam and thus deserving of censorship.

Since answers have never been forthcoming, all Pakistanis should fear the day when their websites are arbitrarily deemed offensive and blocked. After all, in a country where sectarian strife is perpetually on the rise, the discourse of all communities is subject to charges of religious offence by members of rival religious groups or sects. If the PTA begins to ban websites and other media outlets on the basis of complaints issued by religious groups, then the basic rights of free speech and the freedom to profess religion could be denied to any number of sects, minority groups as well as those who champion secularism.

...

The writer is a freelance journalist.

huma.yusuf@gmail.com

Twitter: @humayusuf

A view on Ahmadi-killing – fit for archives

Lahore, March 13, 2012: The Daily Times of Lahore published an article by Usman Ahmad, titled: VIEW: Ahmadi-killing. He wrote it after hearing the news of target-killing of two Ahmadis in Nawab Shah within the space of ten days. It is well-worded and moving, fit for archives. It is reproduced in Annex IX.

Moral free-fall of the leading vernacular daily

Lahore; July 22, 2012: The daily Nawa-i-Waqt (Editor: Mr. Majeed Nizami) is the flag carrier of the vernacular right-wing press in Pakistan. It is consistent in its anti-Ahmadiyya editorial and reporting policy since long (although the senior Nizami, its former editor was an upright journalist of high standing), it discovered a new low in its op-ed section. On July 22, 2012 it published the first of two parts of an op-ed by Mr. Muhammad Asif Bhalli who gave

it the title: Accursed person (*Wajud Namasood*): Mirza Ghulam Ahmad Qadiani. If the title is so outrageous, it should not be difficult to contemplate the sting of the text.

Twenty-first century Islamists are queer people. They show extreme permissiveness while referring to others' holy personages. This surely was not the way of the Seal of Prophets, peace and blessings of Allah be on him.

An Op-ed by Ms. Katrina Lantos Swett, the Chair of the US Commission on International Religious Freedom (USCIRF)

Capitol Hill, Washington DC; July 16, 2012: Ms. Swett wrote an article in the Hill publication, with the following title:

US should pressure Nations to Rescind Anti-Ahmadiyya Laws

Her opening paragraph is:

"On June 27, along with members of Congress and other guests, I heard a message of peace and freedom from the Ahmadiyya world leader, His Holiness Hadhrat Mirza Masroor Ahmad, at a Capitol Hill reception co-sponsored by the U.S. Commission on International Religious Freedom (USCIRF), of which I am chair, and the Tom Lantos Human Rights Commission."

In this article, the writer mentioned the persecution suffered by Ahmadis in Pakistan, Indonesia, Saudi Arabia, Egypt etc and proceeded to write the following at its end:

"Nonetheless, we who believe in peace and freedom must shine the spotlight on these sufferings.

So what can we do?

"First, we must realize that the same societies that violate the religious freedom of Ahmadiyya abuse the rights of others. As USCIRF has documented, where Ahmadiyya suffer, Hindus and Christians, Sikhs and Baha'is, Shi'a and other Muslims, often are persecuted as well. Second, in order to protect the rights of all, including the Ahmadiyya, we who are in Washington must make religious freedom a truly compelling foreign policy priority, woven into every aspect of our relationships with other countries.

"Finally, the United States should confront governments which target the Ahmadiyya. It should urge Pakistan to amend its constitution and rescind all anti-Ahmadiyya laws. It should encourage Indonesia to overturn its 2008 decree and all provincial bans against Ahmadiyya practice. It should press both governments to investigate acts of violence thoroughly and prosecute perpetrators vigorously. And until Pakistan is serious about reform, USCIRF believes that it qualifies as a "country of particular concern" as a severe religious freedom abuser.

"The rights of people everywhere to think as they please, believe or not believe as they wish, peacefully practice their beliefs, and express them publicly without fear or intimidation are inviolable. We are proud to stand with the Ahmadiyya community and proclaim together that these and other freedoms are the birthright of humanity."

The full op-ed article is available at: <http://thehill.com/blogs/congress-blog/foreign-policy/238199-us-should-pressure-nations-to-rescind-anti-ahmadiyya-laws>

The June 27, 2012 event she mentions in the opening lines of her op-ed can be viewed at:

1. <http://www.youtube.com/watch?v=P9qCSbcstgk&feature=relmfu>
2. <http://www.youtube.com/watch?v=1fV-TVfW0-0&feature=relmfu>

Do Ahmadis deserve to live in Pakistan?

Opinion: By Yasser Latif Hamdani

Lahore: The Friday Times of Lahore published on August 31, 2012 an op-ed by Yasser Latif Hamdani which frankly posed the question that is often implied in Pakistan's treatment of its Ahmadi citizens, but is rarely put in as many words.

Although this op-ed makes its point lucidly and effectively, if read in totality, (website: www.thefridaytimes.com) the space does not allow us full coverage; hence only a few extracts here:

Do Ahmadis deserve to live in Pakistan?

On 25 August, 2012 former Prime Minister Yousaf Raza Gilani attended the Khatm-e-Nabuwat Conference in Golra in Islamabad. Talking to reporters after the conference, the former prime minister said the mission of Pir Mehar Ali Shah, the patron saint of Golra, came to its fruition in 1974. It was a reference to the excommunication of Ahmadis by the Parliament. The community was declared non-Muslim through a constitutional amendment by the Pakistan People's Party government in 1974. The PPP views the amendment as a feather in its cap and many of its first rank leaders are known to proudly state that their party did Islam a favour.

...

Ahmadi places of worship are routinely ransacked and vandalized not just by agitators but by the police and state law enforcement agencies as in the case of an Ahmadi place of worship in Kharian last month.

...

Leaders of the Anti-Ahmadiyya Movement openly state that Ahmadis do not deserve to live. One prominent activist of the Khatm-e-Nabuwat Lawyers Forum told this writer that "by the grace of God, Mirzais had been reduced to the level of chooras (... sweepers) and soon they will be cleaned up altogether."

...

Inconvenient facts such as that the author of the Lahore Resolution was an Ahmadi or that Pakistan's only Nobel laureate is an Ahmadi are swept under the carpet. Last month when the world celebrated the discovery of the Higgs Boson particle at CERN – in large part due to the standard model formulation of Ahmadi Nobel laureate Dr. Abdus Salam – Pakistan was completely silent.

...

Historians caution that the fetters imposed on Ahmadiyya community are reminiscent of the Nazi Nuremberg Laws and are certainly much worse than the Jim Crow Laws of the United States of America in the late 19th and early 20th centuries.

The growing violence and hate against Ahmadis along with the general decline of the Pakistani state is creating a situation very similar to Germany between the two World Wars of the last century, and many fear a brutal extermination of this community from Pakistan.

Ludicrous, dangerous interview

Lahore: The daily The Express Tribune published an op-ed by the renowned columnist Kamran Shafi under the above title in its issue of August 30, 2012. Its extracts relevant to Ahmadis deserve to be placed here for information and record.

The last 15 days saw three quite ludicrous, dangerous interviews aired on our TV channels.

By Kamran Shafi

Published: August 30, 2012

The last 15 days saw three quite ludicrous, dangerous interviews aired on our TV channels, two of them on fake, 'Dr' Amir Liaquat's show, one with Imran Khan and the other with the so-called only-father-of-our-bums Dr AQ Khan. The third was on ARY in which Kashif Abbasi interviewed General Hamid Gul, self-same Imran Khan's mentor and guide.

...

But back to the 'Dr', who is that same person after whose programme, "Aalim Online", two innocent Pakistanis were killed in Sindh. Dr. Abdul Mannan Siddiqui in Mirpurkhas on September 8, 2008 and on September 9, Seth Yousuf in Nawabshah.

Now this is the person on whose programme Imran Khan not only appeared but on which Dr Alvi issued a clarion call to the quite hateful Dr Amir Liaquat to join the PTI. I have to add that Imran Khan immediately echoed Alvi and also invited the man to join. Oh well.

On August 14, 2012, Dr AQ Khan, who exposed Pakistan to the opprobrium of the world by admitting on television that he was responsible for peddling nuclear know-how to several countries and who just very recently also accused a former Chief of Army Staff and another general of accepting bribes from North Korea through himself, also appeared on the 'Dr's show.

Let us leave his other rambling aside about how there were saints in his hometown, Bhopal, who could transport a person to Madina and then bring him right back to Bhopal after he had said his prayers by merely placing their hands on the person's shoulder. Let us straightaway go to his peddling hate. Dr AQ also told us that Bhopal was famous for two other attributes. That it neither produced any traitors nor any Ahmadi. I ask you. And this on August 14!

If this is not hate speech that could also be used by the crazies to do harm to Ahmadi Pakistanis, what is? The Supreme Court has taken it upon itself to determine what is, and what is not vulgarity on television. Is this hate speech of AQ Khan's not height of vulgarity. My Lords? Is his going public against a community that has done so much for Pakistan, who are proud Pakistanis albeit a minority, not utter vulgarity and worse? Even offensiveness and impropriety which are also other meaning of the word? Will you take suo motu action on this My Lords?

Ahmadis fight back – with letters

Lahore: The Express Tribune, Lahore published the following story in its issue of November 2, 2012:

As death toll mounts, Ahmadis fight back – with letters

By Saba Imtiaz

Published: November 2, 2012

KARACHI: During a recent Supreme Court hearing in Karachi that was examining the progress made on its 2011 verdict on violence in the city, a police officer attempted to **explain why over a dozen people had died the day before the hearing. “And this person was a Qadiani,” he said, referring to a victim.**

There was no further explanation.

Nine Ahmadis have been killed in Karachi since January, a marked increase from recent years. The Ahmadiyya Jamaat has now written to government officials, including the president, prime minister, inspector-general of the Sindh police and the director general of the Rangers in Sindh, calling on them to take action against those responsible. The community believes that Ahmadis have been targeted for their faith.

The letter, authored by the community's spokesperson and dated October 25, states:

“As I write to you, nine Ahmadis have lost their lives only in Karachi in recent past as a direct result of hate campaign and target killing because of their faith.”

“The signs and tactics of these attacks are the same and yet I regret to say that there has been no progress in apprehending the culprits. I am not alone in believing that we have been left by the state at the mercy of militants and miscreants who are thirsty for Ahmadi blood and there is little that is being done to provide Ahmadis security.”

The letter also tries to put these attacks in perspective. “The bigger and wider issue is increasing presence of hate filled material or wall chalking in the area that provides an open invitation to any miscreant to take matters into his hands,” it states.

It calls on the recipients to “take action and fulfill your duty to protect the life and property of all citizens without discrimination.”

Calls and messages to Sindh IG Police Fayyaz Leghari, Additional IG Iqbal Mehmood and the Sindh Additional Home Secretary Waseem Ahmed went unanswered. Waqar Mehdi, the adviser to the

Sindh chief minister, said he had no knowledge of a letter being received. "If this is the case [that they have sent a letter] then they should send a copy to me and I'll have a look at it," he said.

<http://tribune.com.pk/story/459601/as-death-toll-mounts-ahmadis-fight-back--with-letters/>

Dr. A. Q. Khan's fresh whack at the Ahmadiyya community

Dr. Abdul Qadeer Khan, the infamous nuclear trafficker who has been called the Merchant of Menace and who admitted indulging in nuclear proliferation publicly some years ago, leaves no opportunity to hit the Ahmadiyya community. In a program on GEO TV with self-styled doctor, Amir Liaquat, Dr. Qadeer, who is from Bhopal, claimed two credits for Bhopal, 1) There has never been a traitor from Bhopal, 2) There has never been a 'Qadiani' from Bhopal. The mention of 'traitor' and 'Qadiani' in the same breath was apparently pre-planned. However, once again the Dr. was cheating his applauding audience.

Dr. Qadeer conveniently overlooked the fact that Mr. Abaidulla Aleem, a renowned poet born in Bhopal, was an Ahmadi. Also, Dr. Qadeer chose to forget that in 1947, at the critical juncture of the great Partition, the Nawab of Bhopal requested Chaudhry Sir Zafrullah Khan, an Ahmadi, to act his Advisor and entrusted him with the care of the state's and his interest. Sixty-five years later Dr. Qadeer talks of traitors and Qadianis with reference to Bhopal!

Dr. Qadeer most probably suffers from jealousy against Dr. Abdus Salaam, the Ahmadi Nobel laureate. In fact, those who know nuclear physics, place the two in different leagues altogether. There is little to compare.

Forbidden faith (Ahmadiyyat)

Karachi; November 4, 2012: The prestigious DAWN.COM posted in Breaking News, tagged this report in 'sunday sectarian special' and titled it Forbidden faith. It is pointed, precise and well-timed. Extracts:

"Two years ago on May 28, eighty-six members of the Ahmadiyya community were massacred in their places of worship in Lahore, during the Friday congregation. Since then, an all-out war seems to have been declared against them with the oppressors becoming more vitriolic and aggressive.

"Since the extremists apply their rule of death for apostasy, Ahmadis are the first to be targeted. Their persecution will increase by wider margins, if the extremists grow stronger," warns rights activist I.A. Rehman of the Human Rights Commission of Pakistan (HRCP).

"Sherry Rehman, Pakistan's ambassador to the US cannot agree more. She calls the persecution of this community "unconscionable".

"Violence and the advance of bigotry, prejudice and hate against minorities have never really been met with the resolve needed to remove impunity from the social equation in Pakistan; instead, what we see is an expansion in the space for religious and sectarian apartheid, which has led now to heinous acts of brutality, exclusion and 'otherisation' of many, particularly Ahmadis," she declares, adding, "This is a dangerous trend that conflates national identity with religion."

...

Whether it is the belligerent stance of extremists against the community, which unfortunately remains under government radar, or other reasons, Pakistan today is burdened with religious prejudice due to certain religious clauses in its constitution. Since the beginning of the year, 13 Ahmadis have been killed and there have been three major attacks on their places of worship. In all these attacks in Rawalpindi, Lahore, Khushab and Kharian, the police have been involved. "In Kharian, an armed

contingent of police began demolition of the minarets after dark without a court order to support their sacrilegious act,” states the Ahmadiyya spokesperson.

“As the country gears up for the general elections in 2013, those eligible for voting from the four-million Ahmadiyya community will not cast their votes. “We are Pakistanis, but we are separated and discriminated from the mainstream on the basis of religion,” says Saleemuddin, spokesperson of the community in Pakistan. “This is against the very spirit of democracy,” he adds.

“For the community at least, he states, the separate electorate imposed by General Ziaul Haq in 1985, remains despite the “erroneous impression” that Pakistan has shifted from separate to joint electorate.

...

“Zohra Yusaf, chairperson HRCP makes no bones, about accusing the Punjab government of complicity. “It is certainly guilty as it has given in to the demands by Ahmadi-haters many times – by breaking down minarets and not allowing them to hold religious meetings, etc.”

Dawn.com; November 4, 2012 by Zofeen Ebrahim

d. Kidnapping of Ahmadis

The first story below introduces this section well enough.

Kidnapped Ahmadis – a short survey

Ahmadis have been kidnapped for years; a few were killed, some are still detained while others were released on receipt of ransom. Almost all of them were taken away apparently for ransom but there is clear and repeated evidence that those who commit this crime do so with Ahmadis’ faith as excuse. They tell that to their captives.

One victim was picked up in broad daylight from city suburbs, and whisked to FATA. The kidnapers demanded ten million US dollars for his release. They thought that the community was rich and will pay up. They do not realize that the community funds are collected for charity, and it would be impossible and forbidding for the community leaders to feed terrorists with the hard-earned money that contributors scrap for charity and religious objectives.

The kidnapers were harsh with their victim. They tortured him for weeks while negotiations went on with his family. His tormentors told him repeatedly: “You are a *Kafir* (infidel); your blood and money is not only licit for us, it is a great divine bounty. Your murder would be an entry ticket to paradise for us. If you were not a *Mirzai* (Ahmadi) we would not have touched you. We know you are a good man with excellent reputation; your only fault is your Mirzai faith.”

The victim’s family could muster only a part of the original demand of the extremists, by selling all their assets. Once the terrorists were sure that they could milk this cow no further, they released their ‘good man’ with clear warning that he would never be out of their reach.

This victim was luckier than some other kidnapped Ahmadis. One of them was picked up from Quetta in 2009. They tortured him and made him meet their demands. Eventually, having received the ransom they killed him by shooting him in the head. During the negotiating weeks he was told that as per Sharia (their version) a Qadiani’s blood money and women were within the permitted (*Jaiz*) category for them.

In another case, the kidnapers took away an Ahmadi from Khyber Pakhtunkhwa. They detained him for four months before releasing him on payment of a few million rupees. However, they chopped away one of his ears before dropping him back at his house.

A prominent Ahmadi was kidnapped in Quetta in March, 2010. While in captivity, the kidnapers referred to his Ahmadiyya origin and told him, "You distribute Ahmadiyya literature, and convert people to Ahmadiyya 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 in the city.

Kidnapping of Ahmadis has occurred in all the provinces of Pakistan. The police have not been co-operative in most cases, with a few exceptions. The release of two victims in Faisalabad and the arrest of their kidnapers is a case in point.

An attempt to kidnap in Azad Kashmir

Kotli, AJK; December 23, 2011: Azad Kashmir has a very poor record as regards Ahmadis' human rights and freedom of faith. Many of its political leaders unabashedly liaise with extremist mullas and make public statements against Ahmadi citizens. It is not surprising that Ahmadis feel unsafe and persecuted in that sensitive corner of the planet.

Professor Tariq Chaudhri, an Ahmadi resident of Kotli was sitting at a friend's shop in town when he saw a motor cyclist pass in front, a few times, as if looking for someone.

Mr. Chaudhri got up to go home but stopped at another shop to buy something when he saw the same motor-cyclist drive to and fro. Mr. Chaudhri felt he was being pursued. He started walking to his house when he saw two cars parked on the road-side. There were a few men in one of these.

Mr. Chaudhri walked past when this car started, overtook him and stopped right in front of him. Mr. Chaudhri sensed danger, so he rushed to enter the nearest house. At this, the thugs drove away and the professor escaped getting kidnapped.

Ten days later a man knocked at his door at 6 a.m. He said that he had come from the telephone exchange to fix his phone. The visitor misquoted his phone number. He was told that he was at the wrong location, but then he wanted to check the wires passing over Mr. Chaudhri's house, who refused to let him do that.

The same day at about 8 a.m. the professor found the following note at his gate.

"We people watch all your movements. Don't think you are too clever for us. Son (sic), we kidnapped Dr Shah Muhammad (an Ahmadi) at night; we shall kidnap you in broad daylight. You people will not be able to stop us. We follow you all the time. We kept the doctor alive for days, but wouldn't allow you even two days. You will receive our note this morning."

Frightening, *n'est-ce pas?*

An Ahmadi youth kidnapped

Kotri, Sindh; March 18, 2012: Mr. Qaiser Ahmad S/O Mr. Shahbaz Ahmad was kidnapped on March 18, 2012 from Kotri, district Hyderabad. The kidnapers demanded one million rupees for his release. He was kept in the Hub area of Baluchistan. The money was paid, and Mr. Ahmad was released on March 25, 2012.

And another case of kidnapping

Johar Town, Lahore; March 13, 2012: Mr. Ali Mahar S/O Mr. Raja Mahar Ahmad Umar came to Pakistan from abroad to see his family. His family resides in 334-F-11, Johar Town, Lahore. He was kidnapped on March 13, 2012. The kidnapers demanded 4,500,000 rupees as ransom. It was settled at 2,200,000 rupees, and Mr. Mahar reached home safely on March 16, 2012 after the payment of this amount.

Ahmadi goes missing

Karachi; October 2012: Mr. Latif Ahmad Sabir Nasri and his daughter Ms. Hafiza Aalia converted to Ahmadiyyat on September 5, 2011. They faced severe opposition from their family and others due to this change. They had to shift residence to avoid hostile incursions. It was learnt that he went to his bank on October 1, but did not return thereafter. Follow-up search has failed to locate him. His disappearance was reported to the police. May be he has been kidnapped or killed. There is no news of him.

Another Ahmadi kidnapped

Bazidkhel, Peshawar; January 10, 2012: Sahibzada Naveedur Rahman S/O Mr. Hameedur Rahman went to his work in the morning and could not be traced thereafter. He was kidnapped. He is 40 years old, married and has two children. He was working in the German consulate as a driver.

Eventually Mr Rahman returned home.

e. Disturbing threats

Punishment for criminal intimidation: Whoever commits the offence of criminal intimidation shall be punished with imprisonment of either description for a term which may extend to two years or with fine or with both.

If threat be to cause death or grievous hurt, etc.: And if the threat be to cause death or grievous hurt, or to cause the destruction of any property by fire, or to cause an offence punishable with death or imprisonment for life, or with imprisonment for a term which may extend to seven years, or to impute unchastity to a woman, shall be punished with imprisonment of either description for a term which may extend to seven years, or with fine, or with both.

Pakistan Penal Code 506

'Disturbing' is a very mild word for what the victims feel on receipt of a threat. Often the threat is hard-hitting and life-threatening. The recipient has no means to ascertain how credible the threat is. Fairly often, the bigots carry out their threats. Killing someone in Pakistan these days, especially an Ahmadi, is not a big problem because of the very weak state and its policy to turn a blind eye to the plight of Ahmadi citizens. This year a columnist gave his op-ed the title: Do Ahmadis deserve to live in Pakistan?

Threat to an Ahmadi doctor

Islamabad; February 2012: Dr. Mubashir Ahmad Sharma, a resident of Islamabad is employed in a hospital in Kahuta. He received an anonymous letter in which the sender invited him to Islam. The unknown sender used foul language against the founder of the Ahmadiyya community and quoted his numerous writings out of context. He asserted in his letter that Qadianis are confirmed infidels (*kafir*).

A vicious attempt in Faisalabad

Faisalabad; February 29, 2012: Ahmadis in Faisalabad continue to be targeted by anti-Ahmadiyya extremists. Mr. Muhammad Raees uddin is a local Ahmadi office-holder. He was at home in the evening along with his son, Umer bin Raees. Umer was working on his computer when he heard some sound at the main-gate. He peeped from the window and saw a man jumping over the gate. The intruder opened the gate and let three more armed men in

the house. Umer turned off the lights inside the house and informed his father. All the inside doors were bolted. The attackers tried to open the inner doors but did not succeed. In the meantime Mr. Raees phoned his neighbours and friends for help. The intruders fled before their arrival.

Ahmadis of this area had also received a written threat to the effect:

“Abandon this place otherwise we will kill your family and burn the worship-centre.”

