

Report of the fact finding mission to Pakistan

A Beleaguered Community

On the rising persecution of the Ahmadiyya Muslim Community



ASIAN HUMAN RIGHTS COMMISSION



INTERNATIONAL
HUMAN RIGHTS
COMMITTEE

Cover page: Perimeter wall of Heavenly Graveyard, Rabwah

"They won't even leave our dead alone"

Acknowledgements

This report has been produced and commissioned jointly by the Asian Human Rights Commission and the International Human Rights Committee.

The report has been written by independent parties who are not associated with the Asian Human Rights Commission or the International Human Rights Committee and have not been paid any compensation for their contribution. In this regard the Asian Human Rights Commission and the International Human Rights Committee gratefully acknowledge the contributions of the delegates of the mission which include independent journalists from Sweden and Holland and Nilmini Roelens LLM Solicitor and XX for the initial drafting of this report. Nilmini Roelens is a senior lawyer of some 25 years standing and has a special interest in Human Rights law and religious as well as gender based persecution. XX has been working as a human rights investigator since 2005. She has worked mainly on death penalty and abuses in counter terrorism cases. She has investigated in the USA, UK, Netherlands, Pakistan, Afghanistan and Bangladesh and Rwanda. XX has asked to remain anonymous because she is a Pakistani national and currently involved in ongoing work to reform Pakistan's blasphemy laws. Further the Asian Human Rights Commission and the International Human Rights Committee acknowledge the contributions of Lord Eric Avebury (Vice-Chair of the Parliamentary Human Rights Group UK, who has carried out several fact-finding missions to Pakistan on the situation of minorities), Catarina Kinnvall, Professor of the Department of Political Science at Lund University, Sweden and Tayyab Mahmud (who is not an Ahmadi Muslim), Professor of Law at Seattle University School of Law Director of the Center for Global Justice, for assisting with editing the report. Professor Mahmud has published extensively in the areas of comparative constitutional law, human rights, international law, legal history and legal theory and was recently mentioned by the Supreme Court of Pakistan in a suo-moto action.

The Asian Human Rights Commission (AHRC) is an independent, non-governmental body, which seeks to promote greater awareness and realisation of human rights in the Asian region, and to mobilise Asian and international public opinion to obtain relief and redress for the victims of human rights violations. It was founded in 1986 by a prominent group of jurists and human rights activists in Asia and serves to promote civil and political rights, as well as economic, social and cultural rights.

AHRC endeavours to achieve the following objectives stated in the Asian Charter "Many Asian states have guarantees of human rights in their constitutions, and many of them have ratified international instruments on human rights. However, there continues to be a wide gap between rights enshrined in these documents and the abject reality that denies people their rights. Asian states must take urgent action to implement the human rights of their citizens and residents."

The International Human Rights Committee (IHRC) is a non-profit and non-government organisation. The IHRC mission is to ensure justice and human rights for all. The IHRC has significant experience of dealing with, managing and handling religious freedom issues, particularly sensitive ones in countries such as the Middle East and Asia related to the Ahmadiyya Muslim Community. The IHRC has experience of dealing with governments, organisations and other non-governmental bodies in various parts of the world and works with other like-minded organisations in dealing with human rights issues. The IHRC is currently in the process of applying for consultative status with the United Nations.

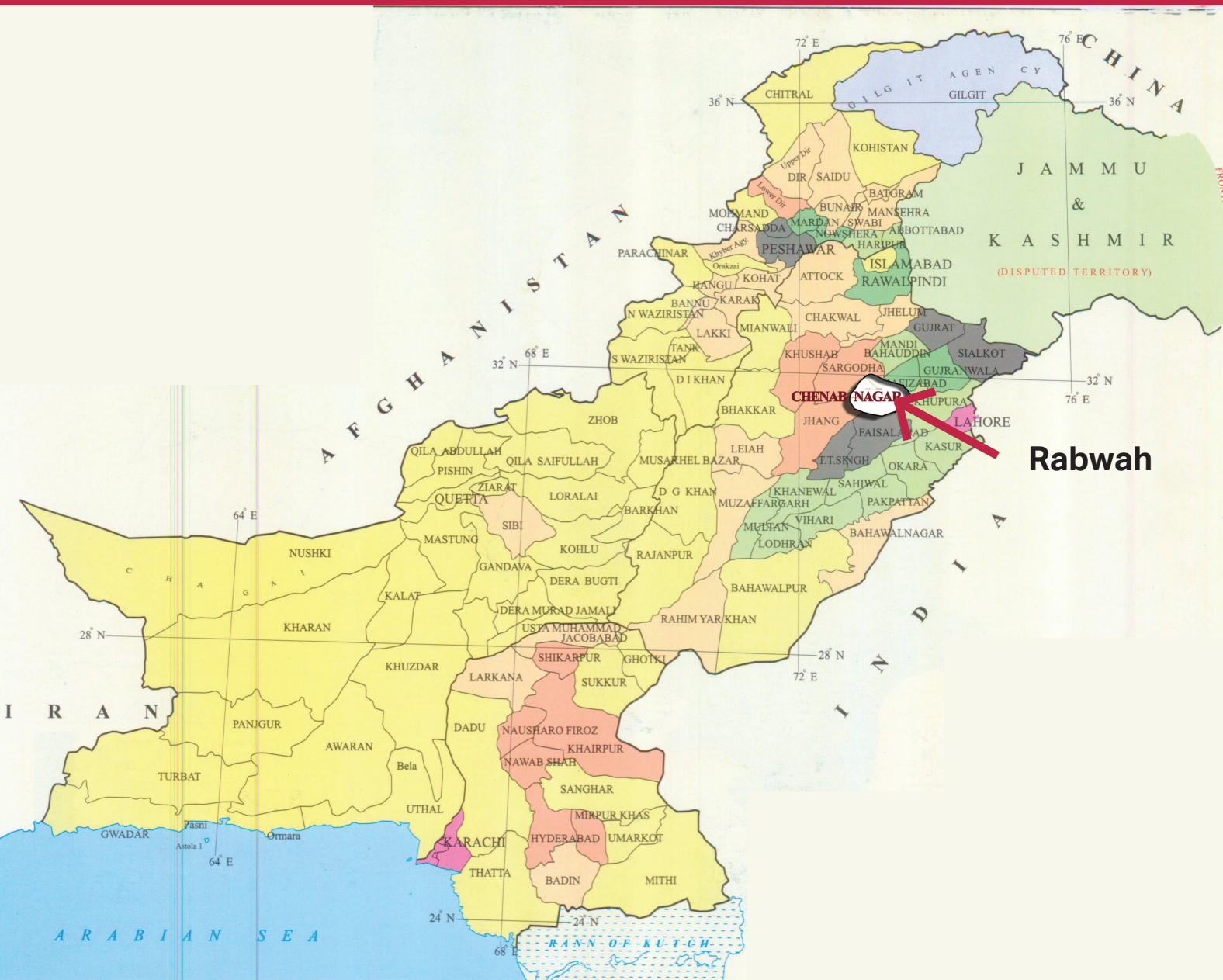
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Map of Pakistan



Endorsements

FREEDOM DECLARED

(www.freedomdeclared.org)

“The plight of the Ahmadiyya Muslim community in Pakistan has long needed exposure and I do hope this report leads to action on the part of national governments both bi-laterally and multi laterally at the UN to end this persecution. UK parliamentarians are continuing to put pressure on the UK Government to make representations to the Pakistani Government to end this persecution and abide by Article 18 of the UDHR which they have signed. Whilst the UK is currently home to the international headquarters of the Ahmadiyya Muslim community I do hope that one day the situation in Pakistan will be such that they will be free to practice their faith there as well.”

Baroness Berridge, Chair of the UK All Party Parliamentary Group for International Religious Freedom of Belief



UK All-Party Parliamentary Group for
The Ahmadiyya Muslim Community

“A timely and deeply disturbing report about the extent of persecution of Ahmadi Muslims in Pakistan. The fact that Ahmadiis cannot even find refuge in their town of Rabwah speaks volumes of the fear in which they live each day.”

Siobhain McDonagh MP, Chair of the UK All Party Parliamentary Group for the Ahmadiyya Muslim Community



World Media
Forum Inc.

WMFI Institute supports the recommendations of the report, “Rising Persecution of the Ahmadiyya Muslim Community”, both short-term and long-term, and urge the Government of Pakistan as well as the international community of nations to protect the fundamental human rights of the Ahmadiyya Muslim Community in Pakistan and in other parts of the world. We endorse the findings of this report and will share it with agencies and organizations, and encourage them to raise their voice against persecution of Ahmadiyya Muslim Community.

Farhan Khokhar, President World Media Forum Inc.



CHRISTIAN
SOLIDARITY
WORLDWIDE
VOICE FOR THE VOICELESS

A thoroughly researched report on the plight of the Ahmadiyya Muslim community in Pakistan. It presents clear evidence of the desperate state of this group, that faces harassment, intimidation and violence in everyday life. It would be a deep tragedy if nothing were done to alleviate the dreadful persecution of such a peaceful and loving group of people.

Mervyn Thomas, CEO Christian Solidarity Worldwide



"A well researched and authoritative report that reflects the shocking reality of life in Pakistan for Ahmadi Muslims. A stark reminder of the need in Pakistan of religious freedom for all."

Dr Charles Tannock MEP, Chair of the European Parliament Friends of Ahmadiyya Muslims Group



This report commissioned by the Asian Human Rights Commission and the International Human Rights Committee sets out in detail the plight of Ahmadi Muslims. It is clearly evident to see that the situation for Ahmadi Muslims has deteriorated post the 2010 spontaneous attacks on multiple Ahmadi places of worship in Lahore in which 86 Ahmadis were killed. It is indeed ironic that a community that is devoted to peace should have faced so much violent opposition over the past 120 years.

Hon. Judy Sgro, Member of Parliament (Canada)

Co-Chair of the Parliamentary Friends of the Ahmadiyya Muslim Jama`at (Canada)



"The AHRC and IHRC report is a clear reminder of the importance of peace and democracy, and the value of religious freedom. Religious beliefs are never justification for violence, just as violence is never justifiable on religious grounds.

We must work together, here in Canada and abroad, to foster a better international understanding of the suffering and horrors that Ahmadi Muslims have endured. Let us renew our commitment to ending hatred, persecution and suffering for all people."

Hon. Jinny Sims, Member of Parliament (Canada)



This report has made it evident that though other minorities are targeted, the Ahmadiyya Muslim Community is the only community, which is specifically targeted by legislation through the infamous Ordinance XX (Anti-Ahmadiyya laws). It is beyond dispute that the Ordinance violates the basic rights of Ahmadi Muslims to freedom of religion, which is an absolute right as guaranteed by international law.

What we also know is that whilst Ahmadi Muslims are soft targets, persecution is never limited to one people or one faith. The same extremists expand the horizon of their endeavours to assert their rule by force, violence and terror over all who do not share their view. Recent examples include the killings of Christians in Asia, to claims of blasphemy in the Middle East and most recently to the vilification of Yazidis in Iraq. It is this extremist ideology, which is creating havoc worldwide.

Hon. Kyle Seeback, Member of Parliament (Canada)



"This report clearly sets out, in detail, that the persecution of Ahmadis in Pakistan is widespread and entrenched at every level of society including, but not limited to education; health; employment; and, social society. The disturbing narrations of Ahmadi students being made to endure apartheid-like systems, such as: sitting separately in classes; being made to eat separately and, to play separately, is clearly unacceptable in this day and age and a violation of the framework of the United Nation's Universal Declaration on Human Rights. The plight and systemic persecution of the Ahmadiyya Muslim Community in Pakistan needs to be recognised and dealt with by the international community."

The Honourable Jim Karygiannis, P.C. Canada



The Report on the plight of the Ahmadi community in Pakistan published by Asian Human Rights Commission and the International Human Rights Committee makes deeply depressing reading. It catalogues the process of institutionalised discrimination and consequent persecution that is widespread. This undermining of the rule of law and human rights ought to be addressed by the government of Pakistan as a matter of urgency. Friends of Pakistan must do all they can to bring about improvements for all religious groups minorities in Pakistan such as the Ahmadi community and Christians.

Message from the Rt Hon Dominic Grieve QC MP (previous Attorney General)



'A Beleaguered community' is an appalling account of the on-going dangers and problems of the Ahmadiyya Muslim community in Pakistan. The systematic and institutional discrimination of this peace loving community is a cause of great concern for all peaceful citizens of the world.

By giving examples of individual cases and persecutory events, the report enables the reader to get a full-scale grasp of the problems of persecution and marginalisation of the Ahmadiyya Muslim community. Further, the report pinpoints the loopholes both in legal and societal systems of Pakistan and illustrates how Pakistan, as a signatory of human rights conventions and treaties, has by far, failed to fulfil its international obligations. The need for immediate measures to secure and enable peaceful co-existence of all Pakistani citizens becomes apparent throughout the read.

Finally, 'A Beleaguered community' is a gripping report of pain and heartaches but yet an account of undying faith. The unflinching belief in the values of peace and love, which feature on every page of this report, is the hallmark of the Ahmadiyya Muslim community worldwide.



MR MICHALIS MARIORAS
Lecturer, School of Theology
University of Athens, Greece



Eva-Britt Svensson was a member of the EU Parliament between 2004 and 2011. She was vice chairman of the Parliamentary Group of the European United Left / Nordic Green Left (GUE / NGL) and Chairman of the Committee on Women's Rights and Gender Equality between women and men.



"Pakistan has egregiously violated its international legal obligation to protect the Ahmadi Muslims, allowing those who would violently repress their freedom an assassin's veto. The systematic transgressions against human dignity and the irresponsible and destructive actions targeted against religious minorities must stop. There is no room in the community of civilized democracies for impunity for such religiously motivated violence."

Dr. Aaron Rhodes, President of the Forum for Religious Freedom



Sub: Fact finding report on rising persecution of Ahmadi Muslims.

We endorse this report which highlights the rising persecution of Ahmadi Muslims.

The systematic and institutional violation of the human rights of Ahmadis is a cause of great concern for all peaceful citizens of the world.

Mr Willy Segers, Mayor of Dilbeek and MP Belgium



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Mrs Vera Celis, MP Flemish Parliament



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Mr Bert Maertens, Mayor of IZEGEM, Belgium



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Dr Peter Persyn Member of Flemish Parliament.



The greatest offence that can be done to God, is to persecute human beings and their communities for religious reasons. All the States must guarantee the right to practice freely a religion, and we must be firm against those who demolish this right. All religions invite to the Peace and Love to all human beings and we all together must strengthen what unifies us against what differentiate us. Our support the Ahmadiyya Community in Islam, as well as all religious communities that are persecuted and harassed in many parts of the world.

José María Alonso Ruiz National Member of Parliament. Spain.



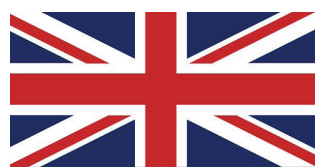
Even though if we consider the doctrinal differences between Ahmadis and the rest of the Muslims, these differences can never configure a discrimination cause, because it will conform an attack against the religious freedom right and his equality and non discrimination corollary, that configures the base of a modern state governed by the rule of law. Unless Ahmadi Muslims can not live in freedom and peace his own faith in a specific country, this country can never be denominated as democratic state.

May different countries and international NGOs make pressure against the prosecutor countries so they abandon these discriminatories and unjust policies and adopt an open attitude towards the real freedom.

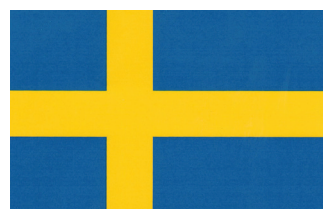
Joaquín Mantecón Canonic Law Professor. Santander University. Spain. (Previously Director of Religious Affairs, Ministry of Justice)



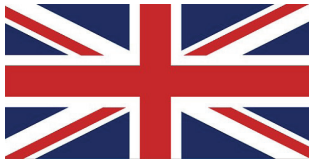
MR. Roelof Jan Manschot, Former Vice-President of Eurojust and former Dutch Chief- Prosecutor



William C Walsh,
Human Rights Lawyer and Partner
at Bisceglie & Walsh Solicitors



Eva-Britt Svensson was a member of the EU Parliament between 2004 and 2011. She was vice chairman of the Parliamentary Group of the European United Left / Nordic Green Left (GUE / NGL) and Chairman of the Committee on Women's Rights and Gender Equality between women and men.



Foreword

As vice-chair of the Parliamentary Human Rights Group I have been concerned for many years about the relentless persecution of Ahmadi Muslims in Pakistan. I appealed personally in Islamabad to Benazir Bhutto and Pervez Musharraf during their terms of office as Prime Minister and President respectively, to repeal the blasphemy laws which are used to construct false charges against Ahmadis, and I commissioned two international missions which reported on the persecution of Ahmadis throughout Pakistan, and in their headquarters of Rabwah in particular.

But since then, the situation of the community has become almost unbearable. This report describes the mass murder of worshippers in their mosques; the deliberate targeting of children at school; the deprivation of people's livelihoods; the relentless daily harassment and hate speech; exclusion from elections; restrictions on freedom of speech and of assembly, and all in pursuance of a common national policy of denying the freedom of the Ahmadis to exercise the rights enjoyed by other citizens including their freedom of religion.

The report draws attention to the enormous growth of madrassas over the last few years. These schools are largely funded by donors from Gulf countries, and they teach a brand of Wahabi Islam which labels everyone else as infidels. These institutions incubate a number of terrorist organisations such as the Lashkar-e-Jhangvi, the Sipah-e-Sahaba, the Tehrik-i-Taliban Pakistan and the Ahle Sunnat wal Jamaat, which perpetrate murders and massacres of all who disagree with their extremist views. Some have actually pledged allegiance to the Daesh, the ultra-brutal terrorists occupying large parts of Syria and Iraq.

But Pakistan also harbours a hate group dedicated explicitly to the religious cleansing of Ahmadis from Pakistan, known as the Khatme Nabuwwat (KN). The vicious persecution of Ahmadis in Pakistan is the pinnacle of a threat to the community spearheaded by the KN throughout the Islamic world. They have branches in other countries of south and southeast Asia, and even in the UK, where incitement to religious hatred is supposed to be illegal.

The anti-Ahmadi movement should also be seen as part of a coalition of extremist Sunni organisations that believe in the perpetual conflict between Dar al Harb and Dar al Islam. In their view, there is a pure form of Islam based on the supposed principles of governance that operated under the rightly guided caliphs who succeeded the Prophet, and a form of jurisprudence that operated in the 7th century. Anybody who disagrees with them belongs in the realm of the infidel, and that includes Christians, Jews, Shia, Sufis, Barelvis, Hindus and any other minorities in Pakistan.

It has to be understood how deeply these views have infected Pakistani society. The media have been so intimidated that they no longer publish criticism of extremism, and hate speech against religious minorities and particularly the Ahmadis is pervasive. National and provincial governments not only fail to act effectively against terrorism and the ideological sources that fuel terrorism, but ministers have even spoken on extremist organisations. The police and security forces provide no protection for threatened minorities; they never investigate crimes against Ahmadis effectively, and the courts never convict the few terrorists who do get arrested.

In the longer term, the authors say the strategy must be to work for the repeal of the infamous blasphemy laws, requiring consistent and sustained efforts by the international community. It also demands the continuous attention of the UN Human Rights Council and its Special Procedures.

This report should be compulsory reading for Ministers and Foreign Office officials concerned with South Asia. The treatment of Ahmadi Muslims is a symptom of the collapse of law and governance in a state which is receiving £1.1 billion UK aid between 2011 and 2015. Pakistan's stability is a matter of grave concern to the country's diaspora, to its neighbours in South Asia, and to the wider Islamic world of which it should be a leader. When thinking about the situation of the Ahmadis in this maelstrom of terrorism and persecution, friends of Pakistan should recall the famous words of Martin Niemöller:

First they came for the Socialists, and I did not speak out—

Because I was not a Socialist.

Then they came for the Trade Unionists, and I did not speak out—

Because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out—

Because I was not a Jew.

Then they came for me—and there was no one left to speak for me.

Lord Eric Avebury
Vice-Chair Parliamentary Human Rights Group UK

Preface

The universal right to freedom of religion or belief presupposes respect for everyone's self-understanding in matters of faith. This is more than just a normative principle alongside other principles; it is no less than the systematic starting point for making sense of freedom of religion or belief in general. Human beings – indeed all of them – are the relevant right holders in the framework of human rights. Accordingly, it is up to them to define how they see themselves: as Jews, Christians, Muslims, Baha'is, Buddhists, Hindus, Agnostics or others. Freedom of religion or belief furthermore guarantees everyone's freedom to manifest their religious self-understandings in private and in public, as individuals and in community with others and to lead their lives in accordance with the tenets of their faith.

Surely, religious identities often remain contested, and views about what constitutes a particular faith may differ widely. There is much room for non-violent contestation on such issues, for raising questions and holding debates. However, what counts from a human rights perspective is that everyone's freedom to define how they see themselves in matters of faith must never be compromised, since this freedom belongs to the core of freedom of religion or belief. It immediately follows from due "recognition of the inherent dignity (...) of all members of the human family", to cite the opening words of the 1948 Universal Declaration of Human Rights. This notion of human dignity, on which the entire architecture of human rights is built, has traces in various religious or philosophical traditions around the globe.

Under international human rights law, the State is obliged to respect everyone's freedom of religion or belief and furthermore to provide protection against any infringements from third parties, in particular terrorists and intolerant vigilante groups. It cannot be the business of the State to impose religious views on its citizens and prevent people from articulating their religious self-understandings freely. Rather, it is the duty of the State to provide an inclusive constitutional and infrastructural framework in which religious diversity can unfold free from discrimination and free from fear. Government representatives have to speak out clearly and quickly against any incitement to collective religious hatred targeting religious minorities or 'dissenting' individuals.

Unfortunately, these principles, although firmly established in international human rights law, are frequently violated in practice. Members of the Ahmadiyya Muslim Community are particularly affected. The community has suffered numerous acts of harassment, discrimination, intimidation and violence committed by State agencies or non-State actors or a combination of both. Such acts inter alia include the dissemination of hate propaganda through public media; attempts to alienate Ahmadi children from their families, for instance in the context of school education; administrative stipulations employed to prevent people from defining their religious identities freely and openly; threats of draconian blasphemy laws, partially explicitly targeting the Ahmadiyya Muslim community; systematic discrimination in all sectors of society, including education, the labour market and access to health care; destruction of houses of worship and vandalism of cemeteries; targeted killings in a climate of impunity; denial of asylum on religious grounds. Violation of freedom of religion or belief of Ahmadis typically goes hand in hand with other human rights abuses.

What makes the case of the Ahmadiyya Muslim Community special is that the numerous manifestations of extreme disrespect directly affect a core element of freedom of religion or belief, i.e. everyone's freedom to define themselves in matters of faith and to communicate their self-understandings free from discrimination and free from fear. In some countries Ahmadis experience that this freedom is not only factually encroached but even conceptually denied to them. In the face of ongoing abuses and the systematic persecution suffered by this community, the international community has a responsibility to clearly and loudly speak out against and deal with the violations of freedom of religion or belief of members of the Ahmadiyya Muslim Community wherever they occur.

UN Special Rapporteur on Freedom of Religion or Belief

Heiner Bielefeldt

Message

As one of the co-Presidents of the Intergroup on Freedom of Religion or Belief and on Religious Tolerance of the European Parliament, I strongly recommend this report on the persecution of the Ahmadi's in Pakistan to anyone who can help in putting pressure on the Pakistani Government to change its legislation and to offer effective protection of the rights of this religious community.

The Intergroup aims at protecting the fundamental rights of all religious and belief communities in the world. It makes no distinction between religious and non-religious beliefs or among various religious beliefs. Our mandate is based on the Comment of the Human Rights Committee on article 18 of the International Covenant on Civil and Political Rights, which declares that freedom of religion or belief protects theistic, non-theistic and atheistic beliefs.

I am convinced that only in a situation where all religious and belief communities enjoy the same rights, religious tolerance can flourish. I was therefore impressed by the motto 'Love for All, Hatred for None' proclaimed by the Ahmadiyya Muslim community. The tens of thousands of Ahmadi's gathered during the 48th Jalsa Salana, in August 2014, manifested this tolerant approach in practice, as I could witness myself during my visit to this important convention.

Against this background, it is all the more tragic that the rights of Ahmadi's are constantly trampled in Pakistan. The basis for these violations are the amendments to the Constitution of Pakistan denying the right of Ahmadi's to call themselves Muslims and the subsequent amendments 298-B (1) (2) and 298-C to the Pakistan Penal Code, making it a criminal offence if they did. Blasphemy Laws are also used to target religious or belief minorities.

The amendments to the Pakistan Constitution and Penal Code have enabled a climate of intolerance and of discrimination against Ahmadi's. The report provides evidence of systemic discrimination and exclusion of Ahmadi's from society and violation of their civil rights. The report also draws attention to impunity and the failure of state actors to prosecute crimes committed against Ahmadi's as well as the stigmatisation of Ahmadi's in the media.

I believe that it is important for political leaders to read this report and to raise the issues mentioned with the Pakistani Government. We should call for Pakistan to repeal the amendments to the Constitution and Penal Code as they violate Article 18 of the ICCPR, which Pakistan has ratified, as well as Article 20 of the Pakistan Constitution, which guarantees freedom of religion or belief.

The Pakistani government should also be pressed to withdraw the blasphemy laws and to offer effective protection of all religious and belief communities, including the Ahmadi's. Through the Intergroup I shall try to pressure both the High Representative and the Member States to continue putting the plight of the Ahmadi's in Pakistan high on their political agendas. Also within the European Parliament, we shall continue to raise awareness in this respect. Hopefully, this way one day the motto 'Love for All, Hatred for None' will become a reality in all parts of the world.

Dennis De-Jong

**Co-President of the European Parliament Working Group on
Freedom of Religion or Belief**

Executive Summary

This Report clearly demonstrates that Ahmadis in Pakistan are violently targeted, intimidated, harassed and persecuted at all levels of society. The Report provides the historical context to these gross human rights violations directed at the Ahmadi community since the adoption of the Second Amendment to the Constitution in 1974 declaring Ahmadis Non-Muslims. This literally excommunicated Ahmadi Muslims and banished them from the fold of Islam and was followed in 1984 by the Martial Law Ordinance XX branding Ahmadis as criminals and liable to fine and imprisonment if they practiced their belief in Islam, used Islamic terms or 'directly or indirectly' posed as Muslims. The punishment for anyone charged under these laws is up to three years in prison, while PPC 295 of the Blasphemy Laws, which refers to derogatory remarks of the Holy Prophet, is an offence punishable by death under Pakistan's Penal Code. This law has been specifically used to target Ahmadis.

The report shows in great detail how the Blasphemy legislation and Ahmadi-specific repressive laws are implemented on a daily basis at political, economic, social and educational level affecting Ahmadis from all sectors of society and of all ages. This repressive legislation and state endorsed compliance has had traumatic consequences for all Ahmadis as they continue to live in fear of daily persecution by the state, the judiciary, the police, religious vigilantes, media and the general public, thus effectively denying them their most basic fundamental entitlements of religious freedom and human rights.

At the political level the Report confirms how Ahmadis continue to face political discrimination in accessing the electoral system by being placed on a separate electoral list containing their names, addresses and their religion. In order to be included in the general list of voters, they are obliged to denounce their founder and accept being called Non-Muslims. Declining to take an oath against their faith, Ahmadis have remained effectively disenfranchised. This political persecution is institutionalised throughout all bureaucratic procedures, including identity cards and passport applications, access to public services, job applications and entry for school examinations which all require a declaration of religious belief.

In economic and work-related terms, the Report demonstrates how Ahmadis remain discriminated at the workplace: their shops are boycotted or destroyed, promotions are denied, they are often refused employment and face daily harassment. Ahmadis are also frequently denied the right to visit local shops and banners targeting Ahmadis are often posted at the entrance of markets.

At the social level the Report supplies multiple examples of how Ahmadis are forbidden to practice their religion, including everyday practices, and how religious clerics and organisations target Ahmadis through hate campaigns and deadly attacks. The police often remain passive or condone violence in the face of targeted attacks and law enforcement agencies and the judiciary are too implicated or too afraid to effectively deal with these violations.

Media, journalists or lawyers supporting the community are also frequently the objects of violent pursuits and Ahmadis who have been denied asylum in other countries often return to an insecure and fearful existence.

At the educational level, the Report bears witness to how students and teachers face constant discrimination. Such discrimination is prevalent from the primary to the university level and Ahmadi children and teachers are often forced out of school or higher education through to acts of bullying, threats and explicit violence.

The psychological impact on Ahmadis living within this climate of fear, intimidation and systematic persecution needs to also be considered, particularly the impact on the young, elderly and vulnerable. Perhaps this could be the job of a future delegation.

Overall, the Report provides clear evidence of the fact that Ahmadis are under constant attack and the situation has clearly deteriorated since the 2010 attacks on multiple Ahmadi places of worship in Lahore in which 86 Ahmadis were killed. Ahmadis are denied any of the basic rights provided under the framework of the United Nation's Universal Declaration on Human Rights. The plight and systematic persecution of this community needs to be clearly recognised and dealt with by the international community.

Catarina Kinnvall

Editor-in-Chief, Political Psychology

Professor

Department of Political Science

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Heavily fortified entrance to Darul Zikr
Mosque in Lahore after 2010 attacks

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Report Key Findings

The **Constitutional amendment** of 1974 designating Ahmadis as Non-Muslims laid the foundation for many years of hardship and persecution for this minority Muslim sect

The **Judiciary** is intimidated and placed under pressure by clerics and lawyers who share fundamentalist ideologies

The **amendment to the penal code** in 1984 prohibiting the expression of their Muslim identity further entrenched the position of Ahmadis

Ahmadis are **harassed at all levels** (primary to higher education) within the educational system in both the state and private sectors

The **separate electoral system** for Ahmadis renders the community an exposed and disenfranchised community

There is **little freedom of expression** in the media and journalists who reports issues openly sympathetic to Ahmadis do so at risk to themselves

Absence of the necessary political will (largely due to fear of reprisal from but at times also due to sympathies with orthodox clerics) prevents any progress in improving the Human Rights violations against Ahmadis through law reforms or provision of the necessary backing and resources

Hate propaganda against Ahmadi Muslims in media, on the streets on posters and distributed through pamphlets and at large gatherings are endemic and continue unabated and uncensored fuelling the persecution of Ahmadis

Law enforcement agencies are frequently unsympathetic and unwilling and often unable to provide protection to Ahmadis due to pressure from orthodox clerics and from mob violence

Religiosity permeates most aspects of life and all strata of society and the proliferation of madrassas perpetuates the anti-Ahmadi sentiments within society

Ahmadis in **Pakistan live in fear** and are denied their most basic and fundamental human rights and rights of religious freedom

The **Constitution and the laws** of Pakistan discriminate against Ahmadi Muslims

Ahmadi ladies are doubly disadvantaged with the restrictions and curtailment of their activities. Effectively: (1) societally within a gender repressive Pakistan and (2) denial of congregational prayers and other communal activities due to the security situation pertaining to Ahmadis

Impact on Ahmadis - Daily restrictions placed on Ahmadis are taking a psychological toll on many children, women and men. This is something which needs to be explored further

Methodology

This fact finding mission was co-ordinated and facilitated by the Asian Human Rights Commission and the International Human Rights Committee.

A sword of Damocles appears to hover above the head of each Ahmadi in Pakistan. No one, be they the unborn or the dead and all those in between, is entirely shielded from it. This was our conclusion following our intensive fact finding mission to Pakistan between 8 December 2014 and 13 December 2014. This fact finding mission was co-ordinated and facilitated by the Asian Human Rights Commission and the International Human Rights Committee.

The expenses of the mission were met by the Ahmadiyya Muslim Community. The members of the mission have not received and will not receive any compensation for their time.

The mission consisted of 6 independent inquirers diplomats, journalists, lawyers and non-governmental organisations. For security, welfare and political reasons they have been granted anonymity. There was no pressure on us to make findings one way or the other.

Since previous UK missions led by Lord Avebury had considered the situation in Rabwah specifically in 2007 and in Pakistan generally in 2010 shortly prior to the attacks on two Ahmadi mosques in Lahore in which 86 Ahmadis were killed and 116 injured when the background legislation had been considered in some detail, we considered it most useful to focus on the position of Ahmadis since the co-ordinated attacks on two Ahmadi places of worship in Lahore generally, to avoid repeating the work of previous missions. Thus references are made to earlier reports where necessary for further information as the "Rabwah Report 2007" and "the 2010 Report".

The reasoning is that the attacks on two Ahmadi mosques in Lahore was a watershed moment for the Ahmadiyya Muslim Community in Pakistan following which the

persecution of Ahmadis has taken a turn for the worse. Accordingly, the mission focused on events and circumstances post these attacks.