Threat to an Ahmadi

Mirpur Khas, Sindh; December 21, 2011: Mr. Saeed Ahmad S/O Mr. Abdul Majeed of Mirpur Khas is a local Ahmadi community official and is working in Brothers Pesticide Company as its regional manager, Hyderabad. He received a threatening *sms* message on his mobile phone. This sms was also sent to his colleagues in which they were urged to boycott Mr. Ahmad. The sender’s name and address has been traced from Telenor (Cellular Company office) and Nadra office; these are as follows:

Mohammad Ramzan S/O Attai

Hussaini Road near Standard Chartered Bank Sukkhar

Computerized Identity Card no. 43504-0345757-3

Hostility in Sheikhpura

Sheikhpura; February 2012: The situation of Ahmadis remained tense in Sheikhpura during February like in many other cities of Pakistan. Some incidents are reported below:

1. The son of Sheikh Muhammad Arif of Kot Abdul Malik received a life-threatening phone call from an unknown phone number on February 23. The caller demanded one million rupees as ransom for his life. The police were informed of this. Again on February 26, he received another such call. The caller introduced himself as Aassu Baloch from Kot Lakhpat Jail and told him that his man would visit him; he should give him the money he would demand, otherwise he would get him killed. The police were informed of this incident.
2. Mr. Tahir Ahmad Dar a lecturer of Government College Sheikhpura was going on a motorbike when he was stopped by a man, named Mukhtar and his colleague. They abused Mr. Dar and threatened him of death.

The reason of the hostility is that Mr. Dar is an eyewitness to the murder committed by Mukhtar’s son a few years ago. For that, Mukhtar’s son is in prison under capital punishment. Consequently Mukhtar and his other son became strong anti-Ahmadiyya opponents. Mukhtar’s younger son had been noticed doing a *recce* of the Ahmadiyya mosque in Sheikhpura. An FIR was registered with the police.

3. Two or three miscreants climbed the roof of the Ahmadiyya mosque and damaged the dish-antenna installed there. They also lobbed bricks in the mosque to provoke the Ahmadi youth on duty there. They, however, decided against no immediate response and telephoned for assistance. These miscreants left the scene soon afterwards. An FIR was registered with the local police.

Threat to another Ahmadi doctor

Gujrat; June 13, 2012: Dr. Mirza Naseer Ahmad runs a private clinic in Gujrat. A medical representative, Sulaiman of a private company came to his clinic. He asked the doctor if he was a Qadiani? He further asserted that Qadianis blaspheme the Holy Prophet, and leveled several baseless allegations against the Ahmadiyya community. Dr. Ahmad

exercised restraint, but as the visitor had come with a plan, he indulged in leveling baseless allegations against the Ahmadiyya community and used harsh words. Dr. Ahmad asked him the purpose of his visit. He replied, "You will know it shortly." Meanwhile he received a phone call to which he replied that he had confirmed that this man (Dr. Ahmad) was a Qadiani.

The medical rep went to the police station and asked them to file a case of blasphemy against Dr. Ahmad. He alleged that during the conversation Dr. Ahmad asked him the meaning of *Khataman Nabiyyeen*, to which he replied, "The last prophet." At this Dr. Ahmad said, "No, it means the seal of prophets." "This injured my feelings", he said.

The SHO called both parties to the police station and found the complainant unconvincing, who then asked for more time to think it over.

It was learnt that a prominent *Pir* (custodian of a saint's grave) of the area was instigating all this trouble, and the complainant is his follower.

Craving to murder

Bheni, District Sheikhupura; November 2012: An Ahmadi, Mr. Barkat Ali works as a guard in a market of a nearby town, so he is often seen in uniform. One day he was sitting at a shop owned by a non-Ahmadi who did not know that Mr. Ali was an Ahmadi; he thought that he was a policeman. The shopkeeper asked Mr. Ali to get him a gun. When he asked the purpose, the former told him that he intended to shoot two *Mirzais* (Ahmadis) namely, Khuram Shahbaz and Adil Shahbaz. "Their murder will ensure my admission to paradise; I cannot bear the sight of these two", he confided. Mr. Ali told him that he will think it over, and departed.

In the same context, a venomous youth of the same village, who belongs to Shia denomination has often stated his desire to kill his Ahmadi neighbours. These Ahmadis were advised by the community leaders to exercise great caution.

Ahmadi doctor receives disquieting threat

Kotli, December 2012: Dr. Munawwar Ahmad works as a child-specialist in the District Hospital Kotli, Azad Kashmir.

Dr. Ahmad was officially told by the hospital administration that, being an Ahmadi, his life was in danger and also, he could be kidnapped.

The doctor has been advised to take all necessary and possible precautions.

Earlier, similar cases have occurred in Azad Kashmir in which at least one prominent Ahmadi doctor was kidnapped and could be saved only on payment of ransom by his family. The criminals involved were not brought to justice.

Threats from Taliban

Karachi; June 3, 2012: Mr. Qaisar Shahzad, Mr. Jameel Butt, Mr. Ayaz Chatha and Mr. Muhammad Kaleem, four members of the Ahmadiyya community in Karachi received the following written threat letter from Fidayan-e-Muhammad/ Al-Qaeda Tahrike Taliban. It stated:

"O enemies of God, the only commandment in the Islamic Sharia for blasphemy against the Holy Prophet (PBUH) is to kill. By God! now either you live in this world or we. ... Now by the grace and help of God, Mujahideen will count you and dispatch you to Hell."

Fidayan-e-Muhammda (PBUH)/ Al-Qaeda Tahrike Taliban organisation

Attack and follow-up

Orangi Town, Karachi; October 2012: The business location of Mr. Rasheedud Din Butt, an official of the local organization of Ahmadi youth, was attacked with an explosive during the night of October 22, 2012. The explosion destroyed the shutter of the closed shop. The next day he received an anonymous phone call. The caller was speaking in Pushto accent. The caller demanded five million rupees from him. He told Mr. Din the detail of all his relatives, mentioned to him his (*Qadiani*) denomination and threatened of grave consequences in case of non-payment. He called again after an hour and half. Mr. Din asked for more time, which the caller extended until October 24, 2012 noon along with the threat of grave consequences of non-compliance.

Mr. Din had to relocate his family elsewhere in the face of this threat.

Hostility in Sheikhpura

Kot Abdul Malik, District Sheikhpura; July 2012: The mulla of the local mosque in Sakhi Da Dera, Qaiser Manzur became hyper active against the few Ahmadi who reside in the neighbourhood. He spoke often against the Ahmadiyya community and his students raised anti-Ahmadiyya slogans. An Ahmadi, Mr. Zulfiqar Ali lives near the mosque. He protested over it to the mulla. At this the Qari accompanied by some others visited Mr. Ali at his house and shouted abuse and threats. They threatened to kill him and burn his house.

A few days later the Qari got hold of Mr. Ali's little son and asked him to recite the *Kalima* (Islamic creed) and read the Holy Quran. He did that, and the mulla exclaimed, "This is no different than our way." Such is the level of ignorance of these clerics.

Credible threats

Mardan; July 2012: Sheikh Javed Ahmad of Mardan is a practicing Ahmadi. Two members of his family were martyred in 2010. The family had to move from Mardan. Mr. Ahmad returned to Mardan after some time to attend to his business. He again received threats from extremist elements. They demanded a huge sum of money, and threatened grave consequences in case of non-payment. These calls emanated from Waziristan. Sheikh Ahmad was advised to wind up his business from there and shift elsewhere.

Model Colony, Karachi; July 2012: An Ahmadi youth of Model Colony, Mr. Munawwarud-Din received two threatening letters in which he was given the option to recant or get killed. It conveyed:

"... Today I want to make it clear to you to repent and embrace Islam ... Remember, so long there is life in the body, there is time. Lest life may come to its end and the time (for repentance) may run out."

Serious harassment in Multan

Kothewala, District Multan; July 2012: Mr. Nasir Ahmad is the secretary of the local Ahmadiyya community in Kothewala, District Multan. He has consistently faced problems on religious grounds since 2009. In June 2009 four armed robbers entered Rana Ataul Karim's shop where Mr. Ahmad was also present. They looted all the valuables and locked up Rana Karim and Mr. Ahmad in a room. Rana Karim got an FIR registered and named Mr. Ahmad as one of the witnesses. Investigation of the case was under way when Rana Karim was murdered in August 2009. Rana Karim's wife saw one of the assailants. The police assessed that one of the assailants was the same who robbed his shop earlier. As a result four persons were arrested. On account of threats, two non-Ahmadi witnesses withdrew from the court case, but Mr. Ahmad and the younger brother of Rana Karim remained steadfast in the face of threats to their lives. At the last hearing in April 2012 the accused party threatened

Mr. Ahmad and Rana Karim's brother in the presence of the Judge. The Judge had to arrange for the two witnesses to be escorted home in police protection.

The accused party continues to pursue him. They came to his house armed with weapons but had to flee due to timely warning of a neighbour. They sent him a threat letter; its contents are noteworthy (translation):

"Warning to Nasir Ahmad Qadiani, Tate Pur, Multan

This warning letter is sent to you to tell you to get ready for the punishment for implicating my colleagues in Rana Ataul Karim's case by witnessing against them. We know the Qadiani president of your district, and Rana Qadiani of security is also not hidden from us. They can do us no harm. Your position in the community, your movements, the fact that your favorite son has come to visit you from London is all known to us. Now get ready to meet your end along with your son. If the Qadiani doctor of Kashmir could be kidnapped, you are an easy target for us. Be ready; we'll meet you soon.

One of the accused of the case of Rana Ata Karim
20-06-2012"

It is significant that the sender of the above letter refers to the major kidnapping case of Dr. Shah Muhammad of Kotli, Azad Kashmir last year, while the present case belongs to Multan in central Punjab. Obviously all these religious thugs and criminals are inter-linked in a common organization. Mr. Ahmad asked the police to register a report, but they refused to do that.

Ahmadi doctor under attack for ransom

Rawalpindi; August 2012: Dr. Hamid Hasan S/o Maj. General Dr. Mahmud ul Hasan recently faced threats and attacks, allegedly from Tehrik Taliban.

Someone, who stated his name as Latif Khan of Tehrik Taliban telephoned Dr. Hasan from phone No.: 092-8310113 on August 24, 2012 and demanded Rs. 100 million. He gave the doctor 72 hours to pay cash or face attack on life. Dr. Hasan called him back, talked to Latif Khan and told him that as a doctor he was serving mankind including those from Waziristan. Latif Khan granted him 24 hours extension in the time given for the ultimatum.

Dr. Hasan informed the police and the agencies of the threat.

On August 29, at about 22:30 there was an explosion inside the main gate of the doctor's clinic. It was heard far and wide; the window panes of the clinic and the windshield of the car were smashed to bits. There was however no loss of life or injury.

The next day, the same man called from Miran Shah and said, "We have reached you. Meet our demand. This is only the beginning. Wait for what unfolds for you. This incident is only a glimpse of what is in store for you."

Threats to Ahmadi families in District Mirpur Khas, Sindh

a: Mr. Ayatullah Panhoor and his family joined Ahmadiyyat in 2002. Their close relatives pressed them to recant. On refusal, they visited them armed and conveyed life-threats. Mr. Panhoor had to shift to Kotri along with his mother and wife during dark hours. Mr. Panhoor's younger brother Mr. Zahid Panhoor owned a mobile shop; he closed it down and shifted to Mirpur Khas city. His relatives conveyed to him that they wouldn't allow him to do business even there.

b: Ms. Mudassara Kiran is an Ahmadi by-birth and married to Mr. Hadi Baksh who joined Ahmadiyyat eight years ago. She was a staff nurse in the local Civil Hospital. He faced harassment at his work-place. The mulla and some staff of the Civil Hospital accused her of preaching Ahmadiyyat to other staff members. She wore *burqa* (Islamic clothing for veil) and recited Quranic verses. The opponents objected to her following the Islamic practices. Her opponents came to her residence and urged her neighbours to expel her out of that area.

Ms. Kiran took long leave in order to stay clear of this mischief. But she was called on duty to the hospital for the visit of the Director on August 27, 2012. She reported to hospital for duty.

Mulla Ubaidullah along with some goons came inside the medical ward and pursued her. A hospital staff informed Ms. Kiran that a conspiracy was underway against her, and advised her to leave the place at the earliest. Ms. Kiran's husband Mr. Hadi Baksh came to the hospital to escort her. The mulla intercepted him and told him, "You converted to Mirzaiat for this woman. But do not worry, we are with you. Simply announce in the mosque that you are a Muslim and not a Mirzai, and we all will support you. If you do not do that, we have the arms to kill both of you."

The couple could leave the place with great difficulty. It is apparently not possible for Ms. Kiran to continue with her job there in the face of such religious activism.

Threats in Nawab Shah, Sindh

March 2012: Following reports were received:

1. Opponents of the Ahmadiyya community wrote, "**Now you are not safe, O' blasphemer of Muhammad^{sa}**" with a chalk on the outer wall of the residence of Mr. Muhammad Akram Athwal, the president of Ahmadiyya community Sakrand, district Nawab Shah. The same warning was written on the house of his brother, Mr. Azam. The threats greatly disturbed the two families.
2. Rana Muhammad Ashfaq, the local president of Ahmadiyya community Kot Qazi, district Nawab Shah was buying some fruit in the market when someone said in a loud voice pointing at him, "**He must be dealt with firmly.**" Mr. Ashfaq decided to leave the place.
3. Mr. Muhammad Aslam Bhatti is an Ahmadi doctor in Bandi, district Nawab Shah. He received a threatening phone call on March 16, 2012 in which the caller laughed and said, "Sleep, your days are over; this is your last day." The next day he received an SMS: "YOU ARE FINISH" (sic).

The Administration was informed of all these incidents.

Scary threats

Mardan; August 2012: Mr. Muhammad Rafiq and Mr. Ataul Khabir, Ahmadi of Mardan escaped from attempts on their lives in 2011. They had to leave Mardan due to severe hostility. The police arrested the attackers but later released them for unknown reasons.

The police have information that sectarian militants are again actively searching for these two Ahmadi, and have advised them to be extra careful about their security.

Hattar, District Hazara; August 4, 2012: Mr. Abdul Mannan, Ahmadi received the following threat letter, (translation):

"Our Amir is displeased that your daughter goes to school. If she does not stop, you will not only lose her but also your son, so that would be the end of your progeny. It is your choice now. You will end up without honour, and without progeny."

Another life-threatening letter was received by two Ahmadi, Mr. Tasawwar Ahmad and Mr. Naeem Ahmad of Hattar Colony. It conveyed them:

"We are aware of the anti-Islam meetings held in your house. Stop these, otherwise we will exterminate your whole family."

The police were informed of these threats.

Threat to the son of an Ahmadi martyr

Mughalpura, Lahore; September 14, 2012: Mr. Ansar Bharwana S/O Mr. Aslam Bharwana who was killed in attacks on the Ahmadiyya mosques in Lahore in 2010 received a threatening letter that called him, “*Wajib-ul-Qatl*” (must be killed). He was told to abandon his job in Pakistan Railways or be killed. Foul language was used in this letter against the Ahmadiyya community.

Anti-Ahmadiyya stickers were also pasted on the main-gate of Mr. Bharwana’s house. The situation is tense for Ahmadis in this area. The police had covered up the *Kalima* in the local Ahmadiyya mosque, on the demand of mullas.

An Assistant Director feels the heat

Peshawar: Mr. Farooq Ahmed is an Assistant Director in the department of mines. Anti-Ahmadi bullies targeted him with provocative leaflets, hateful propaganda and a damaging campaign. In one such circular they addressed his superiors and subordinates in these words:

“O my Muslim brothers, pious slaves of Allah and followers of the faith of Muhammad, the Prophet of Latter Days. You know well in history that in every era great liars have attempted great harm to Islam and they have butchered true Muslims. They started this evil campaign in the days of the Prophet and have continued their efforts till the present times. They continue to trap Muslim simpletons in their net. One of them is there in your department. (Farooq Ahmad Qadiani) When he had no authority he kept lying low, although even then he would proselytize quietly, but since his promotion he has become very active. Qadianis call on him openly, this cursed fellow shuts his door, and inside they hatch their conspiracies. Innocent Muslims who are helped by this cursed fellow in their petitions are treated with contempt by him and are subjected to hours of preaching.”

f. Plight of Rabwah

Rabwah (renamed ‘Chenab Nagar’ in official documents) is the Ahmadiyya center in Pakistan. Ninety-five percent of its population is Ahmadi. As the state has promulgated rules that deter Ahmadis’ participation in elections at all levels, the town council here comprises only non-Ahmadis who represent only 5% of the population who are not Ahmadis. Accordingly, the town is in a state of neglect by its city (step)fathers. It shares, indeed depicts the plight of its residents.

The unspeakable town – Rabwah

The daily Dawn, Lahore, of April 29, 2012: The National Bank of Pakistan, one of the leading banks in the country decided recently to advertize itself over the theme: “One Nation, One Bank” by paying tribute to the “UNsung HEROES of our Country”. The first such hero they chose was a “Young Prodigy”, Sitara Akbar, an 11-year old Ahmadi girl whose denominational identity was appropriately not mentioned. The big ad was placed by the bank on the front page of the Dawn and it introduced Miss Akbar along with her photo, in the following words:

“Extraordinary talent reveals through unusual willpower that can turn an ordinary child into a prodigy. Sitara Akbar of Chiniot set a world record by passing her O-level Chemistry Examination at the age of 9 and another by clearing several more O-level subjects at the age of 11. ‘My talents, my efforts and my achievements are all for my motherland.’ www.nbp.com.pk”

All very fair and laudable; however the mention of her hometown as Chiniot calls for a comment. Sitara Akbar is ‘of Rabwah’ (Chenab Nagar), not ‘of Chiniot’. What necessitated this deliberate change? The two towns are different entities, located on opposite sides of a big river Chenab, have their own municipalities, different origins, history and identity. The residents of Chiniot would not like to be called ‘of Rabwah’, while the residents of Rabwah

take pride in being of Rabwah or even Chenab Nagar (a name imposed upon it by mullas and politicians in year 2000, against the wishes of its residents).

The management of the publicity department of the National Bank could have taken the deliberate decision of omitting the name Rabwah for some or all of the following reasons:

- Rabwah has been given so much hostile publicity by the mulla, the vernacular press and indirectly by the state that its mention would dilute the message of their ad to the extent of being unacceptable.
- The mention of the town will expose the denominational identity of the ‘Prodigy’, and it was considered advisable to hide it for security considerations.
- Faith-based prejudice is so widespread among a section of the society that a mention of Rabwah (or Chenab Nagar) will generate a negative response to the noble catchphrase of the NBP’s ad message.

Whatever the reason, the decision to omit the name of Rabwah reflects poorly on the demographic and human rights situation of this town otherwise eminent in many ways.

A press report on Rabwah

Rabwah; January 2012: The daily Aman, Faisalabad of January 3, 2012 published the following news story about the plight of Rabwah at the hand of the town administration, (translation):

Chenab Nagar receives step-motherly treatment. Mujeeb Khan

Neither the government of Punjab pays any attention to the sad state of this unfortunate multi-faith city nor does the so-called Tehsil Municipal Administration care.

Shady TMA officials are least concerned about the problems of its citizens who pay all their taxes.

The entire city immerses in darkness due to lack of streetlights; nobody takes notice.

Chenab Nagar (Special Correspondent): A protest meeting of the Quaid-e-Azam Forum under the chairmanship of Ch. Rahmat Ali was held the previous day in which the step-motherly attitude of the government of Punjab and the TMA Chiniot was condemned. Mr. Mujeeb Khan the president of social and welfare organization said that the Punjab government and the so-called TMA Chiniot are least bothered about the problems of this multi-faith city and do not keep their promise of providing relief and welfare to its residents. Prof. Waqar Hussain described the sad state of the city and said that except only one road in the posh area all roads were in a dilapidated state and have ditches which cause many accidents. People get injured everyday in these accidents and have to be hospitalized. Despite all this, the Punjab government and the shady TMA officials pay no attention to provide relief to its citizens who pay their taxes hundred percent. Ch. Rahmat Ali Bhatti said that the entire city remains in darkness due to absence of streetlights.

Rabwah citizens deprived of drinking water

Rabwah: The daily Waqt printed the following report on May 12, 2012 (translation):

Drinking water supply missing for the last seven days

Chenab Nagar (Waqt correspondent): The citizens of Rabwah face great hardships on account of the non-availability of drinking water for the past seven days. The water supply has become scarce due to severity of hot weather and unannounced power outages. The ground water is not potable. Therefore, citizens have to line up at water-filter plants with buckets and canisters in hand. In some areas water has remained interrupted for 15 days, therefore residents have to buy sub-standard polluted water for drinking. The water scarcity keeps on mounting due to unscheduled outages. As such water tankers on payment become available but after many days of waiting. Water supply staff stated that often electricity is available for only one hour at night, how can they meet the demand with only one hour’s run of the motors. The water crisis is the outcome of outings. Residents have demanded the administration to prepare an effective plan to restore water supply to the town.

A recollection of happenings at the office of the daily Al-Fazl

Rabwah: This town, being the headquarters of the Jama‘at Ahmadiyya, is home to many periodicals and the daily Al-Fazl published by the community. Ahmadiyya press and its staff have suffered a great deal during the past quarter of a century of Ahmadi’s persecution in Pakistan. There were times when the Al-Fazl was barred from publication for years. The editors, publishers and printers of Ahmadi periodicals had to face criminal charges on religious grounds in scores of cases. The restrictions still continue in various ways, relaxing occasionally, tightening again, without warning.

What happened in 1980s and 1990s to the Ahmadiyya press is becoming history and its witnesses have grown old and some even died. Recently Mirza Mohammad Iqbal who was on the staff of the daily Al-Fazl from 1990 to 1998 wrote an article in this daily, under the above title; it was published in its issue of June 18, 2012. We reproduce here an extract from this article as a statement of an eye-witness of that era (translation):

“Let me now mention here a few painful and distressing events that I shared (in those days). President Ziaul Haq issued the anti-Ahmadi Ordinance XX in 1984 out of personal religious prejudice and hatred and in compliance with the demand of anti-Ahmadi ulama. I was a witness to its implementation (in the press section). Qazi Munir Ahmad was the printer, Agha Saifulla the publisher and manager, while Mr. Nasim Saifi was the editor of the daily Al-Fazl. All these three gentlemen were made to face criminal charges repeatedly at the hand of police. Obviously they were under great stress all the time, and they had to go into hiding to avoid arrest. The police, often in plain clothes, would raid the Al-Fazl office and their residences and succeeded in arresting them. The policemen were not mindful of their (old) age, nor of the sanctity of the month of Ramadan. In short, after their arrest these elderly gentlemen would be locked up in the local police station or driven to the cells in Chiniot. I myself remember seeing these three respected personalities behind bars in Chiniot lock-ups, during the holy month of Ramadan. Their only crime, according to (the poet) Akbar Allahabadi, was:

*My rivals have reported to the police station,
Akbar talks of God in this age and time.*

“Having suffered a great deal of hardships and persecution for four years, Mr. Saifi (the editor of Al-Fazl) died on March 19, 1999, while the other two elderly gentlemen succeeded in fleeing abroad, by the grace of Allah.”

In February, 2012 the government of the Punjab ordered a ban on the monthly Misbah, the Ahmadi women’s magazine and issued a show cause notice to the daily Al-Fazl. A judge, on appeal, issued a ‘stay’ order. Difficulties however remain in delivering these publications through the national post. Damocles sword still hangs over the Ahmadiyya press.

Military operation in Rabwah demanded

Lahore; October 5, 2012: The daily Waqt, Lahore published the following three-column headline with a story based on proceedings of the 31st Annual Khatme Nabuwwat Conference held in Rabwah:

Military operation should be undertaken in Chenab Nagar: Khatme Nabuwwat Conference

The story included the following, *inter alia*:

- Qadianis are guilty of textual and translatory alteration of the Holy Quran.
- Qadianis should be fired from all offices related to energy.
- Qadiani (arbitration) courts and the apostasy set-up in Chenab Nagar must be closed down.
- Qadianis should be forbidden the use of Quranic verses and Islamic terminology.
- The *Kalima* (Islamic creed), minarets and niches in Qadiani places of worship all over the country should be removed.

- Those arrested during the Honour of the Prophet campaign must be released forthwith.
- A military operation should be undertaken in Chenab Nagar, as in FATA. Whither human rights, freedom of faith and the tolerance taught by Islam!

Authorities' neglect of Rabwah

Lahore; December 3, 2012. The daily Waqt, Lahore published the following story sent by its reporter:

Chenab Nagar is neglected in development schemes

Chenab Nagar (Waqt correspondent): TMA Chiniot, behaving like a step-mother, neglected Chenab Nagar entirely in the development schemes prepared for 2012/2013. As per details the TMA has planned 152 development schemes for the financial year 2012-13. However, entirely neglecting Chenab Nagar, a city of 80,000 inhabitants, they have issued tender notices for development works in Bhawana, Lalian, Chiniot and numerous villages. This city is spread over four square kilometers and lakhs of rupees are received from here by the TMA as its grant from the Excise and Taxation department etc. In this context, Mian Zahid the president of Traders Association, Mr. Basharat Kahlon the vice-president, Mr. Khalil Ahmad and Naeem Ahmad Abid a social worker stated that this city adds millions in foreign exchange (to the state kitty) but it has been neglected in development schemes while its infrastructure is in a deplorable state. They demanded from the higher authorities that the tender notices should be cancelled and Chenab Nagar should be appropriately included in the development schemes of 2012-2013 with due regard to its population, size, and foreign exchange earnings.

A loaded H.R. story of 1980 – worth placing on record here

Rabwah: The daily Alfazl dated October 11, 2012 published an article written by Mr. Bashir Ahmad Rafiq, with title: Good Words about Chaudhary Zahur Ahmad Bajwa – my mentor, my friend. Mr. Rafiq is a former Imam of the Fazl Mosque in London, while Mr. Bajwa was a Director of Public Affairs of the Ahmadiyya Worldwide Jamaat in 1980s. The narrated incident is indicative of the Ahmadiyya human rights situation in 1980 when General Zia was in power, Mr. Bhutto had been hanged a year before and the notorious Ordinance XX was still four years in the future. The narrative translated below is an extract from this article.

“In 1980, ... I built a comfortable house in Rabwah, and shifted to it. Mr. Bajwa would occasionally visit me and we had coffee together. This continued for long. It was in those days that someone knocked at my door; I opened it and found a respectable-looking visitor there. He introduced himself as the Assistant Commissioner of the sub-district that included Rabwah. I took him inside. He told me that he had never been to England. “Someone told me that a man lives here who had stayed in England for long, and this moved me to visit you and get some information about England”, he said. Subsequently every time the commissioner would come to Rabwah, he visited me at home. Once he brought his family along. Mr. Bajwa was the Director of (Ahmadiyya) Public Affairs (Nazir Amur Aama) in those days, and I kept him informed of these visits to avoid any misunderstanding. Mr. Bajwa himself had invited the commissioner to his place couple of times, and asked me to come along as well. The commissioner was impressed by Mr. Bajwa's personality and hospitality.

“(Then) In those days, there was suddenly a police raid on Mr. Bajwa's residence and he was arrested. The FIR had been registered in the name of the Assistant Commissioner. It was mentioned therein that forbidden literature had been recovered from Mr. Bajwa's home. This was a very unusual incident. Mr. Bajwa was not only the Director of Public Affairs, but also hailed from a noble land-owning family of Sargodha. He had a vast property and was a man of influence in the area. All his brothers held high posts in civil and military.

“The news of Mr. Bajwa’s arrest spread like wild fire. All his friends were upset. I was very concerned that this man was behind bars on a false charge, who was born with a silver spoon in his mouth, who, as the eldest son, was a favourite of his parents, who after receiving high education had dedicated his life to the service of the community, and who had played a distinguished role for years in bringing good name to Islam and Pakistan in England. How was he spending his time in prison, how was he bearing up with the difficulties of lock-up, I wondered.

“Mr. Bajwa was released on bail after a while. He was given a great reception on return to Rabwah. The very next day, Mr. Bajwa came to my home. Over coffee, he described his experiences of incarceration. Before leaving he said, “Mr. Majoka, the Assistant Commissioner is a friend of both of us, but he is more intimate with you. Ask him sometimes as to why he had this fabricated case registered against me.” I agreed to meet the commissioner in the next day or two and find out the reality of the case.

“A few days later I called on the A.C. at his bungalow in Chiniot. He was sitting in his lawn in company. He stood up, received me, and having got me seated, asked his cronies to leave as he had important business with his visitor. After all had gone, he said to me, “Mr. Rafiq, I know the purpose of your visit, but before you say something please listen to me. One day, I received a written out FIR. It stated that I had raided Mr. Bajwa’s house and recovered banned literature. I was astonished to read the FIR. I had carried out no raid, Mr. Bajwa was my mentor and friend, how could I lie so blatantly against him? So, I proceeded to see the Commissioner, Jhang. The Commissioner told me that those orders had come from high authorities, so I had to sign the FIR and arrest Mr. Bajwa or consider myself fired. That made me think. I was at a loss. Eventually I decided that I had to save my job even at the cost of a good friend. So I signed the FIR and arrested Mr. Bajwa the next day.” Having said that Mr. Majoka said, “Mr. Rafiq, since that day, ashamed, I had not the courage to visit Rabwah. I am very ashamed from Mr. Bajwa. Please ask him to forgive me. I decided to violate my conscience only to save my job”.

“I took leave and told the whole story to Mr. Bajwa.”

g. Diverse

The state now assigns Ahmadis a religion of its own choosing

One absurdity often leads to another. In 1974, ‘Not-Muslim’ status was imposed upon Pakistani Ahmadis through a constitutional amendment. This led to a series of irrational, uncivilized, unethical and unsupportable official and societal actions against Ahmadis in the following years. This continues to-date. The latest is assignment of a pseudo religion to Ahmadis.

We have learnt that NADRA has adopted the policy of entering religion ‘Qadiani’ for Ahmadis in its computerized national identity card forms. On a form prepared at NADRA center CHINIOT for an Ahmadi, entry No 15 is written in Urdu as “15 *Mazhab* (religion) Qadiani”.

It is relevant to assert that there is no such religion as ‘Qadiani’. It is a home-made corrupted invention of a NADRA brain. It is not within the powers and jurisdiction of NADRA to devise religions and assign them to citizens.

The word Qadiani literally means ‘one who hails from the town of Qadian’. He could be a Roman Catholic, Sikh, Hindu, even a Sunni Muslim.

Absurdities should not be indulged in by any office of a government.

Asian Human Rights Commission hits the nail on the head

March 12, 2012: The AHRC issued still another firm and unequivocal statement on the Ahmadis’ situation in Pakistan. The occasion was the murder of two Ahmadis in Nawab Shah within 10 days. The statement was given the well-considered headline: PAKISTAN: Government makes no effort to halt the persecution of Ahmadis. The statement points to,

in the name of democracy, various violations of Ahmadis' rights – their killing and kidnapping, the 'frustrating' role of the media in this field, even the problem faced by Ahmadis in the education sector. It sums up the situation as a challenge to the government of President Zardari and urges the government: "In order to sustain and solidify democracy it must build up a joint and solid foundation of the dignity and deployment of human rights." Extracts:

"The situation in Pakistan grows worse for the religious minority groups on a daily basis. The security and law and order situation has become so chaotic that the authorities seem to have no control over providing protection to these minorities. The fundamentalist Muslim leaders (Mullahs) have a free rein and relentlessly exploit the blasphemy laws for their personal interests and these laws were legislated to debilitate and undermine universal human rights. Members of all faiths have been victims of these merciless violations of human rights including Christians, Hindus and even Shiites. However, the main focus of this brutality is the Ahmadi and the killing of Ahmadis is not considered a crime by the state and the law of the land.

	<p>Translation: There is not the slightest doubt that Mirzais (<i>Ahmadis</i>)... in collaboration with Jews, are working to sabotage Pakistan's atomic programme and the country's technological development."</p> <p>(Abdul Qadeer Khan, the Benefactor of Pakistan)</p> <p><i>Shabban-e-Khatme-Nabuwwat, Lahore</i> www.endofprophethood.com</p> <p>(a scandalous sticker)</p>
--	--

...

"Since January 2011, another ten (Ahmadis) have been murdered. During the last two weeks more Ahmadis were shot and killed in Nawab Shah, Sindh Province. The latest one to be killed was Dr Maqsood Ahmad, a homeopathic practitioner. He was a man that was always helpful, generous and kind to everyone regardless of their religion. Just a week earlier, another prominent Ahmadi, Mr. Ikram, was shot and killed. His grandson, Munib, was also shot and remains in hospital under treatment. He is a brilliant young man, just eighteen years of age and a student. There were quite a few others who were shot but escaped death. Some of them are suffering from severe trauma and other forms of stress related disability. The Government authorities, police and judiciary take absolutely no notice of such cruelty practiced upon the Ahmadis but on the other hand overtly support anti-Ahmadiyya activities and deny Ahmadis the right to even protect themselves.

...

"Now however, there is a frightening surge in such incidents against Ahmadis. The Government of Pakistan needs to be cautioned about the consequences of such anarchy. Upholding justice and the fundamental freedoms of all is an essential obligation of democracy which includes human rights. Without fulfilling such obligations claiming to be a democratic state is no better than a farce.

"For some years now, Ahmadi elites in Pakistan have been targeted. Several businessmen, engineers, doctors, academics and others have been either killed or kidnapped. Some have been ransomed at a very high cost and there are others, who have not been traced and the authorities have shown no interest in their recovery.

"Ahmadi teachers have been discriminated against and even terminated because of their faith. Some of them were known to be of excellent caliber but they have been deprived the opportunity to serve the youth of the nation.

“In the current resurgence of religious persecution and hate mongering, the role of the media is equally frustrating. Everywhere in Pakistan, walls are littered with writings and posters exhorting people to kill Ahmadis. Mullahs are free to organize and lead anti-Ahmadiyya processions and conferences which are painfully indecent and abusive. The media has a critical responsibility to be absolutely just, neutral, truthful and contribute to the development of an enlightened and harmonious society imbued with the spirit of unity, cooperation, tolerance and understanding.

“For Pakistan, human rights, justice, respect, safety and security of its citizens is in a perilous situation and presents a serious challenge for the government of president Zardari. In order to sustain and solidify democracy it must build up a joint and solid foundation of the dignity and deployment of human rights.”

Released on March 12, 2012

The harsh reality of Khatme Nabuwwat (KN) outfit

Islamabad: Khatme Nabuwwat organizations pose that their sole purpose is to safeguard the dogma of the end of Prophethood. They claim that they are non-sectarian, non-violent, pious etc. However, their veneer is very thin and their clerics frequently betray their political, violent and profane colours. Here is a story related to the well-known Aasia Bibi’s case that is indicative of KN clerics’ activities. These excerpts are from The Express Tribune, Lahore of January 21, 2012.

Aasia Bibis case

Weighed down by guilt, blasphemy accuser mulls pulling back

Our correspondent

Islamabad

...

b. Support from London

Qari (Salam), according to some of his close friends, was now thinking of not pursuing the case anymore and expressed his desire to some of his friends, only to find himself in a different situation when activists of a religious organization convinced him not to change his mind.

“We will chase her through hell, don’t worry about the money, hiring best lawyers,” Salam told The Express Tribune, quoting the son of Khatme Nabuwwat’s London chapter’s leader.

...

c. Threatening the lawyers

A neutral trial of the case seems not to be a foregone conclusion though, in the face of opposition by religious outfits like Khatm-e-Nabuwat and Tehrik-Hurmat-e-Rasul.

Activists of both organizations, individually closely associated with the case said, had been threatening not only the lawyers with dire consequences but also Salam for his purported backtracking on the case.

A fatwa (edict) of the Saudi Imam in Makkah

The decay and decadence of the Muslim religious leadership is arguably represented in their central religious personalities and institutions. One of these is the Imam of the most central mosque Masjid Haram in Makkah, Saudi Arabia.

Although this Imam Al-Sabil emphasizes unity and peace in his annual sermons on the occasion of the Hajj (Pilgrimage), he readily falls into the pit of obscurantism and bigotry when faced with a controversial issue. For instance.

Abdur Rahman Bawa, a rabid anti-Ahmadi mulla of Pakistani origin, in order to store up further ammunition in his sectarian campaign, professedly posted this question to Imam Al-Sabil for a *fatwa* (edict):

"I ask you for a Sharia fatwa regarding the Qadiani Jamaat (whose list of beliefs I enclose). Qadianis follow Mirza Ghulam Ahmad Qadiani who claimed to be a prophet after the Khatam an Nabiyyeen (P.B.U.H.). This group deceives some people in Europe through its Islamic prayers, places of worship and use of Islamic terminology. A declaration by you will suffice to shut up the Qadianis. You are requested to state the Sharia commandment, alongwith elucidation regarding this group."

Imam Al-Sabil replied in the following words: "Surely, Mirza Ghulam Ahmad Qadiani claimed to be a prophet. He also claimed receiving revelation and he refused belief in such essentials of the Faith, which are obligatory. Ulama belonging to religious centres and Sharia colleges (Faqhi Idaron) of Pakistan and Saudi Arabia have repeatedly warned against getting trapped in the net of Qadianis. They have asserted clearly that this group is outside the pale of Islam, and they have nothing to do with Islam. We have written a booklet on this issue: *Al Fedahatil Jaliya fil Kashaf an Hal al Qadianiah* (True story of a false prophet). It has been published in Arabic and Urdu. In this booklet we have placed the fatwas and resolutions issued by the ulama of Islamic countries. These urge (the Muslims) to beware of Qadianis, and explain the reasons of their un-Islam".

The Imam's fatwa was extensively distributed in Multan and other cities.

It would be appropriate here and would suffice (for Muslim readers) to quote a prophecy of the Holy Prophet of Islam:

"Ali, may God be pleased with him, stated: So said the Prophet of Allah (PBUH), "A time will come before long when Islam will be there only in name, the Quran will exist only in words, mosques will be full of people but devoid of guidance, their Ulama will be worst creatures under the firmament – mischief will emerge from them and will arrive back to them." *Mishkat, Kitabul Ilm*

Our scrutiny of Imam Al Sabil's fatwa is not misplaced. Based on this type of edicts, mullas quickly jump to the position that Ahmadis are apostates and hence (according to their interpretation of Sharia) *Wajib-ul-Qatl* (must be killed). In Pakistan, political parties like JI and JUI(F) etc moved an Apostasy Bill in the National Assembly in 2007 in which they entered a clause whereby an Ahmadi would be considered an 'apostate' and in para 7, the bill prescribed: "7. Punishment for apostasy (1) If a male person makes the commission of apostasy offence, he shall be awarded death sentence."

Earlier the Central Assembly (*Markazi Shoora*) of the Aalami Majlis Tahaffuz Khatme Nabuwwat, Pakistan issued a two-page pamphlet in which it demanded:

"All Ahmadis should be given a grace period of 3 days and invited to become Muslims like the 1.1 billion Muslims of the world. Those Ahmadi apostates, who do not become Muslims in these 3 days, should be made to stand in a line and should be killed. The killing of these apostates should not stop till the very last one of them has been killed."

Imam Kaba Al-Sabil can claim the credit to have acted to prove the truth of the prophecy of the Holy Prophet (PBUH).

A Punjab minister and Blasphemy

Lahore; January 7, 2012: It is appropriate to place on record the views of a PML(N) minister of the Punjab government, expressed in the provincial Assembly. The Express Tribune of January 7, 2012 filed the following report (excerpts):

Planning and Development Minister Chaudhry Abdul Ghafoor on Friday said that peace and order in the province could not be guaranteed if blasphemy against the Holy Prophet (peace be upon him) continued. He said the faithful would not always wait for court orders in such case.

Ghafoor suggested that the minority members should wait until the court decided Aasia Bibi's fate. He said, "If blasphemers continue, the society will produce another Ghazi Ilmuddin Shaheed."

Earlier, Muhammad Ilyas Chinioti, a PML-N MPA from Jhang, during the debate over law and order situation, also said that minorities should refrain from discussing Aasia Bibi's case, till the court hearing her appeal gave its final verdict.

He was referring to a speech by Mali Perviz Rafique, an MPA on a reserve seat, on Thursday, in which he had expressed his reservations over the insecurity minority citizens in Punjab faced. He had also spoken in support of Aasia Bibi.

Rafique had demanded that the government do more to provide security to the minorities and their worship places. He had also appealed to the chief justice of Pakistan to act against the clerics who were publically supporting Mumtaz Qadri, the self-confessed killer of former Punjab governor Salman Taseer. Rafique regretted that Qadri was given 'protocol' in jail, while Aasia Bibi's life was in the 'barrack'.

Several minority members protested against Chinioti, a son of Maulana Manzoor Chinioti, a Tehreek-i-Khatme Nabuwat leader, and also sought to speak on a point of order. It was then that the speaker gave the floor to Ghafoor.

MPA Najmi Saleem condemned the minister's statement and accused the Punjab government of discrimination against minorities. She said that while minority members respected the court, the PML-N did not.

"It's strange that the honourable Muslim minister is talking about killing people, though his religion prohibits killings of innocent people," she said.

Faith-based denial of jobs

Lahore: Following was reported in the daily 'The News International', Lahore on February 10, 2012:

Interviews of non-Muslims for Islamic Studies posts stopped

The Lahore High Court has temporarily restrained the Punjab Service Commission from appointing 17 non-Muslim lecturers for teaching Islamic Studies and sought a reply from the Commission on February 28.

Justice Yawar Ali issued the order on the petition filed by Maulana Azizur Rehman. He, through his counsel Ch Ghulam Murtaza, pleaded that the PPSC had advertized posts of lecturers and for the post of lecturers in Islamiyat 18 non-Muslims had been short listed for interview. He challenged the move of the Commission, requesting the court to set aside the PPSC order regarding selection of non-Muslims for interviews.

The court adjourned hearing until February 28.

Who else but Ahmadis that are qualified to teach Islamic Studies and must be deprived of the jobs on faith-based pretence?

Catching the bull (*read mulla*) by the horn

Chiniot: According to a report in the daily Waqt, Lahore of November 9, 2012, the DCO Chiniot, under the instructions of the Home Department Punjab banned the entry of 50 ulama and Zakirs (Shia clerics) in the district during the month of Muharram, in order to maintain peace. In addition, 23 ulama have been 'gagged' (*Zuban bandi*).

Among the above 73 named ulama following mullas deserve special mention:

Muhammad Ahmad Qadri, Abdul Ghafoor Haqqani, Muhammad bin Alam Tariq, Abdul Majid Nadeem, Masud Azhar, Abdul Ghafoor Taunswi, Zahidur Rashidi, Khadim Hussain Dhilon, Alam Tariq of Chicha Watni, Hussain Muavia, Akram Toofani, Muhammad Ahmad Ludhianwi; THE GAGGED ONES: Abdul Waris, Amanullah Shah, Binyamin Gohar, Muhammad Hussain, Shabbir Usmani, Ghulam Mustafa, Muhammad Mughira, Muhammad Yar.

The above mentioned have one thing in common. They are routinely permitted to visit Rabwah, address rallies and indulge in abusive and provocative talk against Ahmadis. How is it that if they speak against Shias, that is not acceptable to the authorities, but when they

speak sectarian slander against Ahmadis, that is acceptable. This is obvious discrimination that makes no sense.

Forbidding all these mullas to enter the district or to gag them in the interest of law and order during Muharram is a befitting order; it should be done at other occasions as well when they assemble in Rabwah and other places for anti-Ahmadiyya programs.

Major terror strikes in Shahbaz regime

Lahore: The daily The Nation published a report by Ashraf Javed in its issue of July 14, 2012, under the above title. This report lists all the major strikes undertaken by terrorists in the Punjab since March 2009. Its opening paragraphs highlight the role of the Punjab Police in dealing with these strikes. Extracts:

LAHORE – Many may not believe it, but the fact remains that the police in the largest province have badly failed to unearth the militants involved in dozens of acts of terrorism across Punjab during the current tenure of Chief Minister Shahbaz Sharif.

According to data collected from different sources, no less than 915 people including security personnel and civilians have been killed in terror strikes, which have taken place in the Punjab province since 2009.

A total of 137 people, including 110 civilians, 19 security forces personnel and eight militants, were killed in 20 separate incidents in 2011, as compared with 316 people in 2010 and 422 killed in 2009, reflecting a significant decrease in fatalities.

The police have registered the cases after each incident and launched the investigations, but failed to arrest any of the terrorists or their mastermind since 2009.

Sources revealed that the intelligence agencies, however, captured a few men involved in the bombings or major terror attacks. The intelligence agencies after completing their investigations handed over the arrested terrorists to the police for further interrogations.

...

P.S. It is common knowledge that almost all these terrorists belong to and are tasked by so-called Islamist parties, groups and organizations, some of these banned. Ahmadis have repeatedly experienced that the police when approached by the extremist elements always yielded to their demands against Ahmadiyya right to freedom of faith. The demolition of minarets of the Ahmadiyya mosque in Kharian by the police is the most recent case. As early as April 2009 the government of Punjab sponsored, funded and held an anti-Ahmadiyya Khatme Nabuwwat Conference in the Badshahi Mosque, Lahore. The Punjab Police, whatever their professional reputation, is quick in assessing the trends, wishes and needs of their political masters. The Punjab Counter Terrorism Department reported ‘de-radicalization’ and ‘rehabilitation of 300 ex-members of banned outfits’ (*The daily Dawn, Lahore; July 24, 2012*). Terrorist outfits in the Punjab are indeed fortunate to have a very kind and caring government in Lahore.