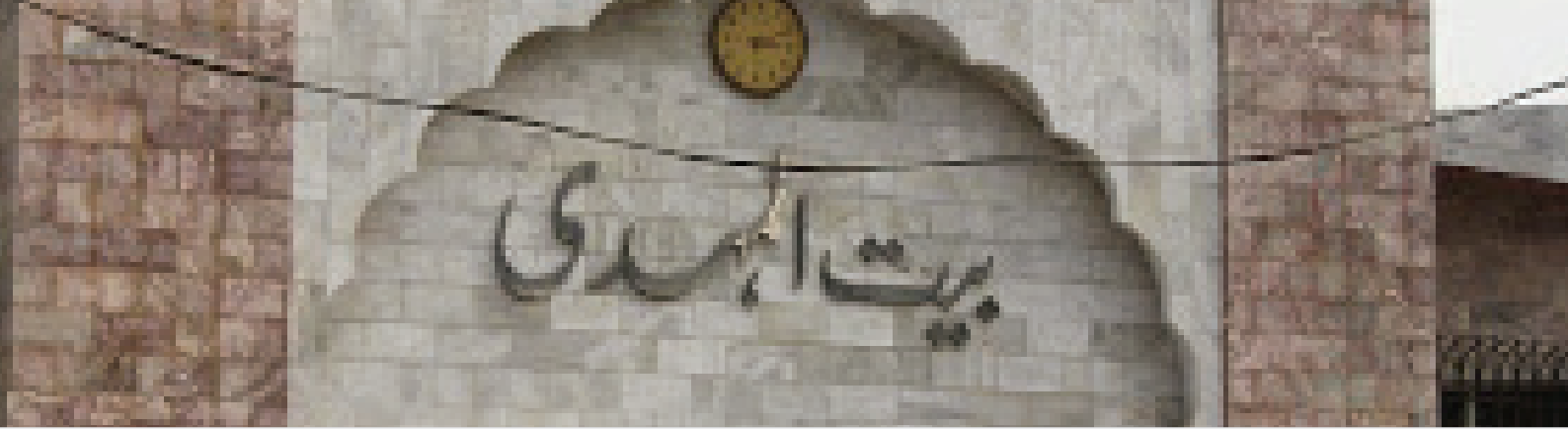
The mission travelled for five days from Lahore to Islamabad to Rabwah and meetings with individuals and representatives of organisations had been arranged in advance by the Asian Human Rights Commission and the International Human Rights Committee. Interpreters were provided wherever necessary.

The mission interviewed various state actors, human rights activists, members of the media, civic society and lawyers and took evidence from individuals who claimed to have been victims of persecution because of their religious beliefs.

Most individuals interviewed have been given anonymity in this report for their protection as well as those of their entourage and will be referred to by initials and all attempts have been made to avoid the possibility of identification. The individuals were assured of this at the outset to ensure that they would be open and at ease in their dealings with us. Only politicians were not provided with this assurance although their identity has also been dissimulated for the sake of their security.

The mission commenced its enquiries in Lahore, the first of the visits being to Model Town Mosque and Dar ul Zikr Mosque in the Garhi Shahu quarter, both of which had been the subject of co-ordinated attacks by gunmen during Friday prayers on 28 May 2010. The mission also visited an Ahmadi community graveyard in Lahore which had been desecrated by gunmen in an attack on 3 December 2012. Additionally, we met with a number of independent non-Ahmadi journalists from both the vernacular and English language press. We





met Asma Jahangir, of the Pakistan Human Rights Commission and former United Nations Special Rapporteur on Freedom of Religion or Belief. The mission also met a very senior member of Pakistan's Parliamentary Standing Committee on Human Rights and spoke with several individuals who had been targeted on account of their Ahmadi faith.

In Islamabad the mission met with the press from leading national and international Urdu language media outlets and an English media outlet. The mission also met with a highly respected and well known international aid agency.

The mission ended its enquiries in Rabwah where we met a pre-eminent lawyer of the community, Mr Mujeeb ur Rehman, who is a senior advocate of the Supreme Court of Pakistan as well as another senior lawyer who is a state prosecutor. The mission also interviewed a member of the police force who was formerly responsible for the local area and most significantly a Member of the National Assembly from the ruling party. The mission interviewed a group of deportees who had been recently forced to return from Sri Lanka whilst UNHCR was processing their claims and one individual who had been returned from the UK following processing under the Detained Fast Track procedure and also met a number of Ahmadi students, teachers, journalists and businessmen of the community who believed they had been targeted on account of their faith and many of who are facing charges under the notorious blasphemy laws.

Throughout our mission we met with individuals who had been harassed or targeted ranging from a mother of an unborn baby who had been killed the day before its due date in the recent Gujranwala arson attack in July 2014, a young nursery school child aged four harassed by teachers, students expelled from school and University, elderly men disabled as a result of the Lahore mosque attacks and prominent members of the community who had been individually

targeted.

Our record of proceedings was followed by with subsequent research conducted by way of verification of accounts and our own conclusions based on our observations during the five days.

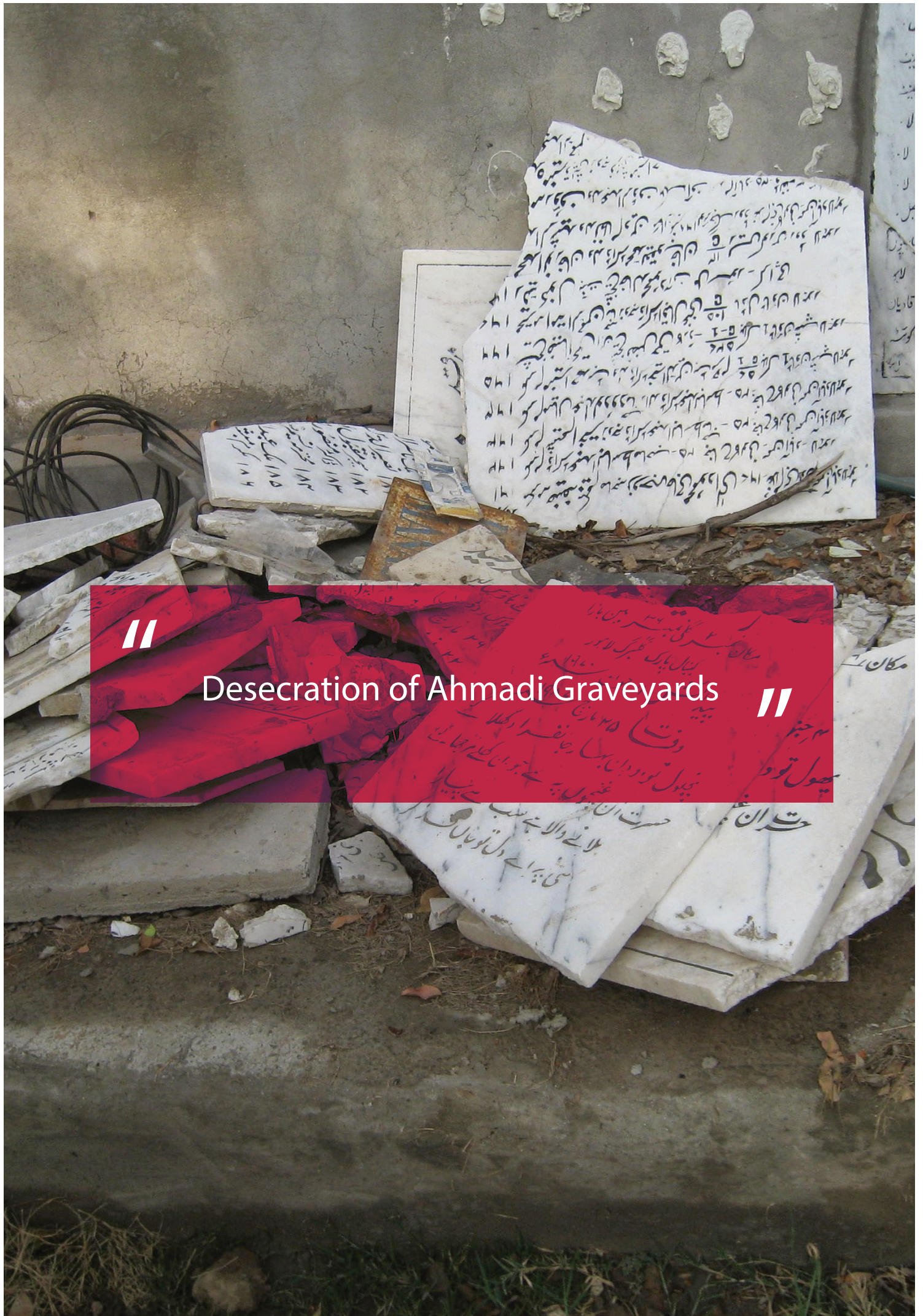
Following our mission, it was considered that the best method of presenting our findings would be to consider the issues contained in our brief under the framework of relevant articles of the United Nations' Universal Declaration on Human Rights.

Article 2 states:

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

The reader will form their own view on whether our findings do or do not fit within such international legislation. The mission is conscious of its duty to present a neutral and unbiased account. However, it appears to us to be most expedient to present our findings under these headings in light of our conclusions. We have provided our own conclusions based on our findings which are entirely the considered views of the delegation and is devoid of any influence from those providing our brief or that of the Ahmadiyya Muslim Community.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.



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Desecration of Ahmadi Graveyards

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1. Scope and Purpose

Prior to the mission's departure the brief was identified thus: "To assess, review and ascertain the current position of Ahmadi Muslims in Pakistan post Lahore attacks".

The factors to be considered were:

Rule of Law (briefly as this had been covered extensively previously),

Role of State actors such as Police and Judiciary,

Education general treatment of Ahmadi students and syllabi,

Social discrimination,

Employment,

Tabligh (holistically and whether being identified as Ahmadi in itself can lead to adverse consequences),

Position of women (practicalities and day to day life),

Verification procedures of the Ahmadiyya Muslim Community,

Role of Press/Media,

Situation of Ahmadi asylum seekers returned to Pakistan, and

Situation in Rabwah.

Whilst the mission had concerns prior to departure whether the time allowed would be adequate to investigate and assess all of the above in five days, our timetable was intensive and much ground, although perhaps not all in the greatest detail, was covered during the available time. The mission did not have an opportunity to meet with any "opponents of the community"; however, since earlier missions had done so (with their position being well documented and known) and since security concerns were heightened, it was considered imprudent to draw attention to the presence of the mission in Pakistan and the time spent in the country was thus restricted for this reason.

“ Ahmadi volunteer Standing Guard
at Ahmadi Graveyard ”



2. Overview of legislative and historical background

“However Mr Z. A. Bhutto, then Prime Minister, found political mileage and expediency in responding to the question of Ahmadi Muslims under pressure from clerics. Thus in violation of the above Constitutional provisions a Constitutional amendment was made declaring Ahmadis as Non-Muslims by which the identity of Ahmadis as being “Muslims” was denied.”

Ahmadis consider themselves to be Muslims and believe that they observe Islamic practices. In 1974 the Head of the Ahmadiyya Muslim Community made representations to the Special Committee of the National Assembly of Pakistan in the form of the Mahzarnama to explain that Ahmadis are Muslims by explaining their basic tenets in a memorandum. Notwithstanding this, hard line clerics who had penetrated the Assembly (via unpublished record of proceedings) swayed the law makers and declared Ahmadis as “non-Muslims”.

The Lahore High Court provided brief respite for Ahmadi Muslims in 1978 wherein they stated in the case of Abdul Rahman Mubashar that whilst Ahmadis were Non-Muslim since Islamic practices were very much part of their faith and as a matter of conscience Ahmadis may continue to recite the “Kalma” (Islamic creed).

This proved to be short lived comfort as in response to pressure from hard liners on 26 April 1984 the final nail in the coffin sealing the fate of Ahmadi Muslims was made by General Zia ul Haq through Ordinance XX (“Ordinance Twenty”) whereby any outward sign of Islam by an Ahmadi was made a criminal offence and the act of blasphemy was widely defined on pain of death for contravention. This provided a charter for harassment and orthodox clerics were empowered further and scores of criminal charges were laid against Ahmadis under the provisions of Ordinance XX.

The Supreme Court of Pakistan in a majority decision declared the Ordinance XX valid, legitimised the power of the State to interfere in matters of faith and revealed that Ahmadis are unlikely to have recourse to the courts in what Ahmadis term the “Coca Cola case”. The term was coined as the judges had likened the copyright over the label “Islam” to the shape of a bottle of coke that only the trademark of Coca Cola may use. This was the case of Zaheer-ud-din v. The State 1993 SCMR 1718 where five individual Ahmadis were accused of being in breach of Article 298C of Ordinance XX for “posing as a Muslim” as they had worn the “kalma”. The Supreme Court found in essence that when an Ahmadi recites the kalma, looking at the inner recesses of his heart, he is not thinking of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) but of their own messiah. By this decision the Supreme Court not only held the validity of the Ordinance XX but that Islamic pride and sentiment override fundamental rights enshrined in the Constitution.

These fundamental rights guaranteed by the Pakistani Constitution as well as the Universal Declaration of Human Rights is reproduced in this report. The sections that follow are based upon a consideration of the position of Ahmadis as against the Universal Declaration of Human Rights of the United Nations.

Hard line clerics who had penetrated the Assembly (via unpublished record of proceedings) swayed the law making and declared Ahmadis as “non-Muslims”.

3. Human Rights issues in Pakistan considered under the Universal Declaration

3.1 Article 3 Right to life, liberty and security of person

The Ahmadi community reported that targeted attacks of Ahmadis have been escalating over recent years, particularly since 2010, which was the deadliest year in the history of Ahmadi fatalities on account of their faith. Further high profile assassinations due to their Ahmadi faith and the murder of lesser known Ahmadi individuals over the years in targeted murders mean the death toll since 2010 as of today's date stands at 144. Non Ahmadi politicians have also faced death threats and in some instances been gunned down for their support of reforming the draconian blasphemy laws.

3.1.1 Model Town Mosque attack 28 May 2010



Ahmadi Volunteer on guard at Model Town Mosque



Lahore Attack, injured Ahmadi being carried away

The following is compiled from several eyewitness accounts given to the mission on 9 December 2014:

"It was a normal day of Jumma prayers. Some 1,000 devotees had gathered for Friday prayers within the compound of Model Town Mosque. It was 1:30pm on Friday 28 May 2010 when the Imam had stepped onto the podium to begin his sermon. The doctor who normally administers first aid was arriving for duty. A loud explosion was heard outside. Two armed gunmen clad in suicide vests shot at the Khuddam standing guard at the gate. The paltry security made up of young volunteers were thoroughly ill-equipped to deal with the situation that unfolded.

For some time now our community had felt our risk levels were increasing as we had been suspecting that there may be something brewing. We had arranged for our own armed security of a motley crew of a handful of young volunteers with some guns. We had taken the precaution of asking the women folk and children not to take the risk of coming for congregational prayers.

About a year earlier our community had been warned by the police that there may be a security threat. However the Police told us they would ensure our security as the neighbourhood was uncomfortable that we had an armed guard outside. We were encouraged to disarm by the police and did do so. In February 2010 again we were warned

that there was something afoot.

“Our community was feeling apprehensive and we contacted the police and requested protection. But no protection was offered.”

For two or three weeks before the incident there had been stickers in judges’ offices and banners and posters in the mall inciting the killing of Qadianis. Asma Jahangir and Ibn Abdur Rehman (Human Rights Advocates) went to see Shab haz Sharif, Chief Minister of Punjab, about 10 days before the incidents and he had promised to do something about these open incitements to murder Ahmadis but nothing was done. Our community spoke to the District Administration but they said “There might be a backlash against you (the Ahmadi community) which would be worse if you remove the banners”.

On that Friday afternoon six unarmed young men were carrying out routine security duties by checking bags and those entering the building.

Thus on 28th May 2010 the community was vulnerable and exposed since we had been told to disarm our guards but nothing (other than professional armed guards) could have prepared us for what befell us. Whichever way one looks at it we were merely sitting ducks.

Elders had settled in the front rows close to the Imam hoping their prayers will carry through with greater force to reach Allah.

One of the gunmen was around 30 and the other possibly only 18-19 years old. The older man did most of the damage and was clearly more experienced at the task of mass murder.

The younger gunman peered into the hall. He threw two grenades to clear a path. One entered the barrel of his gun into the prayer hall and began his killing spree. He shot towards the front row. The Imam died instantly. **6 devotees died on the spot.**

Some of us sought shelter from the carnage in the basement.

A retired army officer Colonel Bhajwa, and then Muzafar Ahmad and another had overpowered the older man. Whilst Muzafar sat on the gunman, yet another man tied the gunman’s feet with a neck tie. The younger gunman had made his way upstairs and had been captured by the devotees.

We learned afterwards that within minutes of the explosions the press had positioned themselves outside the mosque.

Maulvis were being interviewed live outside and declaring that this was the Ahmadi community’s own set up and that we were self-harming to gain the sympathy of the rest of the world. We could not believe they could be so callous.

After the press, ambulance men arrived and began taking the injured to three hospitals around the city. The hospitals were also unprepared for the volume of emergency patients that were arriving.

The police had arrived at the scene after the press and the ambulance services. They had waited outside during the whole episode. The massacre lasted one hour thirty minutes and the police had made no attempt to come to our aid inside.

One devotee lying injured on the ground heard a policeman enter after it was all over. He reported that in a half mocking tone the policeman asked: “Are you all dead in here or is anyone still hanging in there?”

The injured were shipped to hospitals around the city with most going to Jinnah Hospital. One of the gunmen who had also been injured was taken to Jinnah hospital. The following evening more gunmen attacked that hospital. They were there either trying to retrieve their man, or trying to eliminate him to avoid bearing witness or to eliminate other witnesses to the incident. Opinions are divided but the outcome is the same; yet more dead and injured.

At least nine magazines each containing 30 bullets had been spluttered around the building entering bodies and the walls. The pock marks still scar some of the walls and the mehrab and these bear testimony to the events of that day."

The mission had an opportunity to meet with some other survivors at Garhi Shahu mosque in another part of Lahore who had been the subject of the co-ordinated twin attack.



Security Post after Darul Zikr Attack

3.1.2 Dar ul Zikar Mosque (Garhi Shahu)

On 9 December 2014, the delegation went to Dar ul Zikr Mosque in the Garhi Shahu area of Lahore. A retired Colonel showed us around the mosque and narrated how the attack unfolded before his eyes.

He told the delegation that on 28 May 2010, around 1:30pm, several armed militants (around 4) stormed the mosque when Friday prayers had just gotten underway. There were approximately two thousand two hundred men present at the mosque. Sixty people were slain that day. There were no women at the mosque because of a decision made by the community a year earlier to keep women and children at home for security reasons.

When the attack started, the Imam was on the roster in the main room. The Colonel heard a big bang coming from the main gate of the mosque. About fifteen to twenty people climbed over one wall of the mosque while one attacker went to a stairway leading to the top of the minaret. Many worshipers fled to the murabi's house to seek refuge.

Several media channels gathered and aired live coverage of the on going attack. Meanwhile the police gathered outside but did not take action. The elite police arrived once the attackers had entered the mosques but did not launch an operation. Two of the attackers in Garhi Shahu blew themselves up. The attack lasted about two hours.

Members of the delegation were shown the main prayer hall where a majority of the people were killed. Walls riddled with bullet holes were inspected by members of the delegation. An adjacent corridor outside the main prayer hall was also pointed out to members of the delegation. The Colonel described how on the day of the attack, the corridor was scattered with dead bodies and pools of blood of the men killed.

3.1.3 The observations of the mission:

The legacy of the day is barbed wire coiled around now higher and much fortified walls hemming the devotees in at both mosques and sentinels standing guard armed with rifles. One has the feeling of entering a high security prison, as one waits for one set of gates to close behind one before another opens, rather than a place of worship and prayer.

There is little other visible trace of the carnage that was inflicted that day. The indelible psychological scars of those left behind and a community living on edge was however very tangible and visible.

86 souls lost their lives as a result of these attacks and a further 116 were injured. The two terrorists apprehended by the Ahmadi community at the Model Town Mosque and handed over to the police were believed to have had no action taken against them. However, at the time of writing this report the mission has learnt that those two terrorists are now being tried by the Anti Terrorism Court. It remains to be seen whether the proceedings will be conducted properly and a just outcome will be achieved.

It became gradually clear to the mission that the Ahmadi community in Pakistan is one living in a climate of constant fear at all times looking over its shoulder. It is a community isolated with nowhere to turn but to itself for support. It was as though it was a community under siege.

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86

Ahmadi worshippers lost their lives

116

injured

3.1.4 Gujranwala Arson attack July 2014

In July 2014, three Ahmadi females were killed in Gujranwala. This was the first time in the history of the Ahmadiyya Muslim Community that only ladies were targeted. Eight Ahmadi houses were burned down as a result of an arson attack by a mob. A journalist the mission met said that he called the Deputy Superintendent of Police (DSP) to report the incident. The DSP's response was that there were only a few people protesting and they were only burning tyres. He also told the journalist that everything was under control and there was no danger of any kind. The journalist also tried to call the District Police Office in Okara who did not answer his phone. The journalist reported that he was trying desperately to draw the police's attention to the fact that people were dying at that very moment in Gujranwala. but to no avail

3.1.5 Gujranwala Family



Innocent Children Hira 7 and Qainat 8 months killed for being an Ahmadi

On 11 December 2014, the delegation met MB, his wife RB and his sister SMB. Also present during the meeting were two of MB and RB's remaining young children (aged 3 and 4 respectively who witnessed the Gujranwala attack). The family's residence is in Gujranwala where they lived next to ten other Ahmadi families in the same street. They were forced to move to an undisclosed location following the religiously motivated violent attack of July 2014.

MB reported that in July 2014, his seventeen year old cousin, A, had fever and went to see his paternal cousin who is a doctor. The doctor's clinic was one kilometer from his home. When he arrived at the clinic, the doctor told A that some members of the Jamat-e-Islami were accusing him of blasphemy. The doctor said that the specific allegation had to do with a picture posted on Facebook that showed a naked girl urinating by the Khana Kaba, the holiest site for Muslims. A informed the doctor that he is an Ahmadi Muslim and does not partake in blasphemous behaviour. A had seen that picture on Facebook posted by someone else. MB told the delegation that A said that in fact he made a comment under that picture condemning the image. He did this when he saw the picture on Facebook on 6 January 2014 as he felt the picture was very irreverent.

While A was with his cousin, he was advised to run away as soon as possible because he could be attacked by a mob that had started to gather outside the clinic.

Meanwhile outside the family home in Gujranwala, a mob started to gather. They had guns and fired some shots in the air. The mob lead by maulvis was armed and on a loudspeaker referred

to Ahmadis as dogs and Mirzais and called for their murder. Inside the house there were four women and eleven children. The eldest child was seven years old. Given the presence of the armed mob outside they thought they had no choice but to barricade themselves indoors.

The family told the delegation everyone was extremely frightened. They gathered in one room on the second floor of the house. They locked themselves in.

The children asked the adult women why the mob was after them and what they had done wrong to deserve that treatment. RB's seven year old daughter asked her mother if that was her last moments before death. Meanwhile the mob could be heard shouting that since there were women and children in the room they should set the place on fire.

They also shouted that if they saw any men then they would throw them in the fire. The mob sealed the door from the outside so no one could escape. The family called the police and asked for help. The police did arrive however, in their presence, the mob set fire to the house. The police became bystanders and did not intervene to stop the attack.

MB said his cousin, MA, lives fifty kilometres from their home in Gujranwala. As soon as MA heard about the incident he made his way to Gujranwala to help his relatives. Upon arrival, the mob beat him up and broke his teeth.

Eventually, the ambulances from Punjab's emergency response unit came and rescued the survivors. The mob tried to intimidate the rescue team by shouting through loudspeakers that the Ahmadis should not be allowed to live.

The victims who died as a result of inhaling smoke were Bushra Bibi, Hira (age 7), and Kainaat (eight months old). The rescue team transported all the victims to a local hospital in Gujranwala where they spent the next three days.

SMB was pregnant and her baby was due the next day. She was covered in black soot of the smoke from the fire. The doctor at the hospital in Gujranwala refused to treat her.

SMB said she grabbed the doctor's arm when he walked through the ward she was in and shouted, "I am dying. Please help me." The doctor ignored her plea for help and walked off.



Angry Mob gathers and burns Ahmadi Muslims Houses whilst police become bystanders

Eventually, there was one nurse who agreed to apply a cooling balm on SMB's body. Other than the cooling balm, SMB was not given any treatment during the three days she was at the hospital in Gujranwala. A threatening group had formed outside the hospital in the meantime.

The Ahmadi community arranged for the victims to be transported and treated at a hospital elsewhere. SMB said that when she was being transported in a wheelchair out of hospital in Gujranwala, a mob gathered to tell the hospital officials that she should not be taken away. The hospital officials stated that she was being taken to Lahore because they were concerned that the mob would follow them.

The family has been living in an undisclosed location since then under the so called protection of the Ahmadi community. They cannot return to Gujranwala because they fear they will be targeted again.

The family told members of the delegation that the clerics were aware that A had not posted the picture on facebook. They were angry because an Ahmadi had made a comment on the website condemning it. The clerics did not think that an Ahmadi had the right to defend Islam since he is not considered to be a Muslim.

A was later arrested and charged under Section 295A of the PPC. When he was taken to the police station a mob gathered outside and chanted slogans against him. They said that 'mirzais' are dogs and should be killed. The police also took him to a laboratory in Lahore where he was tested under a lie detector. At the laboratory Aqi stated that he did not post the picture and he passed the test. A religious cleric was also present at the laboratory and this put the police under pressure.

The family said that prior to this incident they had a successful business and were well off. Now their lives have been completely destroyed because they cannot return home and have lost their mother and two children. Even their shops on the same street as their home were destroyed by the mob.

The children who lived through the mob attack still have trouble sleeping. They wake up in the middle of the night terribly scared and express fear that the religious clerics may come after them.

The family is of the opinion that as long as the government is on the side of the religious clerics and the mobs, the situation for Ahmadis will not improve.



3.1.6 Assassination: Dr Ali Qamar Mehdi

The mission learned that on 26 May 2014 Dr Ali Qamar Mehdi, an Ahmadi of Canadian nationality, was gunned down in front of his wife and young son on account of his faith outside the Ahmadi cemetery in Rabwah. Dr Mehdi was a much loved doctor and a humanitarian.

Jonathan Kay, in an article dated 3 June 2014 entitled “The murder of Dr. Mehdi Ali Qamar symbolizes Pakistan’s descent into self-annihilation” writes as follows in the National Post:

“Many of the wealthiest and best-educated Ahmadis fled Pakistan in the second half of the 20th century. But since then, this diaspora has fed money and humanitarian volunteers (Dr. Qamar was a perfect example) back into Rabwah. Despite the fact that the town sits in the middle of an impoverished rural area, Rabwah’s Ahmadi-run health clinics serve everyone. The Tahir Heart Institute (named after a former Ahmadi spiritual leader), where Dr. Qamar was helping to train doctors, is renowned in the country.

Indeed, in purely humanitarian terms, the choice of Dr. Qamar as a target by Jihadi murderers was horrifically perverse: They killed a man who had come to Pakistan to help save the lives of not just Ahmadis, but all local Punjab residents. His killing will discourage other doctors from making the same trip, and thereby make life in this impoverished corner of Pakistan even shorter and harsher.

Some Pakistani politicians and diplomats have expressed regret and condolence for Dr. Qamar’s killing. But in the ways that matter, they do not really control their country.

The Mullahs do — and many of them are more than happy to tell their congregants and Youtube viewers that killing an Ahmadi will get you into heaven. Even when the murderers are caught, they are treated like kings in Pakistani prison, and get off with a slap on the wrist.

In this way, the slaughter of Ahmadis in Pakistan is a species of “honour killing” — a symptom of a cruel, narrow-minded and spiritually addled society.”

It became clear to the delegation whilst interviewing many individual Ahmadis during our mission (from primary school children to well-known businessmen) that whilst those individuals who have a high profile due to their social standing or due to their involvement in the Ahmadi community may more readily draw the adverse attention of religious activists, the average man and woman or indeed anyone irrespective of their age or level of religious activity could just as easily become the subject of targeting purely for their being identified as an Ahmadi. The reader is referred to other sections of this report where individual testimonies have been recorded.

At times targeted killings are preceded by death threats. Whether or not these are actually carried out, in light of the regular murders occurring throughout Pakistan individuals thus threatened live in constant fear and their lives are turned upside down. The following case study illustrates this problem:

A photograph of a wooden pillar with several bullet holes. A red band is wrapped around the middle of the pillar. The pillar is set against a dark background with windows visible in the upper corners. A number '7' is visible on a small sign to the right.

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Bullet holes from the Lahore attacks

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3.1.7 Death threats: CSN

On 9 December 2014 the delegation met a High Court lawyer, CSN. CSN is currently in hiding and met us at a discrete location in Lahore at considerable risk to himself.

CSN informed the delegation that on 7 October 2014, the second day of Eid, he received a package at his home in Lahore. The package contained three shrouds of cloth, three kalashnikov bullets and a letter from "Mullah Omar". A copy of the letter (with certified translation) and the First Information Report was given to the delegation and is attached as Annex 3 to this report. CSN told members of the delegation that for him the name "Mullah Omar" was symbolic of the militant organization known as the Taliban. The letter addressed CSN by his full name and mentioned his wife and son's names to show they knew details of his personal life. The letter went on to tell CSN that he was a "Qadiani" and an apostate. He was warned to leave his religion or else he would be killed.

The author of the letter also challenged CSN to report the letter to any government agency in the country and seek protection. CSN said the author was making clear to him that not only would no one protect him but that the government agencies were on the side of the non-state actors.

Since receiving the letter, CSN has been forced to go into hiding. He has had to leave his practice as a lawyer and has no income. Since this incident he has lost a lot of weight. CSN's wife has left the country for her safety. His son was also practicing as a lawyer and has had to stop work to go into hiding. CSN's son applied for a visa to the United States but on the day of our meeting, CSN was informed that his visa was rejected.

The mission was informed by members of the Ahmadi community that death threats can arise for simply being identified as an Ahmadi.

The mission was informed by members of the Ahmadi community that death threats can arise for simply being identified as an Ahmadi. The very fact of belonging to the faith raises presumptions of blasphemy as Ahmadis are considered to be heretics and infidels in the minds of mullahs. False allegations of blasphemy are easily made by way of settling scores for personal vendettas. Once the dreaded word "blasphemy" is uttered the victim "is good as dead" as non-state actors stand in and take over the death penalty into their own hands.

The Ahmadi community believe the Gujranwala attack which was triggered because an infidel Ahmadi "had no right to defend Islam". This illustrates the lengths to which the fanatical elements would go.

The public and brazen incitement to the murder of Ahmadis which occurs at numerous anti-Ahmadi conferences across the country can cause greater and more insidious harm when provided a wider audience on national television.

On 7 September 2008 (anniversary of the Constitutional amendment which declared Ahmadis to be "non-Muslim") Amir Liaquat Hussain, television anchor of a religious programme called Aalim on Line, incited his guest clerics to declare Ahmadis to be wajib ul qatal (**liable to be killed**) under Islamic teaching. **The following day two Ahmadis were murdered.**

At the time of writing, Mr. Hussain invited religious scholars to give their views about the recent Peshawar School Attack on his GEO morning show of 22 December 2014. During the show that was broadcast live, while discussing the motives and people behind the recent barbaric school massacre a religious cleric, Arif Syed Shah Owaisi falsely accused the Ahmadiyya Muslim Community for the Peshawar School attack of 16 December. Mr. Owaisi declared “**This enemy is a common enemy and an enemy of all Pakistan. And this enemy is the sect of Qadiani**”. His comments were followed by loud applause from the audience. He encouraged all Muslims to treat Ahmadis as enemies of Islam and Pakistan. He declared that Ahmadis deserve to be killed because they are blasphemers: “They are the ones blaspheming against the Holy Prophet (peace and blessings of Allah be upon him). All of us Muslims should recognise that enemy.” Five days later on 27 December 2014, the eleventh Ahmadi victim of 2014, Luqman Ahmad Shehzad, was shot in the back of the head near Bhiri Shah Rehman village, where a small community of Ahmadis reside in the Gujranwala district.



Luqman Shehzad shot following Liaquat Hussain TV show

3.1.8 Blasphemy and the death penalty

Aside from the targeted killing of Ahmadis by fanatical elements, the biggest issue that poses a threat to the lives of Ahmadis in Pakistan is being accused of blasphemy, an offence punishable by death under Pakistan’s Penal Code.

We learned that whilst no one in Pakistan has yet been executed following trial for Blasphemy, once the magnetic word “Blasphemy” is uttered in any false allegation the individual becomes a “marked” individual as religious activists and mobs under their control are zealously drawn to the affair.

The mission learned however that any attempt to reform the “Blasphemy laws” or indeed the Ahmadi specific laws are likely to be futile in the current climate. The Ahmadi representatives referred us to the assassination of two high profile politicians Salman Taseer and Shahbaz Bhatti and the allegation of blasphemy against Sherry Rehman, a prominent politician and former ambassador to the USA succeeding Husain Haqqani. Previously, she was the Federal Minister for Information and Broadcasting from March 2008 until March 2009. By way of illustration, this message was echoed by independent members the mission met.