A Khatme Nabuwwat mulla is appointed Coordinator (Advisor) by the PML government in Punjab

Faisalabad: The daily Aman, Faisalabad published a big ad on August 8, 2012 by a self-proclaimed social and political leader Mahmud Ejaz, congratulating Sahibzadah Zahid Mahmud Qasmi, secretary general of the International Khatme Nabuwwat Movement, Pakistan on his appointment as Coordinator (Advisor) of Religious Affairs of the Government of the Punjab. This post is equivalent to that of a provincial minister. This calls for a comment, as the sole aim of a Khatme Nabuwwat organization in Pakistan is to wipe out Ahmadiyyat.

This mulla is a general secretary of the International Khatme Nabuwwat (End of Prophethood) Movement that was led in the past by mulla Manzoor Chinioti who is

remembered for his statement: “If two fish indulge in a fight at the bottom of the sea, there must be a Qadiani hand in it.” Chinioti accused the Ahmadi Khalifatul Masih IV of the murder of mulla Aslam Qureshi after the latter’s disappearance. Chinioti offered that he should be hanged in a square if that was found to be untrue. A few years later Qureshi turned up from his self-imposed exile in Iran. Manzoor Chinioti did not know where to hide. After his death, his son mulla Ilyas Chinioti, a member of JUI assumed the leadership of this Khatme Nabuwwat Movement.

Mulla Ilyas Chinioti switched over to PML(N) after 2008 elections in which he was elected as an MPA. Obviously, in the Punjab, it was more profitable to be in the PML (N) than in JUI. Thereafter he indulged in power politics and scandalous deals as an MPA of the ruling party. The daily Jinnah printed a story with the following headlines on July 23, 2010:

**Lahore High Court orders 6848 Kanals of Chiniot land not to be leased (to anyone) but should be used for tree plantation by the Forest Department.
MPA Maulana Ilyas Chinioti had recommended to the DCO to lease this land to his father-in-law , brother-in-law (*hamzulf*) and personal servant.**

The daily Khabrain reported Ilyas Chinioti’s statement recently on July 3, 2012:

The US aims at civil war in Pakistan through getting the Qadianis declared as Muslims.

Maulana Ilyas Chinioti, the Amir of International Khatme Nabuwwat has stated that Qadianis are agents of the US and the UK; and they work to promote the interest of these powers.

Mulla Qasimi the general secretary of this Deobandi organization tries to excel the absurdities of his Amir. He was quoted by the daily Nawa-i-Waqt on April 21, 2012 as:

“There are hidden hands in the organized conspiracy whereby electric outages are inflicted (on people) at the prayer-times, particularly the Friday prayers. The Jews, Hindus and Qadianis are involved in this. He stated that important decisions will be made in the leaders’ meeting of the Pakistan Defense Council (Difae Pakistan Council).”

It is noteworthy that the PML (N) selected this sectarian mulla to be their Advisor on Religious Affairs. In February this year the Mutahidda Ulema Board, a provincial body in the field of religious affairs, contrived a ban on the monthly Misbah, the Ahmadi women’s magazine and the Ahmadiyya daily Al-Fazl. However, PML (N) has a different face for the media and the outside world, as the daily Dawn reported in a headline on May 5, 2011: “**CM (Punjab) wants genie of extremism bottled.**”



Former prime minister hobnobs with clerics

Golra, Islamabad; August 25, 2012: Mullas held a Tajdar Khatme Nabuwwat Conference in Golra, a small town on the outskirts of Islamabad. Mr. Yusuf Raza Gilani, the former prime minister, thought it politically advantageous to speak about the End of Propethood and be seen in company of clerics. The mullas uttered a great deal of foul language against the Ahmadiyya community. Mr. Gilani also joined the chorus and claimed credit for the PPP to have piloted Amendment II to the Constitution that imposed non-Muslim status on Ahmadis. He failed to mention that this intervention in the religious affairs of the people of Pakistan was further built upon by the dictator Zia ul Haq who sent Mr. Bhutto, the author of Amendment II to the gallows.

A meeting with DIG Police, Hyderabad region

Hyderabad: The RPO (formerly called DIG) Hyderabad called a meeting of minorities (Hindus, Christians etc) on the issue of security. He was conveyed by Ahmadis that Ahmadis do not accept themselves as a Non-Muslim minority, however they agreed to meet him separately to intimate him their concern about threats posed to our persons and places of worship etc.

Accordingly, Ahmadi leadership from the districts of the Hyderabad Region met him and told him of the ongoing anti-Ahmadiyya campaign in term of rallies, pamphlets, stickers, wall-chalking etc. He was informed of the anti-Ahmadiyya training courses and sermons etc. He was told that low-ranking officials like the SHOs yielded too readily to pressure from political and religious leaders, and they not only failed to provide protection to the vulnerable Ahmadi community but also registered criminal cases against these victims. The DIG was requested to urge DPOs to take due notice of the anti-Ahmadiyya campaign and ensure that Ahmadis' fundamental rights were not violated.

The DIG heard Ahmadis' concern with apparent sympathy, and promised to look into their grievances and complaints.

Judicial relief to a known mass murderer

Lahore; October, 2012: Two Ahmadiyya mosques were attacked in Lahore in May 2010 resulting in 86 Ahmadi worshipers dead. Ahmadis captured two attackers on the site and handed them over to the police. One of them is Abdullah who is now under trial. His defense team took the line that he was under 18 at the time of the attack, so his trial should be held under a different law. The court ordered his medical checkup by a team of five doctors. They reported that he was less than 18 at the time of the attack. At this the judge told the police to submit a new case against him in the court.

(Extract from an op-ed)

Shades of bigotry

There is an argument, however, that a piece of our humanity dies every time we accept gross injustices because to do otherwise is inconvenient.

Peter Jacob from the National Commission for Justice and Peace goes further. "The status of minorities is directly related to whether Pakistan would like to survive as a respectable nation. It's not a peripheral issue. We cannot have a bigoted, intolerant society and still survive. We are at a defining moment. We have to decide where we want to go."

<http://dawn.com/2012/07/06/shades-of-bigotry/>

13. From the media

A great deal of what goes on in Pakistan has a bearing on the current or future human rights and freedom of faith of Ahmadis, directly or indirectly. This happens throughout the year. It is our practice to pick head-lines or extracts from the op-eds, mostly from the print media, and reproduce them in our monthly reports. Selected ones from these are placed here, in this chapter. Accordingly, for more, the researcher could benefit from our monthly reports available on the website www.persecutionofahmadis.org.

This material is divided in the following sub-sections:

- a. Ahmadis' human rights; b. Rabwah; c. Anti-Ahmadiyya rhetoric; d. The militant mulla; e. Statements on record; f. Foreign and NGOs; g. Political; h. Miscellaneous; i. Op-eds*

a. Ahmadis' human rights

Jamaatul Dawa don't want Ahmadis praying in Pindi. Threaten rally on 29th to have community's religious centre shut down.

The daily The Express Tribune, Lahore; January 21, 2012

Large protest against Ahmadis in Rawalpindi. Many participants held portraits of Mumtaz Qadri

The daily The Express Tribune, Lahore; January 30, 2012

Maulana Ilyas Chinioti's meeting with Chief Minister's Principal Secretary

The daily Al-Sharaq, Lahore; January 29, 2012

NA record declaring Qadianis as minority declassified

The daily News, Lahore; January 21, 2012

Enrolment of Qadiani lecturers is a violation of anti-Ahmadiyya ordinance. Abdul Latif Khalid Cheema (of TKMN)

The daily Pakistan, Lahore; January 21, 2012

Sarai Naurang: Qadianis convert to Islam during Khatme Nabuwwat conference. Family of five accept the reality and truth of the end of Prophethood.

The daily Pakistan, Lahore; February 13, 2012

Phalia: Residents hold protest rally for the arrest of Inayat Mirza

We shall soon give the people the good news of his arrest. DSP assures

The daily Din, Lahore; February 21, 2012

Qadianis, a petty minority, are spreading anarchy in the country, Qari Shabbir Usmani

Their illegal place of worship in Rawalpindi should be demolished and their assembly should be banned.

The daily Ausaf, Lahore; February 11, 2012

We shall not permit sale of Shezan, Danish and Swedish products in courts' premises including Evan-i-Adal (in Lahore). *Khatme Nabuwwat Lawyers Forum*

The daily Insaf, Lahore; February 20, 2012

Targeted attack: Ahmadi killed, grandson injured in S Benazirabad (Sindh)

The daily The Express Tribune, Lahore; March 1, 2012

Police bar Ahmadis from entering place of worship. Officials say decision taken to prevent clashes among religious groups.

The daily The Express Tribune, Lahore; March 3, 2012

80 years old (Ahmadi) target-killed on sectarian grounds Muhammad Akram had come from Australia to visit his relations and daughter.

The daily Aman, Faisalabad; March 8, 2012

Kuthiala Shekhan: 5 of a Qadiani family accept Islam

The daily Ausaf, Lahore; March 13, 2012

Ahmadi school teacher ‘tortured to death’

The daily The Express Tribune, Lahore; April 1, 2012

Relatives say police released Master Abdul Qadoos after subjecting him to ‘brutal torture’

The daily The Express Tribune, Lahore; April 25, 2012

Anti Torture Alliance

Civil Society condemns Ahmadi’s killing

Demands action against police, check on attacks on minorities

The daily The Express Tribune, Lahore; April 25, 2012

Piplan: Four felicitated for quitting Mirzaia to join Islam

The daily Ausaf, Lahore; April 15, 2012

Chiniot: 2 arrested for preaching Qadianiat

The daily Pakistan, Lahore; April , 2012

Body exhumed, buried in Ahmadi graveyard

The daily Dawn, Lahore; April 20, 2012

Anti-Ahmadi laws

Police act as worship place ‘looks like a mosque’

Quranic verses on walls removed, minarets to be covered

The daily The Express Tribune, Lahore; May 4, 2012

Qadiani leadership in Pakistan under investigation in the murder of Chaudhry Ahmad Yusuf

The daily Khabrain, Lahore; May 21, 2012

Urdu press seen complicit in Ahmadi baiting

Report on Ahmadis reveals victimization and harassment

1,173 anti-Ahmadi stories were published in the Urdu press in 2011

The daily The Express Tribune, Lahore; May 7, 2012

Ahmadi man attacked on Sunday was target of threats.

The daily The Express Tribune, Lahore; June 26, 2012

Court orders action against the design of (decades old) Ahmadi place of worship (in Lahore)

The daily Mashriq, Lahore; June 1, 2012

Criminal case registered against Qadiani for preaching openly

The daily Pakistan, Lahore; June 2, 2012

Khushab: 15 Qadianis convert to Islam

The daily Al-Sharq, Lahore; June, 2012

‘Excavation of Ahmadi grave could spark clash’

Ahmadiyya community in Faisalabad calls upon govt. police officials to step in.

The daily The Express Tribune, Lahore; June 15, 2012

Local Ahmadi leader shot dead outside home

The daily Mashriq, Lahore; July 7, 2012

PTA bans official Ahmadi website: Report

The daily The Express Tribune, Lahore; July 6, 2012

Kharian: Tahrik Tahhaffuz Islam Pakistan has won the honor of being the first in the country for getting lawfully destroyed the minarets of the Qadianis’ place of worship in Kabari Bazar Kharian.

The daily Din, Lahore; July 23, 2012

Disallowing Ahmadis to offer Eid prayers is violation of human rights
The daily Mashriq; Lahore, August 23, 2012

Police remove Quranic verses from Ahmadi graves to ‘avert clashes’
The daily The Express Tribune; Lahore, August 18, 2012

‘Persecution’: Ahmadi jeweler accused of posing himself as Muslim.
 Ashraf has been released on bail after imprisonment of eight days.
The daily The Express Tribune; Lahore, August 11, 2012

Ahmadi shopkeeper gunned down
 Third member of the community to be targeted (in Karachi) in the last 10 days
The daily The Express Tribune; Lahore, September 17, 2012

Defiling Ahmadis’ tombstones by the police in Jaranwala is condemnable: Jamaat Ahmadiyya
The daily Mashriq; Lahore, September 6, 2012

Tehrik Taliban plan to kidnap Sharif brothers and rich Ahmadis: Intelligence Report
The daily Mashraq; Lahore, September 13, 2012

Qadiani should be declared apostates, not minority. Syed Munawwar Hussain Jamati (of Narowal)
The daily Khabrain; Lahore, September 13, 2012

Mirzais are enemies of Islam and Pakistan. We shall wipe them off: Sunni Ulema Convention
The daily Nawa-i-Waqt; Lahore, September 14, 2012

Two Ahmadis among eight gunned down (in Karachi)
The daily Dawn; Lahore, October 24, 2012

Target attack leaves one Ahmadi dead
The daily The Express Tribune; Lahore, October 20, 2012

Qadiani accepts Islam
The daily Jang; Lahore, October 22, 2012

Ahmadis barred from offering Eid prayer (in Rawalpindi)
The daily The Nation; Lahore, October 30, 2012

Thousands of participants in Aalami Tajdar Khatme Nabuwwat Rally take oath to sacrifice their lives for the honour of Prophethood (in Lahore)
The daily Pakistan; Lahore, October 1, 2012

Chiniot: Case against Qadiani woman for proselytizing in the open
The daily Din; Lahore, November 30, 2012

Ahmadi businessman killed in Quetta
 He was walking to his store when two unknown motorcyclists shot him.
The daily Mashriq; Lahore, November 12, 2012

Wounded man (Ahmadi) dies.
Chaudhry Nusrat Mehmood 68, was wounded in an armed attack on October 19 in which his son-in-law Saad Farooq died and his father Farooq Ahmad was wounded. Saad’s brother Ahmad Farooq was also wounded in the attack.
The daily Dawn; Lahore, November 29, 2012

As death toll mounts, Ahmadis fight back – with letters
The daily The Express Tribune; Lahore, November 2, 2012

Ahmadi graves desecrated in Pakistan
BangkokPost.com/point on 3.12.2012

When graves become a target of the wrath of ideologists, one is forced to ask ‘what happened to the state’.
The daily The News; Lahore, December 9, 2012

American Ahmadis upset over attack on graves (in Pakistan)

BBC.co.uk/urdu/world/2012/12/121204

Court orders registration of case against Qadiani periodicals for defiling the Quran

The daily Ummat; Karachi, December 18, 2012

b. Rabwah

Chenab Nagar is getting step-motherly treatment. Mujeeb Khan

The daily Aman, Faisalabad; January 21, 2012

Ahrar Khatme Nabuwwat Conference to open today in Chenab Nagar. Three-day training course at 3 p.m. for Ahrar activists from all over the country.

The daily Ace News, Lahore; February 4, 2012

Chenab Nagar: No water supply for past two years. Citizens suffer gastro ailments due to unhealthy water.

The daily Din, Lahore; February 2, 2012

Chenab Nagar: People without meals due electric load-shedding

The daily Pakistan, Lahore; March 21, 2012

Chenab Nagar: Residents lament 20 hrs of unscheduled electric outages

The daily Ace News, Lahore; April 11, 2012

Supply of drinking water missing for seven days in Chenab Nagar

The daily Waqt, Lahore; May 12, 2012

Chenab Nagar: Life unbearable due to outages for 18 hours; alternate lighting arrangement have to be made at the times of Sehr and Aftar (of fasting).

The daily Aman, Faisalabad; July 30, 2012

Chenab Nagar: Broken roads, heaps of filth; people upset; citizens sick due to pollution; sanitation staff inactive; senior officials should take notice.

The daily Nawa-i-Waqt; Lahore, October 1, 2012

Chenab Nagar: Encroachments abound; roads blocked; walking becomes difficult in the bazaar.

The daily Dunya; Faisalabad, October 9, 2012

Chenab Nagar: Unscheduled (electric) load-shedding has crippled economic life

The daily Aman; Faisalabad, October 15, 2012

Passengers suffer due closure of stop of the Millat Express in Chenab Nagar

The daily Dunya; Faisalabad, November 5, 2012

Chenab Nagar neglected in development schemes

The daily Waqt; Lahore, December 3, 2012

c. Anti-Ahmadiyya rhetoric

Qadianis are active to create Akhand Bharat. We shall fight till the end of apostasy mischief. Khatme Nabuwwat Conference

The daily Insaf, Lahore; February 5, 2012

We shall shed the last drop of blood to destroy Qadiani mischief. Khatme Nabuwwat Conference at Qasur

The daily Ausaf, Lahore; February 16, 2012

Fake Prophethood of Qadianis must be put to end – Maulvi Faquir Muhammad

The daily Nawa-i-Waqt, Lahore; February 15, 2012

Qadianis are anti-Islam and Pakistan. Opposition leader's (Maulana Abdul Ghafur Haideri) interview to Ausaf

The daily Ausaf, Lahore; February, 2012

Qadiani places of worship are centers of conspiracies and ammunition depots. Fatah Mubahila Conference [in Lahore at Evan-e-Iqbal, addressed by former President Tarar, Ilyas Chinioti MPA of PML (Nawaz)]

The daily Jang, Lahore; February 27, 2012

History is loaded with incidents of Qadiani community murdering its own members. Abdul Latif Khalid Cheema (Ahrari)

The daily Ausaf, Lahore; February 21, 2012

***Jauharabad: Great unrest over Qadianis' construction of a mosque-like place of worship
Commissioner Sargodha orders action***

The daily Jang, Lahore; March 13, 2012

Qadiani places of worship are centers of conspiracies – (mulla) Abdul Rauf (of Markazi Jamiat Ahle Hadith)

The daily Express, Faisalabad; April 5, 2012

Dr Salaam conveyed to the US the model of Pak nuclear plan. The Qadiani Dr was awarded Nobel award due pressure of the Jewish and Zionist lobby, and not on merit. Khalid Cheema (Ahrar leader)

The daily Ausaf, Lahore; March 21, 2012

Chief editor Ausaf's visit to Jamia Naeemia (in Lahore) – Qadiani, Jewish and Hindu lobby is active against Pakistan. Youth will have to be saved from going astray. Madrassahs are the citadels of Islam.

The daily Ausaf, Lahore; March 9, 2012

Jewish and Qadiani lobbies obstruct imposition of Islam. Khatme Nabuwwat conference (in Gujrat)

Those who dreamt of making Baluchistan a Qadiani state have ended up with no place of worship in the entire province.

The daily Ausaf, Lahore; April 17, 2012

World powers and Qadianis are supporting the conspiracy to undo the constitution and the country. Khatme Nabuwwat conference in Lahore

The daily Nawa-i-Waqt, Lahore; April 23, 2012

Qadianis passed on atomic secrets to the US, India and Israel. Abdul Latif Khalid (Ahrari)

The daily Nawa-i-Waqt, Lahore; April 1, 2012

Zero tolerance for Qadianiat :

Maulana Pir Atiqur Rehman (of AJK)

The daily Abtak, Lahore; April 3, 2012

Qadianis are spreading revolt in Baluchistan: (Mulla) Abdulla Sialwi (of Jamaat Ahle Sunnat)

The daily Pakistan, Lahore; April 1, 2012

Qadianis enemies of Islam and Pakistan, stop your conspiracies, or we shall encircle (gherao) Rabwah: Khatme Nabuwwat Conference (Sialkot)

This British-planted (community) remains busy hatching plans against Pakistan, in league with the US, India and Israel: Sagir Mir (JAH)

Qadianis posted in the armed service, bureaucracy and other important posts should be fired: Ibtisam Ilahi, Abdus Sattar Hamid

The daily Khabrain, Lahore; May 21, 2012

The U.S. is destroying Pakistan through Qadianis – Majlis Ahrar (Ata ul Mohaiman Bokhari and Khalid Cheema)

The daily Jang, Lahore; May 18, 2012

Qadianis are enemies of Islam and agents of Jews. Abdus Sittar Hamid (of Jamiat Ahle Hadith)

The Daily Express, Faisalabad; May 1, 2012

Muslims have to answer the call of unity to put an end to Ahmadiyya community
(Opening address to 6-day course in Faisalabad)

The daily Nawa-i-Waqt, Lahore; June 24, 2012

Apostates must be killed. To declare Qadianis as non-Muslim minority was an act of generosity for them: Maulana Amir Hamza (Jamaat ud Dawa)

The daily Khabrain, Lahore; July 2, 2012

Aalami Khatme Nabuwwat Conference to be held in Chenab Nagar on September 7

The daily Pakistan; Lahore, August 24, 2012

Murder of Muslims in Burma is a Qadiani conspiracy

The daily Al-Sharaq; Lahore, August 9, 2012

The Chief of Army Staff should outlaw recruitment of Ahmadis in Pakistan Army. There is no way they can be relied upon to defend the country: MPA Maulana Ilyas Chinioti

The daily The Express Tribune; Lahore, September 8, 2012

Qadianiat is a political movement, not religious: Khatme Nabuwwat Day

The daily The Express Tribune; Lahore, September 8, 2012

Those who deny End of Prophethood are rebels of Islam and traitors to Pakistan: (mulla) Fazl Karim

Qadianis should be forbidden to call themselves Ahmadis: Chairman Sunni Ittehad Council

The daily Dunya; Faisalabad, September 8, 2012

A military operation is called for in Chenab Nagar: Khatme Nabuwwat Conference

The daily Waqt; Lahore, October 5, 2012

Mirzais are the worst enemies of Islam: Usman Qadri (ST)

The daily Jinnah; Lahore, October 8, 2012

We'll have to unite to exterminate Ahmadis: Tahaffuz Khatme Nabuwwat conference

The daily Waqt; Lahore, October 24, 2012

Blasphemous film is joint effort of Jews, Hindus and Qadianis: Rana Abdul Jabbar of Minhaj ul Quran, Dajkot

The daily Aman; Faisalabad, October 2, 2012

The rulers should terminate relations with the US and put a stop to apostatizing activities of Qadianis: Khatme Nabuwwat conference

The daily Khabrain; Lahore, October 6, 2012

Qadiani hand behind anti-Pakistan conspiracies: Mian Idrees

The daily Mashriq; Lahore, October 19, 2012

Qadianis are conspiring to destroy Pakistan: Allama Hanif Chinioti

The daily Jinnah; Lahore, November 18, 2012

Dr Salam provided nuclear secrets to India and Israel: Maulana Ghulam Mustafa

The daily Nawa-i-Waqt; Lahore, November 23, 2012

Two Qadiani companies rob the state of 129 billion rupees in tax

The daily Insaf; Lahore, December 17, 2012

d. The militant mulla

15 abducted FC soldiers brutally tortured, slain

The daily The Express Tribune, Lahore; January 6, 2012

Thirty dead in explosion at bus stand in Jamrud, Khyber Agency

The daily Mashriq, Lahore; January 11, 2012

Khanpur: Bomb explosion in a (Shia) mourning procession kills 18, injures 20

The daily Khabrain, Lahore; January 16, 2012

Suicide bombers storm police building in DI Khan

The daily The Express Tribune, Lahore; January 15, 2012

Jihadis on the march again (in Rawalpindi)

The rally was also attended by Jamaat-i-Islami chief Syed Munawar Hassan, Sardar Atiq Ahmad Khan, the president of Muslim Conference and former president of AJK and ex-COAS Gen (Retd) Aslam Beg.