3.1.9 Assassination: Salman Taseer

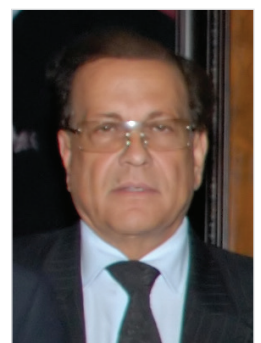
The former Governor of Punjab, Salman Taseer, who was a well-known and influential member of the PPP, was shot dead at close range by his own bodyguard in Islamabad on 4 January 2011. The bodyguard, 26 year old Malik Mumtaz Qadri, is reported to have stated that he murdered Mr Taseer because of his interest in reforming the harsh and much abused Blasphemy laws. What is of particular concern is that Khatme Nabuwwat lawyers had thrown rose petals and treated the assassin as a hero for defending the Blasphemy laws. Within this backdrop and climate of encouragement and laudatory treatment of such acts it does not seem plausible to reform the Blasphemy laws in the short-term.

The Dawn newspaper on 5 January 2011, reported thus on the day that Qadri was remanded by the Islamabad court:

“A rowdy crowd slapped him on the back and kissed his cheek as he was escorted inside. The lawyers who tossed handfuls of rose petals over him were not involved in the case.

As he left the court, a crowd of about 200 sympathizers chanted “death is acceptable for Muhammad’s slave.” The suspect stood at the back door of an armoured vehicle police van with a flower necklace given to him by an admirer and repeatedly yelled “God is great.”

More than 500 clerics and scholars from the group Jamat Ahle Sunnat said no one should pray



Salman Taseer shot for his efforts to reform blasphemy laws

or express regret for the killing of the governor. The group representing Pakistan's majority Bareilvi sect, which follows a brand of Islam considered moderate, also issued a veiled threat to other opponents of the blasphemy laws.

"The supporter is as equally guilty as one who committed blasphemy," the group warned in a statement, adding politicians, the media and others should learn "a lesson from the exemplary death."

Jamat leader Maulana Shah Turabul Haq Qadri paid "glorious tribute to the murderer ... for his courage, bravery and religious honor and integrity."

<http://www.dawn.com/news/596300/lawyers-shower-roses-for-governors-killer>.

The Express Tribune of 7 January 2011, reported on the transfer of the matter to Rawalpindi: "In a related development in Rawalpindi, hundreds of Sunni Tehreek (ST) activists gathered outside the Rawalpindi court premises carrying flags and banners to 'receive' Qadri. Together with some members of the lawyer community, they blocked the way of the ATC judge by lying on the road, on getting news of the request to the judge by the Islamabad administration.

"He will leave the court over our bodies" vowed the religious activists, aided by some members of the legal fraternity. A number of lawyers also submitted their consent in the court to plead the case for the accused.

The Punjab governor's killer's arrival in the court was almost identical to the reception he had received at the Islamabad District Courts on Wednesday but the number of religious party workers here was much larger."

3.1.10 Assassination: Shahbaz Bhatti



Minorities Minister (a Christian) assassinated for his support for reforming the Blasphemy laws

The intimidation meted out by clerics and hard liners was echoed in the assassination of the Minorities Minister Shahbaz Bhatti, a Christian, some weeks later in March 2011. Two assassins sprayed the Minister's car before scattering pamphlets which described him as a "Christian infidel". The leaflets were signed "Taliban al-Qaida Punjab".

The Guardian Newspaper of 2 March 2011 reported as follows in relation to the incident:

"Last November (2010) Bhatti joined Salmaan Taseer in championing the case of Aasia Bibi, a Christian woman who was sentenced to death last November for allegedly committing blasphemy against the prophet Muhammad.

"This law is being misused," Bhatti told Open magazine at the time. "Many people are facing death threats and problems. They're in prison and are being killed extra-judicially."

The government later distanced itself from the blasphemy reformists, repeatedly stressing that it had no intention of amending the law, leaving Bhatti and Taseer politically isolated. Now that both men are dead, angry supporters say the government bears some responsibility for not protecting them politically, if not physically."

<http://www.theguardian.com/world/2011/mar/02/pakistan-minister-shot-dead-islamabad>

3.1.11 Death threats: Sherry Rehman

Relating Sherry Rehman's self-imposed exile following death threats for her stance on reformation of the Blasphemy laws, Declan Walsh comments in the Guardian of 23 January 2011 thus:

"Yet Pakistan is not on the verge of becoming a totalitarian religious state. The fervour is being whipped up by the normally fractious religious parties, delighted at having found a uniting issue. Leading the protests is Jamaat-e-Islami, which made the mistake of boycotting the last election and now wants to trigger a fresh poll.

More significant is the lack of resistance from every other party. Rehman is polite when asked about the silence of her colleagues in the ruling Pakistan Peoples Party on the blasphemy issue. "They feel they want to address this issue at another time," she says. The truth is, they have abandoned her.

The party played with fire over the blasphemy issue last November when President Asif Ali Zardari floated the idea of a pardon for Aasia Bibi, a Christian woman sentenced to death on dubious blasphemy charges. According to Rehman, he also agreed to reform the law. **But then conservative elements in the party objected, a conservative judge blocked the pardon and, even before Taseer had been killed, the party had vowed not to touch a law that has become the virtual sacred writ of Pakistani politics.**

The opposition has also been quiet. "The greater the failure of the ruling class, the louder the voice of the cleric," says politician and journalist Ayaz Amir.

The mess is also the product of dangerous spy games by the powerful army, which propped up jihadi groups for decades to fight in Afghanistan and India. Some of those militants have now "gone rogue" and allied with al-Qaida; others, according to US assessments in the WikiLeaks files, are still quietly supported by the military. "Our establishment, especially the army, is in league with these people," says Javed Ahmad Ghamidi, a moderate cleric. "And until they stop supporting them they will never be weakened."



Kalima (Islamic Creed) being removed from Ahmadi Mosque

3.2 Articles 7-11 Access to Justice and right to a fair trial

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

The mission was informed that Ahmadis have no proper access to justice nor a right to a fair trial since the law enforcement agencies and judiciary are tainted by orthodox ideology or are intimidated by mullahs and mobs.

3.2.1 Law enforcement agencies

The Ahmadi community believes the Police have demonstrated their inability and unwillingness to respond to attacks on Ahmadis. It is reported they failed to respond effectively during the Lahore mosque attacks and throughout the Gujranwala attack in July 2014. The Ahmadi community believes that this is not so much due to poor training or incapacity but due to the lack of will and/or due to anti Ahmadi sympathies being shared by them. The mission met a police officer (see below) who expressed a different view. His view was that due to the influence of clerics police are not given sufficient manpower and security to handle mob violence. He also said the police might respond but feel they are not backed by politicians. It is difficult for the delegation to say whether this police officer's colleagues would share his views as the delegation met only one officer.

3.2.2 Master Qudoos: tortured in Police custody

The mission was referred to the death of Abdul Qudoos on 30 March 2012. Master Qudoos, a much loved and respected school teacher at a Government Primary School in Rabwah and a sportsman who volunteered his time, was falsely accused of murder. He was interrogated and tortured whilst in custody by local police in Rabwah and died in hospital of his injuries the day after his release.



3.2.3 Police Officer

On 12 December 2014, the delegation met with N, a policeman who has served as the Station House Officer (SHO) four times between 2009 and 2014 at a nearby police station. N is not an Ahmadi. Whilst other police had declined to meet with the mission due to fear of reprisal, N agreed to meet through contacts of the IHRC provided anonymity was maintained.

Mr. N was asked about the process by which charges are lodged against an individual. Although Mr. N was probed a fair amount about the procedure he gave little details about the process. He reported that an individual has to file a First Information Report (FIR) at a police station. Mr. N said that once someone files an FIR then the allegations within it are verified. The verification procedure itself was not made clear to members of the delegation.

Mr. N said that when there are sectarian issues (eg. Allegations under Article 298 or 295 PPC) then the matter is conveyed to the Deputy Superintendent of Police, (DSP) and District Police Officer (DPO). He specifically stated that when charges are filed under Section 295C then the DSP and DPO are notified.

Mr. N reported that in Rabwah there was a man known as Maulvi Allahyaar. He used to go to the police station on a daily basis to file blasphemy charges against various individuals. The police were of the view that his real motive was to blackmail the people he wanted to accuse. Mr. N reported that Mr. Allahyaar's attempts to file FIRs were not entertained by the police. However, now there is another man called Shabbir Usmani in Rabwah who regularly files FIRs against individuals in Rabwah.

Mr. N reported that charges can be filed under Section 506 of the Pakistan Penal Code (PPC) against someone who makes hate speech if there is incitement to murder. He also reported that charges could be filed under Section 153A of the PPC against an individual for causing agitation of a community.

Mr. N told the delegation that individuals can go directly to the High Court and file a petition seeking to arrest someone for inciting violence. The High Court can direct the police to issue an FIR.

When talking about violence perpetrated against the Ahmadis, Mr N informed the delegation that the police are not given sufficient manpower and security to deal with the situation. He

reported faults in what he referred to as the entire government machinery. If an FIR is filed against someone for inciting violence then it needs to be taken forward. If an FIR is registered against a religious cleric then the DSO and DPO will be concerned that arresting the said person will become a big issue within the public.

Mr. N mentioned the risks police officers face if seen to be siding or being sympathetic with the Ahmadis. He said the religious clerics could cause problems by complaining to the DSP and DPO. Officers such as Mr. N would then be transferred to another station.

Mr. N said there is no political intervention in legal cases and violence against the Ahmadi community. Politicians talk about equipping the police force with more resources such as cars and security but Mr. N expressed doubts about the reality on the ground.

3.2.4 Judiciary and Legal System

It was pointed out to the mission on several occasions that the legal system is very much weighted against Ahmadis. Commencing with the laws themselves which are Ahmadi specific and thus aimed at penalising Ahmadis for their beliefs. Ahmadis in essence cannot have proper redress from the legal system. From the police who lack the will and interest in providing protection to any Ahmadis who may be subjected to violence and harm, to judges who prefer to pass the buck whenever sectarian issues come before them for fear of reprisal and thus arrange for the case to be transferred elsewhere for decision, Ahmadis believe they have no recourse.

The individuals we met described how some cases are delayed for many months and sometimes for many years in a manner reminiscent of Kafka's novel and that bail applications where Articles 298 or 295 have been invoked are often inordinately delayed. The mission was informed that even judges' offices have calendars which bear the Khatme Nabuwwat propaganda against Ahmadis. The mission was shown one such calendar which promotes a total boycott of Qadianis and calls them apostates.

The delegation also met with a number of individuals who had been convicted under the PPC. One such individual from Hafizabad had been sentenced to 25 years imprisonment under Sections 295B and C for allegedly burning pages of the Holy Quran. The complainant, Ataullah, was a local lambardar (member of the policing authority of the village) who belonged to the ahl-e-sunnat religious organization. The accused had actually burnt a thirty year old copy of al-Fazal newspaper that belonged to him. The complainant himself burnt pages of the Holy Quran and submitted the remains as evidence against him. The accused was whipped when he was detained at the police station but he served only three years of the twenty five year sentence. The conviction was some years ago.

The delegation also learned that a cleric from Khatam-e-nabuwat filed charges against one KI. The allegations were based on an interview of him printed in the local newspaper whereby the cleric felt that by quoting a verse from the Holy Quran KI was posing as a Muslim and that this injured the feelings of Molana Hamadi and other Muslims. This case lasted for 6-7 years as various judges were afraid to handle the case until eventually a female judge dismissed the allegations as being frivolous. It was noted that it was typical for cases to linger on but in this case KI was acquitted which was not the norm.

3.2.5 Mujeeb ur Rehman

The mission met with Mr Mujeeb ur Rehman currently the most senior advocate of the Ahmadi community in Pakistan who has represented in the highest profile cases on behalf of the community.

Mr Mujeeb ur Rehman had sought to petition the Sharia Court when he realised that Ahmadis are unlikely to obtain redress from the civil courts of the country. As he had no rights of audience as an advocate in the Sharia Courts, Mr Rehman petitioned them as a "Citizen of Pakistan"

challenging the compatibility of Ordinance XX with Islamic laws. However the Sharia Court dismissed the petition stating that the Ordinance XX was “consequential to the Constitutional fait”.

The Supreme Court of Pakistan in a majority decision declared the validity of Ordinance XX legitimised the power of the State to interfere in but revealed that Ahmadis are unlikely to have recourse to the courts in what Ahmadis term the “Coca Cola case”. The term was coined as the judges had likened the copyright over the label “Islam” to the shape of a bottle of coke that only the trademark of Coca Cola may use.

An article written by Professor Martin Lau of London University SOAS “The case of Zaheer-ud-din v. The State and its impact on the fundamental right to freedom” explains the case in some detail. See Annex 11 for further details.

3.2.6 Asma Jahangir

The mission met with Asma Jahangir at her office on 9 December 2014. Jahangir is a founding member of the Human Rights Commission of Pakistan, and has served as Secretary-General and later Chairperson of the organization. On 27 October 2010, Jahangir was elected as President of Supreme Court Bar Association of Pakistan the first woman to hold the position. She has co-chaired South Asia Forum for Human Rights and is the vice president of International Federation for Human Rights.

She served as the United Nations Special Rapporteur on Freedom of Religion or Belief from August 2004 to July 2010. She also served on the UN panel for inquiry into Sri Lankan human rights violations by the Sri Lankan authorities.

Jahangir is recipient of several awards including the 2014 Right Livelihood Award, 2010 Freedom Award, Hilal-i-Imtiaz, Sitara-i-Imtiaz, Ramon Magsaysay Award, 1995 Martin Ennals Award for Human Rights Defenders, the UNESCO/Bilbao Prize for the Promotion of a Culture of Human Rights and was awarded an Officier de la Légion d'honneur.

On 4 June 2014, she was awarded with the “Stefanus Prize”, a Human Rights Prize emphasising the Freedom of Religion or Belief (Article 18 in the Universal Declaration of Human Rights).

She has advocated in the defence of many religious minorities and defended human rights issues in the High Courts and the Supreme Court of Pakistan.

It was her view that religious intolerance is increasing daily. Whilst Christians had some support from the West and their numbers were larger and the Hindu community is also harassed she believed that the Ahmadi community is the most vulnerable from militants.

She believed that the laws are being used as tools of persecution. Whereas in Bangladesh another Islamic country the state has stated that it is not for it to legislate on who is or is not a Muslim in Pakistan the state has intervened to legislate on this matter.

She stated that any attempts to change the Blasphemy or anti Ahmadi laws appears to unify militants.

She also stated that there is only so much civic society can do before threats are received or from the fear of reprisals. In this regard she mentioned how an Ahmadi, Munawar Ali Shahid, worked with her and other human rights activists generally on raising the plight of minorities in Pakistan but he had to leave for fear of reprisals. He is now in Germany but this underlines the deep rooted issues in Pakistani society. For non-Ahmadis they have to be even more cautious. She confirmed that before the Lahore attacks IA Rehman had met the Chief Minister for Punjab but that they failed to provide protection to the Ahmadi community. Religious militants are acting with impunity.

She stated that the separate electoral list was a serious matter of concern for the Ahmadi community.

3.2.7 Senior State Counsel

The mission met a senior government lawyer N, of some 18 years standing who explained that an Ahmadi has little prospect of being promoted to the bench. He informed the delegation that he represented two Ahmadis who were accused of blasphemy in a bail application about two years ago. After bail was granted and Counsel was speaking with his client in the court corridor the Prosecution lawyers who had Khatme Nabuwat sympathies came and assaulted N, Defence Counsel. The client's father who was also attacked tried to assist N but was detained once again for defending himself. When N reported the incident to the Chief Justice at the time his advice was to keep quiet about the matter. N felt it would be futile to report the matter to the police since the Chief Justice himself suggested he let the matter rest.

N also informed the delegation that in his own local experience within the last two years there have been 16 cases in which a Blasphemy allegation has been raised against an Ahmadi as opposed to 5 against Christians.

He explained that the allegation of blasphemy is misused frequently and that once a label of "blasphemer" is suggested against an individual the person's "life is over".

N cited one instance where an allegation of blasphemy and charges under PPC Articles 295 A and B were made. After the grant of bail by two judges, due to Khatme Nabuwat interference the judges withdrew bail and the matter was transferred to the Chief Justice. The accused were finally bailed out having spent many months in detention.

N stated that 60 to 70% of all Blasphemy cases originate in Central Punjab. Thus blasphemy based FIRs were common in Lahore, Gujranwala, Shiekhupura, Faislabad and Sialkot in particular although the reach of community's opponents was much wider.

3.3 Article 18 Freedom of Religion

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.

The delegation was informed that the designation of Ahmadis as "Non-Muslims" by a constitutional amendment in 1974 was the first step in a series of measures and actions that have caused much harm to the freedom of religion and conscience of Ahmadis and damage to the fabric of inter community relations as well as the general security of Ahmadis. Until 1974, Ahmadis were considered to be Muslims. However, through this Constitutional amendment Freedom of Religion guaranteed by the 1973 Pakistan Constitution was rendered entirely impotent for Ahmadis.

The relevant articles of Ordinance XX from Pakistan's Penal Code are reproduced in Annex 1.

In essence, being a relatively young denomination of Islam Ahmadiyyat also relies on its ability to propagate itself through proselytising to others. The founder of the community laid down a system of bai'at (pledging allegiance to the leader of the community) which in essence sets

out the responsibilities of Ahmadis, including proselytization of the faith as a moral duty of Ahmadis. However, it is to be noted that proselytization takes many forms from a show of one's conduct and behaviour to active preaching.

However, Article 298C PPC prevents Ahmadis from undertaking a most fundamental tenet of their faith namely propagating the faith. An Ahmadi becomes liable to be imprisoned for upto three years or face a fine if he or she "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".

Ahmadis thus resort to covert means of propagating their faith and only do so when a relationship has been established with an individual and they feel it is safe to broach the subject. Any actions including charitable works that may show the Ahmadi faith in a positive light may be seized upon by opponents of the community as attempts to propagate the faith. Since the law forbids Ahmadis from propagating their faith Ahmadis thus resort to more subtle means of impressing others in the hope of leading by example whereby good works and behaviour may attract others towards the faith. Whilst the Ahmadi community undertakes many humanitarian and charitable works they also take the opportunities they present to engage in dialogue with any who may display an interest in the faith. Thus medical camps where free medicines and treatment are distributed to the wider community and community services such as road cleaning and repairs etc. present gentle means of reaching out, if and when the occasion becomes propitious. Further, all these things come under the ambit of Tabligh or an Ahmadi propagating his/her faith. The Ahmadiyya Muslim community explained that whilst propagation of faith was important to them this took many forms from direct to indirect tabligh. In fact the Ahmadiyya Muslim community mentioned that being identified as an Ahmadi in Pakistan is Tabligh itself. Further, the very essence of Tabligh is dependant on the circumstances. In some circumstances it would be direct and open, whilst in others it would be indirect or discrete.

Moreover, Ahmadis feel that their very essence has been sapped and outlawed by the fact that they are not allowed to express any aspect of their faith which has any connection with Islam or from referring to their faith as "Islam". Article 298 C forbids Ahmadis from "posing as Muslims" directly or indirectly "or from outraging the feelings of Muslims" for which Ahmadis can get up to three years imprisonment or a fine. The loose wording means abuse of the law to harass Ahmadis is rife.

Article 298B forbids Ahmadis from inter alia referring to their place of worship as a Mosque, and any Ahmadi "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 a fine."

Given that Ahmadis believe themselves to be Muslims and follow all rituals and practices of the Islamic faith as well as following hadith and the Holy Quran like all other Muslims these laws, they feel, in effect undermines their very being which if objectively analysed is correct.

Ahmadis are constrained from uttering even the most basic of Islamic greetings such as "Assalamu alai kum" or referring to an Ahmadi place of worship as a "mosque". Although not specifically referred to in the law anything that might remotely display the Muslim nature of their faith such as wearing a ring with a Quranic verse, displaying the "kalma" (Islamic creed) in one's home or shop, being found in the possession of a Quran, beginning a letter with "Bismillahirrahmanirrahim" (In the name of Allah, the Benevolent, the Merciful) as is customary for Muslims, saying "Insh'allah" (God willing) or even bearing a name such as "Mohammed" may incur the wrath of fanatical elements who may then take vengeance upon the individual as a case may be brought against them for "posing as a Muslim" since the law is very loosely drafted and thus a charter for abuse has been provided to fundamentalist elements. Alternatively they may take the law into their own hands since their belief is that by

eliminating infidels by killing them one earns a place in heaven.

Due to security risks Ahmadis are unable to attend mosques freely to pray in congregation. This is even more so felt by Ahmadi women as women and children have been advised for some time that they should not take the risk of attending mosques. Since Muslims profoundly believe that congregational prayer is of importance to strengthen the weight of the prayer Ahmadi women are particularly disadvantaged by the current situation. See section below on Women.

3.4 Article 19 Freedom of expression

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.

The mission had the opportunity to meet with Ahmadi journalists who have been charged under the penal code and anti-terrorism laws for circulating religious publications within the Ahmadi community.

3.4.1 Meetings with Ahmadi Press

3.4.2 Daily Al Fazl

AK

The mission met the Editor of Al Fazl a daily newspaper intended for circulation only among the Ahmadi community. It was the first newspaper that began in post partition Pakistan and had initially been printed in Qadian in India. The anti-Ahmadi laws are equally applicable to publications and thus all epithets denominating the religion of Islam are suppressed and replaced with other words in all articles. Al Fazl daily is headed by the words “**Intended for Ahmadis**” and is only circulated amongst subscribers to avoid falling foul of the Penal Code which forbids propagation of the faith. Nevertheless the newspaper has been banned on several occasions in the past, the longest period of banning being between 1984 to 1988 during Zia ul Haq’s tenure although the ban continued beyond his demise. Following a case brought by the Ahmadi community in the High Court the ban was finally lifted in 1988.

The most recent case against Al Fazl is in April 2013. Case number 510/13 commenced on 10 April 2013. Four young Ahmadis were distributing Al Fazl to Ahmadis in Lahore and they and the Editor and the Print Publisher (six in total) had an FIR filed against them under Article 298C and 295C as well as under Section 11 Anti Terrorism Act 1997. Thus the charges levelled against them are for blasphemy which carries the death penalty and under anti-terrorism legislation which also carries the death penalty. These are “non bailable” offences which means that only the Supreme Court has the power to grant bail. In this case however the Supreme Court rejected bail and referred the matter back to the High Court. AK is at risk of arrest at any time again under the Blasphemy laws or at the hands of the clerics whose religious feelings are injured or if they take the law into their own hands and assassinate him.

The Ahmadi community believes that the moment the word “blasphemy” is uttered by an opponent of their community the individual concerned becomes easy prey for all opponents of the community as fundamentalist elements consider that murdering a blasphemer enables the assassin to earn himself a place in paradise. This has been corroborated and verified by many independent people the mission met. All too often the blasphemy laws and the anti-terror laws are misused to ensure that bail is denied and to ensure the maximum death penalty. This is also the case against other minorities such as Christians.

The case against the Al Fazal six has at the time of writing been referred to the anti-terror court in Lahore and the High Court has instructed that court to make a final decision. The Ahmadi community believes that in cases involving allegations of blasphemy the Courts are very reluctant to become involved as courts tend to “pass the buck” between them prolonging the processes and leaving prosecutions hanging over the heads of individuals for years. Moreover the community feels that it is very difficult to find legal representation for cases brought against their members particularly under the blasphemy laws as lawyers defending them as well as judges come under the pressure of mullahs. Whilst under normal circumstances unless one has a direct interest in a case as a party or representative one may not be present in the High Court or Supreme Court. In cases where blasphemy is alleged it is not uncommon for up to 50 mullahs or KN lawyers to flood the court room gallery often making intimidating and loud comments such as “God forbid!”. The Shia judge who finally granted bail in the present case to the Editor of Al Fazal has now been transferred elsewhere for fear of reprisals.

Since 1984 around 90 separate cases have been filed against Al Fazal. The former Editor has also spent one month in detention and both the former editor and publisher and printer have fled Pakistan. Note that Al Fazal Daily is printed and published in Pakistan whilst Al Fazal weekly is printed in the United Kingdom. Both cover religious and social affairs of the Ahmadi community and its gatherings and the anti Ahmadi clerics are believed to be seeking an unconditional ban upon its printing and publication.

3.4.3 Ansarullah

S

The Mission met the Editor of another Ahmadi faith publication “Ansarullah” destined for Ahmadi community male members aged 40 years and above. The magazine is also only circulated within the Ahmadi community. The Editor of this religious and social affairs magazine had made a speech during a gathering in 1988 in Gujranwala (the town where arson attacks against Ahmadi women and children took place in July 2014 which left three females and an unborn child dead). Nine local Ahmadis and 2 from Rabwah including S were booked under Articles 295C, 298 and 188 of PPC. Article 188 as a religious speech had been made on government property. Bail was refused initially and the accused were held in the District jail in Gujranwala. When the bail application was renewed before the Sessions Court and heard over four days about a thousand mullahs surrounded the Court. The Sessions Court on 3rd April 1990 sentenced them for two years imprisonment with hard labour. An appeal was made to a higher court against the conviction and they were finally acquitted by the Lahore High Court on 22 December 1998.

Another separate case was brought against the magazine Ansarullah in 2001 in Sindh. The complainant mullah alleged that in an article the Holy Prophet was addressed as “My Lord” by an Ahmadi and verses of the Holy Quran were quoted in the article whereas Ahmadis being Non Muslim had no right to do so. The Mullah further alleged that a copy of Ansarullah had been left at his (non Ahmadi) mosque, the allegation thus being that an attempt had been made to proselytise the faith. Thus the charges under PPC read under Article 295 B (for quoting verses from the Quran) and Article 295C (blasphemy for referring to the Holy Prophet as My Lord) and Article 298 for propagation of the Ahmadi faith.

The case was finally brought before the High Court in Sind in 2004 (3 years after arrest) where bail was finally granted. Following the grant of bail in 2004 S is obliged to present himself in court frequently travelling some 1,000km to attend court on each occasion. An application was made to transfer the case to Karachi **however in open court when the defence advocate commenced his arguments KN lawyers started shouting threatening to kill Qadianis intimidating everyone present including the judge.** The Hindu judge hearing the matter ordered the court room to be closed in an attempt to restore order. Even outside the court a crowd of some 50 to 60 anti Ahmadis had gathered and S was obliged to telephone the regional Ahmadi community Amir to provide him with relief and security from among the community itself. An hour later the Judge reconvened limiting the audience to only those

directly party to the case. The defence attorney had made an application for dismissal of the complaint for want of prosecution under 265K of CRPC since the case remained pending after many years. S believes that unfortunately the Hindu judge was transferred elsewhere. A new Muslim judge was appointed to the case. S feels he was reasonable initially however once again following the presence of about 10-13 mullahs in court once again placing pressure on the judiciary this judge had succumbed to the pressure and dismissed the application under 265K. The case has since been transferred to the Supreme Court, Sessions Court and the Trial Court in Karachi.

Thus the case remains unresolved some 13 years after first instigation.

3.4.4 Lahore Weekly

Y

The mission also spoke with Y the Ahmadi Editor of another weekly publication named the "Lahore Weekly" which is owned and run by him but which is not an official Ahmadi community publication unlike the above. A complaint has been made against Y on the false allegation that he was seen distributing the weekly outside the High Court the day before its due date of publication. Since this is an offence an allegation has been made under Article 298C also for "posing as a Muslim" since Islamic terms have been used in the publication by an Ahmadi. Although an FIR has been registered proceedings have not yet commenced and the publication house has now been closed down and its Editor is currently relocating to unknown places of abode.

3.4.5 Meetings with Pakistani national press

The mission also met a number of journalists from both the vernacular and English language press in Pakistan. Whilst most were non Ahmadi they explained that they feel they must use journalistic code and self-censure in the way they report on incidents relating to Ahmadis to avoid a backlash against the newspaper or to avoid being individually targeted. One journalist explained that the watershed for Ahmadis (and we presume this is the same for Christians and other non-Muslims minorities) was the assassination of the Governor of Punjab who supported reform of the Blasphemy laws. He also believed that non state actors are in fact buoyed up by the state and that the country was in danger of imploding.

One journalist informed the delegation that as the incident in Gujranwala was occurring, he contacted the Deputy Superintendent of Police (DSP) of the area. The DSP's response was that it is just a few people protesting and burning tyres. The DSP said there was no danger of any sort. He also said that it was not a major issue and everything was under control. The journalist later realized that when the DSP said this to him there was actually a huge mob outside the home where three Ahmadis were killed. He also realized that it was not tyres the mob was burning but items that belonged to the Ahmadis who had been attacked.

The journalist also tried calling the District Police Officer in Okara who did not answer his phone. He said he was trying to get the police's attention to the fact that people were dying at that very moment in Gujranwala but to no avail.

The journalist said that in Pakistan it is easier to oppress the marginalized society than to pacify the mob. The police will take the mob's side. The "mobs are motivated by hatred and hard core Mullahs."



“

Victim of acid attack, a Doctor holding
up his burned clothing

”

One journalist interviewed by the delegation said that even BBC Urdu, a global brand has had to succumb to pressure and intimidation. For example, their partner channel Aaj News in Pakistan refused to broadcast BBC Urdu's show twice because it had a report about Ahmadis. The journalist also noted BBC Urdu's reluctance in covering the story about the desecration of Ahmadi graves. When the incident happened, BBC Urdu did not have anything on their website for the first twenty four hours. They published a story online on the second day but immediately took it down.

As well as a number of respected liberal thinking non Ahmadi independent journalists the delegation met with two journalists from highly regarded newspapers whose accounts are worthy of highlighting below. J1 is non Ahmadi and J2 is Ahmadi:

3.4.6 Meeting with Journalist 1 (J1)

J1 is a columnist for a national Urdu newspaper. He has also worked as an editor for other Urdu newspapers and as a columnist for BBC Urdu from 2005 to 2007.

J1 explained that he had asked the Minister of Information about the Gujranwala incident. The Minister shared that he told the Inspector General of Police about the incident. The police were then sent to the scene but reported they did not control the mob. Following the mosque attacks in 2010, sweets were distributed in Gujranwala. Moreover, the only politician that visited the mosque after the attacks was the Governor of Lahore, Salman Taseer who was later assassinated. **There was no public display of sympathy for the families of Ahmadis who were murdered from politicians**

Well known cleric Hafiz Tahir Ashrafi is the older brother of Hassan Muavia. Hasan Muavia thrives on filing complaints of blasphemy against Ahmadis. (See below for recent incident in Rabwah). Often the life of the accused is blighted after such an allegation and the spoils are being able to take over the property and businesses of the accused. J1 explained that the Urdu press is more conservative than its English counterpart. Only 1% of the population reads the English press and the masses respond to the Urdu media. The English press allows Pakistan to pose as a liberal state to those who are overseas.

When J1 writes for the Urdu press on delicate issues such as the persecution of the Ahmadis he is careful with his wording. He has become accustomed to the practice of self-censorship because he knows what material he may not be permitted to print. J1 said he does not directly refer to the Ahmadi community when writing about them. For example, when writing about the arson attack on the Ahmadi home in Gujranwala in 2014, J1 referred to the Ahmadi victims as the community that was declared non-Muslim by the constitution. Human rights issues are considered to be a foreign agenda. Journalists risk being labelled "foreign agents" who want to pollute the local environment.

In 2010, when the Ahmadi mosques were attacked in Lahore, J1 was a journalist of a Urdu newspaper. He suggested to another editor that they should not use the term "Qadiani" (a derogatory term for Ahmadis) when writing about the attacks. J1 and the editor appeared on Royal Television to discuss the attacks as they happened live. Viewers called the program host and hurled abuses at J1 on live television because he did not have an anti-Ahmadi stance.

J1 informed the delegation that Al-Islam, the Ahmadi website is blocked in Pakistan.

J1 said that liberal academics, legal professionals and journalists (the intelligentsia) are a miniscule minority of the population. He was not hopeful about the situation in Pakistan changing for the better in the near future. **He believed Pakistan was in danger of becoming ungovernable and imploding.**

3.4.7 Meeting with Journalist 2 (J2)

The delegation met J2, an Ahmadi journalist who works for an international news channel in Pakistan. J2 believed the state is an accomplice in human rights violations in Pakistan. It is a widely held belief that you are doing a national service by stopping Ahmadis from saying their prayers, saying the traditional Muslim greetings and from partaking in anything considered to be Islamic. This is because Pakistanis are told since their childhood that Ahmadis are apostates and should be killed. The belief is endorsed by Pakistan's constitution and anti-Ahmadi ordinances issued by General Zia-ul-Haq. J2 commented on the silence of the international community over the issue. Pakistan is signatory to several human rights treaties and while the international community may raise the issue of Ahmadis with the Pakistani government there are no tangible results. J2 feels there must be clear objectives about what to achieve. For example, the international community must find out who is inciting violence through pamphlets.

J2 talked to the delegation about the dedicated campaign against the Ahmadis by religious clerics. They are easily able to identify who the Ahmadis are by looking at the electoral list.

J2 reported that there has been a sharp decline in the businesses of Ahmadis. This is in large part due to Khatam-e-Nabuwwat and their threats to businessmen.

J2 did a report on Sheikh Arif Mehmood, an Ahmadi man who was shot on his hip but his laptop in his bag saved his life. The incident occurred in Mardan city in Khyber Pakhtunkhwa. In the same attack his father and his brother-in-law died.

J2 went to the scene of the Gujranwala incident and reported that he cannot forget the image of the babies who were victims of that attack. J2 also stated with despair that Ahmadis have no control over their future.

J2 said that when he studied at Nisar Shaheed Degree College in 1998, his Urdu teacher told the students in class that Ahmadis should be killed. The teacher was part of the Tableeghi Jamaat from Raiwand.

J2 informed the delegation that he received threats to his life after which he moved to the UK for four months. The threats always came via telephone calls from unknown numbers. The sender sometimes referred to himself as Col. Imtiaz and sometime as a Major Amjad. The threats were because of J2's work covering controversial human rights issues in Pakistan not relating to the Ahmadis. But the callers categorically made clear to J2 that his "cover" would be blown. The caller also said he knows where he goes to pray. J2 understood the caller to mean that he would expose his Ahmadi identity. The caller also said nothing else would need to be done on his part as anyone would consider it a noble job to kill him. The caller also asked J2 how he would feel if his father's head was chopped off and sent to him, suggesting that J2's father was at risk of an attack. J2 stated his concerns about his safety and for his family. He said he has a bullet on his mind every time he steps outside his house. For this reason, he has written his will and left it with his wife.

In spite of the dangerous situation, J2 chooses to live in Pakistan because of his love for the country. He reported precautionary steps he takes to mitigate the risks of being an Ahmadi. For example, he varies the routes he takes to travel to work and instead of booking taxis he will take random ones.

3.5 Article 20 Freedom of peaceful assembly

Everyone has the right to freedom of peaceful assembly and association.

The mission was informed that whilst anti Ahmadi rallies are held several times a year in Rabwah and elsewhere in Pakistan, Ahmadis are forbidden from holding any peaceful gatherings whatsoever in Rabwah. Whereas mullahs shout inflammatory slogans against Ahmadis through loud speakers the Ahmadi community is not allowed to use any public address systems at all. Moreover Ahmadis were even forbidden from holding their annual basketball tournament in 2008 in Rabwah and some of the teams who had attended expecting to participate in the games were obliged to return home. See Annex 6 which sets a notification from the DSP regarding the cancellation of the basketball tournament.



Congregational prayers have been denied to Ahmadi women for a number of years now particularly since the Lahore attacks. Equally, as explained elsewhere in this report congregational prayers are now carried out under the cloud of threat and fear where the Imam is surrounded by armed body guards during prayer time and the mosque precincts are fortified by high walls and barbed wire.

3.6 Article 21 Freedom to elect representatives

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

3.6.1 Separate Electoral list

Several interlocutors informed the delegation that Ahmadis have been discriminated against by being placed on a separate electoral list where their names addresses and their religion is made public. In order to be included in the general list of voters Ahmadis would be obliged to denounce their founder and accept being called Non-Muslims. Ahmadis have therefore refused collectively to vote via such a system. The concern of the community is also that individuals are exposed and vulnerable to the opponents of the community who will easily identify and locate Ahmadis through the separate electoral roll. **It is only Ahmadis who are on the separate list whereas all other minorities such as Christians, Hindus and Sikhs are on the general list.** See below.

3.6.2 Member of National Assembly (MNA)

The Mission had an opportunity to meet with an MNA who was a “friend of the Community”. When the MNA was asked why Ahmadis appear in a separate electoral list he commented that Ahmadis should take part in main stream politics to improve their lot. When it was put to him that it may be imprudent to expose individual Ahmadi voters with their names and addresses in the current climate and a secret ballot where religion is irrelevant to the casting of the vote would enable them to participate more freely he was evasive. When asked why the ability to vote was linked to one’s religion he replied “This country’s situation is very bad. If anyone says it is possible to bring about change then they’re not being realistic. That will not be true. We need a big change. You need a big movement. The change will not come at a political level – it will come through the court.”

When he was asked pointedly what he can do to improve the situation he made no reply other than to remind us what happened to Salman Taseer the Governor of Punjab and Shabaz Bhatti the Minister for Minorities and commented that “We have to live”. It was put to him that the country appeared to be being governed by Mullahs rather than elected Members of Parliament and he made no reply. **It was clear that whilst he may have sympathies for the plight of the Ahmadis, fear of reprisal and the fate of Salman Taseer and Shabaz Bhatti who were gunned down for their efforts to change the laws would prevent MNAs from speaking out in public in defence of the Ahmadi community.**

3.6.3 Representative of Parliamentary Standing Committee on Human Rights

The mission met a senior member of the Parliamentary Standing Committee on Human Rights of Pakistan who presented us with the Progress on Human Rights between 2009 and 2011. He expressed the view that there was a non-tolerant atmosphere in Pakistani society brought about largely by the proliferation of madrassas. He believed that the financial and other support by the West during the Afghan war to Islamist militants has contributed to the growth of fundamentalist ideology. Before the Afghan war there were some 100,000 students in madrassas whereas now the number was 1.5 million. He felt that the position of minorities is “not fine” and that “minorities do not have equality”. He stated that until 2012 there was no independent Human Rights Commission in Pakistan. He stated that the Parliamentary Standing committee has prepared a cross party multi-dimensional progress report which seeks to address the human rights issues concerning minorities. He believed the Constitution and Laws provided guarantees to all citizens under Article 25 but that the actual situation was not in accordance with the Constitution. He felt that the government and judiciary were reluctant to provide support for aggrieved persons. He believed that there was considerable jealousy towards the Ahmadi community who were generally considered to be “rich”.

It was put to him that fear of reprisal from the mullahs appeared to deter virtually everyone from taking a stance in support of the Ahmadi community.

We asked whether he would publically be able to admit to supporting Ahmadis and if he would be able to accept an invitation for lunch in Rabwah at Eid. He made no reply.

He acknowledged that the Governor of Punjab, Salman Taseer (on 4.1.11) and Minister for Minorities, Shahbaz Bhatti (on 2.3.11) were assassinated and that Sherry Rehman, former Pakistani Ambassador for USA has received death threats and has been accused of committing blasphemy, because of their interest in reforming the blasphemy laws.

It was also put to him that one of the burning issues for Ahmadis besides the changes to the law declaring them to be “non-Muslims” and Ordinance XX, is that they have been placed on a separate electoral list. He believed that of the 342 seats in the assembly 10 seats were reserved for minorities and that Ahmadis should seek representation in main stream politics and that he was not aware of a separate electoral list as there was a resolution for a joint electoral list.

It was put to him that originally all so called “non-Muslim minorities” (Christians, Ahmadis etc.) were placed on a separate voting list but in January 2002 General Musharaf sought to introduce a joint electoral list. However by Chief Executive Order 15 of 27 January 2007 Ahmadis See Annex (12), Ahmadis were singled out to be placed in a separate electoral list whilst all other minorities were returned to a joint electoral list. **It was put to him that Ahmadis found it unacceptable that they have been singled out and that religion should define their ability to vote, since it is their right as citizens of Pakistan to vote. Moreover, it was of considerable concern to the Ahmadi community that names and addresses of their electors are available to all, making them even more easily targetable to those who are seeking to harm their community. He was silent on this issue.**

It was also put to him that whilst he was concerned with the growth of madrassas as being the biggest menace to Ahmadis and other religious minorities, the fact that in government school text books for children in the 9th class, Ahmadis are openly declared as being “kafirs” (infidels) will have an equally detrimental effect since generations of children are being brought up believing this. He had not seen any such books. When such a text book was presented to him he made no comment but underlined the offending lines stating “This is a problem”. The portion of the textbook underlined by the politician is attached as Annex 14.

3.6.4 The mission's observations:

Whilst this politician was clearly sympathetic to the situation of Ahmadis in private it was very clear that he could not make a commitment to defend the human rights of Ahmadis in public.

In examining the report produced by the Parliamentary Standing Committee the absence of any proper investigation into the position of Ahmadis was stark. The report is headed National Assembly of Pakistan entitled “Two Years Progress Report of the Standing Committee on Human Rights - June 2009- June 2011”. **This 78 page report was revelatory in its paucity of reference to the Ahmadi community. A total of three lines have been consecrated to the position of Ahmadis referring almost in passing to the massacre of some 86 Ahmadis at the co-ordinated attacks on two Ahmadi places of worship in Lahore as:**

“The Committee expressed its serious concern over the **attack** on the Ahmadis worship places and firing incident at Jinnah Hospital Lahore” and recommends “better training of Police Department officials to strengthen their skills to counter such cases and to eliminate growing incidents of Human Rights violation”.

However among the success stories quoted in the booklet, in relation to the migration of 70 Hindu families from Tharparker in Sindh, the allegation of a forced conversion of a Hindu girl to Islam an inquiry was set up and “The Committee said that the incident of forced marriages may bring a bad name to the Country and suggested to make State the party and lodge an FIR in such cases”. The paragraph concludes with the DCO/DPO Tharparker concluding that the couple had in fact consented and “Thus, the Committee helped to circumvent a false story to tarnish the image of Pakistan.”

Whilst the Parliamentary Human Rights Committee is able to instigate a semblance of an inquiry into the above, to circumvent giving the country a bad name, the Mission believes in the present climate of absence of political will and fear, it is unimaginable that the State would lodge an FIR or that the Courts would take suo motu action (on its motion) to positively protect the rights of Ahmadis or even merely to prevent harm to them, although clearly such options do exist within the legislative framework.

3.7 Article 23 Access to employment and livelihood

The mission had an opportunity to meet with a number of businessmen and workers. They explained they had experienced considerable harassment and death threats on account of their faith. Pamphlets inciting the boycott of Ahmadi businesses and “hitlists” naming individual Ahmadis that have been selected for elimination as being “wajib al qatal”(liable to be killed) exist. Those who have drawn the adverse attention of hard line clerics become marked individuals and once an allegation of blasphemy is made, in particular, have little hope of escape.

3.7.1 Meetings with Ahmadi businessmen

T

T lives in Karachi and is a committed Ahmadi. T informed the delegation that he joined the Pakistan Military Academy in Kakul. He was a cross belt holder, one of the highest appointments a military cadet could get.

In 1974, when Zulfikar Ali Bhutto was the Prime Minister, T was in his final term at the Academy and was forced to resign. He was told that he had no future in the army as an Ahmadi. T reported that eleven of his non-Ahmadi course mates became generals even though some of them did not have the coveted cross belt appointments. It is an unwritten but understood rule in the army that Ahmadis are not to be promoted beyond the rank of Colonel and are not to be given command of army units.

T runs a highly successful business. His business has suffered severely which he attributes to his persecution on the basis of his Ahmadi identity. T reported that his company had forty-three retail outlets in Karachi, Lahore, Gujrat, Gujranwala, Okara and Rawalpindi. Now there are only two left, one in Karachi and the other in Lahore. By 2015, T will be left with just one outlet because the lease for one of his buildings will not be renewed. This is because when owners of the retail outlets came to know that T is an Ahmadi they refused to extend the tenancy agreement. Retail outlets where T had extended rent agreements also had to be closed because of threats by Mullahs and religious extremists. T also reported that on certain occasions there were posters pasted outside the shops warning that anyone who dealt with the outlet would become a kafir. T also said that even though most of the staff at the outlets were non-Ahmadi, they were threatened for working at the shop and had to leave work.

T informed the delegation that several members of his family have been shot and killed because of their religious beliefs because of their religious beliefs. His brother-in-law, uncle and daughter's father-in-law were killed in the attacks on the attacks on multiple Ahmadi places of worship in Lahore.

T stated that the situation for Ahmadis is worsening in Pakistan and he is forced to keep his beliefs in low profile. His staff is also scared even though they are non-Ahmadis. T reported that he has received a total of six telephone calls in the last three years from unknown persons threatening to kill him because of his religious beliefs and demanding money. Once T was told that his son would be killed.

The threats are always on his mind. T told the delegation he lives under fear of an attack because of his religious beliefs twenty-four hours a day and seven days a week. He always has to watch his back. When driving his car, T said he is always looking out for men on motorbikes who may be out to kill him.

T told the delegation that he and members of his community generally try not to stay out too late out of concerns for their own security. If family members are not home by seven-thirty or eight at night then there is general concern about the safety of the loved one. He frequently changes his travel routes, mode of transportation, attire and has guards following him in another car or sometimes with him in the same vehicle. He said that going out of the home and going to work is like moving into a prison. At home he changed his bedroom from ground floor to the first floor so he can see the main entrance to his home and remain vigilant.

T said Ahmadis like him take precautions and necessary steps to ensure their safety. For example, before leaving the house, T sends scouts of his armed employees on motorbikes to ensure no one is waiting to attack him. T applied for a licence for armed protection from the Ministry of Interior but his request was denied. Eventually he had to bribe the authorities for the licence.

T pointed out that he is wealthy and his safety measures are not available to ordinary Ahmadis in Pakistan. The level of fear varies from person to person but any Ahmadi could become a target.

At the time of writing, T shared with the delegation a threatening letter he received from khatam-e-nabuwwat threatening to harm him and his children if he does not leave his religion and accept their interpretation of Islam. This letter is set out at Annex 13.

Q

Q owned a mobile phone shop in Kot Abdul Malik. There are around 70 other Ahmadis in the area. He related how numerous posters and stickers have appeared in various public places in his home town on buses, post boxes, shoe shops and even banks denouncing Ahmadis. He had seen such a poster put up in the shop opposite his and he had taken it down. When Khatme Nabuwwat who had placed it there demanded who had removed it a charge was brought against him under Article 298C and the situation was contained finally with Q giving an undertaking to the Police that he would not say "Asalamu alai kum" (Muslim greeting) and do other things Muslims do. **The Police refused to give him a copy stating that Q might try to go abroad and claim asylum.** The case against him was suspended however as a result of a boycott of his shop instigated by mullahs his sales have gone down to 1/3 of its previous figure. The posters declaring fatwas against Ahmadis brazenly carry phone numbers of the Mullahs. **He related how the posters declare Ahmadis and those who consider them to be Muslims to be wajib al qatal (deserving to be killed) and that they are agents of the British.** Q also related that when an Ahmadi Khalil Ahmad who was falsely accused under PPC 295A was shot whilst in police custody about six months ago (16 May 2014) by an 18 year old student of a madrassa in District Sheikhpura local mullahs declared that **he who killed him has earned a great reward.** Q provided the mission with examples of anti Ahmadi posters. These are set out in Annex [10].

U

U belonged to the trade of gold merchants and clothes shops in Faisalabad in a family business. He related that he had set off from work on the night of 1 April 2010 and that his father, uncle and cousin left their place of business about half an hour later travelling in one car and had been attacked by gunmen who had ambushed them. His father had been a peace loving man and there was no other motivation for the killing other than their Ahmadi faith. The three members of his family died from gunshot wounds on the way to hospital. Six months previously another Ahmadi had been kidnapped, interrogated and released on the payment of a ransom. They had had information a couple of months prior to the incident that certain unknown individuals had made enquiries about the family. Since the incident U now has 2

armed guards at his residence and 4 at his shop. He changes his routines and takes additional precautions.

R

R recounted how pamphlets are being distributed in Faisalabad setting out lists of businesses that mullahs are encouraging people to boycott on account of their Ahmadi faith. One such leaflet is set out at Annex 10. His business had also appeared on such a "hitlist". As a businessman he cannot even so much as give credit to a customer since if a customer decides not to repay they would simply turn to mullahs. He related how in front of the judge prosecution lawyers threatened to kill an Ahmadi. He believed that whilst well to do and prominent Ahmadis may attract adverse attention of mullahs those who are less well to do are equally at risk from mullahs on account of their faith but unfortunately do not have the means to protect themselves with armed guards etc. **He believes that whilst there is much anti Ahmadi propaganda Ahmadis are unable to defend themselves by countering or educating people against these as the Ahmadis would then be accused of propagating their faith and charged under the Penal Code.**

S

S and his family ran businesses in electrical goods and sports goods in Mardan. His father and his six uncles had started the family business. In June 2008 one of his uncles was kidnapped and released on payment of a 2 million rupees but was told that he must pay extortion money monthly or leave Mardan. When his uncle refused to pay his shop was bombed. His uncle built a new shop and worked hard to make it successful. On 10 March 2010 the day before the wedding of S and of his brother S's shop was also blown up. On 3 September 2010 the Ahmadi mosque in Mardan was attacked by a suicide bomber and S and his cousin were both injured. Two months later on 23 December 2010 one of his uncles and a cousin were shot and killed in front of their own home by gunmen on a motorbike. S's father, his uncle and cousin had been driving home from their shop. His father was injured also but survived the attack but died in February 2013 from a resultant heart problem. Other relatives have also been killed on account of their faith over the years. **S has now sought some sanctuary elsewhere but feels no safer. He has been threatened even since he left Mardan whereby mullahs demand that he embraces Islam by publically renouncing Ahmadiyyat and demand extortion money as an alternative.**

3.7.2 Problems in employment

The delegation met a group of ladies and teachers who also raised issues in relation to problems of discrimination in the work place and in relation to promotions. See sections below relating to Teachers and Women. One of the ladies, SI, was a Colonel in the army and served as a medical doctor.

SI

SI explained that there is an unwritten rule in the army that an Ahmadi will not be promoted beyond a brigadier. She confirmed that since 1986, no Ahmadi has ever been promoted beyond the rank of brigadier.

SI attended the Army Medical College in Rawalpindi as a medical cadet. During her first week in college, SI was summoned by the principal, MG, to his office. **MG warned her that she would suffer all her life because she is a "Qadiani" and suggested she should declare herself**

as a Muslim. SI explained to the delegation that Ahmadis do not like to be called “Qadianis” or “Mirzais” as these are derogatory terms. SI explained she cannot deny her faith and his response was that “It can be in your head”. MG called SI’s father and explained his point of view. Her father responded by telling the principal that he could rusticate her if he was not happy with his daughter’s faith.

SI said that throughout her army career she had to work harder than all her colleagues. She was frequently discriminated against because of her religion. For example, SI was not sent with her colleagues as part of the Haj mission to Saudi Arabia because of her faith. Once, SI expected to be sent to the US for a course but instead her juniors were sent. SI was not selected despite the fact she had the necessary merits. When SI was to be promoted in the army she was called by an officer and questioned about her religious beliefs.

SI said that when her brother lived in Rawalpindi callers identifying themselves as the Taliban threatened to kidnap and kill him unless they were given a huge sum of money. SI and her family negotiated the amount demanded over a period of six months. During that period, fire-crackers were thrown at her brother’s clinic and his property was damaged. SI was concerned about their safety and in spite of repeated calls to law enforcement agencies her brother was not provided with any security.

NN

NN is a female lawyer practising environmental law in Lahore. Four or five years ago she was teaching law at Lahore University of Management and Sciences (LUMS). One day she was headhunted by Punjab University in Lahore to teach there. NN had explained she was already busy with her work but the University representatives aggressively pursued her. She decided to visit the campus and meet the principal. She was asked to complete a form and one of the questions in the form was about her religion. NN wrote down that she is an Ahmadi. After that day she never heard back from them and she believes the only reason they changed her mind was because of her religion.

3.7.4 Recent Incidents

3.7.5 Local businessman in Peshawar forced to close down his business on 29.2.14

An Ahmadi businessman from Peshawar was accosted by a mob of some 150 accompanied by maulvis who tried to challenge his faith in an extremely derogatory manner with abuse and demanded that he renounce his Ahmadi faith. They then sought to assault him but he escaped. However, the maulvis intimidated others in the area demanding a pledge that they would not greet, trade or share a meal with the victim. The workshop remains closed for now.

3.7.6 Two Ahmadi Muslim Teachers sacked in Attack

A campaign was started against a non Ahmadi Professor of Islam on the mistaken belief that he was Ahmadi. On 25 November 2014 a demonstration of some 60 people shouting anti Ahmadi slogans marched six kilometres. As a result of this incident two Ahmadi teachers were sacked.

3.8 Article 26 Access to Education

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

The mission had an opportunity to meet with a number of students from primary school pupils to university students. We also spoke with a group of teachers who explained their experiences.

It became clear to the delegation that Ahmadi students face harassment throughout their educational careers and sometimes the severity and systematic nature of the same leads to them abandoning their education or in the least suffering irreparable disruption in their studies.

It is noteworthy that the mission was also shown a text book that is used in Islamiyyat at class 6 level (ages 11 to 13) This book is endorsed by the Ministry of Education and refers to Ahmadis as "Kafirs "The relevant extracts of this book are set out at Annex 14.

3.8.1 Meeting with Students

On 12 December, the delegation met a number of school pupils and students.

TK (College student)

TK informed the delegation that she had to appear for her matriculation exam privately as she was expelled from three different schools in her locality because of her religious beliefs.

TK stated she used to study at Jinnah Ideal School in Dara Wali, Hafizabad. She said that prior to her promotion to class 9 she was expelled from school. The headmaster told her that the school authorities were helpless and had to expel her because someone complained about TK's religious identity. TK experienced some instances of hostility at Jinnah Ideal School before she was expelled. For example, she said her teachers openly said in class that Ahmadis are not Muslims, that they do not recite the kalma and it is forbidden in Islam to eat food with them. In her Islamic Studies class, TK explained that when the teacher referred to the Prophet Muhammad she made it a point to say that Ahmadis do not have the same beliefs.

TK was then admitted to Chenab Public School in Hafizabad. There other students refused to sit next to her because she was an Ahmadi. Once again, she was made to leave the school because of her religious beliefs. Next, she was admitted to Sublime Public School in Hafizabad and was once again expelled for the same reason. .

TK also related that she was once called upon to a school in her village to teach young

children. When she arrived at the school however the authorities told TK that the children did not want an Ahmadi to teach them. She was then asked to go home. TK had to appear for her matriculation exam privately because she was unable to secure admission in any school.

MJ (7 years old)

MJ also told the delegation that she was expelled from Jinnah Ideal School because of her religious beliefs. She was then admitted to Allied School in Hafizabad. MJ does not attend school on a regular basis because students can cause problems for her when they complain about her religious beliefs to the teacher. To compensate for her irregular presence at school, MJ now studies with a private tutor. **However, she is obliged to attend the private classes late at night because her teacher is concerned that neighbours may discover that MJ is an Ahmadi and cause trouble.**

JM

JM is studying in her 3rd year at Sargodha University. JM has to travel 45 km from her home-town to get to class. She has not been given accommodation on campus. JM is of the view that she has been denied accommodation because of her religious beliefs. This is because there are students who live much closer to the university in towns such as Khushab and are given accommodation on campus. JMs noted there was a time when Ahmadi students were able to live in student housing on campus as her older sister had done some years previously. JM told the delegation that when her sister was at Sargodha University however, a group of female students got together and kicked her and the other Ahmadi students out. Since Ahmadi students such as JM are not given the opportunity to live on campus, they have arranged for a van to transport them to and from the University. JM said that in 2012, when the van was on its way to the university and passing through the town of Lalian, some people threw stones at it.

JM also stated that khatam-e-nabuwwat have a student society on campus. They organize student gatherings and are responsible for putting up anti-Ahmadi posters on campus. JMs said she has seen pamphlets saying that Ahmadis should be killed ("wajib al qatal"). She also reported that anti-Ahmadi banners have been put up by students on campus at the behest of teachers in the Islamic and Urdu studies department. JM said that two months earlier there was graffiti on campus saying the Ahmadis are wajib-ul-qatal. She expressed her view that since the population of Ahmadi students is increasing on campus there is greater hostility towards them.

During her first two years at the university, JM said she used to have afternoon classes. That meant both her afternoon prayers had to be offered when she was on campus. **JM and other Ahmadi students attempted to offer their prayers together but were prevented from doing so by the other students. They said the Ahmadis could not pray on campus and then proceeded to lift their prayer mats.**

JM said that once her Islamic Studies teacher abused the founder of the Ahmadi religion. On another occasion JM was made to leave the lecture hall by the class representative.

SAF (11 years old)

SAF reported that in 2013, a teacher at her school, Government Primary School in Khushab, who is also a Muslim cleric, brought a picture of Mirza Ghulam Ahmad and asked students to trample over it. SAF went home and told her mother who cried.

BA (13 years old)

BA, was also expelled from the following four schools because of his religious beliefs: Jinnah Ideal, Chenab, Sublime and Alpine School.



“

Fortified security post outside
Baitul Noor Mosque

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For the past year, BA has been studying by himself at home. At times his sister is available to assist him. BA said that when he was in school the other children did not play with him because of his religion. Instead, they hurled abuse at him and asked him why he was an Ahmadi. They told him they did not want to speak to him and he should run away. BA resorted to playing by himself in school.

NA (16 years old)

In 2010, when he was in Class 6, NA was told by other students that he was a “Mirzai” and should go sit by himself on the side. NA was also asked what “the guy in London” (implying the Caliph) does for him and was encouraged to leave his religion. The students told NA that if he joined their religion then he would be rewarded with money and cars.

After this incident, NA’s father spoke to the principal who assured them that it would not happen again. But soon after, one of the teachers at school sent a couple of boys to beat NA. When NA confronted the teacher he denied any involvement. The teacher also kicked NA out of class and said he would not be let back in. One day NA met the teacher at a local market. The teacher asked NA to come to class. When NA returned to class the teacher beat him up again. After that incident NA moved to Ahmed Nagar and was admitted to al-Ahmad Academy in Rabwah. The school is run by Ahmadis and therefore NA does not face any problems there.

EA (19 years old)

EA reported that four years ago, he was in Class 9 at the Government High School in Chakwal. A total of eight Ahmadi students studied there and eventually they were all expelled.

EA said boys at his school picked on him. They called him a Qadiani and a non-Muslim and said no one should speak to him. When EA spoke to the teachers about it they said not to worry and to concentrate on his studies instead. Later, some teachers at school also started referring to EA and other Ahmadi students as Mirzais. When an important subject such as science or mathematics was being taught, Ahmadi students were often made to leave the classroom. Sometimes they were allowed to remain in class but had to sit at the back.

The day the Ahmadi students were made to leave the school a crowd of about twenty to twenty-five people gathered at the school. The crowd pelted stones at the Ahmadi students. EA reported “the whole day was dedicated to persecuting us. It was like a day of celebration.” Since EA’s home is in the same village as the school their home was also pelted with stones.

EA then did his matriculation exams privately. His younger brother does not want to go to school after what happened with EA. EA believes his brother has become mentally disturbed as a result of the problems he has faced at school. EA has little hope for the future and has had difficulty being accepted by any colleges. He therefore helps at his family’s wood and metal workshop.

EA expressed the view that teachers should know better than to discriminate against their own pupils. He said, “Ahmadis want to be treated just like other Muslims. Unless teachers treat Ahmadi students equally, everyone else will continue to be the same. There should be a ban in the classroom about talking about religion.”

3.8.2 Meeting with teachers

On 12 December 2014, the delegation met a group of Ahmadi teachers in Rabwah. The reader is referred also to the incident relating to the murder of Master Qudoos under Access to Justice in relation to police brutality. There now follows the account given to us by some of the teachers the delegation interviewed.

MT

MT told the delegation about an attempt in 2009 to kill him. At the time he was a resident of Chakwal in Punjab where he had lived for ten years. He worked at a government college as an assistant professor of Economics.

On 31 May 2008, MT received a telephone call from a man who asked if he was Professor MT. When MT confirmed he was the professor the caller threatened to kill him and his wife. The caller said he was from Parachinar and had been given the instructions. MT said he traced the number and it came from Raiwind.

On 21 May 2009, two men came to MT's residence and said they were going to rent a room next to his residence. MT said he recognized them to be members of the militant group, Sipah-e-Sihaba because both wore a black turban, typically worn by men belonging to the group. One man said he was from Jehlum and the other said he was from Peshawar. They continued to ask MT questions about his background to which he responded that he belonged to the jamaat.

Then one man took out his gun and pressed it against MT's head. MT flung the gun aside with his hand. Then one of the men took out a knife and stabbed MT in the chest and the back. He also slashed the knife against MT's neck. The two men then ran away from MT's home.

As soon as the men left MT's residence, he went in search of someone willing to take him to the hospital. One man stopped his car to help but he was told by a bystander on the road that MT is a Qadiani so he refused to help and sped away in his car. MT was then able to seek assistance from a man on a scooter. MT arrived at GHQ hospital in Rawalpindi around 11:45pm that night.

MT filed an FIR following the incident and two men were arrested for the attack. One gave an interview saying the purpose of the attack was to kill the professor. In his statement to the police, the man said he had been after the professor since he discovered three years earlier that he is an Ahmadi. The man also said that he was given instructions to kill the professor by the religious organization he belongs to. Both the accused men spent six months in jail but the legal proceedings against them were dropped. MT said this was a result of pressure on the police from Sipah-e-Sihaba.

Following this incident, MT moved to Rabwah. He said he does not feel safe in Rabwah either. MT said recently a man unknown to him came to his home in Rabwah. MT asked the man what he wanted but he did not give a specific response. He just said he was from Jhang and was trying to call someone but was unable to connect on his phone. MT was suspicious of the man and so he closed his door but noticed the man stayed there for a while longer before he left.

ST

The delegation met ST who currently lives in in Sargodha. ST is forty-three years old and was married six years ago to a non Ahmadi. ST said her in-laws strongly oppose her religious beliefs. She also has a difficult time at the elementary school where she teaches. At school there is a janitor who filed an application against ST accusing her of proselytizing. Representatives of khatam-e-nabuwat went door to door in the village warning parents of the consequences if they sent their children to the school. Parents were forced to boycott the school and for their own security and the school had to shut down.

An application was given to the authorities to close down the school. The DPO and police came to the school and questioned the school about ST. The school authorities said ST had not proselytized. They also gathered a petition vouching for ST. The DPO and police said that even if ST had not done anything wrong she was still an Ahmadi. A local cleric, Maulvi Tufani, also stated that the community did not want their children taught by ST. As a result, ST was transferred to another school. She still has to walk to school via the area where her old school is and is thus scared of being attacked. Recently, two men in the new area shouted "Qadiani murdabad(Death to Qadianis) ," at her.

QS

The delegation met QS who currently runs a private school in Dunya Pur.

QS was living in Libya till 2006 when she decided to move back to Pakistan to serve the country by opening a school. She spent fifty million rupees on building the school for two hundred and fifty students. It took about three years to complete building the school. QS said she started advertising her school in February 2011. At the same time a big campaign was started against her school. Leaflets about the school were torn and the media were asked not to place any advertisements about the school in their newspapers. Pamphlets were printed against QS and the school.

On 2 March 2011, a meeting about QS's school was organized by the district authorities. QS was informed about the meeting fifteen minutes before it was due to start. The TMO, DCO and DPO were amongst the authorities that were present at the meeting. When QS arrived for the meeting there was a mob outside the venue. People at the meeting said the school should close down and that QS and her husband were wajib ul qatal. QS told the people that most of them had been her mother's students. At the end of the meeting, the authorities decided that it was their unanimous decision that the school had to close down for the sake of peace and order of the city. QS's husband told the authorities that the school was not going to be shut down because their religion had nothing to do with the way the school was run.

The authorities then created a committee formed of religious leaders in Dunyapur. The committee included men like Maulana Rizwan and Qari Muhammed. The committee obtained support for closing down the school from different sections of society.

On the 18 March 2011, QS was given the decision from the committee. She and her husband decided not to obey their decision. On 6 April 2014, representatives of the EDO came to QS's school and obtained copies of files. In June 2011, banners in Dunyapur called for a boycott of the school. Then QS met the DPO, Agha Yusuf, and explained to him that she was bringing money from abroad to invest in Pakistan. She explained her wishes to share her hard earned money with the community by building a modern school to give quality education to the children. Mr. Yusuf advised QS to take the issue to the High Court. A case was filed in Multan's High Court by QS's lawyer, Rashid Rehman. QS was concerned about Mr. Rehman's security because of his work on her case. Mr. Rehman told her that since everyone has to die at some point they should at least try to do their best to get justice even if the work is risky. While QS's case was still pending, Mr. Rehman was shot and killed by members of a religious organization in Multan because he represented a university lecturer accused of blasphemy.

BN

BN worked at a school in Sialkot. The school authorities terminated her contract before the academic year finished and filed an FIR against her under Section 295-A. Following this incident, BN is in Rabwah.

MS

The delegation met MS who worked as a teacher in Hafizabad. Everyone at the school knew MS was an Ahmadi and he was not permitted to drink from the same water fountain as the others. One day the teachers at school got together and said MS should not be allowed to work there because of his religious beliefs. They chanted slogans against him. The principal advised MS to leave for his own security and that was what he did.