The daily Dawn, Lahore; January 23, 2012

DI Khan: Couple accused of love marriage lashed in public

Panchayat act like Taliban (in Swat)

The daily Mashriq, Lahore; January 21, 2012

Para Chinar: 30 dead in suicide attack, 45 injured

The daily Mashriq, Lahore; February 18, 2012

Taliban kill eight soldiers

The daily Dawn, Lahore; February 4, 2012

16 killed in Kohistan sectarian attack. Passengers hauled off buses and gunned down.

The daily Dawn, Lahore; February 29, 2012

35 militants, 8 security men killed in Kurram clash

The daily Dawn, Lahore; February 1, 2012

Peshawar car bomb blast claims 15 lives

The daily Dawn, Lahore; February 24, 2012

Suicide bombers kill 4 policemen in Peshawar

The daily Dawn, Lahore; February 25, 2012

Terrorists are not fit to be called humans, let alone Muslims. Asfand Yar Wali.

Our mosques are not safe, neither funerals, nor the common man.

The daily Mashriq, Lahore; March 12, 2012

Suicide blast at funeral; 16 dead (Badbher near Peshawar)

The daily Dawn, Lahore; March 12, 2012

Fierce clashes, suicide attack in Khyber agency; scores killed

The daily Dawn, Lahore; March 3, 2012

24 militants, eight security personnel killed (in S.Waziristan, Orakzai)

The daily Dawn, Lahore; March 25, 2012

Top police officer dies in Peshawar suicide attack

The daily The Express Tribune, Lahore; March 14, 2012

Militants destroy 4 KP schools in a day

The daily Dawn, Lahore; March 17, 2012

University campus blown up in Charsadda

The daily Dawn, Lahore; March 1, 2012

Brig Ali was planning to impose Caliphate. Colleague

The daily Waqt, Lahore; March 7, 2012

HRCP finds official appeasement of extremists

The daily The Express Tribune, Lahore; March 19, 2012

Ahle Sunnat Wal Jamaat banned. Ludhianvi says ban to appease US masters.

The daily Nation, Lahore; March 11, 2012

Abdul Latif Khalid Cheema, General Secretary of Majlis Ahrar Islam said, "The US and worldwide imperialism wish to take control of Pakistan's nuclear assets and its natural resources. Baluchistan is on hit list these days." He had returned from participation in Pakistan Defence Council APC in Quetta.

The daily Ausaf, Lahore; March 1, 2012

Maulana Abdul Aziz former Imam of the Red Mosque acquitted

The daily Al Sharaq, Lahore; March 2, 2012

Four policemen shot dead at picket in Gujrat (Punjab)

The daily Dawn, Lahore; March 14, 2012

- Dangerous militants among 384 escape after Bannu jail attack*
The daily Dawn, Lahore; April 16, 2012
- 10 million bounty on Hafiz Saeed: US aide*
The daily The Express Tribune, Lahore; April 3, 2012
- Fazl (JUI) justifies support for Afghan Taliban
The daily Dawn, Lahore; May 29, 2012
- Nine soldiers die in militant ambush*
The daily Dawn, Lahore; May 7, 2012
- Bajaur market massacre leave 26 dead. Taliban claim responsibility.
The daily Dawn, Lahore; May 5, 2012
- Men freed by courts involved in terrorist activities: reports*
The daily Dawn, Lahore; May 7, 2012
- Forced marriage threat made to NGO women (by mulla Abdul Haleem of Kohistan)*
The daily Dawn, Lahore; May 6, 2012
- IJT activists vandalize VC office
The daily Dawn, Lahore; May 17, 2012
- Fresh list of 40 banned organizations issued; Sunni placed on Watch List.*
The Daily Express, Faisalabad; May 22, 2012
- Chiniot: Annual Tahaffuz Khatme Nabuwat Course to begin June 23*
Participants will be provided (free) stationery, boarding, lodging, allowance and books:
(mulla) Ghulam Mustafa
The daily Al-Sharaq, Lahore; June 20, 2012
- 23 killed in Landi Kotal explosion
The daily Dawn, Lahore; June 17, 2012
- Taliban release video of 17 beheaded soldiers
The daily Dawn, Lahore; June 28, 2012
- 13 (troops) killed in Dir attack*
The daily Dawn, Lahore; June 26, 2012
- 13 lives lost in brutal attack on Shia pilgrims:*
Lashkar Jhangvi claims responsibility
The daily Dawn, Lahore; June 29, 2012
- Captain, 7 soldiers die in Khyber
The daily Dawn, Lahore; June 29, 2012
- Five policemen among eight killed in Kohat blast*
The daily Dawn, Lahore; June 17, 2012
- Cleric declares jihad against polio campaign
The daily The Express Tribune, Lahore; June 13, 2012
- Three killed, 22 injured in Peshawar shrine blast. Two killed in Quetta mosque explosion.*
The daily Express Tribune, Lahore; June 22, 2012
- Army camp near Wazirabad attacked; seven soldiers killed*
The daily Dawn, Lahore; July 10, 2012
- 'Blasphemer' burnt alive by mob as police stood by**
The daily The Express Tribune, Lahore; July 5, 2012
- Very hearty welcome to the return of Aamir Liaquat to Geo, by different schools of religious thought
The daily Jang, Lahore; July 9, 2012
- 300 ex-members of banned outfits 'rehabilitated' (in the Punjab)**
The daily Dawn, Lahore; July 24, 2012
- Tribal jirga backs vaccination ban*
The daily Dawn, Lahore; July 19, 2012

- 19 pulled out of buses, shot dead in sectarian attack (near Gilgit)
The daily Dawn; Lahore, August 17, 2012
- Terrorists attack Kamra air base*
The daily Dawn; Lahore, August 17, 2012
- Nine troops, six militants killed in S. Waziristan
The daily Dawn; Lahore, August 30, 2012
- Terrorists destroyed 500 educational institutions in FATA in five year
The daily Mashriq; Lahore, August 23, 2012
- Militants release video of (12) beheaded soldiers*
The daily Dawn; Lahore, September 01, 2012
- Lal Masjid chief cleric acquitted in Rangers murder case
The daily Dawn; Lahore, September 11, 2012
- 14 Killed in Parachinar sectarian attack*
The daily Dawn; Lahore, September 11, 2012
- 10 Killed in attack on PAF vehicle
The daily Dawn; Lahore, September 20, 2012
- Twin blasts hit Bohra Community in Karachi. Infant, six others killed (predominately Bohris)*
The daily Dawn; Lahore, September 19, 2012
- 14 years old activist shot and critically wounded (in Swat)*
The daily Dawn; Lahore, October 10, 2012
- Attack on Malala is an excuse for ‘operation’ in North Waziristan: Farid Piracha (of JI)**
The daily Dunya; Faisalabad, October 14, 2012
- Malala story designed to promote American interests: Rab Nawaz Advocate (of Khatme Nabuwwat Movement)*
The daily Pakistan; Lahore, October 17, 2012
- Militants behead SP, kill five other security men
The daily Dawn; Lahore, October 16, 2012
- Blasphemous film: Long march by DPC in Peshawar. Rallies were taken out by Aalami Tanzeem Ahle Sunnat and Idara Sirat Mustaqim. Samiul Haq, Hafiz Saeed, Munawar Hassan, M. Ahmad Luddhianwi, Hamid Gul and others led the rallies.*
The daily Nawa-i-Waqt; Lahore, October 2, 2012
- Those who call Malala ‘symbol of education’ (Ilm ki alamat) are also guilty: Qazi Hussain (Ahmad of JI)**
The daily Jang; Lahore, October 12, 2012
- SP among 5 killed in Peshawar suicide blast*
The daily Dawn; Lahore, November 8, 2012
- Six killed in attack on army soldiers
The daily The Express Tribune; Lahore, November 22, 2012
- Sectarian tension in Karachi – 12 killed
The daily Mashriq; Lahore, November 12, 2012
- 3 Killed in suicide attack on Rangers’ building. 21 injured (in Karachi).**
The daily The News; Lahore, November 9, 2012
- DI Khan: Bomb attack on mourning procession. 8 dead, 20 injured.
Bomb planted in garbage dump, set off by remote control. Most of the injured are children; 5 in critical state.
The daily Mashriq; Lahore, November 25, 2012
- Another 20 gunned down in Karachi. Six seminary students among victims.*
The daily Dawn; Lahore, November 11, 2012

- 80 Killed on sectarian ground last month, says party
The daily Dawn; Lahore, December 2, 2012
- Mumbai case suspects trained at LeT camps: (State prosecutors)*
The daily Dawn; Lahore, November 11, 2012
- 50 Ulema and Zakirs forbidden to enter District Chiniot during Muharram
The daily Jang; Lahore, November 11, 2012
- Aashura: Risk of terrorist attack. Mobile phone service cut in 49 cities. High alert security. 60 suspects arrested. Flag march by police and rangers in big cities. 90% of planted explosives defused. All vehicles forbidden to approach Imam Bargahs in sensitive cities. Pinion riding on motor cycles will be forbidden in entire country. Gunship helicopters on standby. Aerial recce of processions in South Punjab.*
The daily Mashriq; Lahore, November 24, 2012
- Bashir Bilour (senior minister KP) assassinated. Secretary, 7 others die in blast. TTP claims responsibility.
The daily Dawn; Lahore, December 23, 2012
- Car bomb goes off in Jamrud; 19 killed
The daily Dawn; Lahore, December 18, 2012
- Audacious attack on Peshawar PAF base*
The daily Dawn; Lahore, December 16, 2012
- 6 anti-polio workers slain in Karachi, Peshawar
The daily Dawn; Lahore, December 22, 2012
- Man accused of allegedly burning the Quran is forcibly taken from police lock-up and stoned to death. His corpse was set on fire (by the mob).*
The daily Insaf; Lahore, December 23, 2012
- 21 kidnapped Levies men found dead (in Frontier Region Peshawar)
The daily Dawn; Lahore, December 30, 2012
- PAF academy in Risalpur attacked; 18 injured*
The daily Dawn; Lahore, December 19, 2012
- Jihad – an obligation now or never: Jamaat Dawa
The monthly Nia Zamana; Lahore, December 2012, p.4
- Banned outfits earned over Rs.780 million (Despite ban on collection of hides)*
The daily Dawn; Lahore, December 10, 2012
- Fresh attacks on polio; two killed. Campaign suspended in KP.
The daily Dawn; Lahore, December 20, 2012

e. Statements on record

- Religious parties (Difa-e-Pakistan Council) call for Jihad against America
The daily Nation, Lahore; February 21, 2012
- Rising extremism, not terrorism, a greater threat to country: Jinnah Institute report*
The daily The Express Tribune, Lahore; February 17, 2012
- Only Muslims and men can live in this country. Khaled Ahmad at Karachi Literature
The daily The Express Tribune, Lahore; February 13, 2012
- We shall respond with extremism to American aggression against Islam. Fazlur Rehman*
The daily Pakistan, Lahore; February 4, 2012
- Every denomination should be allowed to have its own mosque in a location or area. Deobandi ulama present their demands to the Senior Advisor to the Chief Minister (Punjab) Mr. Zulfiqar Khosa
The daily Al-Sharaq, Lahore; February 11, 2012

The harm done to Islam by (Maulvi) Fazlur Rahman (JUI) is more than any by a Jew, Christian or terrorist war. Imran in 'To the Point'

The Daily Express, Faisalabad; February 10, 2012

Resumption of supplies to NATO only over our dead bodies. Munawwar Hassan (JI)

The daily Jinnah, Lahore; February 3, 2012

We will ensure protection of human rights of minorities. Asif Ali Zardari

The daily Mashriq, Lahore; March 7, 2012

Govt committed to welfare of minorities. PM

The daily Dawn, Lahore; March 7, 2012

If MQM forms the government, the word 'Minority' will be removed. Altaf Hussain

The daily Khabrain, Lahore; March 20, 2012

Pakistan: Government makes no effort to halt the persecution and killings of Ahmadis.

Statement of Asian Human Rights Commission in AHRC-STM-055-2012

The daily Dawn, Lahore; March 12, 2012

The Blasphemy law is meant to protect minorities

Jl Sialkot

The daily Din, Lahore; March 9, 2012

Mention of religious denomination in job application forms is a great risk to national security. Allama Syed Sajid Naqvi of Millat Jafaria Pakistan

The daily Mashriq, Lahore; March 22, 2012

Muslim leader warns of devastating consequences of nuclear war

In an effort to save the world, His Holiness (the Head of the worldwide Ahmadiyya Community) said that he had recently written to various Heads of State and world leaders to warn them of the dangers of the time. Apart from writing to His Holiness Pope Benedict, President Barack Obama and Canada's Prime Minister, His Holiness said he had written to both Israel's Prime Minister Benjamin Netanyahu and Iran's president Mahmood Ahmadinejad urging them to end their mutual hostilities and avoid war.

Press release in London through alislam.org/press on March 25, 2012

Ahrar are the need of today's Pakistan: Hafiz Hussain Ahmad

He (Hussain Ahmad) was warmly welcomed on arrival in the Ahrar's office (in Chicha Watni)... At this occasion Abdul Latif Khalid Cheema stated that the JUI and Majlis Ahrar Islam played distinctive role in fighting imperialism and colonialism. There is need to replay the same role in repulsing American tyranny.

The daily Ausaf, Lahore; April 9, 2012

Atomic war could engulf the world. Mirza Masroor (Head of the worldwide Ahmadiyya Community)

The daily Jang, Lahore; March 27, 2012

Bells of justice to ring without discrimination: CJP

The daily Dawn, Lahore; April 26, 2012

'Ausaf' is the organ of the religious parties.

Maulana Fazlur Rahman

The daily Ausaf, Lahore; April 23, 2012

City managers given options for Jamia Hafsa

ISLAMABAD, April 25: The Supreme Court on Wednesday said the city managers either honour their word on rebuilding the demolished Jamia Hafsa or face contempt charges.

The daily Dawn, Lahore; April 26, 2012

South (Punjab) a militant breeding ground: Shahbaz

The daily Dawn, Lahore; May 19, 2012

Terrorism and declaring any sect Kafir is un-Sharia: 17 point Rules of Conduct issued by Milli Yakjehti Council.

The daily Jinnah, Lahore; May 22, 2012

NATO supply must not be restored. (Mullas) Syed Ataul Mohaiman, Zahid ur Rashidi, Kafil Bokhari and others address conference in Chicha Watni.

The daily Jang, Lahore; May 5, 2012

Pakistan's survival linked to religious tolerance. CHRE & PTA

The daily Dawn, Lahore; June 24, 2012

No law can be imposed that violates basic human rights: (Chief) Justice Iftikhar Muhammad Chaudhry

The daily Pakistan, Lahore; July 25, 2012

Pakistan is heading towards sectarian violence. Murder of persons of a particular sect is cause for concern. Ban Ki Moon

The daily Dawn; Lahore, August 19, 2012

World Muslim Leader inaugurates Tahir Hall (in Canada). Hadhrat Mirza Masroor Ahmad (Khalifa tul Masih) calls for vigilance against all forms of extremism.

The weekly New Canada, Toronto; July 20, 2012

Ashraf seeks UN law to ban hate speech

The daily The Express Tribune; Lahore, September 22, 2012

Militants become active at behest of (Govt) agency, NA told

The daily Dawn; Lahore, September 6, 2012

45 organizations banned in 11 years

Although Interior Minister Rehman Malik has been claiming that banned organizations are under strict obscuration, they are freely operating in the country.

The daily Dawn; Lahore, September 10, 2012

(The daily) Ausaf is a drawn sword against Qadianis: Leaders of Aalami Majlis Tahaffuz Khatme Nabuwat and Ahle Sunnat wal Jamaat

The daily Ausaf; Lahore, October 4, 2012

Raja urges UN to make law against hate-mongers

The daily Dawn; Lahore, October 22, 2012

Tighten the security of minorities' places of worship: IG Punjab

The daily Mashriq; Lahore, October 7, 2012

It is forbidden in Sharia (haram) to talk to foreign media. Saudi Mufti

The daily Mashriq; Lahore, November 12, 2012

In Punjab the banned organizations avail official support. Qamar Zaman Kaira (PPP federal minister)

The daily Mashriq; Lahore, December 27, 2012

We are drowned in ignorance and bigotry: Chairman Moon Sighting Committee

The daily Aman; Faisalabad, December 5, 2012

Khalifa of Islam makes historic address at European Parliament. Hazrat Mirza Masroor Ahmad calls for peace through unity.

Press Release of the Press desk, Ahmadiyya Muslim Jamaat on 6 December 2012

f. Foreign and NGOs

Co-ordinated attacks, gunfights kill 162 in Nigerian city. Boko Haran Muslim group had claimed responsibility for the violence.

The daily Dawn, Lahore; January 22, 2012

Madhya Pradesh (India): 7 years' imprisonment enacted for the serious crime of eating beef

The Daily Express, Faisalabad; January 4, 2012

Indonesia's Islamic vigilantes turning to terror

The daily The News, Lahore; January 27, 2012

Saudi women will be permitted to watch football – decision
The daily Mashriq, Lahore; January 31, 2012

(Mulla) Ludhianvi for severing ties with US
The daily Dawn, Lahore; March 12, 2012

US soldier kills 16 Afghan civilians in rampage
The daily Dawn, Lahore; March 12, 2012

US missionaries injured in Bangladesh by Muslim mob
The daily The News, Lahore; March 1, 2012

The poorest in India's cities are Muslim. Indian Planning Commission
 The worst situation prevails in Gujrat, UP and Behar. Commission considered only those people 'poor' who subsist on less than half dollar a day.
The daily Mashriq, Lahore; March 22, 2012

(Muslims) fired from job for wearing scarf or beard. European Muslims face discrimination. Amnesty International
 Girl students in veil are not allowed to attend classes. Belgian, French, Dutch, Spanish and Swiss governments encourage this.
The daily Nawa-i-Waqt, Lahore; April 25, 2012

Nigeria: Two car bomb blasts outside church. 50 dead, 60 injured
The daily Pakistan, Lahore; April 10, 2012

France: Unknown miscreants set mosque on fire
The daily Ausaf, Lahore; April 11, 2012

The cursed American priest's fresh mischief; burns copies of the Quran
The Daily Express, Faisalabad; April 30, 2012

"If the VIRGIN MARY appears wearing VEIL in all her pictures, how can you ask me to SIGN on a HIJAB BAN LAW?" Robert Maroni, Italian Minister
<http://www.kenyanlist.com/kls-listing-show.php?id=73108>

Ahmadi massacre: HRW urges Govt to bring culprits to justice. Human Rights Watch outlines intensified campaign against the minority.
Govt not to allow misuse of blasphemy laws: Zardari
The daily Dawn, Lahore; May 17, 2012

The US, he (President Obama) said did not want Pakistan to be consumed by its own extremism.
The daily Dawn, Lahore; May 22, 2012

Nuclear war could result on attack on Syria and Iran. Russian PM
The daily Mashriq, Lahore; May 19, 2012

Bangladesh political leader indicted over 1971 war
 Ghulam Azam, 89 the former head of the Jamaat-i-Islami party is accused of creating and leading pro-Pakistan military which carried out many killings and rapes during the nine-month war.
 The International Crimes Tribunal charged him with crimes against humanity, genocide, murder, rape, abduction, arson and other crimes under international law. ...
The daily The Express Tribune, Lahore; May 14, 2012

Countrywide protest and demonstrations against defiling of the Quran and Blasphemy against the honour of the Prophet. Curses on American priest. Condemning resolutions passed.
The daily Ausaf, Lahore; May 5, 2012

Pakistan should annul law declaring Qadianis non-Muslim: US Congressmen
The daily Khabrain, Lahore; June 30, 2012

Muhammad Morsi of Ikhwanul Muslimeen elected president. Celebrations in Egypt.
The daily Waqt, Lahore; June 25, 2012

Serious war crimes committed against Muslims in Burma: Amnesty International
The daily Aman, Faisalabad; July 23, 2012

Pakistan should take urgent steps to revise its religious laws. (Tr): Amnesty International
The daily Mashriq, Lahore; July 7, 2012

Five army officers jailed for militant links
The daily Dawn; Lahore, August 4, 2012

Backlash fear prompts Christian families to flee
The daily The Express Tribune; Lahore, August 20, 2012

Amnesty urges Pakistan to reform blasphemy laws
The daily The Express Tribune; Lahore, August 23, 2012

German court permits blasphemous sketches. Strong protest by Muslim Community against decision.
The daily Khabrain; Lahore, August 19, 2012

China: Ban on Muslim fasting in Sinkiang
The daily Pakistan; Lahore, August 10, 2012

Mosque burnt down in US
The daily Dawn; Lahore, August 7, 2012

US condemns France and Belgium over restrictions on veil
The daily Mashriq; Lahore, August 3, 2012

OIC warns turmoil over French cartoons
The daily The News; Lahore, September 21, 2012

Anti-Islam film. Protests reverberate across Muslim World.
The daily The Express Tribune; Lahore, September 15, 2012

19 Killed on Ishq Rasul Day protests
The daily Khabrain; Lahore, September 22, 2012

Civil Society ‘disappointed’ on state of human rights
 KARACHI - The civil society of Pakistan on Friday expressed disappointment on the government’s version of the state of human rights in Pakistan, submitted to the United Nations Human Rights Council for the Universal Periodic Review (UPR).
The daily The Nation; Lahore, October 20, 2012

Rioters torch Buddhist temples in Bangladesh
The daily The Express Tribune; Lahore, October 1, 2012

It (the Punjab government) is certainly guilty as it has given in to the demands by Ahmadi-haters many times – by breaking down minarets and not allowing them (Ahmadis) to hold religious meetings, etc.” Zohra Yusuf, Chairperson HRCP
www.dawn.com/2012/11/04/forbidden-faith

Israeli attacks on Gaza continue. 150 Palestinians dead.
The daily Mashriq; Lahore, November 22, 2012

Emergency landing of an aircraft in US on finding passenger offering Islamic prayers. Worshiper arrested.
The daily Mashriq; Lahore, November 12, 2012

Pakistan elected to UN rights council
The daily Dawn; Lahore, November 13, 2012

Saudi Arabia announces plan to establish an Islamic center in Afghanistan
The monthly Nia Zamana, December 2012, p.4

US can be its ‘own worst enemy’: IMF Chief (Christine Lagone)
The daily Dawn; Lahore, December 11, 2012

g. Political

Punjab Assembly: **Blasphemers told to stop or ‘face consequences’**. Minister (Abdul Ghafoor) says the faithful may not wait for judicial process.

The daily The Express Tribune, Lahore; January 7, 2012

Religious parties threaten to besiege parliament. Reopening of Nato supplies will be a step against Pakistan, says JI Chief

The daily The Express Tribune, Lahore; January 30, 2012

Try Musharraf for treason, says Senate

The daily Dawn, Lahore; January 24, 2012

US let down by Sunni Ittehad

The US Department of State paid \$ 36,607 to the Sunni Ittehad Council during the US fiscal year 2009-10.

The daily Dawn, Lahore; January 12, 2012

Babar (Awan) finally concedes he is no Doctor, from any University

The daily The News, Lahore; February 19, 2012

Siraj (JI) fears civil war if Nato supply restored

The daily Dawn, Lahore; March 25, 2012

Election alliance. JI turned down PPP’s offer, says Munawar

The daily Dawn, Lahore; March 6, 2012

Punjab Assembly: Resolution adopted to include the Quran in the (school) syllabus.

The daily Waqt, Lahore; March 7, 2012

Imran urges (Dr) Qadeer to lead PTI

The daily Dawn, Lahore; April 16, 2012

50 IJT activists remanded for attack on BZU

The daily Dawn, Lahore; April 29, 2012

(Gilani) Down but not out

37-second contempt punishment causes confusion. Govt, allies decide to challenge verdict.

The daily Dawn, Lahore; April 27, 2012

Nawaz Sharif’s policies are incomprehensible; we could get closer to Imran Khan. Ahmad Ludhianwi (of Ahle Sunnat Wal Jamaat, former SSP)

The daily Jinnah, Lahore; May 22, 2012

PML (N) contacts JUI, JI and some nationalists for seat adjustment plan

The daily Mashriq, Lahore; May 16, 2012

MYC revived to promote sectarian harmony ... former Amir of Jamaat-i-Islami Qazi Hussain Ahmad has been elected its chairman.

The daily Dawn, Lahore; May 22, 2012

Security not an issue in Balochistan, says CM

The daily Dawn, Lahore; May 19, 2012

Richest MNA (PPP) is worth Rs. 32 bn, fears for his safety

The daily Dawn, Lahore; May 8, 2012

SC disqualifies prime minister

The daily The News, Lahore; June 20, 2012

Raja (Pervez Ashraf) gets Power

The daily The Nation, Lahore; June 23, 2012

18 gunned down in Turbat restaurant

The daily Dawn, Lahore; July 7, 2012

Nawaz Sharif guilty of corruption of \$417 million and bank default of Rs 6 billion: Imran Khan

Where the billions came from for Fair Apartments? Accounts were frozen at the occasion of nuclear tests; Mian brothers transferred their money overnight.

The daily Mashriq; Lahore, August 4, 2012

Imran Khan should render account of his money. He acquired properties at home and abroad, stole tax money, built a house worth millions and failed to mention it in tax return. I challenge him to take me to court:

Ch. Nisar (PML-N)

The daily Dawn; Lahore, August 3, 2012

Altaf (of MQM) pledges support to army if it acts to wipe out terrorists

The daily Dawn; Lahore, October 15, 2012

With counter-arguments, MQM chief strips extremists of rhetoric

If liberal people don't stand up now, the Taliban will enter your homes, Altaf says.

"I want a Pakistan where all the Christians, Hindus, Sikhs, Parsis, Dawoodi Bohras, Khojas, Ahmadis and others following other religions feel 100 per cent safe."

In a speech at a seminar organized by the party on Wednesday, Altaf asked whether the people of Pakistan wanted to "live with dignity and respect" or "surrender to extremists and the Taliban?"

"If you act cowardly, then a time will come that they will enter your houses, molest and kill mothers and sisters and kill innocent people in the name of Allah and the Prophet (peace be upon him)," he said.

<http://tribune.com.pk/story/443115/with-counter-arguments-mqm-chief-strips-extremists-of-rhetoric/>

Removed from 'hit list': Bounty earns (federal minister) Bilour 'forgiveness' from Taliban

<http://tribune.com.pk/story/443195/removed-from-hit-list-bounty-earns-bilour-forgiveness-from-taliban/>

Interim order on Karachi situation issued (by SC)

Karachi, Nov: 3: The Supreme Court has observed that a number of instances clearly reflect "malafide" conduct of the Government of Sindh in dealing with the poor law and order situation in Sindh, particularly in Karachi, which if continued will never bring peace and rest to the province.

The daily Dawn; Lahore, November 4, 2012

Dhaka: 2500 JI activists arrested for attacking the police

The daily Ausaf; Lahore, November 22, 2012

Nawaz hints at seat adjustment with PML factions, JI

The daily Dawn; Lahore, November 20, 2012

Karachi turning into Taliban stronghold: Malik

The daily Dawn; Lahore, November 4, 2012

He (Imran Khan) is afraid that if he takes a position against extremism it will damage his party's interests: **M.A. Rana, head of Pak Institute for Peace Studies**

The weekly Time; September 17, 2012

Reform system, or face march on Capital on Jan 14: Qadri tells govt ...

The daily The News; Lahore, December 24, 2012

The government had granted tax exemptions and waivers worth more than Rs. 650 billion over the past four years. (The finance minister in the National Assembly)

The daily Dawn; Lahore, December 16, 2012

Tax amnesty bill introduced in NA

The daily Dawn; Lahore, December 18, 2012

When in power, we shall give rights to minorities in accordance with Islamic teachings: Liaquat Baloch (JI)

The daily Mashriq; Lahore, December 21, 2012

h. Miscellaneous

Sharia compatible with human rights

London: A leading barrister has called for the UK to become more Sharia literate, while arguing that Islamic law can be compatible with the toughest human rights legislation.

The daily Dawn, Lahore; January 18, 2012

2011. Worst year for human rights in Pakistan. Army overshadows democracy. Human Rights Watch

The daily Ausaf, Lahore; January 24, 2012

Cleric sentenced to death in blasphemy case

The daily Dawn, Lahore; January 31, 2012

Ogra's moves robbed consumers of Rs. 70 billion

The daily Dawn, Lahore; January 31, 2012

Power cuts of 12 to 20 hours across country

The daily Dawn, Lahore; January 11, 2012

50,000 licenses for 'prohibited' arms issued (over the past four years)

The daily Dawn, Lahore; February 18, 2012

Police barber who prepared 27,000 bogus arms licenses

The daily Dawn, Lahore; February 14, 2012

Talha Gang: Sufi Ishaque sentenced to death for blasphemy

The daily Jinnah, Lahore; February 1, 2012

Pakistan's total debt reaches \$130 bn

The daily Dawn, Lahore; February 28, 2012

Khushab district police officer has sought assistance from the Mutahida Ulama Board Punjab in a blasphemy case against two Shia clerics.

The daily The Express Tribune, Lahore; April 10, 2012

Only a Muslim may hang another Muslim: Islamic Ideology Council

The daily Nai Bat, Lahore; April 25, 2012

Arsalan Iftikhar a don, who runs judiciary. CJ knew it: Riaz

The daily The Nation, Lahore; June 13, 2012

11-year-old mentally challenged Christian girl jailed for blasphemy

The daily The Express Tribune; Lahore, August 19, 2012

Fake railway tickets found in Khanpur station. Dozens including 3 officers arrested.

The daily Mashriq; Lahore, August 3, 2012

Worst blaze in Karachi history. 325 labourers die. No space in mortuaries.

The daily Mashriq; Lahore, September 13, 2012

Bank Rd (Lahore): 25 laborers burnt alive in factory fire

The daily Khabrain; Lahore, September 12, 2012

(Generals) Beg, Durrani face legal action

SC issues short order on Asghar Khan's petition. Army asked to stop interfering in politics. 1990 elections were rigged.

The daily Dawn; Lahore, October 20, 2012

21 special trains for Sikh pilgrims

The daily Dawn; Lahore, November 20, 2012

400,000 arms licenses issued by PPP govt. (in Sindh). Sindh flooded with legal, illegal weapons.

The daily Dawn; Lahore, November 28, 2012

i. Op-eds

Op-ed: Generals play footsie with radicals

(With reference to the ultra-right rally in Lahore on December 18, 2011)

Any rational Pakistani should be worried. Worried that today a lethal battery of nuclear warheads lies surrounded by an enigmatic military now being carried on the shoulders of men who applaud murderers accused of ‘blasphemy’, spit obscenities on actresses visiting India but refuse to condemn those who have mercilessly slaughtered over 36,000 soldiers, civilians and women and children.

Nadeem Piracha in the daily Dawn, December 25, 2011

Op-ed: National paralysis

THAT a nation of 180 million people should sleepwalk towards the brink, as if under some kind of hypnosis, is frightening.

The nature and variety of challenges that we face today beggars the imagination, but the self-imposed paralysis persists to make the body politic a feast for predators. Pakistan, unclaimed and unattended is up for grabs, and beset with all sorts of social, political and economic destabilisers one can think of.

By Iqbal Jafar in the Dawn, Lahore; January 8, 2012

AHRC Report: The killing of Shias ...

The government and parliament must immediately introduce a hate speech law, to punish those who offend the feelings of the religious by disturbing a religious ceremony or creating public calumny. The law should also prohibit public expression of insults of a person or a group on account of national, ethnic, racial, or religious affiliation or the lack of a religious affiliation.

AHRC-STM-038-2012, February 29, 2012

Op-ed: To ban or not to ban... Shezan juice

On Sunday, The Express Tribune reported on a monumental decision taken by the Lahore Bar Association. These lawyers, some of whom vocally supported convicted murderer and all-round crazy person Mumtaz Qadri (also a lawyers’ favourite in Rawalpindi and Islamabad, where garland of roses were placed around his ‘blessed’ neck and offers were placed for his ‘holy’ MP5 submachine gun), decided that a major food and beverage brand should be banned from all court premises because it is owned by every Pakistani bigot’s favourite punching bag, Ahmadis. This was followed up by a vow to “also... ban other products at a later stage”.

The Express Tribune Blog; posted on February 12, 2012

Op-ed: Black coats and blacker faces

...

Whilst democracy as practiced by the present dispensation ekes out its revenge upon the Pakistani nation, accompanied by the contempt held, not only for the Supreme Court of the land but for the people at large, an unhealthy segment of the national mindset is sinking into the national sewerage system.

This publication did well to report on February 11, the utterly disgraceful and disgusting action taken by members of the Lahore Bar Association (LBA) in passing a resolution asking for a prohibition on the sale in all court canteens of a brand of cold drinks produced by a company owned by members of the Ahmadi community. That this could happen in Lahore, a city which boasts of proud enlightened heritage and that it was instigated by men supposedly also enlightened by dint of their being educated and qualified as lawyers, is indicative of the depths to which the national mindset has sunk.

...

Zulfikar Ali Bhutto has much to answer for. His second amendment of 1974, whereby he transformed an entire community that had, since the birth of this country, been a member of the majority into a minority, has after that date done much disservice to the nation. It has

been the cause of strife, death and destruction and encouraged and defined bigotry as well as intolerance.

By Amina Jilani, published in The Express Tribune, February 18th, 2012

Op-ed: What went wrong?

What has happened over the decades is a gross betrayal of the state's founding principles and a mockery of the values enunciated by the country's founder. Pakistan can survive, prosper and find a place of honour in the world community as a democratic nation if the rights of the federating units and minorities are not limited to the document that is the constitution but, in fact protected and sincerely enforced.

The lead editorial of the Dawn on Pakistan Day, March 23, 2012

Op-ed: Minorities

But what has happened in the country for a long time, particularly in Punjab, is in contradiction to what the Quaid said (on August 11, 1947). For instance recently a campaign to spread hatred against the Ahmadi community has started in Rawalpindi....

Chief Minister Punjab often claims he will implement Jinnah's vision in its true form in the country. If the chief minister truly respects and wants to implement the Quaid's vision, he needs to take notice of this issue without wasting time.

Raja Shafa tullah's letter in the News International of March 9, 2012

Op-ed: A few bring a bad name

It has been a complicated time for the Lahore Bar Association, giving ban on soft drink brand proposed recently by a faction of lawyers.

The entire legal community has resultantly come under fire with its reputation – if any remained – plummeting into the negative. Yet while sitting in the District bar room, I find certain colleague's insensitivity towards the destruction of the legal fraternity's image in the press more perturbing.

Posted by Affan Taj on March 1, 2012 <http://www.dawn.com>

Op-ed: Grim details of Ahmadi school teacher's torture death emerge

It is with the connivance of a provincial law minister that the Punjab Police have been able to hide the criminal practice of the police of keeping suspects in illegal detention for months during which time they are tortured to get confessional statements and bribes. The provincial law minister has been instrumental in sheltering the high officials of the police from involvement in these heinous crimes. These officers include the highest police officer of the district.

...

The Punjab government has not yet started investigation into the incident of arbitrary detention, torture and misuse of police power against the police officers concerned. It is very well known fact that the provincial government and the provincial law minister, particularly, have connections with extremist groups and banned organizations who are very much against the Ahmadis and who have been involved in the killings of Ahmadis and Shia the second largest Muslim sect.

Daily Times – Site Edition on April 04, 2012

Op-ed: The enemy within

This enemy can be seen elsewhere, too. In Karachi the same hand is targeting Shia professionals. Recently, it displayed its handiwork in Chenab Nagar where it assumed the form of a few policemen. They tortured an innocent teacher to an extent that he could not survive. Torture to death in custody is quite common, but since the victim in this case was an Ahmadi citizen they lost all sense of human mercy.

The ubiquitous enemy we are talking about has certain advantages over the state gendarmes. He can easily melt away in any congregation. He is disarmingly modest, does not appear to

be materially corrupt and the corruption of his mind is too subtle to be evident to ordinary citizens.

Also, unlike the mercenaries in state service, he believes in his mission and is keen to die for it. It will not be possible to defeat this enemy unless all parties and people of goodwill come together, sink their differences and establish all Pakistani citizens' equal right to the freedom of belief. That is the only route of salvation and we do not have much time to cover it.

I.A. Rehman in the daily Dawn; April 19, 2012

Op-ed: Legal victimization

...Interestingly, the Chamra Mandi incident (defiling the Ahmadiyya mosque in Sultanpura, Lahore) occurred some days after anti-Ahmadi protests and public processions held in and around the locality in the past couple of weeks where Muslim clerics delivered hate speeches. Another anti-Ahmadi public meeting was also called after this incident. According to some locals, a Sunni Ulama federation, in its May 5 procession, also distributed membership forms among the youth urging them to stop and expose the Ahmadi activities.

(Hina) Jilani maintains that the problem would remain while there is change in the basic structure of the state. "It is not the mindset of the people. This structure provides a playground to the mullas to use their tool of religion to grab control and power."

Vaqar Gillani in The News International Sunday Magazine, May 20, 2012

Op-ed: **While the state looks the other way....**

One thing that everyone seems to remember about the chaos of Partition was the lack of state. There was no one to turn to, no institution to take responsibility. Is this not, what is happening in Sultanpura, in Lahore? (to the Ahmadiyya mosque)

Ayesha Haroon in The News, May 5, 2012

Op-ed: Prosecute Ahmadi massacre suspects: HRW

New York: Pakistani's federal and provincial governments should bring to justice those responsible for the May 2010 attacks on Ahmadiyya places of worship that killed 94 people, Human Rights Watch said today.

...

"The Punjab provincial government should be providing extra security to Ahmadiyya mosques instead of siding with those terrorizing worshipers and attacking their places of worship," Adams said. "Pakistan's anti-Ahmadi laws need to be repealed, not enforced."

Human Rights Watch urged the government of Punjab province, controlled by former Prime Minister Nawaz Sharif's Pakistan Muslim League (Nawaz) party, to investigate and prosecute those responsible for intimidation, threats, and violence against the Ahmadiyya community. Militant groups that have publicly been involved in such efforts include the Sunni Tehrik, Tehrik-e-Tahafaz-e-Naamoos-e-Risalat, Khatm-e-Nabuwat, Difa-e-Pakistan Council, and others acting under the Pakistani Taliban's umbrella. Leaders of these groups have frequently threatened to kill Ahmadis and attack the mosques where killings have taken place as well as other Ahmadi mosques.

...

"The government's continued use of discriminatory criminal laws against Ahmadis and other religious minorities is indefensible," Adams said. "As long as such laws remain on the books, the Pakistani state will be seen as a persecutor of minorities and an enabler of abuses."

...

However, the government seldom brings charges against perpetrators of anti-Ahmadi violence and discrimination. Research by Human Rights Watch indicates that the police have failed to apprehend anyone implicated in such activity in the last several years.

<http://www.hrw.org/news/2012/05/27/pakistan-prosecute-ahmadi-massacre-suspects>

Op-ed: Religious freedom violations in South Asia

... Research strongly suggests that the protection of religious freedom is correlated with less conflict and is central to the lessening of violent religious extremism, the maintenance of security, the consolidation of democracy, and the advancement of socioeconomic progress.

...Religious extremism also threatens Pakistan's security and stability.

Among Pakistani's religious communities, Ahmadis face this most severe legal restrictions and officially sanctioned discrimination. Ahmadis are prevented by law from engaging in the full practice of their faith and may face criminal charges for a host of basic religious practices, including the use of religious terminology. Egregious acts of violence have been perpetrated against Ahmadis. For instance, recently a well-known Ahmadi school teacher, Master Abdul Qadoos Ahmad, was reportedly tortured to death while in police custody in Punjab province. In addition, anti-Ahmadi laws have created a climate for vigilante violence against the members of this community.

Journal of International Affairs, Columbia, SIPA, 15.05.2012

Op-ed: A community no one cares about

Now Pakistan is in a ridiculous situation in which there is a common list of voters, which contains the names of all the Muslim, Hindu, Sikh, Parsi, Christian and Buddhist voters; and a strange second list, termed as non-Muslim, comprising only Ahmadis. No Pakistani has the right to say that Pakistan has corrected itself and returned to the joint electorates of the original 1973 Constitution. True and non-fanatic Pakistanis feel the sting of conscience over the way this community has been treated. Other communities may also be persecuted in the coming days, but nothing will surpass the horror of the way the Ahmadis are treated.

Published in The Express Tribune on June 17, 2012

Op-ed: **(Ahmadis' persecution)**

The persecution suffered by the minorities in Pakistan is only 3-4 percent reported in the Urdu press and electronic media, however anti-Ahmadiyya events are given a total blackout. This is done to avoid an accusation of being an Ahmadi. Once accused this charge sticks over lifetime regardless of all explanations. Our intelligentsia is so afraid of this that they are not prepared to speak in favour of Ahmadis in the media or any forum. If ever someone opens his mouth in this regard, he will first make it clear that he is from a Sunni family.

Shoaib Adil in the Nia Zamana, March 2012

Op-ed: Silence of the Lambs

Waiting for justice in the Land of the Pure, Bradley Cooper of Human Rights Watch deemed it obscene that two years after the massacre (in Lahore Ahmadiyya mosques), the government had still not brought the accused to trial. "By pandering to extremists who foment violence against the Ahmadis, the government emboldens militants who target the beleaguered community, and reinforces fear and insecurity for all religious minorities."

According to HRW, since the bloodshed of 28th May 2010, there has been intensification in hate campaign against Ahmadis in Pakistan.

Saba Eitezaz in The Friday Times of June 8, 2012

Op-ed: Ziaul Haq – *Murshid, marva na daina!*

For decades the army has not only been shopping for these private *puttars* (sons) in the bazaars, it has also set up factories to manufacture them. It has, in fact, raised entire armies of them. When you raise the Lashkar-e-Taiba, Jaish Mohammed, Sipah-e-Sahaba, Sipah-e-Mohammed, Lashkar-e-Jhangvi and Al-Badar Mujahideen, others encouraged by the thriving marketplace will go ahead and create outfits like the Anjuman Tahuffuz-e-Khatam-e-Nabuwat and Anjuman-Tahuffuz-e-Namoos-e-Aiysha. And it's not just Kashmir, Afghanistan and Chechnya they want to liberate; they want to go back in time and seek revenge for a perceived slur that may or may not have been cast by someone more than thirteen hundred years ago in a country far, far away.

<http://www.newslinemagazine.com/2011/06/murshid-marwa-na-daina/>

Op-ed: Resolution: His Holiness, Hadhrat Mirza Masroor Ahmad

A Resolution was introduced in the US House of Representatives in honour of his visit to the United States. The introductory paragraph of the Resolution stated:

“Welcoming His Holiness, Hadhrat Mirza Masroor Ahmad, the worldwide spiritual and administrative head of the Ahmadiyya Muslim Community, to Washington, DC, and recognizing his commitment to world peace, justice, non-violence, human rights, religious freedom and democracy.”

www.alislam.org/press-release/Capitol-Hill-event-June.pdf

Op-ed: **Zia’s long shadows**

Of all the political legacies in the country’s relatively short history, Gen Muhammad Ziaul Haq would be the most enduring, toxic and tamper-proof.

The daily Dawn, Lahore; July 7, 2012

Op-ed: **Shades of bigotry**

There is an argument, however, that a piece of our humanity dies every time we accept gross injustices because to do otherwise is inconvenient.

Peter Jacob from the National Commission for Justice and Peace goes further. “The status of minorities is directly related to whether Pakistan would like to survive as a respectable nation. It’s not a peripheral issue. We cannot have a bigoted, intolerant society and still survive. We are at a defining moment. We have to decide where we want to go.”

<http://dawn.com/2012/07/06/shades-of-bigotry/>

Op-ed: **We, the rejected ones!**

... The day our Islamist heroes were destroying the minarets of this place of worship (in Kharian) I happened to meet a bearded fellow in the premises of Lahore High Court. He introduced himself as an activist of Khatme Nabuwwat. He stated with great pride, “The Mirzais (Ahmadis) have been reduced to the level of Untouchables (*Chuhray*); and soon, by the grace and blessing of Allah, they will stand eliminated.”

Yasser Latif Hamdani in the daily Mashriq, Lahore; July 27, 2012

Op-ed: **Do Ahmadis deserve to live in Pakistan**

Historians caution that the fetters imposed on Ahmadiyya community are reminiscent of the Nazi Nuremberg Laws and are certainly much worse than the Jim Crow Laws of the United States of America in the late 19th and early 20th centuries.

The growing violence and hate against Ahmadis along with the general decline of the Pakistani state is creating a situation very similar to Germany between the two World Wars of the last century, and many fear a brutal extermination of this community from Pakistan.

Yasser Latif Hamdani in The Friday Times, Lahore; August 31, 2012

Op-ed: **The ideology of extremism**

Zulfikar Ali Bhutto professed “Islamic socialism” but he also shepherded the second amendment to the Constitution under which Ahmadis were declared non-Muslims. He caved in to the religious right, and was sent to the gallows. Twenty-eight years later, his daughter was assassinated by an off-shoot of the same extremist mindset that he had sought to appease.