The next day MS returned to school and was told that he could not teach Islamic Studies or Urdu. Instead, he could teach science and mathematics. MS told the school authorities that he could not teach science and mathematics because they were not his subjects. MS was forced to leave the school and is still officially on leave.

The delegation met another government teacher from Chak Chatta, Hamir Pura. He said that the villagers wanted him to leave because of his religion. The children had called him a Qadiani.

His son studied at the same school where he taught. When there was a school function the other children said they would boycott it if the father attended it. So he did not attend the school function to avoid embarrassing his son. His son asked him why he was not present at the function and he did not know how to explain the situation to his son. He was also told at the school that he should “come to the straight path” or he will be killed.

4 Specific issues

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

4.1 Religiosity and social boycott

The delegation was made aware that many aspects of life in Pakistan is diffused with religiosity. It transcends one's social or economic standing, education or achievements. In the case of Ahmadis their faith overshadows all other aspects of the individual and an otherwise highly acclaimed individual will become a persona non grata due to his Ahmadi faith.

Thus one's religion has become an important element in job applications, promotions, entry for school public examinations and one's ability to vote. Since Ahmadis appear on a separate electoral roll, access to services and virtually all aspects of life are either denied or severely curtailed

In applications for Pakistani passports and for ID cards Ahmadis are obliged to denounce the founder of their own faith as an "impostor" if they wish to be represented as Muslims. Alternatively they will only be able to retain the appellation of "Ahmadi".

The Mission was shown a copy of a passport application form, with a section showing 'Religion-Ahmadiyya' and the 'Declaration in case of Muslim':

"I consider Mirza Ghulam Ahmed Qadiani [founder of the Ahmadiyya faith] to be an imposter nabi and also consider his followers whether belonging to the Lahori or Qadiani group to be non-Muslims".

The reader is referred to the Appendix 7 at the end of this report.

It is the view of the mission that a mindset that requires such a precondition is one that will be very difficult to alter. It is also evidence of state endorsement of anti-Ahmadi ideology.

The many accounts the mission heard related how individuals were refused to be served in shops, were denied jobs and promotions and were expelled from schools and universities for no other reason than their Ahmadi belief. These accounts appear throughout this report but were also provided to us by some of the Ahmadi women we spoke with.

4.1.1 Post Mission: Recent incident

At the time of writing the mission has learned about Khatme Nabuwwat holding anti-Ahmadi conferences in colleges in Lahore.

On 11 December 2014 in a private college in Shadman (Nobel College) two Dawat e Islami clerics held a three day Khatam e Nabuwwat Programme in collaboration with the college administration. The college administration, teachers and students participated.

They had brought with them a set of Ahmadi Literature and a projector. During the lecture they showed a picture of the Founder of the Ahmadi faith and used highly abusive language and encouraged the students to do the same which they did. They incited the students to take action against the Ahmadis.

4.2 State complicity or acquiescence?

In Pakistan the law itself clearly discriminates against Ahmadis. The constitutional amendments introduced in 1974 declaring them to be Non-Muslims and the subsequent amendments to the Pakistan Penal Code criminalising the Islamic nature of the Ahmadi faith and the Chief Executive Order 15 placing Ahmadis in a separate electoral roll, the prerequisite of denouncing the faith to obtain basic official papers such as passports and ID cards, all demonstrate that the State itself interferes in religious matters and makes provision for the differential and adverse treatment of Ahmadis. The lack of political will to safeguard and protect the rights of Ahmadis became apparent throughout the work of the mission. The inaction of law enforcement agencies in the face of violence against the Ahmadis, the reluctance of politicians to be seen publically supporting Ahmadis and the failures of state generally to take positive or vigorous action to take punitive action against perpetrators of violence and incitements to hatred and murder, all combine to permit a charter for the persecution of Ahmadis and this, with near impunity.

Ahmadis believe the penetration of fundamentalist ideology within the State machinery is evidenced also by the presence of billboards of Khatme Nabuwwat conferences bearing the Punjab Province emblem and the failure of local authorities to forbid the circulation of hate material declaring Ahmadis to be worthy of being killed. Note the mission did not have an opportunity to see all of these for themselves in the streets due to security and time constraints but were shown at least two of the banners which are set out at Annex 15. The fact that the former federal Minister for Religious Affairs Dr Amir Liaquat Hussain openly promotes the murder of Ahmadis on National Television and is neither censored nor reprimanded is telling of state infiltration of fundamentalism. The mission notes that following the recent incident on Geo TV (see below) Amir Liaquat Hussain has denied he encouraged his guests to declare Ahmadis as being “liable to be killed” and states that it is an inevitable hazard of live TV. Nevertheless, he has now been seen nodding and clapping in agreement with the hard line clerics who incite violence against Ahmadis on more than one occasion and given his national popularity, public profile and position as a former federal minister the questions that arise are of accountability and responsibility.

The mission asks itself the following questions:

Is the state merely acquiescing in the persecution of Ahmadis as a willing bystander or is it complicit?

Alternatively, does the recent incident in Peshawar where many young military school children were attacked show that the State is powerless in the face of the threat from the radicalisation of Pakistani society?

Are judges, the police and politicians all intimidated and bowing to the pressure of hard line clerics?

What recourse then does this leave for this beleaguered community?

Following the Gujranwala attack of July 2014 one journalist (Daily Times 29 July 2014) asks the following questions:

“Despite the regular murder of Ahmedis in Pakistan, the government and law enforcement agencies have done absolutely nothing to curb the rising hate. Their hands are stained with blood just as much as the actual criminals themselves. Why has the blasphemy law not been amended to safeguard the minorities against abuse? Why are we so desensitised to the barbarity we have subjected them to? Will these latest murders do anything to change our indifference to the issue?”

<http://www.dailytimes.com.pk/editorial/29-Jul-2014/ahmedis-burned-to-death>

4.3 Women

4.3.1 Meeting with Ahmadi women

The delegation had the opportunity to meet a group of Ahmadi women in a room adjacent to the main mosque at Darul Zikr on 9 December 2014 as well as elsewhere during our mission.

The women expressed fears for the safety of their children and families. They clearly experience the same issues as the men in terms of social harassment and targeting in education and employment and the issues which apply to men are universal and omnified. However, gender specific issues arise due to the fact that they are female in a highly Islamised society and in traditional Ahmadi attire they have an additional handicap in that their clothes make them very obviously Ahmadi.

Ahmadi ladies generally wear a jacket which resembles a long coat and which descends to their ankles unlike their Sunni counterparts and many wear the veil in a different fashion covering the hair and mouth but leaving the nose uncovered with an easy to wear tubular one piece head covering. This means that out on the streets they become quite easily identifiable as being Ahmadi. The delegation understood that the way the head scarf is stitched and worn by many Ahmadi women can be distinctive from which a stranger could guess the Ahmadi faith of the woman. This clearly makes them soft targets.

Moreover, Ahmadi women have now been denied the opportunity to engage in congregational prayers in view of the security situation.

Whilst in Islam it is not compulsory for women to attend the mosque Ahmadis have always encouraged their womenfolk to attend the mosque unlike men who are expected to attend. Ahmadi women however have attended mosques habitually in the past and enjoyed this as an opportunity to pray in communion with others. Muslims believe that the strength of prayer is profound and heightened if carried out in congregation with others and thus Ahmadi women had enjoyed this freedom in the past. However due to the security threat in recent years Ahmadi women have been advised not to attend mosque even for Friday or Eid prayers which they find particularly distressing.

The problem is further exacerbated by the fact that since the vast majority of marriages in the Ahmadi community take place at a mosque, the Nikah or Islamic marriage ceremony cannot



now even be attended by the bride let alone the bride's mother, sisters or aunts and other female relatives or friends. The opportunity to celebrate a marriage or to have any noticeable gatherings whatsoever, even at home, due to fears relating to security mean that Ahmadi women feel stifled and distressed.

The mission observed that whilst Ahmadi women suffer the same levels of harassment and persecution as the men, they are in some senses further disadvantaged as they draw adverse attention more easily and have been denied the right to engage in prayer in communion with others which is considered by Muslims to be a very important aspect of their religious lore. Moreover, currently Ahmadi women are unable to attend any significant social gatherings or even Nikahs (marriage ceremonies) including their own or that of their daughters, sisters or nieces etc as women can no longer gather safely at the mosque or elsewhere. The women were mostly fearful for their children and husbands. They expressed deep concern about the harassment their children were facing on a day to day basis.

Regrettably the time available and the social stigma that would be attached to the same in an Islamic country prevented the delegation from enquiring into the possible incidence of any forced marriage or sexual violence perpetrated against Ahmadi women. This is a gender specific issue which would require much more time to build trust and privacy to investigate meaningfully.

Ahmadis encourage girls to be educated and follow higher studies and some of the ladies we met were therefore highly qualified individuals. The delegation noted that women faced the same issues in relation to discrimination in the work place as the men. They also expressed difficulties in accessing goods and services because of their faith on account of their faith.

ST, one of the teachers the delegation met (see above), stated that within the last two years, she has had three miscarriages. The doctor informed her it is due to stress.

S

S told the delegation that after the attacks on multiple Ahmadi places of worship in Lahore on 28 May 2010, people in her neighbourhood realized she is Ahmadi. This is because there were many members of the Ahmadi community coming in and out of her home to mourn the community's loss. **When S's neighbours came to know that she is Ahmadi she faced discrimination in different ways. For example, shop keepers stopped selling her goods and people would curse her family. S's son was blatantly asked by one neighbour, "How many of yours have been killed?"**

S's son is in class 12 but has been facing difficulties due to his faith since he was in class 8 when everyone realized he is Ahmadi.

S reported that one of her son's teachers said that it is a good deed to beat Ahmadis. The teacher lectured the children for one hour, saying that the founder of the Ahmadi community is no good. **One day when S's son went to school to appear for his class nine examinations, a boy went up to him with a pistol and said it is sewab (earn merit) to kill him because he was an Ahmadi. S's son's friends came to protect him from the armed boy and he ran home.**

When S's son had to appear for his exams he was very scared so his father accompanied him to the examination centre. His father sat there till the exam was over. S reported that her son went on to college and was lucky that no one there discovered that he is an Ahmadi.

FL

FL said that in 2008, two of her sons were admitted to Medical College in Faisalabad. **Part of the admission process required them to fill out a form declaring their faith so students came**

to know that they were Ahmadis.

One day in college some students posted irreverent pictures of the founder of the faith. FL's sons complained to the authorities on campus. In response to the complaint, a number of students at the college gathered together and accused the Ahmadi students of blaspheming. The Ahmadi students were made to sit and answer questions about religion for two hours while students at the college watched this happen. FL stated that as soon as she heard about the incident she called 15, the number for the emergency police. The police went to the campus and reported back that nothing out of the ordinary was happening on the college campus. The next day the complete list of all the Ahmadi students was published in a local Urdu newspaper and the students were rusticated.

FL reported that her sons have developed psychological problems as a result of the incident. She said when they stop at a traffic light they get scared of men with beards in surrounding vehicles.

KA

KA told the delegation that she has a Masters in child development and psychology. She has been working on the administrative side of the educational sector for the last thirty years. She has served as the Vice Principal at a local College .

KA opened a school with two other women. All three were co-directors of the school. On the first day of school one of the co-directors said KA could not pray in the school premises. KA also wanted to put up a picture of Professor Abdus Salam (Nobel Prize laureate who was an Ahmadi) on a board but the same co-director said that she could not put it up. KA said that her colleague made her feel like an invisible partner in the business. KA ended up leaving the school.

AB

AB said that in the area where she lives everyone knows she and her family are Ahmadis. They came to know after the mosque attacks on 28th May 2010. This was because they had a lot of visitors in the days after the attacks. AB said her next door neighbour told others in the neighbourhood that no one should talk to her family. One neighbour approached the Principal of the school where AB's children studied. Her children were in class 7 and class 4. The neighbour told the Principal that they should not be allowed to study there. The Principal then said her children could not study at the school any longer because he did not want to spoil the environment of the school. AB then had her children admitted to another school that was some distance from where they lived. The same neighbour's children would harass her children on their way to school. Her children were shouted at because of their religious beliefs. AB said her children were disheartened so she then admitted them in a third school. So far AB's children have not had any problems at the third school.

AB reported that once she went to a shop in the Anarkali area of Lahore to get a sweater. A passerby recognized that she was Ahmadi because of her veil.

AC

AC stated she and her husband went into an electronics shop on Ghalib Road in Lahore. The shopkeeper asked if they were Ahmadis and when they confirmed their religious identity the couple was kicked out of the shop.

AD

AD said she went to buy shoes for her eight year old daughter for Eid. The shopkeeper refused to sell her the shoes because she was Ahmadi. Her daughter started crying and asked her mother "Why are we Mirzai?"

AE

AE reported that when she was studying at King Edward Medical College in Lahore another student found out that she was an Ahmadi. She was in a class of three hundred students and no one spoke to her once news about her religious identity spread across the campus. She always ate alone and had no friends.

AF

AF reported that she married a non-Ahmadi. The woman's husband was repeatedly told by his mother to leave his wife. She promised to marry him off to anyone else he wishes if he would leave his Ahmadi wife.

Some women reported that when they go out shopping people will openly refer to them as infidels. Some women also said their head scarfs are pulled at. Another woman said men have spat on the ground she has to walk over.

The women also explained that it is customary for food to be sent to neighbours on religious occasions such as Eid. Some of the women reported that when they have sent food to neighbours it has been thrown away. One woman also reported that the trash collector in her street was paid by the neighbours to collect all the garbage and place it in front of her door step.

One of the female teachers the mission met whilst making enquiries in Rabwah also recounted how she was harassed at work and on the streets: She worked at a government school. She explained that her colleagues turned others against her. They called the police to school who told her that no matter what she does, they will not leave her alone. In May 2014, a number of people on bikes circled around her and said she was a Qadiani teacher. She was extremely frightened and ran away as fast as she could. A few days later she was on her way home with her brother and when they were about twenty five kilometres from Faisalabad some boys came and pointed a pistol at her. They asked if she was Ahmadi and she replied "Yes". They started to take off her veil. When her brother tried to stop them, they slapped him and stole his mobile. As they left, they said they would not leave her alone. She receives threats over the phone to this day.

4.3.2 Congregational prayers

The women stated that the regional office for women was open twice a week.

Women reported that they would very much like to pray at the mosque. However, they had to stop going when the community made a collective decision for them to pray at home instead. The decision was made because women and children's safety is a priority for the Ahmadi community and they did not want to put them at risk given the security situation

One woman said she has four sons and every day when they go to pray at the Ahmadi mosque she gets scared of what may happen to them. She tries to keep one at home each time for fear of losing them all.

4.4 Growth of Madrassas

The New York Times in an article “Pakistan’s Islamic Schools Fill Void, but Fuel Militancy” dated 3 May 2009 by Sabrina Tavernise reports on the growth of the Madrassas. Whilst in 2009 a conservative estimate of the number of Madrassas was 12,000 it is now estimated to be more than 28,000 across the land attended by more than 2 million students. The journalist records in 2009, “But if the state has forgotten the children here, the mullahs have not. With public education in a shambles, Pakistan’s poorest families have turned to madrasas, or Islamic schools, that feed and house the children while pushing a more militant brand of Islam than was traditional here... In an analysis of the profiles of suicide bombers who have struck in Punjab, the Punjab police said more than two-thirds had attended madrasas... Though madrasas make up only about 7 percent of primary schools in Pakistan, their influence is amplified by the inadequacy of public education and the innate religiosity of the countryside, where two-thirds of people live.”

“In Punjab, the country’s most populous province, the despair and neglect have opened a space that religious schools have filled.

“Madrasas have been mushrooming,” said Zobaida Jalal, a Member of Parliament and former education minister.

The phenomenon began in the 1980s, when General Zia gave madrasas money and land in an American-supported policy to help Islamic fighters against the Soviet forces in Afghanistan.” These words were echoed by member of the Parliamentary Standing Committee on Human Rights the mission met.

Whatever may be the root causes it became clear to the mission that the proliferation of madrasas and the Islamisation of education by far poses one of the biggest threats to the future of Ahmadis in Pakistan.

The article resumes the journalist’s findings thus; “The madrasas offer almost no instruction beyond the memorizing of the Koran, creating a widening pool of young minds that are sympathetic to militancy”.

http://www.nytimes.com/2009/05/04/world/asia/04schools.html?pagewanted=all&_r=1&

4.5 Internal relocation



The question of the possibility of internal flight to those fleeing from harm has already been considered by a previous mission in the Rabwah report. Since then the position of Ahmadis has deteriorated further and it is acknowledged at least by the United Kingdom’s tribunals that the persecutory laws which are of country wide application are in themselves the mischief. This means that the question of internal relocation would not arise where it is clear that the indi-

vidual has or might wish to engage in the prohibited behaviour. The delegation considered nevertheless whether Rabwah might present an internal flight option. It was clear that whilst in the very short term there may be some shelter in the safety of numbers the ever present threat for Ahmadis manifests itself with greater force in Rabwah. This is because opponents of the community are fully aware that there is a concentration of Ahmadis in Rabwah and seek to focus their attention upon this city.

Thus, we were informed, every year thousands of Khatme Nabuwat supporters from across the country converge on this beleaguered city and boisterous demonstrations which intimidate the local population take place on three or four times in the year. Each year at least three ram-bunctious anti Ahmadi conferences are held in Rabwah with “opponents of the community” bussed in from elsewhere in Pakistan. The October conferences are attended by up to 9000 to 10000 vociferous individuals who shout anti Ahmadi slogans via loud speakers whilst the community barricades itself in. By contrast the Ahmadi community is forbidden from holding any gatherings whatsoever, including sport tournaments and are banned from using any public address systems whatsoever. Thus “refugees” who seek sanctuary within Rabwah hoping for safety in numbers feel no safer there than elsewhere in Pakistan.

Rabwah which has a majority population of some 95% Ahmadis (officially now re-named Chenab Nagar) appeared to be an enclave where each entrance to the town is controlled by guards who vigilantly enquire into the business of all entrants to the town. Notably we learned that 100% of the local police force and local councillors are non Ahmadi and that the city is hemmed in by the Muslim Colony where madrassas have sprouted and that neighbouring Chiniot is reportedly a hotbed of anti Ahmadi activity. The mission was informed that Mullah Ilyas Chinioti who is a known anti Ahmadi activist is based here and is thus only 8km away from Rabwah.

By all accounts, clearly the ardent anti Ahmadi will turn their attention first to Rabwah as the most likely location to vent their wrath. Rabwah is thus always likely to provide only an ephemeral and false sense of security to an Ahmadi since neither the law enforcement agencies nor the politicians have any special interest in protecting the Ahmadi population evidenced by the fact that the entire population of the town has been the object of persecutory FIRs being lodged against them.

It is unlikely that an Ahmadi could safely relocate to any new location elsewhere in Pakistan as one's religion appears on most official documents and it would only be a matter of time before the Ahmadi faith of the individual might come to the fore. For instance, the fact that an Ahmadi would not attend a Sunni mosque would become noticeable and if an Ahmadi declines an invitation to pray at a Sunni mosque it could alert a neighbour or colleague to the individual's faith

4.5.1 Post Mission Incident

The delegation has been informed of a significant incident which occurred following the mission at the time of writing this report which is worthy of note.

Shakoor Bhai's Shop Gol Bazar Rabwah: Incident of 3 January 2015

A prolific adversary of the Ahmadis, Hassan Muawiah (also known as 'Toti' of Lahore) who is understood to be a frequent complainant in numerous FIRs against Ahmadis is reported to have taken two books of the Ahmadi Muslim Community on Saturday 3 January 2015. He has alleged that blasphemous literature and books are being sold at Shakoor Bhai's shop in Gol Bazar, Rabwah. Hassan Muawiah had taken two clerics with him and in the presence of 15 police officers who had attended the shop spoke contemptuously against Ahmadis and incited hatred towards them. Hassan Muawiah accused Shakoor Bhai/Ahmadis of producing blasphemous literature. The police required the owner to open up the shop and impounded

20 books of Ahmadi faith literature. The Ahmadi community believes that the Police will then investigate and seek legal opinion about whether charges can be brought.

The observations of the mission:

The mission considers that incident is of significance for a number of reasons:

Firstly, it demonstrates that Rabwah presents no safer a haven for Ahmadis than anywhere else in Pakistan since the reach of the orthodox clerics there.

Secondly, although Hassan Muawiah is reputed to have brought many vexatious complaints against Ahmadis, the local Police in Rabwah attended in force at the instigation of mullahs.

Thirdly, mullahs proactively seek out opportunities to harass this community rather than taking action against incidents that they consider to be against the law.

Fourthly, Ahmadis are being denied an opportunity to circulate their faith literature among their own community as in the case of the allegations of blasphemy levelled against the Ahmadi newspapers Al Fazal (See section on Freedom of expression in this report).

4.6 Desecration of graveyards and minarets



Six minarets of an Ahmadiyya mosque, Baitul Hamd, were demolished by the Kharian city police on July 10, 2012.



On December 2, 2012 ten to fifteen armed men entered the Ahmadiyya graveyard in a posh area of Model Town, Lahore and vandalized 120 tombstones

4.6.1 Model Town Q Block Desecration of Graveyard

In the night of 2 December 2012 (in the early hours of 3.12.12) at around 1.30 am masked gunmen numbering some 12 to 15 had attacked the Ahmadi community's graveyard in Model Town. They had tied up the caretakers and dug up and broken up over 100 tombstones. The attack had lasted just over half an hour. The attackers had claimed to belong to a banned organisation.

The mission has since learned that in the preceding months a group of Khatme Nabuwwat lawyers had approached local police to demand the removal of the tomb stones as they carried Islamic inscriptions of the Kalima (Muslim creed). The Express Tribune reported on 3.12.12 thus: "When the SHO was contacted by The Express Tribune at 11:51am, he was not aware of the desecration incident. "I will send someone to look into this, when I get a call," he had said."

4.6.2 Minarets at Ahmadi mosque

AM

The delegation met AM from Chak 332 which is in Toba Tek Singh. AM said he owned and ran two private schools in Toba Tek Singh. One was an elementary school and the other a high school.

AM also served as the district president of the jamaat's youth organization in Toba Tek Singh

untill three days prior to his meeting with the delegation.

In October 2013, there was an issue regarding minarets of an Ahmadi mosque in the village of Koto Wali in Toba Tek Singh. The jamaat sent AM along with another representative of the Ahmadi community to give their stance on the issue. AM was already known in the community because of his work with the community, so his involvement with the negotiations came to be known.

Khalid Warraich, an MNA in the district offered to be a mediator. He told AM that if the law was on their side then the religious clerics could not have it their way. All parties met over a period of three days. Mr. Warraich told AM that that he spoke to the Prime Minister, the Chief Minister of Punjab about the issue and both said the minarets are against the law. The MNA said the minarets would have to be taken down.

The clerics wanted the kalima removed from the mosque. They also wanted the minarets concealed with a wall or steel sheet. An agreement was reached whereby the police would conceal the Islamic inscriptions. But the agitators were not satisfied so they began protesting. AM started receiving threats from religious clerics. They called him on his phone and sent him text messages demanding that he should step back from the negotiations. AM informed the police about the threats but they did not take any action. Mr. Warraich advised AM to stop advocating against the wishes of the clerics.

AM then switched off his phone. The religious clerics then attempted to shut down AM's schools. They went door to door telling people in the community not to send their children to AM's schools.

Meanwhile, pressure was continuously mounted on AM not to pursue the Communities view on the minarets. AM continued to tell everyone that the community would protect their place of worship as long as they can.

Eventually, it was decided that the minarets could stay but they had to be concealed. Nineteen lakhs of rupees were spent to cover the minarets.

4.7 Deportees

4.7.1 Treatment on return and future

The mission met with a group of returned asylum seekers mainly those who had been returned from Sri Lanka recently.

The mission learned that some 300 Ahmadiis were removed from Sri Lanka between 1 August 2014 and mid October 2014. Many were those who had had first interviews with UNHCR but were still awaiting second interview more than a year later. Thus were legitimately within the territory of the state under the protection of the UNHCR although in some cases the individual had overstayed prior to their claim for asylum.

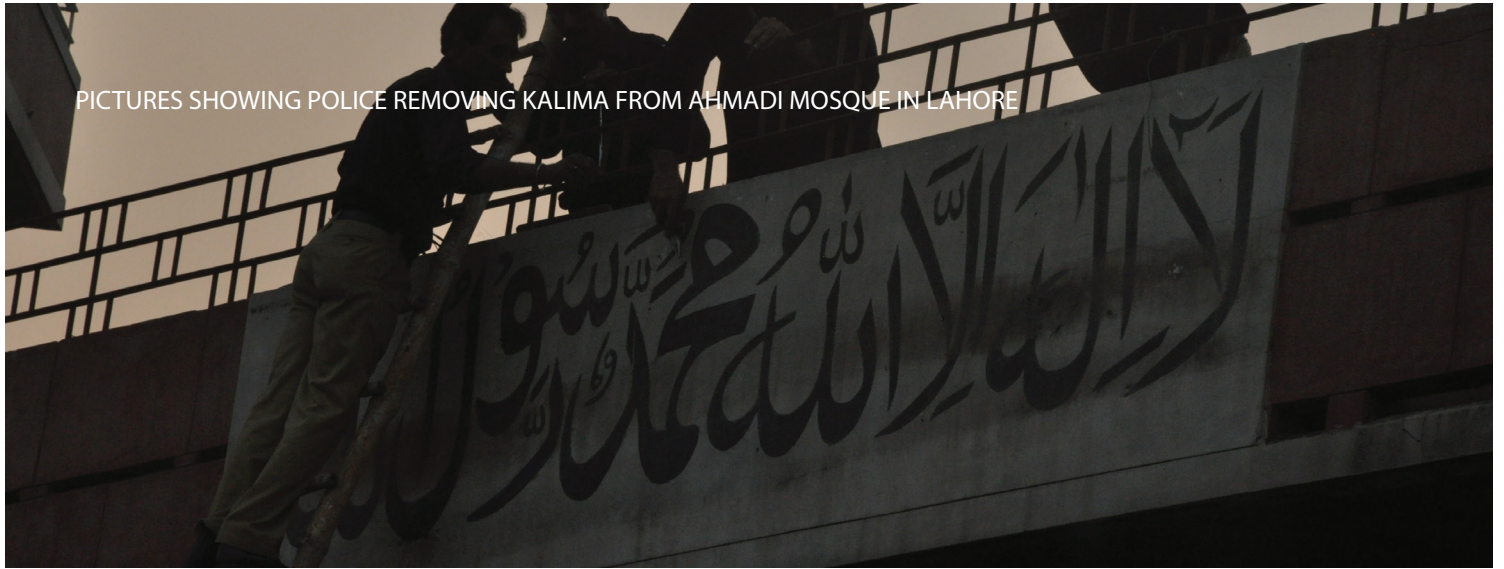
However Sri Lanka is not a signatory of the UN Convention relating to the Status of Refugees and a challenge taken by the Christian community in Sri Lanka on this basis had failed at the Supreme Court in Sri Lanka.

In some instances Sri Lankan immigration officials had arrived at the homes of individuals and the male heads of households were rounded up and detained at Boosa camp or a detention centre in Colombo on the basis that the detention was merely temporary for two or three days. However the period of detention proved to be considerably longer and was anything up to three months since this was the maximum period of time an individual could be detained for without charge.



AHMADI CENTRAL MOSQUE, MASJID AQSA IN RABWAH HAS BEEN CLOSED
FOR YEARS DUE TO SECURITY THREATS

PICTURES SHOWING POLICE REMOVING KALIMA FROM AHMADI MOSQUE IN LAHORE



In a number of cases families were separated with the male member of the household being removed whilst the wife and children remained in Sri Lanka. Whilst few were currently detained and deportations appeared to have halted at the time of writing it was unclear what caused the mass detentions and removals in the first instance other than an upsurge in numbers of asylum seekers awaiting process nor indeed was it clear why they had halted abruptly.

In many cases individuals had disposed of all their wealth to escape from Pakistan and thus found themselves stranded upon their return with the Ahmadi community taking over their shelter and protection. Many felt unsafe in returning to their original homes and were at undisclosed locations supported by the community. They were unsure what the future would hold for them as they felt there was now nowhere to turn.

The mission also spoke to one individual who had been returned from the UK. He had been returned in 2011 following process under the Detained Fast Track procedure and he believed that his application for Judicial Review was still pending at the time of his removal.

Notes of the mission's meeting with the deportees are below:

4.7.2 Deportees from Sri Lanka

Man 1

I spent 65 days in detention in Sri Lanka. There were Christians and Shia there as well but 80% were Ahmadis. There were 143 Ahmadis detained in Boosa camp. There were also 26 Christians and 8 Shia. I went to Sri Lanka in March 2013. On 10th June 2014– 3 immigration officers came to my house. They said to my family that I would be back after two or three days. They said you've been here for more than one year six months. I was taken to Boosa Camp. The conditions were very poor. Finally on 14th August 2014 I was released and taken to the airport and removed to Pakistan although I was registered with UNHCR for resettlement. My claim was being processed by UNHCR when I was detained by Sri Lanka immigration authorities.

I had gone through one interview by the UNHCR. I was told I would be called back in about 12 months. The time between the initial interview and substantive interview was normally a year. You are not allowed to work and children cannot attend school until refugee status is recognized. The UNHCR give you a stipend to help with living expenses.

The law in Sri Lanka is such that you can't be kept in detention without charge for longer than 3 months.

About 50 to 60 were deported. Others in Sri Lanka. None of them are in detention anymore. They have had their second interview and are no longer in detention.

Ahmadis knew that people were being arrested and so some people hid.

Whilst we were in detention the Red Cross came and visited us two or three times and brought us toothbrushes and tooth paste. They gave us a card and arranged for a family visit.

In the meantime my family was contacting the UNHCR. The only response from UNHCR was that they were trying their best.

On return to Pakistan there were arrangements that were made by our Ahmadi Community. They were expecting us. A group of deportees came outside and the FIA tried to pick them up – there were women in the group. This was in Karachi and it was the first group. The Community organized safe passage for them.

The Community got us released and we live undercover. From the airport the Jamaat got us released and they took us to a guest house. We were advised not to leave the guest house for our own safety. We stayed in the guest house for a day or so and then left for Rabwah where we are living in hiding.

The problem is that it is very difficult to find work now. When they see you are from Rabwah they know you are Ahmadi and Rabwah is no safer than other place in Pakistan.

Man 2

I had my first interview in Sri Lanka. I was deported before my second interview with UNHCR. My family has had second interview after we were deported. Wife and mother were very worried about us. UNHCR have interviewed them but have not given them refugee status. We applied for asylum together in Sri Lanka.

The men of the family were being separated deported and whilst the women were still there in Sri Lanka.

People who were being deported did not know where they were being taken. When we came back to Pakistan a couple of the deportees were beaten.

The first group came on the 1st of August, the 2nd group came on the 2nd of August and I came with the 5th or 6th group on the 14th.

I was the Jamaat President in the area so I was prominent. I used to get threats before the incident which made us flee from Pakistan. The incident was in the newspapers. My sister was also the President. I can't pray and can't go out to shop, can't send children to school.

Man 3 (Son of Man 2)

I was sent back with the second group that was deported from Sri Lanka. Once we cleared the airport, the FIA took us in. They took our passports. The community got us released.

Some women were kept at the detention centre called Mariana Camp in Colombo.

Man 4

My parents and sisters are still in Sri Lanka but I was sent back. One sister is 22 and the other is 24.

Before going to Sri Lanka there was a case under Article 298B against me. The charge was that I do tabligh. My father was also accused. We are from Lahore. They came and arrested me.

The Mullahs went to the Sessions court and registered a case against me. The police was looking for me and I came to Rabwah to take refuge.

Once or twice I went to the Sessions court and I had to prepare for my exams. I wasn't able to appear for my exams because I had to go to court for the hearing.

The case went to the High Court. The High Court said the case has to be heard in the lower court. The High Court also gave orders for my arrest but at the time I had a roll slip for my exams.

I went to Sri Lanka with my family after a few months. The immigration authorities came and knocked on the door. They asked for our passports and our papers. They took me to the detention center. They said it was just a formality. My father was not fit because he was a heart patient. We talked for some time and then they listened and did not take him.

My mother kept asking the officials to let me stay and she was told that I could only be gone for 2 or 3 days. But I was deported back to Pakistan.

The rest of my family is still there. They have only had a short interview with UNHCR so far and so their claims are still pending too.

Woman 5

We had had our short interview with UNHCR on 30th June 2013.

The initial interviews are short and are about your background and why you're there. It lasts about 30 to 45 minutes. They take pictures for your ID from UNHCR.

On 15th October 2014 around 11 am the Sri Lankan immigration authorities came for us. I had the first short interview. They broke into our house. The next day my daughter who suffers from a kidney problem and my husband was in a bad way as well. He has a heart condition and also has high blood pressure.. We were supposed to go to the doctor's the next day. We pleaded and said please do not do this to us. Our conditions are bad at home (PK) and we need to see the doctor. There were four immigration officers and one police officer. We begged them to let us be because we have problems in Pakistan. My whole family was at home and although I pleaded my husband was detained.