Iftikahr Murshid in The News International, Lahore; August 17, 2012

Op-ed: **Thinking aloud: Hate mongering in God’s name**

But I wonder what the sentinels of the fortress of Islam called Pakistan want to do about the fact that, in public places, one cannot distinguish an Ahmadi from a Muslim by his looks. They have not yet woken up to the danger inherent in this obvious ability of Ahmadis to pose as ‘Muslims’ and deceive unsuspecting innocent Muslims.

Perhaps Ahmedis should henceforth not be allowed to shave their facial hair completely or to keep a full beard or a full moustache. They ought to be compelled by law to keep half a moustache or half a beard. Should any Ahmadi insist on both moustache and beard for religious reasons, I suggest he may be permitted to grow half of each, but only on opposite sides of the face, and with prior official permission. I cannot think of a more secure way to prevent the contamination of real Muslims by these ‘false’ Muslims.

The writer is a former academic with a doctorate in modern history and can be reached at raziazmi@hotmail.com
Razi Azmi in Daily Times – Site Edition of may 16, 2012

Op-ed: Address our minorities' concerns

The Pakistani diaspora is usually at the forefront of expressing disgruntlement when it comes to complaining about Islamophobia abroad. Yet, as a nation, we continue to treat minorities within Pakistan itself abhorrently.

Although no fan of index-based rankings, it was nonetheless disgruntling to see Pakistan listed as the sixth most dangerous country in the world for minorities, based on the Peoples Under Threat index for 2011.

The daily The Express Tribune; October 15, 2012

Report: Religious bias, suppression jeopardize citizen's rights

Lahore, October 7: The Human Rights Commission of Pakistan (HRCP) says the citizens' right to life and freedom to practice their religious belief is in jeopardy because of growing religious intolerance and enforced disappearances and detentions, especially in Balochistan and Khyber Pakhtun Khwa. ...

The Commission reaffirmed its demand for an end to the discrimination against the Ahmadis and to ensure the inclusion of their names in the joint voters' list.

The daily Dawn; Lahore, October 8, 2012

<http://dawn.com/2012/10/08/religious-bias-suppression-jeopardise-citizens-rights/>

Op-ed: The 1974 NA proceedings on the Ahmadis

... Consider the role of Pakistan People's Party (PPP) in 1974 when it declared Ahmadis to be out of the fold of Islam, which has since created sectarian monsters in Pakistan of which there seems to be no solution any more. The in-camera proceedings of the National Assembly – especially the cross examination of the two Ahmadi delegations, one from the Qadiani Jamaat and the other from Lahori Jamaat – are now common knowledge, thanks to a public interest writ petition No. 7283/2010 by one Bashir Ahmad Khan adjudicated by his Lordship, Ijaz Chaudhry, then of the Lahore High Court. This report is an eye-opener as to how far the 'liberal' PPP went in its efforts to declare an entire community out of the pale of Islam.

The Daily Times, the Site Edition; October 22, 2012

Op-ed: Towards Hotel Mohenjodaro

The miscreants who attacked a Hindu temple in Karachi to prove their religious bona fides have been charged under Section 295-A of the Pakistan Penal Code. It is about time. Now let us also consider the state of that forced minority the faithful love to hate, i.e. the Ahmedis. Who is going to bell the cat and charge the passport offices of the country under Section 295-A for routinely abusing this community?

http://www.dailytimes.com.pk/default.asp?page=2012%5C10%5C08%5Cstory_8-10-2012_pg3_6

Op-ed: Pakistan: Violence against the Ahmadi community, a religious minority continues unabated

With its reelection to the Human Rights Council Pakistan must now show the world that it is serious about fulfilling its international obligations. One area that needs urgent attention is the violence committed against religious minorities, in particular the harassment and violence perpetrated against the Ahmadis, which often happens with the co-operation of the Police ...

An article by AHRC released as AHRC-ART-121-2012

Op-ed: Tracing hate

It is believed that Pakistan's descent into the quagmire of violence, partaken in the name of religion has its roots in 1974 when the otherwise 'secular' government of Z.A. Bhutto declared (through legislation) the Ahmadi community as a religious minority.

Nadeem F Piracha in DAWN.COM/2012/12/13/tracing.hate

Op-ed: Ahmadi graves desecration – the death of Conscience

...More tragic is the fact that our respected Chief Justice, the custodian of human rights, fails to take any action against the mistreatment of living – and now also dead - minorities. If there ever was a *suo moto* action to take against anything, it would be this.

Faiza Mirza in DAWN.COM/2012/12/14/Ahmadis

Op-ed: No peace – even in the grave

... the Punjab government on the other hand had been denying the presence of any extremist elements in Punjab. This denial syndrome has allowed extremists and militants to expand their activities and the result is what we witnessed in the form of this incident of the desecration of graves.

...On the other, the state authorities are involved in persecuting minorities themselves. In such situation the minorities are left with minimum options – to either immigrate to other countries, if that is not possible, face persecution.

Gulmina Bilal Ahmad in The Daily Times – Site edition of 7 Dec, 2012

Op-ed: Creating space for minorities

The graves of Ahmadis are desecrated by excavation. Young girls from scheduled castes are raped. Temples are demolished. Shias are persecuted. Christians are murdered. Sikhs are abducted. It seems that a systematic ideological warfare against minorities in Pakistan has been waged.

We are marching towards a bleak future that is awaiting Pakistan without beauty of religious minorities.

The Human Rights Commission of Pakistan reports that at least 25 Hindu girls are abducted in Pakistan every month. Hindu minorities, during Taliban rule in Swat, were forced to wear red headgear such as turbans as a symbol. (Emphasis added)

Jamil Junejo in the Dawn, Lahore of December 18, 2012

(Extract from a press article)

Grim details of Ahmadi school teacher's torture death emerge

It is with the connivance of a provincial law minister that the Punjab Police have been able to hide the criminal practice of the police of keeping suspects in illegal detention for months during which time they are tortured to get confessional statements and bribes. The provincial law minister has been instrumental in sheltering the high officials of the police from involvement in these heinous crimes. These officers include the highest police officer of the district.

...

The Punjab government has not yet started investigation into the incident of arbitrary detention, torture and misuse of police power against the police officers concerned. It is very well known fact that the provincial government and the provincial law minister, particularly, have connections with extremist groups and banned organizations who are very much against the Ahmadis and who have been involved in the killings of Ahmadis and Shia the second largest Muslim sect.

Daily Times – Site Edition on April 04, 2012

December 31, 2012

Particulars of Police Cases Registered on Religious grounds against Ahmadis during 2012

S.No.	Number	Names of Accused	Police Station	FIR No.	Date	Penal Code	Remarks
1	1-2	Inayatullah Sabiri, Aamir Shahzad	Phalia, Mandi Bahauddin	45	03/02/12	298-C	Preaching
2	3-6	Inayatullah Sabiri, Aamir Shahzad, Tahir, Qaiser	Phalia, Mandi Bahauddin	71	18/02/12	365/511	
3	7-10	Tahir, Qaiser, Inayatullah Sabiri, Aamir Shahzad	Phalia, Mandi Bahauddin	72	19/02/12	365	
4	11-13	Muhammad Ashraf, Muhammad Arshad, Imdad	Waneka Tarar, Distt. Hafizabad	46	08/02/12	297, 506-A, 337, 148, 149	
6	14	Tahira Siddique	Khan Pur, Distt. Rahim Yar Khan	212	20/04/12	295-B	
7	15-16	Tasnim Kausar, Rubina Jabeen	Civil Lines, Lahore	488	31/05/12	298-C 295-A	Lady lecturers
8	17-22	Sultan Ahmad, Naseer Ahmad, Azmat Bibi wife of Naseer Ahmad, Ameen Ahmad, Ghulam Hussain and a Murabbi (Ahmadi religious teacher)	Bado Malhi, Distt. Narowal	74	29/06/12	298-C	
9	23	Mansur Ahmad	Mankera, Distt. Bhakhar	97	06/07/12	298-C	Arrested
10	24-26	Mr. Pervez Ahmad, two unknown	Qilla Kalarwala, Distt. Sialkot	169	04/07/12	506, 34	
11	27-38	Mazhar Masud, Zahid Masud, Musharraf Ahmad, Inaam Ahmad, Waqar Ali, Nafees Ahmad, Asad Inaam Danish, Safeer Ahmad, Azhar Ahmad, Arsalan Mehtab, Abid Ahmad and Usman Danish	Qilla Kalarwala, Distt. Sialkot	170	04/07/12	298-B	10 accused were arrested.
12	39-40	Noman Ahmad, Mudassar Ahmad	Khoski, Distt. Badin		Aug 2012		
13	41	Muhammad Ashraf	Sillanwali, Distt. Sargodha	469	23/07/12	298-C	Arrested
14	42	Amjad Selooni (of Rabwah)	Faisal Town, Lahore	684	13/08/12	298-C	Arrested
15	43-46	Ansa Mamoon, Adnan Mamoon, Sultan Mamoon, Husaan Mamoon	Allama Iqbal Town, Lahore	1325	07/09/12	506/II	Preaching
16	47-49	Zulfiqar Mangat, Munawar Ahmad Mangat, Muhammad Arshad	Kasoki, Distt. Hafizabad	374	29/09/12	506/II	
17	50-53	Naeem Ahmad, Gulfam Nadeem, Ahsan Ramzan, Shahid Abdullah	Qila Kalarwala, Distt. Sialkot	231	29/08/12	298, 506, 34	
18	54	Asif Javed	Anarkali, Lahore	652	14/11/12	506	Arrested
19	55	Abid Nasim Chughtai	Racecourse, Lahore	582	18/10/12	295-A	Inscription on ring
20	56	Abid Ali	Deepalpur, Distt. Okara	851	18/11/11	298-C	

Penalties: PPCs 295-C, 302 – death; 295-B – imprisonment for life; 295-A – ten years' imprisonment; 506 – seven years' imprisonment; 298 – One year imprisonment; 298-C, 298-B, 337, 148, 149 – three years' imprisonment; 365 – 7-14 years' imprisonment; 511, 34 – as for the offence

Updated Statistics of the Police Cases
registered against Ahmadis in Pakistan
 (From April 1984 to Dec 31, 2012)

NO.	Description of cases	Total number of cases
1	Number of Ahmadis booked for displaying Kalima, i.e. <i>“There is none worthy of worship except Allah, Muhammad is the Messenger of Allah”</i>	764
2	Number of Ahmadis booked for calling <i>Azan</i> , call to prayers	38
3	Number of Ahmadis booked for ‘posing’ as Muslims	447
4	Number of Ahmadis booked for using Islamic epithets	161
5	Number of Ahmadis booked for offering prayers	93
6	Number of Ahmadis booked for preaching	747
7	Number of Ahmadis booked for celebrating Ahmadiyya Centenary in 1989	27
8	Number of Ahmadis booked for celebrating 100 years’ anniversary of the eclipses of sun & moon that occurred in 1894 as a sign for the Promised Mahdi, i.e. Founder of the Ahmadiyya Community	50
9	Number of Ahmadis booked for distributing a pamphlet ‘ <i>Ek Harf-e-Nasihana</i> ’ i.e. ‘ A Word of Advice ’ commenting upon anti-Ahmadiyya Ordinance XX	27
10	Number of Ahmadis booked for distributing “ <i>Mubahala</i> ” pamphlet, i.e. A challenge to the opponents for prayer duel	148
11	Number of Ahmadis booked for allegedly defiling the Holy Quran	29
12	Various other cases against Ahmadis on religious grounds	1065
13	Number of Ahmadis charged under the “Blasphemy Law”, i.e. PPC 295-C	299
14	Former Supreme Head of the Community while living in London was charged in his absence in sixteen cases.	16
15	Present Supreme Head of the Community while living in London	2
16	The entire population of Rabwah i.e. Ahmadiyya headquarters in Pakistan was charged under section PPC 298-C on 15-12-1989, and again on June 8, 2008. (Population of Rabwah is 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 Human Rights violations

(from 1984 to Dec 31, 2012)

• Number of Ahmadis killed	226
• Number of Ahmadiyya mosques demolished	24
• Number of Ahmadiyya mosques sealed by the authorities	28
• Number of Ahmadiyya mosques set on fire	13
• Number of Ahmadiyya mosques forcibly occupied	16
• Number of Ahmadiyya mosques, construction of which was barred by the authorities	46
• Ahmadis' bodies exhumed after burial	35
• Burial of Ahmadis was denied in common cemetery	58
• Ahmadis assaulted for their faith	175

All rallies and conferences of Ahmadis in Rabwah, the Ahmadiyya headquarters town in Pakistan, large or small 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.

Laws specific to Ahmadis, and the so-called blasphemy laws

Anti-Ahmadi laws

I. PPC 298-B. Misuse of epithets, descriptions and titles, etc; reserved for certain holy personages or places. (1) Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written or by visible representation:

- 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*
- refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him) as '*Ummul Mumineen*'
- 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
- 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 Qadini group or Lahori group (who call themselves Ahmadis or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as '*Azan*' or recites *Azan* as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

II. PPC 298-C. Person of Qadiani group etc, calling himself a Muslim or preaching or propagating his faith. Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who, directly or indirectly, poses himself as Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

The blasphemy laws

PPC	Description	Penalty
295	Injuring or defiling places of worship, with intent to insult the religion of any class	Up to two years' imprisonment or with fine or with both
295-A	Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs	Up to ten years' imprisonment, or with fine, or with both
295-B	Defiling, etc. of Holy Quran	Imprisonment for life
295-C	Use of derogatory remarks, etc; in respect of the Holy Prophet	Death and fine

Note: No Qadiani/Mirzai is allowed to undertake the Islamic practice of animal sacrifice as per law, Sharia, morality, under penal code 298-B,C. If he does that, contact Hafiz Mohammad Akram Toofani at (phone #) 0300-9606593

From Aalami Majlis Tahaffuz Khatme Nabuwwat
Sargodha

Glory of Sahaba – Long Live

Crown wearer of End of Prophethood – Long Live

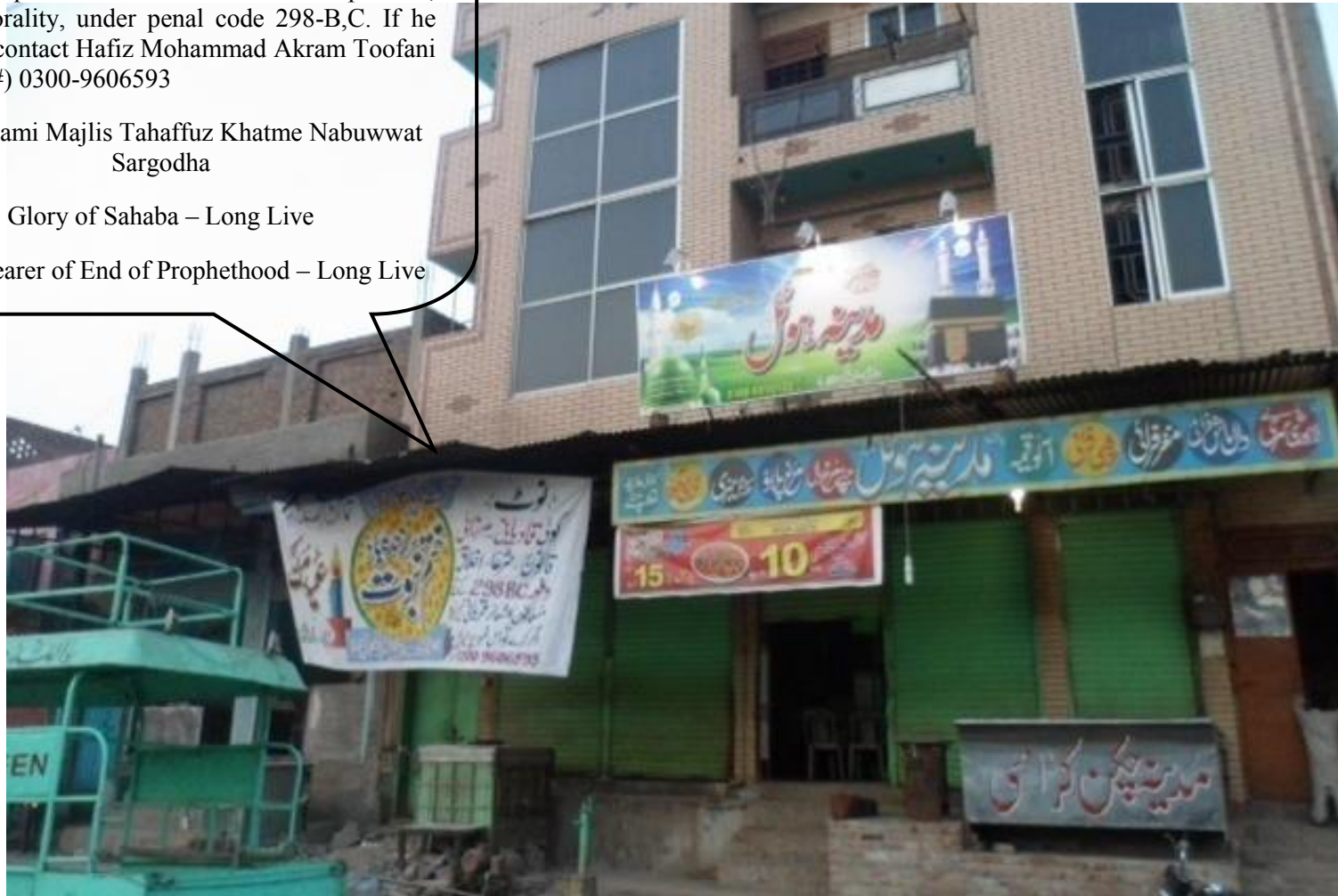


Photo of a bazaar in Sargodha where an anti-Ahmadiyya banner stayed on display during the Eid festival

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

جامعہ مسجد انوار مدینہ

فیض روڈ مسلم ٹاؤن لاہور سب آفس: عالمی تنظیم ختم نبوت لاہور
 فون نمبر: 042-35912644 موبائل: 0322-4404482
 ای میل: siraat@mustaqeem.com.net

وارننگ

آپ کو وارننگ دی جاتی ہے کہ آپ عرصہ ایک ماہ میں یہ علاقہ
 بلکہ لاہور چھوڑ دیں ورنہ آپ اپنے اچھے بُرے کے خود
 ذمہ دار ہونگے۔ آپ کے باقی افراد کو بھی نصیحت ہے کہ وہ
 اپنی تمام سرگرمیاں ترک کر دیں۔

مرزا لطیف باغ
 لاہور

داعی الخیر حافظ عبدالعزیز صاحب
 مرکزی آفس: عاکف سعید
 Ph: 042-36316638, 36366638 E-mail: markaz@tanzeem.org

چناب نگر
 047-6211523 0301-3138803
 چیچہ وطنی
 040-5482253 040-5482257
 ملتان
 061-7811961 0300-8160191
 سب آفس
 042-35294905, 042-35294906
 042-35294906
 0300/0321-4634112
 addawato_elallah@hotmail.com
 info@addawata.com

Warning notice to an Ahmadi from the Jamia Anwar Madina Mosque in Lahore:

“Warning

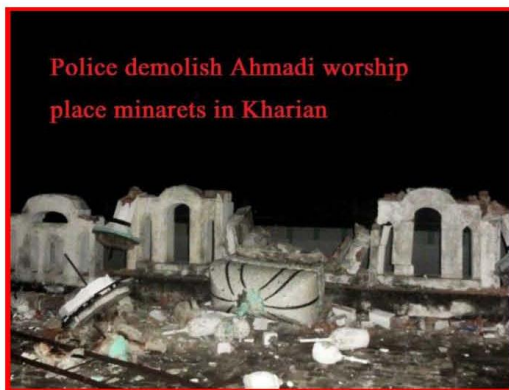
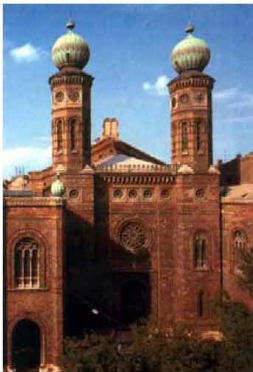
You are warned to leave this area, indeed Lahore within one month otherwise you will be responsible for whatever happens to you. The rest of your fellows are advised to abandon all their activities.”

Warning issued under instructions of Hafiz Abdul Aziz and Akif Saeed;
 and signed by Mirza Latif Baig, Advocate

Is the design of minarets of mosques patented by Pakistani Islam?

According to the news from Pakistan “Six minarets of an Ahmadi place of worship, Baitul Hamd, were demolished by the Kharian city police and the Distt Adminstration under the Chief Minister Punjab Shahbaz Sharif on July 10, 2012.”

Here are a few pictures of different churches and synagogues. The Punjab Police and Administration should act to remove all these minarets too. This will be a great service to Pakistani Islamism! The picture of the demolished minarets in Kharian is in the middle.



<http://tribune.com.pk/story/406708/police-demolish-ahmadi-worship-place-minarets-in-kharian/>

http://www.bbc.co.uk/urdu/pakistan/2012/07/120711_kharian_ahmadi_minarets_tim.shtml

<http://tribune.com.pk/story/407855/a-demolition-in-kharian/>

Hateful anti-Ahmadiyya stickers for students

قادیانیوں کے ساتھ بول چال اور لین دین بالکل حرام ہے

نام _____ رول نمبر _____

کلاس _____ سکول/کالج _____

رابطہ: ورلڈ تحفظ ختم نبوت کونسل 0334-4090965, 0321-4081955

It is strictly prohibited in Shariah (Haram) to speak to or do any business with Qadianis.

Name: Roll no:
 Class: School/College:
 Contact: World Tahaffuze Khatme Nabuwwat Council 0334-4090965, 0321-4081955

محبت رسول کی پہلی نشانی۔ قادیانیوں کا مکمل بائیکاٹ

نام _____ رول نمبر _____

کلاس _____ سکول/کالج _____

رابطہ: ورلڈ تحفظ ختم نبوت کونسل 0334-4090965, 0321-4081955

The first sign of love of the Prophet is total boycott of Qadianis.

اگر آپ کا کوئی استاد قادیانی ہے تو اس سے پڑھنے سے انکار کر دیں

نام _____ رول نمبر _____

کلاس _____ سکول/کالج _____

رابطہ: ورلڈ تحفظ ختم نبوت کونسل 0334-4090965, 0321-4081955

If your teacher is a Qadiani, refuse learning from him.

**Anti-Ahmadi Ramadan calendar distributed in Kunjah, Punjab
It instigates a total boycott of 'Qadianis' and calls them Apostates, at War**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَاللَّهُ خَالِقَ الْعَالَمِينَ

موت تمہارے مردوں میں سے کسی کے باپ نہیں لیکن اللہ کے رسول ہیں اور تمہیں تمہیں کے نبیوں کے نبیوں نے بھی

انآخاتم النبیین لانبی بعدی

میں نبیوں کو ختم کرنے والا ہوں میرے بعد کوئی نبی نہیں

قادیانیوں کے گھریے دعاؤں پر ایک نظر

اللہ کی توہین

مرزا قادیانی اپنا کشف بیان کرتا ہے کہ میں عورت ہوں (یعنی مرزا) اور خدا نے مجھ سے وہ کام کیا جو مرد عورت سے کرتا ہے مجھے ہالے کے لئے اشارہ ہی کافی ہے۔ (حوالہ اسلامی قرآنی فریک نمبر 3)

محمد ﷺ کی توہین

یہ بات بالکل صحیح ہے کہ ہر شخص ترقی کر سکتا ہے اور بڑے سے بڑا درجہ پاسکتا ہے حتیٰ کہ گھوٹیلے سے بھی بڑھ سکتا ہے۔ (حوالہ مرزا محمود کی ذمہ داری اخبار الفضل صفحہ نمبر 5)

حضرت عیسیٰ کی توہین

مرزا کہتا ہے کہ آپ ﷺ کا خاندان بھی نہایت پاک اور مطہر ہے۔ کہ آپ نبی (نوح و ابراہیم) تین دادیاں اور تین نانیاں زمانا کار می عورتیں ہیں کہ جن کے خون سے آپ ﷺ کا وجود ظہور پذیر ہوا۔ حالہ حیمہ انجام آسم

صحابہ کرام کی توہین

ابوبکرؓ عمرؓ کیجاتے۔ وہ تو (نوح و ابراہیم) حضرت مرزا غلام احمد قادیانی کی جوتیوں کے شکر کے لئے کہ بھی لائق نہیں تھے۔ (حوالہ نامہ الہدیٰ جنوری فروری صفحہ نمبر 3 سن 1915ء)

تمام مسلمانوں کی توہین

ہر ایک ایسا شخص جو موسیٰ علیہ السلام کو قاتلا ہے پرتوسیٰ علیہ السلام کو نہیں مانتا یا یسعی علیہ السلام کو قاتلا ہے پرتوسیٰ علیہ السلام کو نہیں مانتا اور یا محمد ﷺ کو قاتلا ہے پرتوسیٰ علیہ السلام کو نہیں مانتا نہ صرف کافر بلکہ پاک کافر اور دائرہ اسلام سے خارج ہے۔ (حوالہ کتبہ الفضل صفحہ نمبر 110)

خصوصی تعاون و دعاؤں کا اعجاز میڈیکل سنٹر کونجاہ

0336 4701438
0336 4701438

Daah Computers & Printers Kunjah 03316209466

ایام	تاریخ	تاریخ	تاریخ	تاریخ	تاریخ	تاریخ	تاریخ
	شمسی	قمری	قمری	قمری	قمری	قمری	قمری
اتوار	05	16	3:42	3:48	7:03	8:32	سورج نکلنے
سوار	06	17	3:43	3:49	7:02	8:31	سورج نکلنے
منگل	07	18	3:44	3:50	7:01	8:30	سورج نکلنے
بدھ	08	19	3:45	3:51	7:00	8:29	سورج نکلنے
جمعرات	09	20	3:46	3:52	6:59	8:27	سورج نکلنے
جمعہ	10	21	3:47	3:53	6:58	8:26	سورج نکلنے
ہفتہ	11	22	3:48	3:54	6:57	8:25	سورج نکلنے
اتوار	12	23	3:49	3:55	6:56	8:24	سورج نکلنے
سوار	13	24	3:50	3:56	6:55	8:24	سورج نکلنے
منگل	14	25	3:51	3:57	6:54	8:23	سورج نکلنے
بدھ	15	26	3:52	3:58	6:53	8:22	سورج نکلنے
جمعرات	16	27	3:53	3:59	6:52	8:20	سورج نکلنے
جمعہ	17	28	3:54	4:00	6:51	8:19	سورج نکلنے
ہفتہ	18	29	3:55	4:01	6:50	8:18	سورج نکلنے
اتوار	19	30	3:56	4:02	6:49	8:16	سورج نکلنے

ایام	تاریخ	تاریخ	تاریخ	تاریخ	تاریخ	تاریخ	تاریخ
	شمسی	قمری	قمری	قمری	قمری	قمری	قمری
ہفتہ	21	1	3:28	3:34	7:14	8:47	سورج نکلنے
اتوار	22	2	3:29	3:35	7:13	8:46	سورج نکلنے
سوار	23	3	3:30	3:36	7:13	8:45	سورج نکلنے
منگل	24	4	3:31	3:37	7:12	8:44	سورج نکلنے
بدھ	25	5	3:32	3:38	7:12	8:43	سورج نکلنے
جمعرات	26	6	3:33	3:39	7:11	8:42	سورج نکلنے
جمعہ	27	7	3:34	3:40	7:10	8:41	سورج نکلنے
ہفتہ	28	8	3:35	3:41	7:10	8:40	سورج نکلنے
اتوار	29	9	3:35	3:41	7:09	8:39	سورج نکلنے
سوار	30	10	3:36	3:42	7:08	8:38	سورج نکلنے
منگل	31	11	3:37	3:43	7:07	8:37	سورج نکلنے
بدھ	01	12	3:38	3:44	7:06	8:36	سورج نکلنے
جمعرات	02	13	3:39	3:45	7:05	8:35	سورج نکلنے
جمعہ	03	14	3:40	3:46	7:04	8:34	سورج نکلنے
ہفتہ	04	15	3:41	3:47	7:04	8:33	سورج نکلنے

Daily Times

Your right to know A new voice for a new Pakistan

Tuesday, March 13, 2012

VIEW: Ahmedi killing —Usman Ahmad

The day was in the words of Charles Dickens, "...one of those March days when the sun shines hot and the wind blows cold; when it is summer in the light, and winter in the shade", and there all the tears of yesterday and tomorrow were shed once again

Spring is supposed to be the season of renewal. It is the time of year when nature's life cycle begins again and the world heaves with the verdant breath of future promise. The ancient Mesopotamians ushered in the season with the festival of Akitu that celebrated the cutting of barley. In more recent times, spring festivals have become as abundant and vibrant as the fruits, flowers and harvests they extol. But, in our topsy-turvy age, the nascent Pakistani spring of 2012 has been harsher than the bleakest arctic winter for the country's Ahmedis. Life has given way to death, and joy has once again been consumed by the unholy shadow of bereavement. Last Wednesday, Maqsood Ahmad became the second Ahmedi to be killed in Nawabshah within the space of ten days. Two motorcyclists assailed him in the busy Mohni Bazaar and shot him dead at point blank range. He was 58 years old. This is just the latest harrowing episode in the decades-long persecution Ahmedis have suffered in a country that they helped build from its foundations.

We have been here too many times before. The constitutional amendment enacted by Zulfikar Ali Bhutto in 1974, which declared Ahmedis to be non-Muslims, opened the way for a total moral collapse of society that has led us to where we are today. What more is there to say, amidst the many shameful silences, which has not already been said? There is no fresh perspective to the debate, no alternative, no middle ground, no tolerance, no quiet revolution in the hearts of the people and, therefore, no compromise or peace. So far, if we have learnt anything, it is that there are no limits or bounds that prejudice will not cross. And having observed this lesson, willful impotence is the choice most have opted for.

Where does the nation go from here? It is a question I dread to ask, but one which must be pointedly put forth for the answer will determine how we face the many serious challenges that lie ahead. Matters have gotten so out of hand that simple soul-searching is woefully insufficient, perhaps even impossible. The country is gripped by chaos and morality has been perverted. The murder and persecution of those whose beliefs are at variance with the mainstream is seen as the highest virtue, while indignity and outrage has become the preserve of the purveyors of terror.

More than anything else, the chief legacy of 1974 is the appropriation of the 'Will' of God. With the aid of this, religious extremists have been allowed to ride roughshod over Ahmedis in Pakistan. These extremists act with the sanction of the state, and have thus zealously latched onto the impunity this affords them in order to force their perverted catechisms down the throats of a docile laity — it is a form of submission — alas, the submission is to men of hate, rather than to a supreme omnipotent deity. Those who dare to speak out, like the late Salmaan Taseer, are usually silenced with bullets or bombs. Fear and oppression are the ultimate arbiters in this hideous affair.

The Ahmedi narrative does not make for easy reading. Over the past four decades well over 200 Ahmedis have been killed for their faith, while thousands have endured legal prosecution for the simple matter of enacting the rights of their religion. However, numbers, statistics, facts and figures can never convey the toll these events have taken on countless. One lost can never be explained away by a number.

Surely, enough is enough? The nation must awake from its collective stupor and protect the rights of those who deserve protection for the simple fact that they too are human beings regardless of their beliefs. The question of whether Ahmedis are Muslim or non-Muslim is irrelevant and, quite frankly, an appalling obfuscation of the real matter at hand, namely, that all people, regardless of their colour, faith, creed or politics have the right to peacefully exist in any society of the world. The Quranic teaching: There is no compulsion in religion — is nothing if not a universal declaration of freedom of faith and conscience. Persecution needs to be forsaken in favor of advancement of life and dignity. Hitherto, failure to act has only reaped one terrible harvest after another. Ahmedis have been at the forefront of this suffering, but it now afflicts the whole nation. No one is immune and with each passing day it becomes harder and harder to stem the tide.

But, these are mere words. Ideas to be expressed but not implemented. The state, judiciary and all the other estates of society seem unable or unwilling to enforce change. With each new death, with each new family destroyed, the conspiracy of inaction grows ever more entrenched.

And so, with no new dawn on the horizon, Maqsood Ahmad was laid to rest in his hometown of Rabwah. Among the mourners were numerous people whose lives had, in one way or another, been affected by the relentless hate directed towards the Jama'at. The father of a young son killed two years ago on that fateful day in Lahore, a father and son kidnapped and abused for many months just because of their profession of faith, a gentleman once arrested for reciting the name of God, came together to bear the weight of the funeral of another slain kinsman. The day was in the words of Charles Dickens, "...one of those March days when the sun shines hot and the wind blows cold; when it is summer in the light, and winter in the shade", and there all the tears of yesterday and tomorrow were shed once again. *The writer can be reached at usmanhotspur@gmail.com*

http://www.dailytimes.com.pk/default.asp?page=2012\03\13\story_13-3-2012_pg3_4

Fresh discriminatory orders of the Election Commission of Pakistan to make separate electoral list of Ahmadis

الیکشن کمیشن آف پاکستان

رجسٹریشن افسران، اسسٹنٹ رجسٹریشن افسران، سپروائزر صاحبان اور
تصدیق کنندگان کے لیے چند اہم نکات کی وضاحت

- ۱۔ ہر وہ شخص جس کے پاس نادرا کا جاری کردہ کمپیوٹرائزڈ شناختی کارڈ موجود ہے وہ اپنا نام متعلقہ
انتخابی فہرست میں درج کروانے کا اہل ہے۔
- ۲۔ تمام ایسے افراد جن کے شناختی کارڈ پر مستقل پتہ آزاد جموں و کشمیر یا گلگت بلتستان کا ہے تو ایسے افراد
پاکستان میں ووٹ درج کروانے کے اہل نہیں ہیں البتہ متبعض جموں و کشمیر کے مہاجرین جو پاکستان
کے کسی علاقہ میں رہائش پذیر ہیں وہ اپنا ووٹ متعلقہ انتخابی فہرست میں درج کروانے کے اہل ہیں۔

...

- ۱۲۔ احمدیوں کے ووٹ ابتدائی انتخابی فہرست میں علیحدہ درج کیے جائیں گے اور رجسٹر کے صفحے کے اوپر
”احمدیوں کے لیے“ لکھا جائے گا۔

Election Commission of Pakistan

‘Wazahat’ (explanation) of some important
points for Registration Officers, Assistant
Officers, ...

(Heading on the second-last page of this booklet)

12. Ahmadis’ votes will be entered
separately in the Initial Electoral
List, and at the top of that register
the notation “For Ahmadis” will be
entered.

(The last entry under the above-mentioned heading)

الیکشن کمیشن آف پاکستان



کتابچہ ہدایات

برائے

رجسٹریشن افسران، اسسٹنٹ رجسٹریشن افسران،
سپروائزر صاحبان اور تصدیق کنندگان

انتخابی فہرستوں کی تصدیق 2011ء

(رائے دہندگان کی گھر گھر جا کر تصدیق)

The title page of the booklet of
instructions for the registration staff
issued by the Election Commission
of Pakistan, 2011

A Summary of the Persecution of Ahmadis in Pakistan

Some statistics and information for 2012

Ahmadis murdered for their faith

1. Mr. Abdul Qadoos died of police torture on March 30, 2012 in Rabwah
2. Mr. Ahsan Kamal target-killed on January 18, 2012 in Karachi
3. Mr. Naeem Ahmad Gondal shot dead on July 19, 2012 in Karachi
4. Rao Abdul Ghaffar murdered on September 6, 2012 in Karachi
5. Mr. Muhammad Nawaz was killed on September 11, 2012 in Karachi
6. Mr. Naveed Ahmad was killed on September 14, 2012 in Karachi
7. Mr. Muhammad Ahmad Siddiqui murdered on September 15, 2012 in Karachi
8. Mr. Saad Farooq was killed on October 19, 2012 in Karachi
9. Raja Abdul Hamid Khan was killed on October 23, 2012 in Karachi
10. Mr. Bashir Ahmad was killed on October 23, 2012 in Karachi
11. Chaudhry Nusrat Mahmood died on November 27, 2012 as a result of injuries of an attack on him on October 19, 2012 in Karachi
12. Mr. Tariq Ahmad murdered on May 17, 2012 in Layyah, Punjab
13. Mr. Dawood Ahmad was killed on January 23, 2012 in Bannu, KP
14. Mr. Muhammad Aamir shot dead on December 1, 2011 in Harnai, Balochistan
15. Chaudhry Muhammad Akram murdered on February 29, 2012 in Nawabshah, Sindh
16. Mr. Maqsood Ahmad shot dead on March 7, 2012 in Nawabshah, Sindh
17. Khawaja Zahur Ahmad shot dead on October 4, 2012 in Sargodha, Punjab
18. Mr. Riaz Ahmad Basra shot dead on October 18, 2012 in Ghatialian, Punjab
19. Mr. Manzoor Ahmad shot dead on November 11, 2012 in Quetta, Balochistan
20. Mr. Maqsood Ahmad shot dead on December 7, 2012 in Quetta, Balochistan

Note: Ahmadis in Karachi and Quetta were singularly targeted.

Murder attempts

- A brutal attack in broad daylight that primarily targeted the Amir Jamaat Ahmadiyya of Faisalabad resulted in grievous injuries to two Ahmadis on duty at his residence on February 20, 2012.
- Mr. Naveed Ahmad of Ghokhowal, district Faisalabad was injured, when two unknown motorcyclists fired at him in his shop on February 11, 2012. Three shots hit him on his legs causing a fracture in his right leg.
- Mr. Muneeb Ahmad survived an attack on his life on February 29, 2012 in Nawabshah while his grandfather Chaudhry Muhammad Akram was killed in that attack.
- Mr. Mujeeb Ahmad was shot at by two unknown motor-cyclists on April 28, 2012 in Layyah. The bullet hit his left shoulder but he survived after timely medical treatment.
- Mr. Zaheer Ahmad Alvi was injured but lived after an attempt on his life on September 6, 2012 in Nawabshah.
- The opponents attacked Mr. Faizan Ahmad. They beat him up severely in September 2012 in Mirajke, District Sialkot.
- Mr. Munawwar Ahmad was attacked by unknown men on September 24, 2012. He sustained injuries.
- Mr. Farooq Kahlon and Mr. Ahmad Farooq were grievously injured in an attack on them on October 19, 2012.

- A youth named Chand tried to kill Mr. Rizwan Ahmad of Baghbanpura, Lahore on June 26, 2012 on religious grounds. Mr. Rizwan luckily survived this attack.
- Mr. Muhammad Aslam Bhatti of Baldia Town, Karachi was attacked by unknown persons on June 24, 2012. He was hit with four bullets.

Ahmadis arrested, and those who faced religion-based prosecution

- Three criminal cases under the anti-Ahmadi law and other laws were registered with FIR No. 45/12, 71/12 and 72/12 in Police Station Phalia against Ahmadis in the month of February 2012. If declared guilty, the accused could be imprisoned for seven years. The two main accused were arrested; the others escaped.
- Mrs. Tahira Siddique, an elderly housewife was wrongfully accused and charged under PPC 295-B for defiling the Quran, on April 21, 2012 in Khanpur, District Rahim Yar Khan.
- The police registered a case under anti-Ahmadiyya law PPC 298-C and a religious law PPC 295-A at P.S. Civil Lines, Lahore against two Ahmadi lecturers of the Post Graduate College of Nursing on May 31, 2012.
- Mullas succeeded, with the help of police, to implicate 12 Ahmadis of Ghatialian, District Sialkot on July 3, 2012 in a criminal case under Ahmadi-specific law PPC 298-B. Ten accused were arrested.
- Chaudhary Mansur Ahmad president of the Ahmadi community Chak 70 ML, District Bhakar was booked under Ahmadi-specific law PPC 298-C on July 4, 2012 with FIR No 9/12 registered at Police Station Mankera, on fabricated charge of proselytizing.
- The police booked and arrested Mr. Noman Ahmad, Ahmadi, unjustly on demand of a mulla, in a fabricated case in August 2012 in Khoski, District Badin.
- The police registered a case under the pressure of mullas against six Ahmadis under PPC 298-C with FIR No. 74 in Police Station Baddo Malhi on June 29, 2012, for preaching, allegedly undertaken approximately 10 weeks earlier.
- Mr. Asif Javed S/O Mr. Ghulam Hussain was arrested by the police on November 14, 2012 under PPC 506 for making a video of the court proceedings.
- The police charged three Ahmadis on the application of a mulla, under PPC 506/II with FIR no. 374 in police station Kasoki on September 29, 2012.
- The police arrested Mr. Muhammad Ashraf, president of the Ahmadiyya community Sillanwali, District Sargodha under PPC 298-C, law specific to Ahmadis on July 23, 2012.
- The police registered the case under PPC 298, 506 and 34 with FIR no. 231 in Police Station Qila Kallarwala, District Sialkot against four Ahmadis on August 20, 2012.
- A police case was registered against Mr. Abid Ali Khan of Chak no. 27/2-L in Police Station Depalpur, District Okara under PPC 298-C on November 18, 2011.
- A false police case was registered against four members of an Ahmadi family in Lahore under 506/II with FIR no. 1325 on September 7, 2012.
- Mr. Nasim Chughtai, president of the local Ahmadiyya community Daruz Zikr, Lahore was accused of wearing a ring with a Quranic verse inscribed on it. He was arrested on October 18, 2012 under PPC 295-A.
- Mr. Amjab Salooni was subjected to torture and later a police case was registered against him under PPC 298-C with FIR no. 684 in police station Faisal Town, Lahore.
- The police registered a case against Mr. Pervez Ahmad and two others under PPC 506 and 34 at the complaint of a mulla on July 4, 2012 in Ghatialian, Distt. Sialkot.

- A mulla implicated three Ahmadis in a false case and got a case registered in Police Station Waneka Tarar with FIR no. 46 under 297, 506-A, 337, 148 and 149.

Attacks on worship and places of worship

- The Punjab Police demolished the minarets of the Ahmadiyya mosque in Kharian and removed the *Kalima* (Islamic creed) in dark hours on July 10, 2012.
- The police, under the pressure of the mullas, came over to the main Ahmadiyya mosque in Garhi Shahu, Lahore on May 17, 2012. They nailed a steel sheet over the *Kalima* and painted it black.
- The police came to the Ahmadiyya mosque in Sultanpura, Lahore and broke the tiles on which the *Kalima* was written and demolished the minarets on May 2, 2012.
- The police covered the Islamic creed (*Kalima*) with black steel plates in the Ahmadiyya mosque in Mughalpura, Lahore on September 23, 2012.
- The authorities deprived Ahmadis in Rawalpindi their basic right of worship in congregation in their prayer centre in Satellite Town. The imposed restriction continues.
- The police removed the *Kalima* from the Ahmadiyya mosque Mitha Tiwana, District Khushab on September 16, 2012 and took away the plate with them.
- The police barred Ahmadis in Lahore and Sargodha from offering animal sacrifices on the Eid-ul-Adha festival.

Attacks on graveyards

- Approximately 120 tombstones were vandalized by 10 to 15 armed men wearing masks at about 2:30 a.m. on December 2, 2012 in the Ahmadiyya graveyard in Model Town, Lahore. The police were reluctant to register the immense sacrilege.
- The police under the pressure of banned religious organizations removed Quranic verses and religious texts written on tombstones of Ahamdi graves in Mangat Uncha, District Hafizabad on August 17, 2012.
- The police demolished 23 gravestones and took away the pieces with them on September 4, 2012 in Jaranwala, District Faisalabad.
- Unknown men erased Islamic inscriptions from the gravestones in the Ahmadiyya cemetery in Chak Chatha, District Hafizabad on October 19, 2012 during the night.
- The mullas desecrated graves of Ahmadis in Mirpur, Sindh on April 6, 2012 in the presence of the police.

Kidnapping of Ahmadis

- Mr. Qaiser Ahmad S/O Mr. Shahbaz Ahmad was kidnapped on March 18, 2012 from Kotri, district Hyderabad. He was released on payment of ransom.
- Mr. Ali Mahar S/O Raja Mahar Ahmad was kidnapped on March 13, 2012 from Johar Town, Lahore. They released him on receipt of ransom.
- Mr. Latif Ahmad Sabir Nasri went missing from Karachi on October 1, 2012 and has not been traced to-date.
- Sahibzada Naveedur Rahman S/O Mr. Hameedur Rahman, of Bazidkhel, Peshawar went missing on January 10, 2012. He returned eventually.
- An unsuccessful attempt to kidnap Professor Tariq Chaudhri of Kotli, Azad Kashmir was made on December 23, 2011.

Miscellaneous

- The authorities issued orders to ban Ahmadi women's monthly Misbah, and initiated similar action against the daily Al-Fazl.
- The Election Commission has not withdrawn its orders to place Ahmadis on a separate list; they are thereby not in a position to participate in the forthcoming elections.
- Several incidents of religion-based harassment of Ahmadi students were reported throughout the year from different places; as a result some students had to discontinue their studies.
- The vernacular media remained very hostile to Ahmadis; it provided full support to the mullas.
- Rabwah continued to suffer from the neglect of authorities in maintenance of its infrastructure and even day to day civic facilities.
- Threats were delivered to Ahmadis all over Pakistan, mostly in Lahore.
- Extensive hate campaign against Ahmadis went on all across the country.
- Authorities continued their ban on Ahmadiyya conferences, rallies and major sports events in Rabwah. Anti-Ahmadiyya mullas were, however, permitted to hold several provocative rallies in Rabwah.
- Last but not least, the PML-N provincial government of the Punjab deliberately and grossly neglected the human rights of Ahmadis, by commission or omission.

December 31, 2012