We had seen people being taken away by the immigration authorities so we were quite tense about the situation.

I told the officials they can check their files if they don't believe us. The immigration officers said they can't look at the papers because they were specifically told by the government that they must deport them.

We were all deported from Sri Lanka two days after being detained.

We contacted UNHCR during those two days and asked for help. We said our lives were in danger in Pakistan. They said, "We're sorry, we can't do anything about it".

We were kept like prisoners in detention in Sri Lanka. We were in the room all day. There were about 20 people in a small room and that was including children. I had 3 children and there were maybe 5 or 6 other children. We just cried so much when we entered. There was no medical care but we were given food. We slept on mattresses or on beds.

We cannot go back to my house in Gujranwala. My husband used to work in a showroom and the owner of the showroom found out that he was Ahmadi and got him beaten. When he went to register a case with the police a mob pressured the police not to let him register the case.

There is no future for us in Pakistan. Our children are not free. They can't do anything. They can't go anywhere. We are being housed in a community guest house for now.

None of the deportees have been able to return to their homes. 60 people were deported from Boosa camp but in total there were well over 300 Ahmadis who were deported. The deportations started on 1st of August 2014.

My family and I were deported on 15th October just the day after our detention. Another group was deported on 19 October 2014. There was one last group after that in November 2014.

There is still one family in detention I believe.

Man 6

My story is similar to the others. I had had only the short interview by UNHCR. I was in Sri Lanka for about 16 to 17 months. Now UNHCR have speeded up the consideration of claims.

4.7.3 UK deportee

Man 7

I've been going there since 2005 for Ahmadi annual conventions. I'm a businessman. I buy and then sell wholesale grocery.

By 2011 things were really bad because I was attacked and threatened. So I had to seek asylum. When I sought asylum and they detained me and put me in the Fast Track procedure. For about four or five months I was detained in Harmondsworth Detention Centre. Then for two months I was detained at Dover. My case was still pending at the High Court when I was removed from the UK.

I don't know on what basis I was sent back as my case was pending. This was happening with a lot of Ahmadis in those days. They came at night around 11pm to get me from detention and I was driven around for some time and I was sent back in the morning on plane around 8am after giving me breakfast at Mc Donalds. I had been handcuffed but they took off the cuffs once on the plane.

I had trouble when I returned to Pakistan. I was handed over to Pakistani immigration. They said, "Here is a gift for you," as I was handed over. They handed over my passport which contained a 3 year visa for the UK. This was in 2011.

The UK officials who accompanied me on the plane knew I had some money on me and they had advised me to hide it in my socks as they thought it might be confiscated by officials at the airport.

On arrival at Lahore the Pakistani officials took me to another room. I knew I would have trouble if I didn't cooperate with them. They kept me for 10 to 12 hours. Then they started negotiations with me. They wanted me to give them money so that I could be released. There was non-stop questioning at Lahore airport. It was like a revolving door, a lot of people would come and ask me questions. The bribe I had to pay was around 570 GBP in total (50,000 rupees). They exchanged my money into Rupees and even gave me the change from the agreed bribe.

They asked why I was seeking asylum. I told them that I have all these problems in Pakistan. They were not sympathetic. They did not beat me but words were harsher than physical harm sometimes. They were calling me Mirzai and Qadiani and ridiculed me.

Otherwise they would not even give me money. They wouldn't even accept that I'm Pakistani. They exchanged his money for him. The remainder they gave back to me.

One day you might hear of my murder. I have received many threats for many years. From time to time even in business when someone doesn't want to pay they say they'll tell the Maulvi.

4.7.4 Man from Gujranwala victims of arson attack July 2014

I can't go back to our old home now because of the danger to my life. Right now we're just surviving. My son is in jail though he is innocent. The mob of people who attacked us are free and roam-

ing the streets. Our property is abandoned. We will have to try for asylum again. In our home town we have no future and it is too dangerous.

The people in Gujranwala think we are still in Sri Lanka. They have printed pamphlets with our names. It says these are the other relatives and their names should be put on an Exit Control List so they cannot leave Pakistan. Three men deported from Sri Lanka are on that list and two other relatives are on there as well.

Having been returned to Pakistan from Sri Lanka we are now only able to go for prayers and we have to keep a very low profile for our own safety. We do not know what the future holds for us.

Post Mission: Recent Incident

Ahmadi Muslim deported from Sri Lanka threatened with death

On 6 December 2014 young Ahmadi man was abused and jostled out of a sports club. On his way home when he sought to obtain some medicine a Khatme Nabuwat cleric intervened and he was denied the goods. On a subsequent occasion he was threatened with a fire arm by motorcyclists and at a second incident threatened with death again.

4.7.5 Psychological harm

It became evident to the mission from the outset of our task that serious mental health problems are an issue for the community. It became apparent from the level of emotion and tears from grown men speaking to us that many individuals who were caught up in the Lahore mosque attacks still suffer from the traumatic experience. Whilst there were regrettably no trained psychologists amongst our delegation it was evident even to a lay person that they suffered from some form of post-traumatic stress.

The mission noted that this level of stress and anxiety was also present in others who were not witness to the Lahore attacks. It became clear speaking to many other individuals who suffer on a day to day basis from anxiety and stress as many members of the community live looking over their shoulders and hampered in performing the basic aspects of their faith which they regard as being very much part of their identity.

Clearly young children who are being harassed by their teachers and who are told regularly that they are kafir or impure will grow up believing they are outcasts and will suffer psychological damage from such abuse. The young children who survived the Gujranwala attack still suffer from anxiety and nightmares when they fear the Mullahs may come for them. The delegation learned about several young people who have given up their studies as they could not withstand the pressure from the social boycott they were victims of.

Regrettably no member of the mission was qualified to assess this aspect of our observations with greater authority and expertise.

4.8 Ahmadi Community verification procedure

Among the tasks of the mission was to report on the Ahmadi community's own verification procedure.

The delegation interviewed Mr Saleem ud Din who is the Spokesman and Nazir Umur Amma (Director of Public Affairs) Headquarters of the Ahmadi community based in Rabwah.

He informed the delegation that the diaspora of Ahmadis overseas have formed associations in various countries. The structure follows similar patterns in each country and the world wide Head Quarters of the community is largely based in Rabwah although some functions have been

decentralised in London.

The community is highly structured and divided into chapters and regional sections in each country. Presidents of local chapters are elected every third year by members on the basis of their commitment to the Community and most importantly only righteous, respectable and trustworthy members are appointed as such.

When individuals who are overseas seek verification of their membership or activities they are required to complete a form in their adopted country. This request is then relayed by the national Secretary Umure Amma in the head office of that country (in the UK this is done in London) and that form together with any supplementary information is then sent through the Additional Wakil Tabshir (Directorate of Foreign Missions) London to the Nazir Umur-e-Amma in Rabwah.

In Rabwah the Nazir Uur-eAmma then faxes the query to the Amir (District President) of the local chapter in Pakistan from whence the individual hails or from the chapter where his claimed activities were reported. Where the individual has moved within Pakistan on several occasions it becomes relatively lengthier to source the information. The information is then collated by the Nazir Umur Amma in Rabwah and imparted in the form of a fax back to the Wakil Tabshir (Director of Foreign Missions) Rabwah and through its London office to the Amir (National President) of the adopted country and through him to the national Secretary Umur-e- Amma where the request originated in Urdu. The Secretary Umur-e-Amma then provides a letter in the language of that country but such letter may be signed by an authorised person in the country.

Ahmadis are generally encouraged to report serious incidents to their local President and most cases, though perhaps not all, are recorded locally. Thus when a request is made for information the local President is in a position to verify their records or make enquiries locally from the relevant post holders.

The procedures are adhered to strictly and are such that whilst delays may occur due to the level of other commitments of the local chapter and its President and any intervening power cuts or other variables the information can ,be sourced, although a set time line cannot be given.

This is because resources are not available and the community is reliant on volunteers whose primary objective is to deal with matters of a religious nature. Thus whilst strenuous efforts are made to provide information as independently as possible (without undue influence by the member or his family or friends) the absence of human resources means that not all details requested can be obtained as some information is difficult to access or verify. However any information that is provided is given as accurately as possible within the available resources and may thus be relied upon by the member, his representatives and any authorities of that country.

Security post at Lahore Graveyard



5. Conclusion

It became rapidly apparent to the delegation that hostility towards Ahmadis is very much prevalent in Pakistan. The community is treated as a pariah community and this is felt by Ahmadis in all walks of life and is experienced by all ages. From young children to the elderly and from primary schools to universities, in shops and in hospitals, in the work place and in the graveyard Ahmadis are hounded and targeted on a daily basis. As a former member of the military force SA, who is also a very senior member of the Ahmadi community, summarised:

“They won’t even leave our dead alone”.

The mission found that Ahmadi Muslims from all walks of life, irrespective of their prominence either within or outside of the Ahmadi community, appear to be “under siege” in Pakistan. The persecution of Ahmadis has evidently escalated in recent years. Since 2008 (including the attacks on multiple Ahmadi places of worship in Lahore in 2010) and the end of December 2014, 161 Ahmadis were killed and 267 number were charged with “posing as Muslims” and blaspheming. This is in sharp contrast to the previous six years between 2002 to the end of 2007 when 26 were killed and 174 faced similar charges.

Non-state actors such as hard line religious clerics and organizations regularly harass, intimidate and threaten Ahmadis. Pamphlets inciting the boycott of Ahmadi businesses and “hit lists” naming individual Ahmadis for elimination are openly distributed in Pakistan.

Freedom of the press is severely curbed in relation to Ahmadi issues. Ahmadi journalists, doctors and other professionals have been charged under the penal code and anti-terrorism laws for circulating religious publications within the Ahmadi community. The few non-Ahmadi journalists or members of civic society interested and willing to write about the persecution of Ahmadis have to tread carefully to avoid being labelled as Ahmadi sympathizers and being persecuted in turn.

Discrimination at the work place is a common occurrence for Ahmadis. Competent Ahmadis in the army, civil service, in schools and colleges etc. (in all walks of life) are denied promotions, privileges and access to employment given to others who are less qualified. Ahmadis often face discrimination by their colleagues who boycott them socially. Non-Ahmadi often refuse to eat lunch with their Ahmadi colleagues in the work place.

Ahmadi women who wear traditional Ahmadi style “burqa” are more easily identifiable on the streets and are thus more vulnerable. They are subjected to insults and denied access to goods and services. Ahmadi women have been denied the opportunity to engage in congregational prayers (notably Friday and Eid prayers which they habitually attended in the past) on account of the serious security threat and are unable even to attend wedding ceremonies (Nikah) which are held at Ahmadi mosques. Thus in many ways Ahmadi women are doubly disadvantaged.

Ahmadi students face harassment throughout their educational careers of Pakistan. School textbooks declare them to be non-Muslims and teachers encourage other students to mistreat Ahmadi students. Sometimes the severity and systematic nature of the same leads to them abandoning their education or in the least suffering irreparable disruption in their studies as well as psychological harm.

Hate speeches and brazen incitement to the murder of Ahmadis occur across Pakistan. Large Anti-Ahmadi conferences are held in Rabwah annually but Ahmadis are not permitted to hold small peaceful assemblies. At the last conference in October 2014 up to 10000 vociferous individuals attended and shouted anti Ahmadi slogans via loud speakers whilst

the community barricaded itself indoors.

Hate rhetoric against Ahmadis causes greater insidious harm when provided a wider audience in mosques, madrassas, via pamphlets and banners on public display. Religious clerics declaring Ahmadis as worthy of being killed are allowed airtime on popular television and these incitements have been followed by the murder of Ahmadis.

The persecution of Ahmadis is institutionalized within Pakistani bureaucracy. Passport and identity card applications for all Pakistanis require applicants to declare their religion. If applicants wish to identify themselves as Muslims they are required to denounce the founder of the Ahmadiyya faith as an "impostor" and Ahmadis as non-Muslims. Similarly, religion plays an important part in job applications, promotions, entry for school public examinations and access to public services.

Similarly Ahmadis are obliged to denounce their founder and accede to being called "non-Muslims" if they wish to be included in the general list of voters. Since Ahmadis refuse to denounce the founder of their own community, the government has put them on a separate electoral list containing their names and addresses rendering them more vulnerable to attack. Ahmadis are effectively disenfranchised from voting.

State endorsed laws prevent in essence the very existence of Ahmadis as the law forbids them from "posing" as Muslims or from outraging the religious feelings of Muslims or using any outward sign of Islam or using Islamic nomenclature denying Ahmadis the very essence of their religious identity.

Ahmadis have no proper access to justice nor the right to a fair trial since the legal system is very much weighted against Ahmadis. The law enforcement agencies and even the judiciary are tainted by orthodox ideology or are intimidated by religious clerics and mobs. This includes the police who lack the will as well as training and resources to protect Ahmadis subjected to violence or harm and judges who pass the buck endlessly within a Kafkaesque legal system when sectarian issues come before them for fear of reprisal. Bail is regularly denied and cases are inordinately delayed in cases where the accused are Ahmadi.

False allegations of blasphemy or other abusive prosecutions under Ordinance XX made by way of settling scores for personal vendettas blight the lives of Ahmadis. Once the dreaded word "blasphemy" is uttered non-state actors step in and take over the death penalty into their own hands.

Failed Ahmadi asylum seekers find themselves stranded or mistreated upon their return with the Ahmadi community itself being obliged to take over their shelter and protection. Long term solutions are unavailable to such individuals as many feel unsafe in returning to their original homes and live at undisclosed locations.

The rapid expansion of madrassas in recent years and the underlying fear of violent reprisal from orthodox Islamist elements in the population, who are represented in the higher echelons of society and state organs, combine to make change to the much misused Blasphemy legislation and Ahmadi specific repressive laws, virtually impossible in today's Pakistan. Religiosity which percolates through all aspects of life in the country appears to be an immutable feature engrained in the national psyche. Consequently, there appears to be little distinction between the State and Religion.

The appellation of "kafir" (infidel) attached to Ahmadis in Ministry of Education endorsed school text books for children aged 9 and the overt beckoning to kill Ahmadis in the streets make for a heady mix of hateful rallying calls against Ahmadis. Settling of personal vendettas through a hostile misuse of the "anti Ahmadi laws" and religious vigilantism is rife and are used to harass and lynch this minority community, with a view to its total obliteration in order to preserve what the orthodox Islamists consider to be the "purity" of Islam.

The most striking feature for the mission throughout this inquiry was the fear that permeated all the delegation saw and those to whom the delegation spoke. Even the representatives of a highly regarded and well known international organisation that the delegation met with felt unable to comment officially from within the territory of Pakistan for fear of reprisal to its humanitarian work if they are seen to be commenting on sectarian issues.

Fear of attack has led to the Community to building high walled fortifications which now surround Ahmadi places of worship, crowned by coils of thorns in the shape of barbed wire. Armed sentinels on constant alert at even graveyards of the Ahmadi community and the loss of an unborn infant during the Gujranwala arson attack in July 2014 are testimony to the fact from cradle to grave a shadow of fear looms heavily over this beleaguered community.

The delegation understood that after the simultaneous attacks on multiple Ahmadi places of worship in Lahore during Friday prayers, which is the most significant prayer time in the Muslim world (equal to the Sunday service for Christians), armed guards surround the pulpit of the Murabi leading the prayers at the Lahore mosques.

Khatm-e-Nabuwwat, an orthodox Sunni Islamic organisation, whose raison d'être is to protect the finality of Prophethood and which thus regards itself as being diametrically opposed to the philosophy of Ahmadiyyat, seeks to annihilate the community as their main preoccupation, using repressive means somewhat remindful of a latter day Spanish Inquisition. Other fundamentalist groups such as the Tehrik-i-Taliban Punjab wing (who claimed responsibility for the simultaneous attacks on multiple Ahmadi places of worship in Lahore) and Jamat-e-Islami join in the fray of anti-Ahmadi activity, although unlike their 15th century counterpart, modern weapons of destruction are in their grasp to inflict damage and pain on a wider scale. Meanwhile the sources of funding for the ubiquitous madrassas that are grooming the next several generations of orthodox militants remain "officially unidentified".

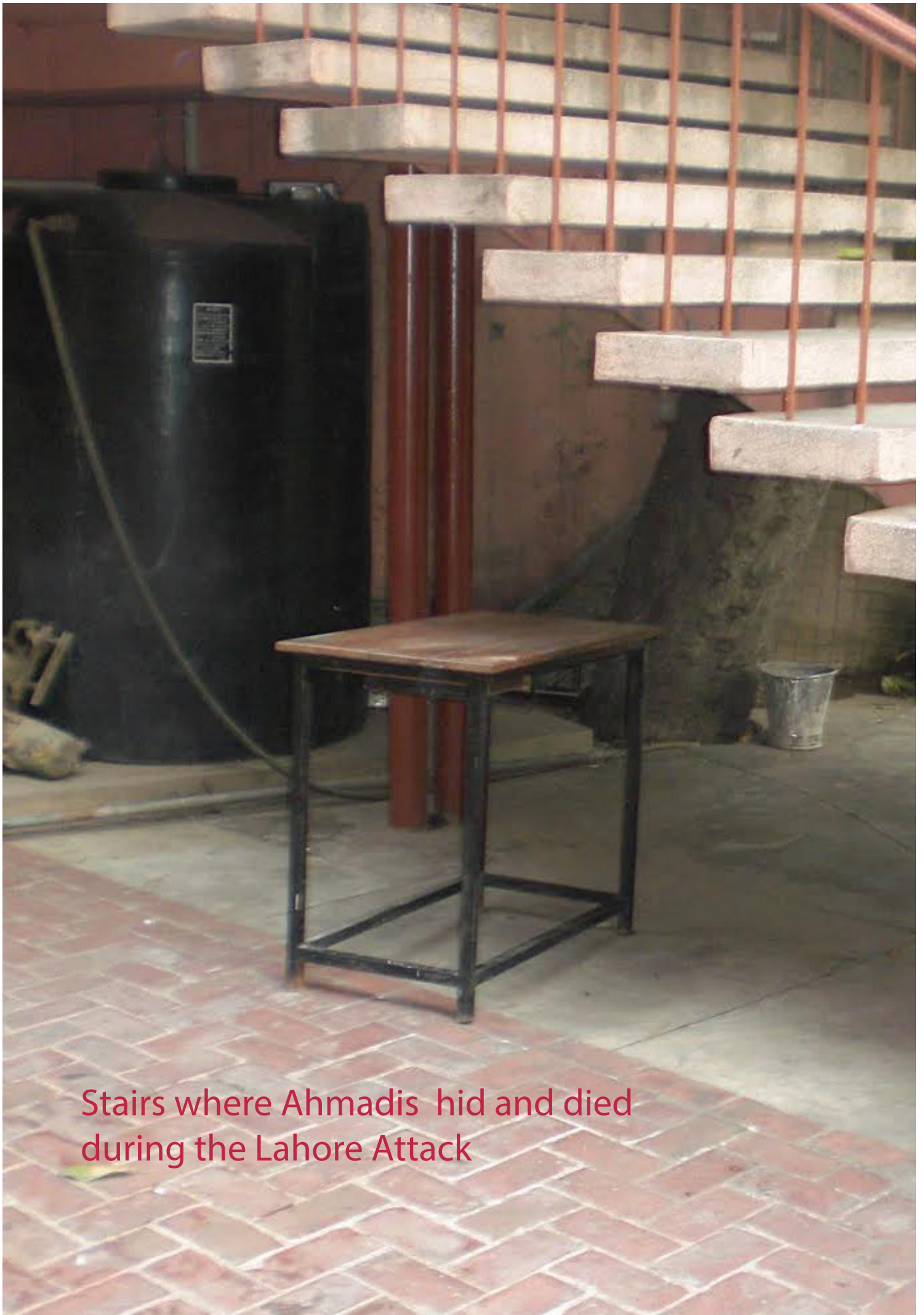
The Amendment to the Constitution on 7 September 1974 which designated Ahmadis as "Non Muslims" and Ordinance XX of 1984 appear to have provided a charter for persecution for opponents of the Community who act with impunity before the law, which itself bends and bows to pressure from hard line clerics. Reigning through terror and coercion is evidently widespread.

The systematic and institutionalised targeting through repressive legislation, or in the very least, state endorsed acquiescence and the helplessness of the Ahmadi community in the face of such, is reminiscent of nothing less than the situation of the Jewish community in pre-war Germany. A build up to the "final solution" is hauntingly predictable in a country where the overall literacy rate is at 55% (and female literacy is at 3% in some tribal areas). Thus the minds of a large proportion of a population of 188 million is ripe for indoctrination from a young age to despise Ahmadis. Many reported that prejudice and discrimination was common even among the educated classes in relation to Ahmadis. If left unchecked, the insidious and prevalent human rights abuses inflicted against this small but significant minority in Pakistan, may well prove to be another episode of shame for humanity.

Fear of reprisal appears to prevent all those who can do something to relieve this besieged community in Pakistan from offering any assistance.

Perhaps the most telling aspect of the mission's discoveries came from the Pakistan Parliamentary Standing Committee's Report dated 2009-2011 subtitled "Two years progress on Human Rights in Pakistan". This report was revelatory in its paucity of reference to the Ahmadi community leaving aside any progress in that regard. Approximately three lines have been consecrated to the human rights of Ahmadis in a report of some 78 pages.

If the state's Standing Committee on Human Rights Progress is unable to so much as engage in the discussion and given that all those individuals and organisations who had any means of making a difference sought very quickly to distance themselves from the plight of Ahmadis in public, the mission sees little hope for this harassed community.



Stairs where Ahmadis hid and died
during the Lahore Attack

In short, the Ahmadis, a pariah community in their own land, appear to be cornered and “under siege” from all sides in a land where religiosity seeps through every aspect of day to day life. Fear of violent reprisal and thus an unwillingness to engage in the debate about the situation of Ahmadis, pervades every strata of Pakistani society including parliament, the judiciary and organs of state whilst the community itself silently turns the other cheek. They feel they have no choice or recourse through the justice system as any action they take would merely lead to a worse fate for themselves. Their only hope is that the international community might take an interest in their plight as they see no recourse or redress being offered to them from within the territory of Pakistan. They see little prospect for improvement in the foreseeable future and certainly not within the next two or three generations. Whilst some ardent patriots among the Ahmadi community such as SA above say they would not wish for international sanctions against Pakistan, as they do not wish to harm the people of Pakistan, without international pressure and snipping the umbilical cord of funding which feeds an ever growing monstrosity, the authors of this report see no solution being offered from within the nation’s frontiers.

5.1 Recommendations

Following our observations the mission had identified a number of areas in which there is much needed improvement to ensure that some progress is made towards assuring the basic human rights of the Ahmadi community in Pakistan.

Clearly little progress can be made whilst the mindset remains highly charged with an “over-zealous” outlook which is based on violence. It is equally clear that until more liberal and sensible politicians pool together their strength and find the political will required to resist the pressure from the fanatical elements in the orthodox clergy headway cannot be made. Whilst training and encouragement may treat some of the dystopiac symptoms of the country only an abatement of the sources of the funding for madrassas and long term investment in secularisation and freely available state education to remove the core reasons that make individuals become radicalised will alleviate the propagation of the fundamentalist thinking and eradicate the terrorism that plagues the nation.

Whilst we realise in today’s climate it is unlikely that a wholesale reform of the Blasphemy laws would be “unrealistic” we believe that failing short of that for the time being the Government should entertain at least the following measures so that the process of reform and modernisation can begin.

The global threat from terrorism and Islamic radicalisation closer to home as evidenced by the attack on the Parisian magazine Charlie Hebdo on 9 January 2015 and numerous incidents around the world will make it more pressing that the international community pays close attention to the need for urgent action to check the ever rising tide of fundamentalist ideology.

We have identified the following core essentials by way of long term and short term recommendations on the one hand to the state of Pakistan and on the other to the international community.

5.2.1 Long Term

To the State of Pakistan

1. Repeal articles of the Constitution of Pakistan so that Muslims and Non-Muslims have equality of treatment as definition of a part of the population as Non-Muslim has prepared the way

for the persecution of all those who are designated as Non-Muslims.

2. Repeal several sections of Pakistan's Penal Code which forbids Ahmadis from the peaceful practise and propagation of their faith.
3. Invest in state education to avoid the poor turning to madrassas as educational options for the young.
4. Work towards a more secular state education system and ensure teachers are trained to avoid inflammatory remarks against minorities and minority religions.
5. Positively promote religious tolerance in schools by including the study of other faiths as part of the curriculum as well as Islamiyat.
6. Permit Ahmadis to hold peaceful gatherings in public and to undertake their annual gatherings and sporting tournaments free of fear by having police presence to avoid attacks and clashes.

5.2.2. Short Term

To the international community

1. Take note of what is happening to religious minorities such as the Ahmadis in Pakistan and carry out more public awareness campaigns.
2. To ensure there is only one common voting list in Pakistan irrespective of one's faith or religion.
3. Assist in the release of Ahmadis kept in prison under the Blasphemy or Anti-Ahmadi laws.
4. It speedily processes the applications of those Ahmadi Muslims fleeing Pakistan so that they are recognized as refugees.
5. An allocation is made for Ahmadi Muslims to be taken under the quota assistance by member states.

To Pakistan

1. Positively encourage and require the Pakistani government to take steps to amend and repeal the Blasphemy laws and other persecutory measures in the Pakistan Penal Code.
 2. Abolish the separate electoral list and ensure all Pakistani citizens have the unfettered right to vote, irrespective of ones faith or religion.
 3. Return the nationalized schools and colleges of the Ahmadiyya Muslim Community in accordance with the government's own general policy in this regard.
 4. Take punitive measures against all those individuals who incite to murder or incite violence.
 5. Train law enforcement agencies to prevent and deal with mob violence against Ahmadis and other religious minorities.
 6. Provide rapid back up and support to the police by using the elite forces or armed forces where mob violence or terrorist attacks against religious minorities are taking place to rapidly quell any such violence or attacks.
 7. Take concerted action to locate and bring to justice all perpetrators.
-

8. Censor incitement to violence on television and ensure all religious programmes are pre-recorded to enable this.

9. Promote freedom of press and a press standards agency is empowered to ensure this and to avoid inflammatory material being disseminated.

10. Outlaw pamphlets, posters or bill boards that promote religious intolerance and spread hatred and violence particularly those endorsed or affiliated to the State.

11. In the spirit of the National Action Plan:

a) disallow all anti-Ahmadiyya rallies, Jalsas, processions in Chenab Nagar (Rabwah) held in the name of Khatme Nabuwwat (or similar organisations); and

b) ban all hate literature and speech that incites sectarian emotions and encourages violence.

Annexes

Annex 1

Ordinance XX

Copy of Ordinance No. XX Of 1984 and 1986

Amendment to the section 295c of the Pakistan Penal Code

EXTRAORDINARY
PUBLISHED BY AUTHORITY
ISLAMABAD, THURSDAY, APRIL 26, 1984

PART 1

Acts, Ordinances, President's Orders and Regulations including Martial law Orders and Regulations of the Government of Pakistan

MINISTRY OF LAW AND PARLIAMENTARY AFFAIRS (LAW DIVISION)

Islamabad, the 26th April 1984 No. F.17 (1) 84-Pub.

The following Ordinance made by the President is hereby published for general information.

ORDINANCE NO. XX OF 1984

AN ORDINANCE

to amend the law to prohibit the Quadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities:

WHEREAS it is expedient to amend the law to prohibit the Quadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities:

AND WHEREAS the President is satisfied that circumstances exist which render it necessary to take immediate action:

NOW, THEREFORE, in pursuance of the Proclamation of the fifth day of July, 1977, and in exercise of all powers enabling him in that behalf, the President is pleased to make and promulgate the following Ordinance:

PART I – PRELIMINARY

1. Short title and commencement.

(1) This Ordinance may be called the Anti-Islamic Activities of the Quadiani Group, Lahori Group and Ahmadis (Prohibition and Punishment) Ordinance, 1984.

(2) It shall come into force at once.

2. Ordinance to override orders or decisions of courts.

The provisions of this Ordinance shall have effect notwithstanding any order or decision of any court.

PART II - AMENDMENT OF THE PAKISTAN PENAL CODE (ACT XLV OF 1860)

3. Addition of new sections 298B and 298C, Act XLV of 1860.

In the Pakistan Penal Code (Act XLV of 1860), in Chapter XV, after section 298A, the following new sections shall be added, namely:

"298B. Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places.

(1) Any person of the Quadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name)

who by words, either spoken or written, or by visible representation;

- (a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as 'Ameerul Mumineen', 'Khalifa-tui-Mumineen', 'Khalifatul-Muslimeen', 'Sahaabi' or 'Razi Allah Anho'
- (b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him) as 'Ummul-Mumineen'
- (c) refers to, or addresses, any person, other than a member of the family (Ahl-e-bait) of the Holy Prophet Muhammad (peace be upon him), as 'Ahl-e-Bait'; or
- (d) refers to, or names, or calls, his place of worship as 'Masjid';

shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

(2) Any person of the Quadiani 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.

298C. Person of Quadiani group etc., calling himself a Muslim or preaching or propagating his faith.

Any person of the Quadiani 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."

ACT III OF 1986

CRIMINAL LAW (AMENDMENT) ACT, 198

An Act further to amend the Pakistan Penal Code and the Code of Criminal Procedure, 1898
(Gazette of Pakistan, Extraordinary, part 1, 12th October 1986)

The following Act of Majlis-e-Shoora (Parliament) received the assent of the President on the 5th October, 1986 and is hereby published for general information:

WHEREAS it is expedient further to amend the Pakistan Penal Code (Act XLV of 1860) and the Code of Criminal Procedure, 1898 (Act V of 1893), for the purposes hereinafter appearing:

It is hereby enacted as follows:

SECTION 295C PAKISTAN CRIMINAL CODE

1. Short title and commencement

- (1) This Act may be called the Criminal Law (Amendment) Act 1986.
- (2) It shall come into force at once.

2. Insertion of new section 295-C, Act XLV of 1860. In the Pakistan Penal Code (Act XLV of 1860), after section 295-B, the following new section shall be inserted, namely:

"295-C. Use of derogatory remarks, etc. in respect of the Holy Prophet.

Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (peace be upon him) shall be punished with death, or imprisonment for life, and shall also be liable to fine."

Annex 2

FIR Against the whole population of Rabwah

Police Report (FIR) against the Entire Population of Rabwah

(Translation)

First Information Report about a cognizable offence under Section 154 of Penal Code.

No: 367 Police Station: Rabwah District: Jhang Date & Time of occurrence: Today

1.	Date and time of report	Dated 15/12/89. Vide report No:5, 1.30 p.m.
2.	Name& Residence of person reporting and complainant	According to complaint lodged, prepared and sent by Mohammad Ashiq Marath, Incharge Station House Officer, Rabwah
3.	Brief description of the crime (with relevant section)& property if some thing has been lost	P.P.C. 298C
4.	Place of occurrence & its distance and direction from the police station.	Within limits of Rabwah. 100 yards form the gate of the police station towards North village Chak No.17
5.	Investigation carried out. If any delay in registering the complaint, its reason.	As soon as complaint received
6.	Date & time of departure from the police station	By special report

Signature: Ghulam Mustafa Shah Rank: A.S.I

(Enumerate First information report below)

Charge under 298/C of Pakistan Penal Code. It is obvious from letters from worldwide Majlis Tahuffuze Khatme Nabuwwat and from missionaries of Majlise Ahrar and through the reputable people of the area that Mirzais living in different areas which fall under the jurisdiction of Rabwah police station and who have been declared to be non-Muslim minority by an amendment in the Constitution of Pakistan in 1974, and who are prohibited to preach Qadiani faith by words written or spoken or by visible representation directly or indirectly and who are also barred from using Islamic and Quranic terminology by the Anti Islamic Activities of Qadianis Ordinance of 1984, have inscribed Kalima Tayyaba and other Quranic verses on their graves, buildings, offices of Ahmadiyya community, places of worship and business centers in spite of this prohibition, moreover they persistently preach their religion to Muslims in different ways. Some of these ways are, deliberately saying Asslamu Alaikum (peace be on you) to Muslims, reciting Kalima Tayyaba in loud voice in groups in the town at the time of call to morning prayers and by repeatedly indulging in similar Islamic activities. Therefore under these circumstances a crime seems to have been committed under section 298/C of Pakistan Penal Code; therefore this complaint is sent per bearer Falak Sher No. 322 to the Police Station so that a case may be registered. After registration of the case, incharge police post Rabwah will investigate. Signatures in English: Mohammad Ashiq I/S.H.O. Rabwah, dated 15.12.89, at the gate of police station, 1.15 p.m.

From the police station, the above-mentioned complaint received per bearer Falak Sher No: 322 on which the First Information Report about the said offence prepared. Original writing along with police copy is dispatched for compliance to Incharge police post, Rabwah. Special reports are also dispatched to concerned higher authorities.

Ghulam Mustafa Shah A.S.I

Police Station Rabwah

15/12/89

Annex 3

CSA Letter and FIR



اسلام علیکم ورحمۃ اللہ

ہم آپکو تحریک طالبان کی طرف سے اسلام قبول کرنے کی دعوت دیتے ہیں اور احمدیت و مرزیت سے توبہ کرنے کی اور مرزا غلام محمد کو جھوٹا اور رسول پاک ﷺ کو آخری نبی ماننے کی دعوت دیتے ہیں۔ ہم امید کرتے ہیں کہ تم چھوڑی سلیم احمد ناصر بمعہ اہل و عیال اس دعوت کو قبول کرو گے۔ تاریخ گواہ ہے کہ مسلمانوں نے غیر مسلموں کے ساتھ ہمیشہ اچھا برتاؤ کیا۔ انکو مسلمان ہونے کی دعوت دی اور جو مسلمان ہو گئے وہ ہمیشہ خوش و خرم رہے جبکہ وہ جو اسلام پر ایمان نہ لائے انکا حشر بھی تاریخ میں موجود ہے۔ اس لیے ہم آپکو اچھے مسلمان ہونے کے ناطے حقیقی مسلمان ہونے کی دعوت دے رہے ہیں اگر تم نے، تمہارے بیٹے معوذ سلیم اور بیوی ریحانہ نے اسلام قبول نہ کیا اور اس آخری اور قیمتی موقعہ کو ہاتھ سے گنوا دیا تو تمہارا حال بھی وہی ہوگا جو تمہاری جماعت کے باقی سب کافرین کا ہوا ہے اور یاد رہے کہ اس گناہ کی سزا صرف اور صرف موت ہے۔ تمہارا گھر اور خندان ہماری ہٹ لسٹ پر ہیں اور تمہاری تمام حرکات کا ہمیں بخوبی علم ہے۔ تمہیں یہ خط بھیجنے کے ساتھ ہی اطلاع کیلئے تم لوگوں کے نام پتے اور تمام معلومات لشکر جہنگوی، جیش محمد اور تمام دیگر مذہبی جماعتوں کو بھی بھیجی جا رہی ہے تاکہ اگر تم نے اسلام قبول نہ کیا تو تم لوگ بیچ کر نہ جا سکو۔ تم لوگوں کو کھلم کھلا اجازت ہے کہ یہ خط کسی بھی تھانے یا اجنسی میں دکھاو اور اپنی حفاظت کیلئے جو بھی کر سکتے ہو کر لو۔ پر یاد رکھو اس کفر کے ساتھ تم لوگ بیچ نہیں پاؤ گے۔ ہم امید کرتے ہیں کہ تم لوگ مرزائیت سے توبہ کر کے اسلام کی پناہ میں آجاؤ گے ورنہ اپنے انجام کے تم خود ذمہ دار ہو۔

امیر تحریک طالبان پاکستان
ملا محمد عمر

دستخط امیر تحریک طالبان پاکستان

نمبر 486/74 13923 قهانه هارداو اوس خلع و سوار تارخ دوست دومه 7/14 10 10/14

1	تاریخ و وقت بھارت	بھارتی وقت 22 جولائی 2010ء	6	قائدین کے درمیان کی تاریخ و وقت	14 جولائی 2010ء
2	نام و کنونت الماطن و دہندہ و مستفیض	مستفیض: سر محمد رفیع الرحمن دہندہ: سر محمد رفیع الرحمن کنونت: سر محمد رفیع الرحمن			
3	مستفیض کے نام (محدودہ) و مال اگر چھوٹا ہو جائے	484 14 0345 4062214			
4	جائے وقوعہ و فاعل و قائدین کے نام	جائے وقوعہ: سر محمد رفیع الرحمن فاعل: سر محمد رفیع الرحمن قائدین: سر محمد رفیع الرحمن			
5	کارروائی کی حوصلہ شکنی یا الماطن و درج کرنے میں بجائے وقت و ہوا و اس کی وجہ بیان کی جاوے	کارروائی کی حوصلہ شکنی یا الماطن و درج کرنے میں بجائے وقت و ہوا و اس کی وجہ بیان کی جاوے			

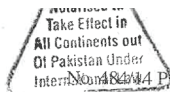
(ابتدائی اطلاع نیچے درج کرو)

TASI 228

شیراز

وَسْتَخْطُ

[illegible]



FIRST INFORMATION REPORT FOR OFFENCE U/S 154 Cr. PC.

86-G Model Town, District Lahore. Date & Time of Occurrence.
07-Oct-2014 7:00 AM

1. Date and Time of report: Through Report No. 22 Dated 07-10-2014 at 9:55am
2. Name and Address of Informer: Through Application from Ch. Saleem Ahmed Nasir
R/O 86-G Model Town Lahore written by Ghulam
Murtaza ASI P.S Model Town Lahore.
3. Type of Crime(Offense under Section) Offense U/S 506 T P AO. 13-20 / 65
4. Distance of occurrence from Police Station 86-G 1-1/2 K.M West
5. Delay, If any, In investigation After The FIR has been endorsed on written application
Receiving the information
6. Date and time of Departure from Police Station Through Special Report

Signed: Shahzad Hassan

Designation: TAST/DO

(WRITE DOWN THE FIRST INFORMATION)

Note: Put the signature or stamp or thumb impression of informer under information and it is signed by the officer (endorser of First Report) as Attestation.

Respected Station house officer of Model Town Police Station Lahore. I am a practicing Advocate of The Lahore High Court and I am residing at the address given above. Today on 07-10-2014 at 7:00 Hrs when I returned to my house I saw a Plastic shopper's bag lying on the driveway. My wife opened it and found that it contained three Cotton cloth shrouds with my name and name of my son and my wife written on it and each shroud contained one live bullet of rifle and a letter contained in an envelope. (The letter in original and its translation is attached) The letter purported to have been sent by Tehrik-e-Taliban Pakistan and it has the name of Mullah Umer, Baitullah Mahsood and Hakim Ullah Mahsood embossed on it. The Content of letter stated that we belong to "Mirzaiyat" and we should renounce our faith otherwise we all will be killed. The letter was written on 05-10-2014. You are kindly requested to take action as per the law.

Signed: Ch. Saleem Ahmed Nasir

Police Action:

I ASI Shahzad Hassan Incharge investigation along with Constable Muhammad Saleem 14186/c on vehicle LEG 1206 with Driver Akhtar Abbas 23969/c am present at the address of the complainant Ch. Saleem Ahmed Nasir has given a written application and also handed over one envelope of brown color containing three pieces of cloths measuring 02 Yards in length and 3/4 yard in width with names of Saleem Ahmed, Maoz Saleem and Rehana, One printed letter containing the threatening contents and three live bullets of 223 Caliber. The letter is on the letter head of Tehrik-e-Taliban Pakistan (TTP). The case material has been taken into custody and sent to the Police Station. The case has been registered under Cr. PC. 506 T P AO. 13-20/65



Shahzad Hassan TAST/DO
Model Town Police Station Lahore
Dated: 07-10-2014

ATTESTED

Ch. M. Rashid Advocate

Anti Ahmadi Calender

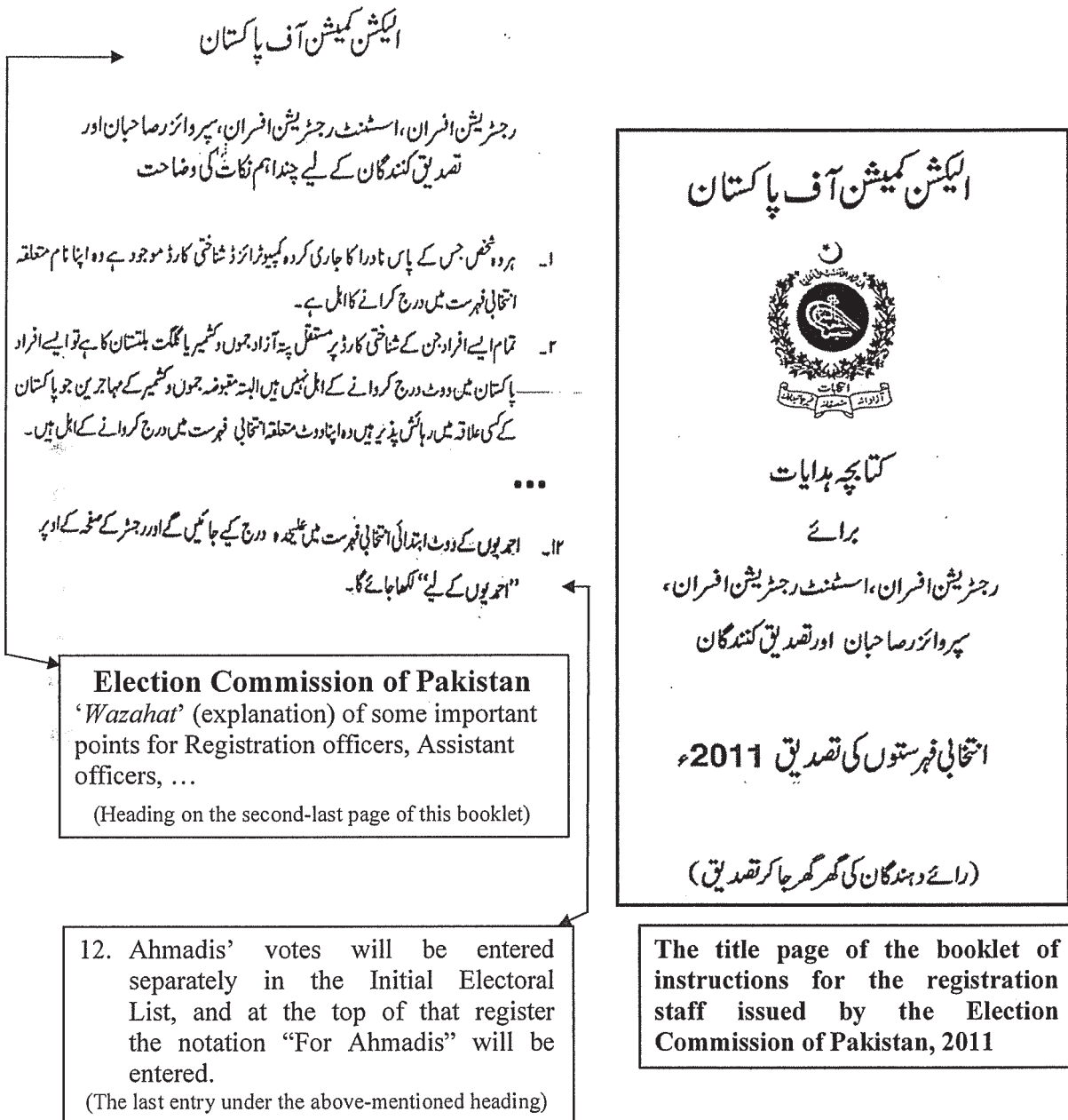
[illegible][illegible]

Annex 5

Separate Electoral List for Ahmadis

Annex VII

Fresh discriminatory orders of the Election Commission of Pakistan to make separate electoral list of Ahmadis for Elections 2013



Annex 6
Basketball FIR



ضلع جھنگ

سرکل چناب نگر

منجانب DSP/SDPO صاحب سرکل چناب نگر

جانب صدر سپورٹس جماعت احمدیہ چناب نگر
بذریعہ صدر عمومی جماعت احمدیہ چناب نگر

تاریخ 25-3-08

نمبر 300/DSP/CN

جناب عالی:

امروز میں معہ خضر حیات I/SHO، ریاض حسین SI انچارج چوکی چناب نگر نے خفیہ ڈائری موصول ہونے پر مینگ کی ہے۔

پاکستان امیچور ہاسکٹ ہال فیڈریشن جو کہ FIBA, ABC & NOC سے منسلک ہے۔ ایک جونیئر نیشنل چیمپئن شپ سال 2007, 2008

مورخہ 25 اپریل تا 30 اپریل تک منعقد کرواری ہے۔ جس میں انہوں نے مسٹر لطیف احمد کو آرگنائزر ریکرڈری مقرر کیا ہے

آپ سے درخواست کی جاتی ہے۔ کہ لاء اینڈ آرڈر کی صورت حال کے پیش نظر آپ ٹورنامنٹ کو چناب نگر کی گراؤنڈز پر منعقد کرنے کی

اجازت نہ دیں۔ اور فیڈریشن سے درخواست کریں کہ وہ اس کو کسی اور جگہ منعقد کروالیں۔ صورت حال پر کڑی نظر رکھنے کے لیے گراؤنڈز ڈیوٹی اور

مساجد ڈیوٹی لگادی گئی ہے۔

afzal
DSP/SDPO
سرکل چناب نگر 27/3/08

Circular Chenab Nagar

District Jhang

From: DSP/SDPO Circle Chenab Nagar

TO: President Sports Jamat Ahmadiya
Chenab Nagar through Sadar Amomi
Jamat Ahmadiyya

Number: 300/DSP/CN

Date: 25-3-2008

Respected Sir,

Today, I held a meeting with SHO, Khizar Hayat, SI in charge Chenab Nagar, Riaz Hussain upon receiving confidential diary. Pakistan Immature Basketball Association which is affiliated with FIBA, ABC & NOC is organizing Junior National Championship 2007 – 2008 from 25th April to 30th April. Association appointed Mr Latif Ahmad as organizing secretary for the tournament.

You are requested to cancel the tournament from the grounds of Chenab Nagar due to the current law and order situation and ask federation to conduct it on any other place. In order to keep a close eye on the current situation, policemen have been appointed in grounds and mosques to perform the duty.

DSP/SDPO

Circle Chenab Nagar

25-4-2008

Annex 7

Passport Form

Government of Pakistan
Ministry of Interior
Directorate General Immigration
and Passports
Faisalabad, Pakistan

Token No: 249 Date: 4/1/2011
Application Status: Normal Receipt No: 41
Operator's Name: Wasi Ur Rehman

Application Type New Passport Type Ordinary

Applicant's Full Name Rizwan, Laiba Old Passport Number _____

Identity Card Number 33402-0599565-2 Passport Number _____

Other Citizenship _____ Place of Issue _____

Date Of Issue _____

Father's Name Mansoor, Rizwan Nationality Pakistan

Identity Card Number _____ Spouse's Name _____

Present Address H.No 5/7, Dar-UI-Sadar Gharbi Chenab Nagar Lalian Chiniot Punjab Pakistan Nationality _____

Permanent Address H.No 5/7, Dar-UI-Sadar Gharbi Chenab Nagar Lalian Chiniot Punjab Pakistan

Date of Birth (DD/MM/YYYY) 31/10/2010 Place of Birth Chiniot, Pakistan

Phone Number 03009797642 Gender Female Marital Status Unmarried

Qualification Other Profession Other

AJK National No Pakistani By Birth Religion Ahmadiyya

Whether repatriated on Government expenses or not? No

Whether employed in Govt./Semi Govt./Autonomous body/corporation/local bodies/State owned Industry? No

Whether served in Armed forces? No

Whether reservist in Armed Forces? No

Declaration
To the best of my knowledge and belief the information given in this application is correct.

Declaration in case of Muslim
I hereby solemnly declare that:-
(i) I am Muslim and believe in the absolute and unqualified finality of the prophethood of Muhammad (peace be upon him) as the last of the prophets.
(ii) I do not recognize any person who claims to be a prophet in any sense of the word or of any description what soever after Muhammad (peace be upon him) or recognize such a claimant as prophet or a religious reformer as a Muslim.
(iii) I consider Mirza Ghulam Ahmed Qadiani to be an imposter and also consider his followers whether belonging to the Lahori or Qadiani group to be non-muslims.

Attestation
Applicable in case of person who has not attained the age of eighteen years and is not issued with an Identity Card, under the National Registration Act, 1972. I, as father/guardian/attester hereby declare that the information given above is correct to the best of my knowledge and belief that the photograph on top of this form bears the true likeness of the applicant.

Signature of Father / Guardian / Attester: Fauzia Rizwan Signature: _____
Date: _____

Insulting Anti-Ahmadi declaration on passport application form, required from Muslim applicants

Official Declarations

Various affidavits required from a Muslim in Pakistan

Declaration required of a Muslim for a National identity card

I solemnly affirm that, I believe completely and unconditionally in the finality of the Prophethood of the Prophet MUHAMMAD (PBUH), and that I am not a follower of any person who claims Prophethood on the basis of any interpretation of this word, neither I believe such a claimant to be a reformer or a prophet, nor I belong to Qadiani or Lahori group or call myself Ahmedi.

Official translation from NADRA, NICOP FORM

Declaration required of a Muslim for a Passport

I hereby solemnly declare that:

- i. I am Muslim and believe in the absolute and unqualified finality of the prophethood of Muhammad (peace be upon him) as the last of the prophets.
- ii. I do not recognize 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 as a Muslim.
- iii. I consider Mirza Ghulam Ahmed Qadiani to be an imposter nabi and also consider his followers whether belonging to the Lahori or Qadiani group to be non-muslims.

Signature

(From an Application Form for obtaining a passport issued by Government of Pakistan, Ministry of Interior, Directorate General Immigration and Passports)

Affidavit required of a Muslim for registration in voters' list

I solemnly affirm that, I believe completely and unconditionally in the finality of the Prophethood of the Khatmun Nabiyeen Hazrat MUHAMMAD (PBUH), and that I am not a follower of any person who claims Prophethood after Hazrat Muhammad (PBUH) on the basis of any interpretation of this word, neither I believe such a claimant to be a religious reformer or a prophet, nor I belong to Qadiani or Lahori group or call myself Ahmedi.

.....
(Signature or thumb impression of applicant)

Translation: (Form 'A' for Verification of Voters' List 2011, issued by Election Commission of Pakistan)

Ads showing separate electoral list for Ahmadis

[illegible]

B: For non-Muslims

Annex 9

Letter from Election Commission of Pakistan regarding Separate Electoral List

Annex II

No. F.1(6)/2001-Cord.
ELECTION COMMISSION OF PAKISTAN



SECRETARIAT,
Constitution Avenue G-5/2,
Islamabad, the 17th January, 2007

Subject: **PREPARATION OF SEPARATE LIST OF DRAFT
ELECTORAL ROLLS FOR AHMADIS/QUADIANIS.**

Dear Zahid Saheb, *احمد علی*

I am directed to say that the competent authority has been pleased to decide that separate supplementary lists of draft electoral rolls for Ahmadis/Quadianis for the electoral areas concerned, wherever they are registered, may be prepared and published thereby mentioning "قادیانیوں (مرد) (Ahmadi men)" as the case may be.

(X)

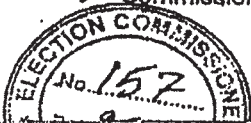
2. The draft specimen is enclosed, which before printing, may be got approved from this Commission.

Encl: As Above.

Mr. Zahid A. Khan,
M/s KaiSoft JV (Pvt.) Ltd.,
House No.29, St. No.37, F-8/1,
Islamabad.

Yours faithfully,
Sd/-
(Iftikhar Hussain Shah)
Deputy Secretary (Els)

Copy, alongwith a copy of draft specimen referred to above, is forwarded for information and necessary action to all the Provincial Election Commissioners.



(Iftikhar Hussain Shah)
Deputy Secretary (Els)

OFFICE OF THE PROVINCIAL ELECTION COMMISSIONER, PUNJAB, LAHORE
No.F.3 (1)/2006-Els.(E/Rolls) Lahore the 27th January, 2007.

Copy forwarded for information and strict compliance to:-

- All Deputy Election Commissioners/Registration Officers, in the Punjab.
- All Assistant Election Commissioners/Registration Officers in the Punjab including Islamabad.
- The Liaison Officer, O/o PEC, Punjab, Lahore:

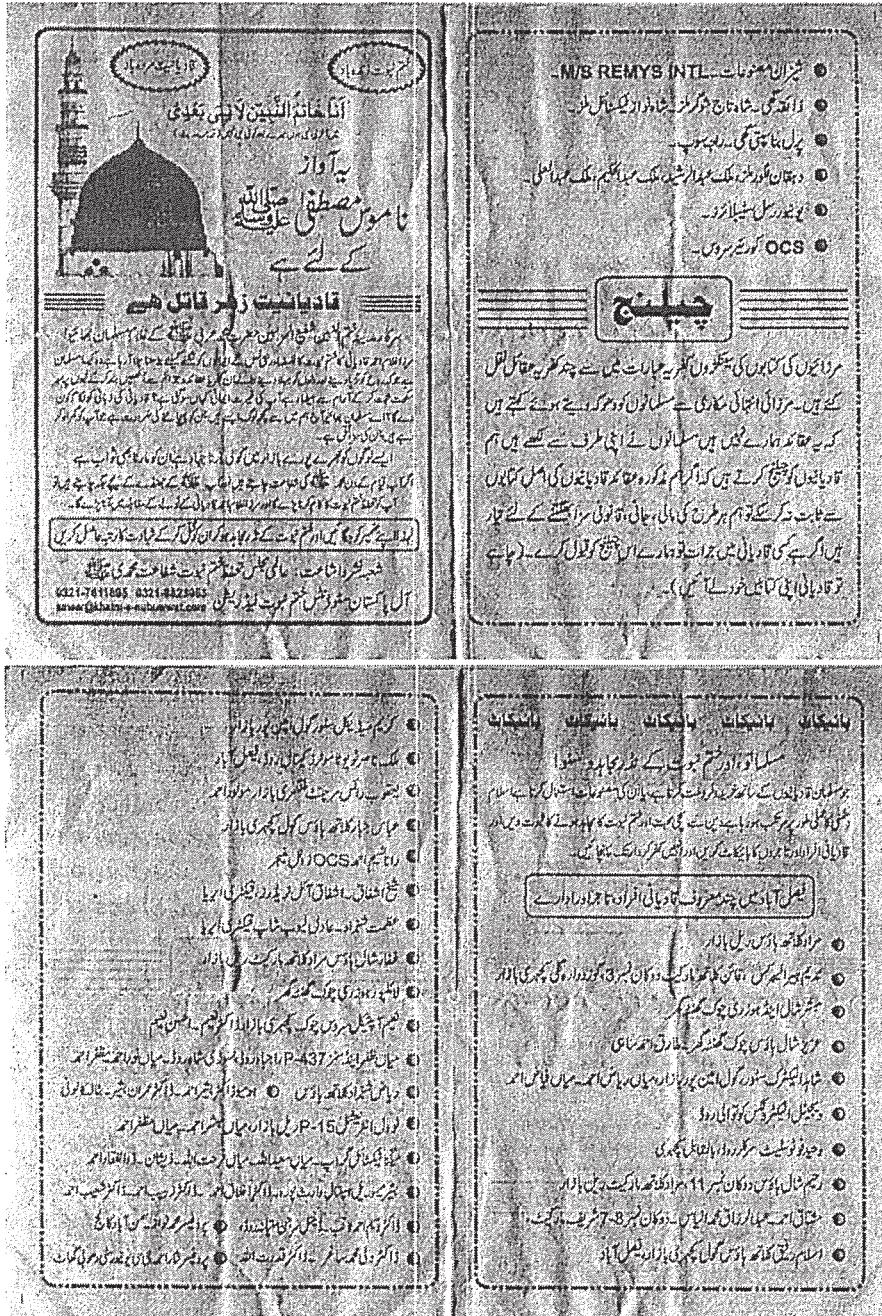
(Signature)
(Rana Muhammad Aslam Khan)
Assistant Election Commissioner (Els)

27/1/07

(X) Translation : "For Qadianis (men)/women" (sic)

Anti Ahmadi Leaflets

An openly distributed pamphlet that exhorts people to kill Ahmadis



Note: This pamphlet issued by Aalami Majlis Khatme Nabuwwat urges the 'dauntless Mujahadeen of End of Prophethood to shoot and kill Ahmadis in the open bazaar as it is a pious and rewarding act'. It provides to that end a list of 36 prominent Ahmadis and Ahmadi-owned businesses in Faisalabad. The publisher has printed his address and phone numbers on the leaflet. The authorities did not hold him accountable, as expected.

Hateful anti-Ahmadiyya stickers

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 Nabuwat 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 _____

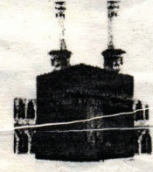
رابطہ: ورلڈ تحفظ ختم نبوت کونسل 0334-4090965, 0321-4081955

If your teacher is a Qadiani, refuse learning from him.



سیدنا سیدنا

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: sirat@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 برے کے خود
ذمہ دار ہونگے۔ آپ کے باقی افراد کو بھی نصیحت ہے کہ وہ
اپنی تمام سرگرمیاں ترک کر دیں۔

Warning
notice to an
Ahmadi from
the Jamia
Anwar Madina

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

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

Photos of the venue of the official End of Prophethood conference



Sponsored By
Government of the Punjab
AUQAF Department

Slogan
"Friendship with Marzais
[derogatory word for
Ahmadis] is tantamount to
rebellion against Huzoor
(SAW) [Prophet
Muhammad]"

Mirzais are non-Muslims in Pakistani constitution. There will be no change in this democratic constitution.
Ms Benazir Bhutto Shaheed



A huge bill board put up on a hotel roof bears the tricolor of the Peoples Party, with an anti-Ahmadiyya statement attributed to Ms Benazir Bhutto

I am Muhammad the last Prophet; No Prophet can come after me.
According to the constitution of 1974 and then the presidential ordinance of 1984 and after that various decisions of the supreme court and session high court – Qadianis, Ahmadis, Mirzais and the Lahori group or anyone who does not believe in the finality of the Holy Prophet is an infidel . They cannot refer to themselves as Muslims; they cannot preach their false faith; they cannot refer to their places of worship as mosques; nor can they attain to any key posts such as governor, Chief Minister, Prime Minister, President and Chief Justice of Pakistan. We appeal to our Muslim friends to keep away from these apostates. No attempts should be made to bring back to Islam those who have run away from it so that they are not saved from the punishment of hell or able to enter heaven. Muslims are not permitted to eat, drink, meet, trade, have relations with, greet, or speak with them. And it is not permissible to be buried in Muslim cemeteries for they are apostates and heretics.

According to the law of Muhammad they are deserving of death.

Almi Majlis Tahaffuz Khatam Nabuwwat (Unit Qamber Shahdad Koat)

Molana Abdul Sattar (missionary Larkana) 0331-6767602

Molana Abdul Hakeem Abbasi (Qamber) 0333-7531519

Khwaja Abdul Hameed (Qamber)) 0321-6050025

ت سے مہل سال کے تہذیب کے لالیان
حت اور محکمہ تعلیم سے اسلام اور ملک دشمن
یاتی افسران کو فوری برطرف کیا جائے
ان محافل ختم نبوت پاکستان لالیان

We demand removal of the Qadiani officers from education and health departments of Lalian as they are the enemies of Islam and Pakistan.

Muhafizane Khatme Nabuwwat Pakistan, Lalian

روزنامہ "اوصاف" لاہور (4) 20 نومبر 2010ء

ملتان حساس ادارے کے دفاتر پر حملہ کر نیوالا دہشتگرد اہلیہ سمیت گرفتار
عید کے موقع پر چینیوت کے نزدیک اقلیتوں کی عبادت گاہ اور ہسپتال پر حملہ کرنا چاہتے تھے
اہم دستاویز اور حساس مقامات کی کئی ڈیز برآمد، دہشتگرد کی بیوی 6 زبانوں پر مکمل عبور رکھتی ہے
لیٹل آباد (بجرا) پولیس اسٹیشن ملتان حساس ادارے کے دفاتر پر حملہ کر نیوالا دہشتگرد اہلیہ سمیت گرفتار
کے دفاتر پر حملہ کر نیوالا دہشتگرد اہلیہ سمیت گرفتار

(Translation)

Terrorist who attacked agency's offices arrested in Multan along with his wife

They intended to attack minority's place of worship and hospital near Chiniot on the festival of Eid ul Adha.

Important documents and CDs of sensitive places recovered. His wife speaks 6 languages fluently.

Faisalabad: (Bureau Report) Agencies arrested a couple Rafiq s/o Shafiq and his wife for attack on agency's office in Multan. The terrorist's wife speaks 6 languages fluently. They intended to attack a minority's place of worship and hospital near Chiniot on the day of Eid ul Adha. Important documents and C.Ds of sensitive places were recovered from them during the initial investigation. According to the police sources, Rafiq s/o Shafiq and his wife, masterminds of attacks on the ISI office Multan and other sensitive places were dramatically arrested by Sargodha Police near

Millat Chowk a day before Eid. The mastermind told the authorities that they were about to launch simultaneous suicide attacks on a minority's place of worship and hospital near Chiniot. Rafiq's wife established friendly relations in Chenab Nagar and planned to launch suicide attack with their assistance. After initial investigation, agencies arrested the terrorists and shifted them to unknown location yesterday. Major disclosures are expected in the case.

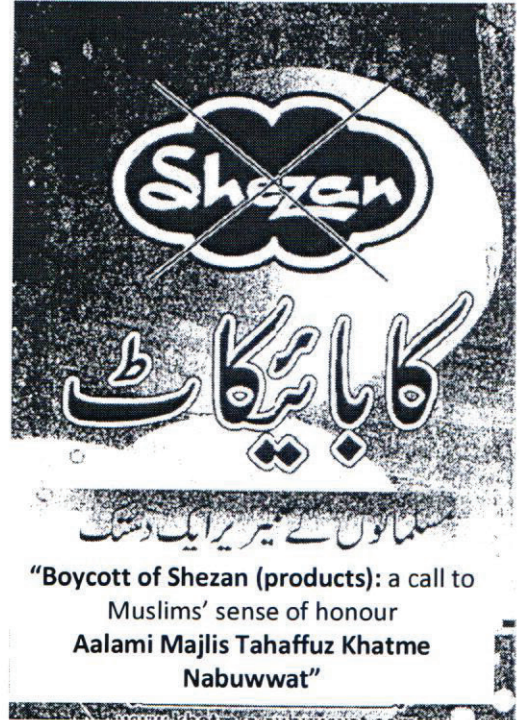
The daily Ausaf; Lahore, November 20, 2010

Rabwah – in cross-wires of terrorists

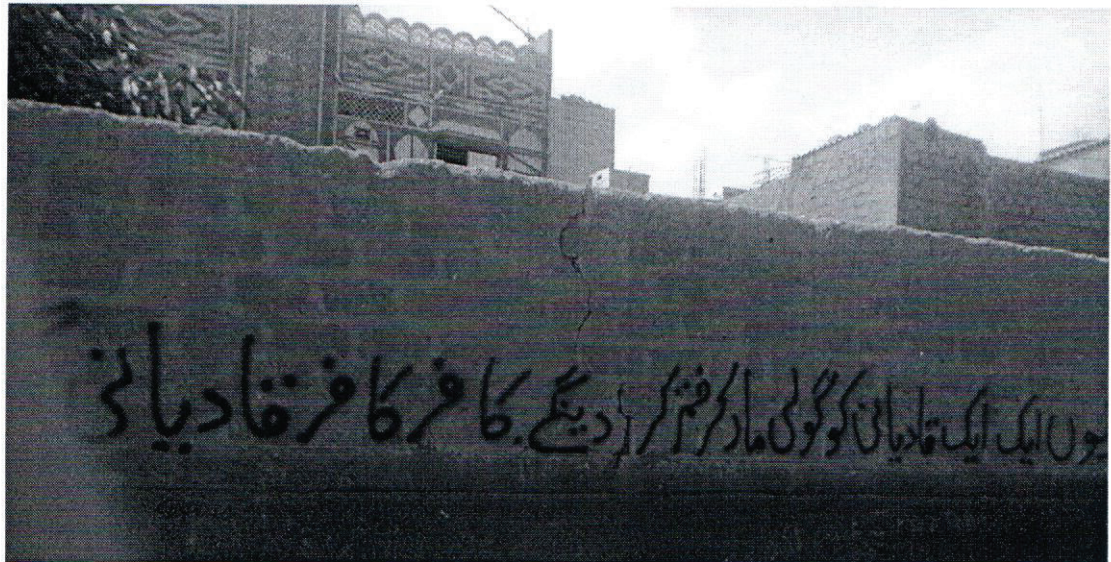
Anti-Ahmadiyya hateful brochures and wall-chalking



"Pro-Qadianis: Callous enemies of Islam
Shubbane Khatme Nabuwwat, KPK"



"Boycott of Shezan (products): a call to Muslims' sense of honour
Aalami Majlis Tahaffuz Khatme Nabuwwat"



"We will kill each and every Qadiani – Infidel, Infidel, Qadianis"
Wall-chalking in Karachi

Hate material in a book available in bazaars and libraries in Pakistan

میرا اور آپ کا فرض!!.....

... اب مسلمانوں کی غیرت کا تقاضا کیا ہونا چاہئے؟ ہماری غیرت کا اصل تقاضا تو یہ ہے کہ دنیا میں ایک قادیانی بھی زندہ نہ بچے۔ پکڑ پکڑ کر خبیثوں کو مار دیں۔ یہ میں جذباتی بات نہیں کر رہا بلکہ حقیقت یہی ہے۔ اسلام کا فتویٰ یہی ہے۔ مرتد اور زندیق کے بارے میں اسلام کا قانون یہی ہے۔ ...

Translation

My and your duty

...

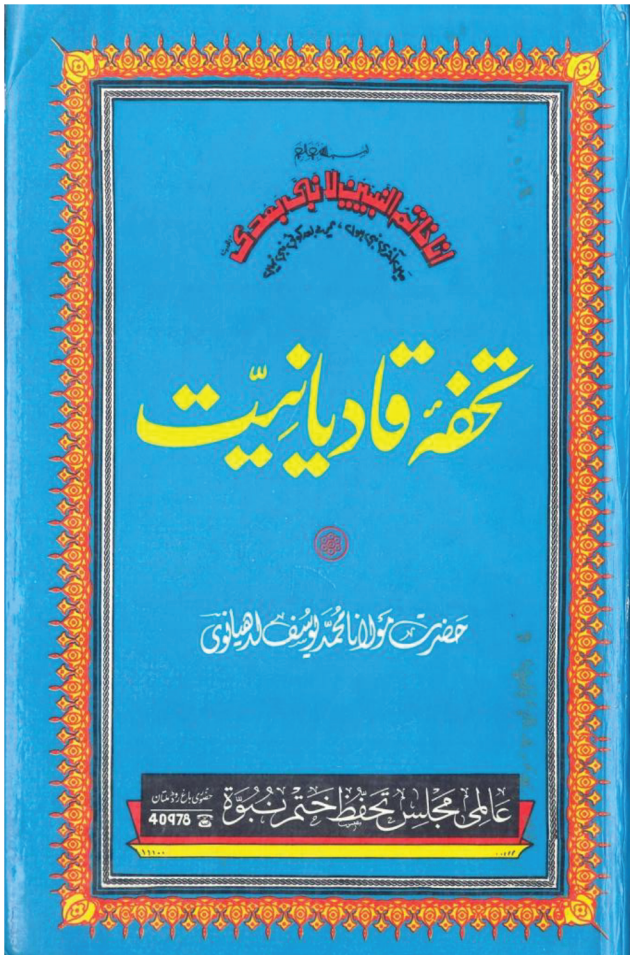
What does the sense of honour and shame (*Ghairat*) demand from Muslims? In fact, it demands that not a single Qadiani should be left alive on earth. Seize each one of these malignant individuals and kill them. I am not being emotional when I say this. This is the verity; this is the edict of Islam. This is the law of Islam concerning *Murtads* (apostates) and *Zindiques* (heretics). ...

Muhammad Yusuf Ludhianvi

Aalami Majlis Tahaffuz Khatme Nabuwwat

Ref: Maulana Muhammad Yusuf Ludhianvi, *Tohfa Qadianiat*; Aalami Majlis Tahaffuz Khatme Nabuwwat, Multan; May 1993, 1st edition, p. 680, 681

Note: Ludhianvi was the Amir of the Aalami Majlis Tahaffuz Khatme Nabuwwat and claimed leading the 1974 campaign in that position against Ahmadis, which led to their bloodshed and Non-Muslim status in law and constitution of Pakistan.



نبی کریم صلی اللہ علیہ وآلہ وسلم کے وصال کے بعد مہرب سے پہلے ایک شخص مسیلہ کذاب شیطان کے فریب میں آ گیا اور اس نے

کیا آپ جانتے ہیں؟

مسیلہ کذاب کے لوگ بھی خود کو مسلمان
ظاہر کرتے تھے۔ جنگ یرامہ میں جب
صحابہ کرام نے ان پر حملہ کیا تو ان کا
نعرہ بھی اللہ اکبر تھا۔ اسلامی فوج کے
کمانڈر حضرت خالد بن ولید رضی اللہ عنہ تھے، وہ
بہت پریشان ہوئے کہ مسلمانوں اور
کافروں کے درمیان فرق کیسے معلوم
کرنا؟ دونوں طرف سے اللہ اکبر کے
مرے بلند ہو رہے تھے، آپ رضی اللہ عنہ نے
مسلمانوں کو حکم دیا کہ وہ اپنا نعرہ
”یا مٰحٰمِدُ اٰلِہٖ وَاٰلِہٖ سٰلِوٰہٖ“ پڑھیں۔ (ابو داؤد)

نبوت کا جھوٹا دعویٰ کر دیا۔ حضور صلی اللہ علیہ وآلہ وسلم سے سچی محبت کرنے والے صحابہ کرام
کو جب مسیلہ کذاب کے بارے میں معلوم ہوا تو وہ اسے جہنم رسید کرنے کے لیے
بے چین ہو گئے، کیوں کہ عقیدہ ختم نبوت کی حفاظت کرنا ہر مسلمان کا فرض ہے اور
جھوٹے نبی کی سزا صرف اور صرف موت ہے۔ اس وقت مسلمانوں کے خلیفہ
حضرت ابو بکر صدیق رضی اللہ عنہ تھے۔ آپ رضی اللہ عنہ نے حضرت خالد بن ولید رضی اللہ عنہ کی سربراہی
میں ایک لشکر بھیجا۔ مسیلہ کذاب بھی بہت بڑا لشکر لے کر آ گیا۔ ختم نبوت کی
حفاظت کے جذبے سے سرشار صحابہ کرام بڑی بہادری سے لڑے اور اپنے سے کئی
گنا بڑے لشکر کو شکست فاش دی۔ مسیلہ کذاب اس جنگ میں مارا گیا۔ اس جنگ کو
تاریخ اسلام میں ”جنگ یرامہ“ کہتے ہیں۔

تحریک آزادی کے دوران انگریزوں نے مسلمانوں کو ان کے دین سے
دور کرنے کے لیے بہت سی سازشیں کیں۔ وہ مسلمانوں کے دلوں سے عشق
رسول صلی اللہ علیہ وآلہ وسلم کو ختم کرنا چاہتے تھے۔ 1891ء میں انگریزوں کی زیر سرپرستی
قادیان کے ایک جھوٹے شخص مرزا غلام احمد قادیانی نے نبوت کا جھوٹا دعویٰ کیا۔ اسے ماننے

والے مکرو فریب سے خود کو مسلمان ہی ظاہر کرتے تھے۔ چنانچہ قیام پاکستان کے بعد 7 دسمبر 1977ء کو اسلامی جمہوریہ پاکستان
کے قانون میں یہ لکھ دیا گیا کہ کوئی قادیانی مسلمانوں کو دھوکا دینے کے لیے خود کو مسلمان نہیں کہہ سکتا، کیوں کہ آپ صلی اللہ علیہ وآلہ وسلم
سے بعد کسی کو نبی ماننے والا ”کافر“ ہو جاتا ہے۔

Translation of the Urdu text

The first person to fall in Satan's trap after the death of the Holy Prophet (PBUH) was Musailma, the liar. He made a false claim to prophecy. The Companions who truly loved the Holy Prophet, on learning of Musailma's claim, became restless and wanted to dispatch him to hell, as it is the duty of every Muslim to safeguard the dogma of the End of Prophethood and the punishment of a false prophet is nothing but death. Abu Bakr Siddique was the Caliph of Muslims at that time. He sent an expedition led by Khalid. Musailma, the liar also came forth with a huge army. The Companions, greatly motivated to safeguard the End of Prophethood, fought valiantly and utterly defeated an army many times larger than their own. Musailma, the liar was killed in the battle. This battle is known as the Battle of Yamama in Islamic history.

Special Note: The followers of Musailma, the liar also claimed to be Muslims. In the Battle of Yamama, when the Companions attacked them, they shouted Allahu Akbar. Khalid bin Waleed, the Muslim Commander was worried as to how to differentiate between Muslims and *kafirs* (infidels) as both were shouting Allahu Akbar. (So) He ordered Muslims to raise the slogan: Ya Muhammada hu.

The British hatched numerous conspiracies during the freedom movement to delink Muslims from their faith. They were keen on mitigating the love of the prophet (PBUH) from the hearts of Muslims. In 1891, under the patronage of the British, Mirza Ghulam Ahmad of Qadian, a liar, made a false claim to prophethood. His disciples too falsely pose to be Muslims. Accordingly, after the establishment of Pakistan, on December 7, 1977 (sic), it was legislated by the Islamic Republic of Pakistan that no Qadiani can deceive the Muslims by calling himself a Muslim, because anyone who believes anyone to be a prophet after the Holy Prophet (PBUH) becomes an infidel (*Kafir*).

CIMEL Yearbook Vol.1: Islam and Fundamental Rights in Pakistan

The case of Zaheer-ud-din v. The State and its impact on the fundamental right to freedom of religion by Martin Lau

I. Introduction

The decision of the Supreme Court of Pakistan in the case of Zaheer-ud-din v. The State 1993 SCMR 1718 can be regarded as the most important judgement of a Pakistani court on the fundamental right to freedom of religion since Pakistan came into being in 1947. The case contains ground-breaking judicial pronouncements on the scope of the fundamental right to freedom of religion in an Islamic state and discusses in extenso the legal definition of religion: it is for this reason that this decision is of interest to anybody concerned with the development of modern Islamic law.

The case concerned inter alia the constitutional validity of the Anti-Islamic Activities of the Qadiani Group, Lahori Group and Ahmadis (Prohibition and Punishment) Ordinance, 1984, which added the new sections 298B and 298C to the Pakistan Penal Code, 1860, and amended section 99A of the Code of Criminal Procedure, 1898 and section 24 of the West Pakistan Press and Publications Ordinance, 1963. The constitutional vires of the Ordinance, which was promulgated in the last year of President Zia-ul-Haq's martial law regime, were challenged by a number of Ahmadis, who had been charged with criminal offenses under the provisions of the Ordinance. In their appeal against the convictions it was argued that the Ordinance was violative of the constitutionally guaranteed fundamental right to freedom of religion as provided in Article 20 of the Constitution of Pakistan. Article 20 states that

Subject to law, public order and morality-

every citizen shall have the right to profess, practise and propagate his religion; and

every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions.

The Supreme Court of Pakistan has the power to strike down any law which is violative of any of the fundamental rights contained in Part II, Chapter 1 of the Constitution of Pakistan.

The Ordinance has to be seen in the light of a legal development, which began in 1974, when the Government of Prime Minister Zulfikar Bhutto declared all members of the Ahmadiyya community to be non-Muslims. Up to then the Pakistani state had regarded Ahmadis as a religious minority within Islam. Members of the community were therefore governed by Muslim personal law in the area of family law. They were furthermore allowed to contest elections as Muslims and were able to assume public offices reserved for Muslims. In short, their legal status was not any different from any of the other Muslim communities in Pakistan, like for instance the majority Sunni sect or the minority Shia sect. Attempts to declare Ahmadis to be non-Muslims had up to 1974 been firmly rejected by both the respective Governments and Pakistan's higher judiciary.

The spirited defence of the Ahmadiyya community is well illustrated in the case of Abdul Karim Shorish Kashmiri v. The State of West Pakistan PLD 1969 Lahore 289 where it was held that Ahmadis as citizens of Pakistan were guaranteed by the Constitution the same freedom to profess and proclaim their religion as any other citizen of Pakistan and that Ahmadis are within the fold of Islam. The Court furthermore held the legal process as being incapable of determining who is a Muslim holding that there is an "absence of any legal right [...] to have this abstract question determined by any right legal process, unless it is somehow linked with any right to property or right to an office [...]" [at p. 307]. The Court asserted that the true Islamic precepts and injunctions of Islam as manifested in the Holy Quran guarantee freedom of religion in clear mandatory terms and concluded that the persecutions of Ahmadis "are sad instances of religious persecution against which human conscience must revolt, if any decency is left in human affairs" [at p. 308].

The change of the legal status of Ahmadis from Muslims to a non-Islamic religious minority was achieved by an amendment to Article 260 of the Constitution, which defines terms used in the Constitution. The Constitution (Second Amendment) Act, 1974 added to these definitions a new clause 3 which provided that:

A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (Peace be upon him) the last of the Prophets or who claims to be a Prophet, in any sense of the word or of any description whatsoever, after Muhammad (Peace be upon him), or recognises such claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or

the law.

The new clause was clearly aimed at Ahmadis, since it was alleged that Ahmadis regard Mirza Ghulam Ahmad, the founder of their religious movement, as a Prophet. The legal effect of the re-definition of Ahmadis as non-Muslims, was, however, limited. They were barred from contesting general elections as Muslim candidates or voters and were given special minority representation in Parliament along with Christians, Hindus, Sikhs and other non-Muslim communities but attempts to prevent Ahmadis from describing themselves as Muslims under Pakistan's civil law failed. In *Abdur Rahman Mobashir v. Amir Ali Shah* PLD 1978 Lahore 113 the High Court of Lahore decided that no permanent injunction could be granted to bar Ahmadis from continuing to perform religious practices associated, as it was alleged by the petitioners, exclusively with Islam as defined by the majority Sunni community. The Court held that civil law could only be used to protect rights of a legal character and explained that religious practices or religious terms could never constitute a proprietary right stating that 'a suit regarding such matter is only competent if it involves dispute about right to property or office'[at p. 143]. The Lahore High Court furthermore held that religious terms do not fall within the domain of intellectual property law either, holding that: "Rights in trademarks or copyrights are matters which are the concern of the statutory law. There is no positive law investing the plaintiffs with any such right to debar the defendants [i.e. the Ahmadiyya community] from freedom of conscience, worship, or from calling their places of worship by any name they like"[at p. 139].

The Court further held that neither public nuisance law nor any direct application of Islamic law based on the equitable jurisdiction of "equity, justice and good conscience" could be used so as to prevent Ahmadis from calling themselves Muslims. A further constitutional amendment, carried out under the provisions of the Constitution (Third Amendment) Order, 1983, clarified the definition of non-Muslims as contained in Article 260 by inter alia adding a new sub-clause (b) which states that "'non-Muslim' means a person who is not a Muslim and includes a person belonging to the Christian, Hindu, Sikh, Buddhist or Parsi community, a person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), or a Bahai, and a person belonging to any of the scheduled castes."

The difficulties in using the ordinary civil law to curb the religious practices of the Ahmadiyya community was overcome by resorting to the area of criminal law: for Ahmadis to call themselves Muslims was now elevated to a criminal offence. The Ordinance XX of 1984 provides that:

298B. Misuses of epithets, descriptions and titles, etc., reserved for certain holy personages or places.

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 'Ameer-ul-Mumineen', 'Khalifa-tul-Mumineen', 'Khalifa-tul-Muslimeen', 'Sahabii' 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.

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 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.

298C. Person of Qadiani group, etc., calling himself a Muslim or preaching or propagating his faith.– Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who, directly or indirectly, poses himself as a Muslim, or calls, or refers to, his faith as Islam, or preaches 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.

Legal representatives of the Ahmadiyya community initially tried to challenge the validity of the Ordinance before the Federal Shariat Court. This Court has the power to invalidate certain laws, including criminal laws, if they are in the opinion of the court repugnant to the injunctions of Islam. In the case of *Mujibur Rehman v. The Federal Government of Pakistan* PLD 1985 FSC 8 the Federal Shariat Court upheld the validity of the Ordinance arguing that Ahmadis were not Muslims according to the tenets of Islam and that therefore any restrictions imposed on the Ahmadis's claim to be Muslims would not be repugnant to Islam as laid down in Quran and Sunnah.

The constitutional challenge of the Ordinance before the Supreme Court was therefore the last resort for the Ahmadiyya community to regain their right to freely practice their religion. It should be noted that Ordinance XX of 1984 has been vigorously enforced in Pakistan: Up to 1992 a total of 1790 criminal cases had been filed under the Ordinance XX of 1984 and were pending before the courts.

II. The Decision in *Zaheer-ud-din v. The State*

The Supreme Court of Pakistan in *Zaheer-ud-din v. The State* rejected by a majority decision of four to one the contention that the Ordinance XX of 1984 was violative of any of the fundamental rights guaranteed by the Constitution.

i. The Minority Judgement

The minority judgement delivered by Shafiur Rahman held that the restrictions imposed on the Ahmadiyya community on the use of the terms 'Azan', meaning the call for prayer, and 'Masjid', the Urdu term used to denote a place of worship, were unconstitutional since they formed part of the Ahmadi religion having been used by them for a long time:

Historically this [i.e. the naming of the place of worship by the Ahmadis as 'Masjid' and calling of 'Azan'] has been shown in the Lahore High Court case [PLD 1978 Lahore 113, quoted above] to be a tenet or a practice of Ahmadis or Qadianis not of recent origin or device and adopted not with a view to annoy or outrage the feelings and sentiments of non-Ahmadis and non-Qadianis. Being an essential element of their faith and not being offensive per se prohibition on the use of these by them and making it an offence punishable with imprisonment and fine violates the Fundamental Right of religious freedom of professing, practising and propagating and of [the] Fundamental Right of equality inasmuch as only Qadianis or Ahmadis are prevented from doing so and not other religious minorities[at p. 1747].

Furthermore, he held that the restriction on the Ahmadi's right to propagate or to preach their religion, contained in section 298C of the Pakistan Penal Code as amended by the Ordinance, to be violative of the fundamental right to freedom of religion. Shafiur Rahman concluded his argument by asserting that the wearing of badges by members of the Ahmadiyya community carrying religious messages pertaining to Islam would not constitute a criminal offence since "for ascertaining its peculiar meaning and effect one has to reach the inner recesses of the mind of the man wearing or using it and to his belief for making it an offence." This would be beyond the scope of the law and "in any case it will infringe directly the religious freedom guaranteed and enjoyed by the citizens under the Constitution, where mere belief unattended by objectionable conduct cannot be objected to" [at p. 1749].

ii. The Majority Judgement

The majority judgement, delivered by Abdul Quadeer Chaudhary did not follow Shafiur Rahman's liberal approach and dismissed the appeals. The decision, discussed in more detail below, was based on the following arguments:

1. Certain religious terms are peculiar to Islam. In analogy with the law on trademarks and copyrights these terms can be protected by the state from being used by other religious communities.
2. An Islamic state is under an obligation to protect Islam. In order to do this, it can prevent religious communities from claiming to be Muslims. It follows that Ahmadis are only allowed to use religious symbols and terms which are not already being used in connection with Islam.
3. The right of freedom of religion extends only to the integral and essential parts of a religion. It is up to the Courts to determine the nature of these integral and essential elements of a religion. However, even these essential elements, which are protected by constitutionally guaranteed right to freedom of religion can be restricted if their exercise leads to law and order problems.
4. The fundamental right to freedom of religion together with all other fundamental rights is subject to the limits imposed by Islamic

law since Islamic is the positive law of the land.

a. Islam and Intellectual Property Rights

Chaudhary's judgment is firmly based on the argument that religious terms can be protected by law from being used by those who are not members of the religion who has an exclusive right to their use. With reference to the terms mentioned in section 298 B of the Ordinance XX of 1984 he holds that

It will be appreciated that some of the epithets, descriptions and titles etc., as given in section 298-B have been used by the Qur'an for specific personages (See 33: 32, 33: 54 and 9: 100) while others undoubtedly and rather admittedly are being used by the Muslims, for those mentioned there, exclusively, for the last about 1400 years. These epithets carry special meaning, are part of the Muslim belief and used for reverence. Any person using them for others, in the same manner, may be conveying impression to others that they are concerned with Islam when the fact may be otherwise. [at p. 1751]

Having established that the terms listed in the Ordinance XX of 1984 are peculiar to Islam Chaudhary argues that legal protection of the use of names or terms is an established feature of English, Indian and Pakistani law. In a list of examples Chaudhary quotes inter alia Indian commercial law stating that:

'Section 20 of the Indian Company Law also lays down that no company shall be registered by a name which, in the opinion of the Central Government is undesirable and that a name which is identical with, or too nearly resembles, the name by which a company in existence has been previously registered, will be deemed to be undesirable by the Indian Government. The Indian Constitution has similar Fundamental Rights as ours but we have not seen a single decision of any Court there, declaring the restriction violative of these rights.' [at p.1752]

He continues this line of argument by proceeding to examine the law on trademarks in India and Pakistan arguing that:

'It is thus clear that intentionally using trade names, trade marks, property marks or descriptions of others in order to make believe others that they belong to the user thereof amounts to an offence and not only the perpetrator can be imprisoned and fined but damages can be recovered and injunction to restrain him issued. This is true of goods of even very small value. For example, the Coca Cola Company will not permit anyone to sell, even a few ounces of his own product in his own bottles or other receptacles, marked Coca Cola, [...]. Further, it is a criminal offence carrying sentences of imprisonment and also fine. The principles involved are: do not deceive and do not violate the property rights of others. [at p. 1754]

Chaudhary then extends his findings to the protection of Islamic religious terms in an Islamic state holding that:

It must be appreciated that in this part of the world, faith is still the most precious thing to a Muslim believer, and he will not tolerate a Government which is not prepared to save him of such deceptions or forgeries.[...] If a religious community insists on deception as its fundamental right and wants assistance of Courts doing the same, then God help it. [at p. 1754]

The only way for Ahmadis to exercise their right to freedom of religion is by using a new, distinctive set of terms since

Do they not realise that relying on the 'Shaairs' [i.e. distinctive characteristics of Islam] and other exclusive signs, marks and practices of other religions will betray the hollowness of their own religion? It may mean in that event that their religion cannot progress on its own strength, worth and merit but has to rely on deception. [...] It must, however, be mentioned here that there is no law in Pakistan which forbids Ahmadis to coin their own epithets etc. and use them exclusively and there is no other restriction of any sort, whatever, against their religion.[at p. 1754]

b. The Definition of Religion

The obvious difficulty of squaring the demand that Ahmadis should be forced to coin their own terms for their religion with their constitutional right to freedom of religion is met by Chaudhury with two arguments. Firstly, courts are allowed to determine what constitutes a particular religion. He arrives at this conclusion by analyzing two leading Indian decisions on freedom of religion, Commissioner H.R.E Air 1954 SC 282 and Durgah Committee AIR 1961 SC 1402, which establish the principle that

[...]though religious practices are protected by the term 'freedom of religion' yet only such practices are so covered as are integral and es-

sential part of the religion. [...] it is for the Courts to determine whether a particular practice constitutes [an] essential part of the religion or not. [at p. 1762]

Secondly, he states that the right to freedom of religion can be restricted not only in the interest of the maintenance of law and order but also by the limits on the scope of all constitutionally guaranteed fundamental rights imposed by the positive law of the land, i.e. Islamic law.

c. The Restriction of Religious Freedom or: The Protection of Islam

The essential parts of a religion are, however, not protected as absolute rights under the fundamental right to freedom of religion. The State is allowed to interfere even with these 'essential' parts of a religion if they are liable to disturb law and order. Applied to the Ahmadiyya community this argument leads Chaudhary to assert that, firstly, the Muslims of the Indian sub-continent regard the movement as "a serious and organised attack on its ideological frontiers", a "permanent threat to their integrity and solidarity", and "a threat to the integrity of 'Ummah' and tranquillity of the nation", which "is also bound to give rise to a serious law and order situation". [at p. 1765]. Secondly, Chaudhary holds that Ahmadis have always claimed to be the only true Muslims, which leads him to conclude that:

It is thus clear that according to the Ahmadis themselves, both the sections, i.e. Ahmadis and the main body cannot be Muslims at the same time. If one is Muslim, the other is not. [...] However, being an insignificant minority [they] could not impose their will. On the other hand, the main body of Muslims, who had been waging a campaign against their (Ahmadis') religion, since its inception, made a decision in 1974, and declared them instead, a non-Muslim minority, under the Constitution itself. As seen above, it was not something sudden, new and undesirable but one of their own choice; only the sides were changed. The Ahmadis are, therefore, non-Muslims; legally and constitutionally and are, of their own choice, a minority opposed to Muslims. Consequently, they have no right to use the epithets etc, and the Shaa'ire Islam, which are exclusive to Muslims and they have been rightly denied their use by law. [at p. 1768]

The next point tackled by Chaudhury concerns the right to excommunicate members of a religious community. Again, he refers to Indian case-law to prove that religious communities are allowed to expel members, quoting the Indian case *Sardar Syedna AIR 1962 SC 853*, in which the Supreme Court of India had upheld the right of the head of the Bohra community, a Muslim community based in Gujarat, to excommunicate members. In applying this principle to the present case Chaudhary notes that:

[...] the Ahmadis always wanted to be a separate entity, of their own choice, religiously and socially. Normally, they should have been pleased on achieving their objective, particularly, when it was secured for them by the Constitution itself. Their disappointment is that they wanted to oust the rest of the Muslims as infidels and retain the tag of Muslims. [...] The reason of their frustration and dismay may be that now, probably, they cannot operate successfully, their scheme of conversion, of the unwary and non-Muslims, to their faith. May be, it is for this reason that they want to usurp the Muslim epithets, descriptions etc., and display 'Kalima' and say 'Azan' so as to pose as Muslims and preach and propagate in the garb of Muslims with attractive tenets of Islam. [at p. 1769]

In the last part of his judgment Chaudhury concludes this argument by holding that, firstly, Muslims cannot be blamed for losing "control of himself on hearing, reading, or seeing such blasphemous material as has been produced by Mirza Sahib [the founder of the Ahmadiyya movement]." [at p. 1777] In such a scenario the state is obliged to take actions against the Ahmadiyya community since "if an Ahmadi is allowed by the administration or the law to display or chant in public, the Shaa'ir-e-Islam, it is like creating a Rushdi out of him. Again, if this permission is given to a procession or assembly on the streets or a public place, it is like permitting civil war." [at p. 1777]

d. The Impact of Islamic Law on the Scope of Fundamental Rights in Pakistan

The state's obligation to protect Islam is furthermore supported by the Constitution and the legal system of Pakistan. Chaudhary arrives at this conclusion by offering a new interpretation of the position of Islamic law in Pakistan. Earlier Supreme Court decisions, especially the case of *Hakim Khan v. Government of Pakistan PLD 1992 SC 595*, had rejected the claim that Islamic law can be directly applied by courts as a source of law or as benchmark for the judicial review of legislation by arguing that only laws enacted in accordance with the provisions of the Constitution constitute valid law. The Islamization of the legal system was, according to Hakim Khan, to be carried out by the elected representatives of the people and not by the High Courts or the Supreme Court. Courts are therefore barred from directly applying Islamic law so as to strike down laws which might be repugnant to Islamic law. Zaheer-uddin constitutes a departure from this principle since Chaudhury holds that the "Constitution has adopted the Injunctions of Islam as

contained in Qur'an and Sunnah of the Holy Prophet as the real and the effective law. In that view of the matter, the Injunctions of Islam as contained in Qur'an and Sunnah of the Holy Prophet are now the positive law." [at p. 1774] This principle applied to the interpretation of the right of freedom of religion leads according to the Chaudhary to a situation where "Therefore, every man-made law must now conform to the Injunctions of Islam as contained in Qur'an and Sunnah of the Holy Prophet p.b.u.h.). Therefore, even the Fundamental Rights as given in the Constitution must not violate the norms of Islam. [...] Anything, in any fundamental right, which violates the Injunctions of Islam thus must be repugnant." [at p. 1775]

III. Conclusion

Zaheer-ud-din v. The State is a problematic decision. Not only does it confirm the legality of the continued persecution of members of the Ahmadiyya community, which is in itself a worrying prospect, but it also attempts to establish a new interpretation of the scope and the limits of fundamental rights in Pakistan. This restrictive interpretation of fundamental rights stands in stark contrast with the recent development of Public Interest Litigation in Pakistan, which is based on the argument that Islamic law can be used to add new rights to the list of fundamental rights contained in the Constitution rather than to limit them.

The assertion that religious term stand on the same footing as proprietary rights to the use of terms in commercial transactions constitutes a radical departure from established Pakistani law and creates a number of difficulties. Who is to determine which terms are the exclusive property of which religious community? The Supreme Court leaves this question open but indicates that in an Islamic state like Pakistan the state and the courts as the guardians of Islam are under an obligation to take measures to prevent Islam from being 'usurped' by imposters. The actual mechanism of the registration of copyrights to religious terminology are, however, not discussed. In such a scenario the state and the courts are reduced to the guardians of just one religion, i.e. the state religion, namely Islam. The Supreme Court's re-definition of the role of Islamic law in Pakistan's legal system is also unprecedented: Islamic law is regarded as the positive law of the land, capable of restricting all fundamental rights, and binding on both the courts and the legislator. Consistently applied, such a principle would make the continued existence of statute law superfluous since judges could apply Islamic directly without any reference to other sources of law. Finally, the tenor of the decision deserves comment. The Supreme Court's choice of words, like for instance its comparison of Ahmadis with Salman Rushdie, constitutes a new element in the legal development of Pakistan and begs a troubling question: could it be that religious sentiments rather than sound legal logic constitute the underlying *ratio decidendi* of the decision?

Annex 12

Chief Executive Order 15

Annex I

THE GAZETTE OF PAKISTAN, EXTRA, JUNE 17, 2002

[PART I]

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PART I

Ls, Ordinances, President's Orders and Regulations

GOVERNMENT OF PAKISTAN

ISTRY OF LAW, JUSTICE, HUMAN RIGHTS AND
PARLIAMENTARY AFFAIRS

(Law, Justice and Human Rights Division)

Islamabad, the 17th June, 2002

2(4)/2002-Pub.—The following Order promulgated by the Chief
Executive for general information :—

CHIEF EXECUTIVE'S ORDER No. 15 of 2002

AN

ORDER

to amend the Conduct of General Elections Order, 2002

As it is expedient to further to amend the Conduct of General
Elections Order, 2002 (Chief Executive's Order No. 7 of 2002), for the purposes
stating :

(195)

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Now, THEREFORE, in pursuance of the Proclamation of Emergency of the
fourteenth day of October, 1999, and the Provisional Constitution Order No. 1 of
1999 and in exercise of all powers enabling him in that behalf, the Chief Executive
of the Islamic Republic of Pakistan is pleased to make and promulgate the
following Order :

1. Short title and Commencement.—(1) This Order may be called
the Conduct of General Elections (Second Amendment) Order, 2002.

(2) It shall come into force at once.

2. Insertion of new Articles 7B and 7C, Chief Executive's Order
No. 7 of 2002.—In the Conduct of General Elections Order, 2002 (Chief Executive's
Order No. 7 of 2002), after Article 7A, the following new Articles shall be inserted,
namely :—

"7B. Status of Ahmadis etc. to remain unchanged.—Notwithstanding
anything contained in the Electoral Rolls Act, 1974 (XXI of 1974), the
Electoral Rolls Rules, 1974, or any other law for the time being in
force, including the Forms prescribed for preparation of electoral
rolls on joint electorate basis in pursuance of Article 7 of the Conduct
of General Elections Order, 2002 (Chief Executive's Order No. 7 of
2002), the status of Qadiani Group or the Lahori Group (who call
themselves 'Ahmadis' or by any other name) or a person who does
not believe in the absolute and unqualified finality of the Prophethood
of Muhammad (peace be upon him), the last of the prophets or claimed
or claims to be a Prophet, in any sense of the word or of any
description whatsoever, after Muhammad (peace be upon him) or
recognizes such a claimant as a 'Prophet' or a religious reformer shall
remain the same as provided in the Constitution of the Islamic
Republic of Pakistan, 1973."

"7C.—If a person has got himself enrolled as voter and objection is filed
before the Revising Authority notified under the Electoral Rolls Act,
1974, within ten days from issuance of the Conduct of General
Elections (Second Amendment) Order, 2002, that such a voter is not
a Muslim, the Revising Authority shall issue a notice to him to appear
before it within fifteen days and require him to sign a declaration
regarding his belief about the absolute and unqualified finality of the
Prophethood of Muhammad (peace be upon him) in Form-IV
prescribed under the Electoral Rolls Rules, 1974. In case he refuses.

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to sign the declaration as aforesaid, he shall be deemed to be a
non-Muslim and his name shall be deleted from the joint electoral rolls
and added to a supplementary list of voters in the same electoral area
as non-Muslim. In case the voter does not turn up in spite of service of
notice, an *ex parte* order may be passed against him."

طے نامہ اراکرم

میں نے اپنے نام کے ساتھ ایک ایسی ہیئت کی تصدیق کی ہے کہ میں ایک مسلمان ہوں اور
میں نے اپنے نام کے ساتھ ایک ایسی ہیئت کی تصدیق کی ہے کہ میں ایک مسلمان ہوں
میں نے اپنے نام کے ساتھ ایک ایسی ہیئت کی تصدیق کی ہے کہ میں ایک مسلمان ہوں
میں نے اپنے نام کے ساتھ ایک ایسی ہیئت کی تصدیق کی ہے کہ میں ایک مسلمان ہوں

Sd/-
GENERAL,
PERVEZ MUSHARRRAF,
Chief Executive
of the Islamic Republic of Pakistan
And Chief of Army Staff.

Sd/-
MR. JUSTICE,
MANSOOR AHMED,
Secretary.

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PUBLISHED BY THE MANAGER OF PUBLICATIONS, KARACHI

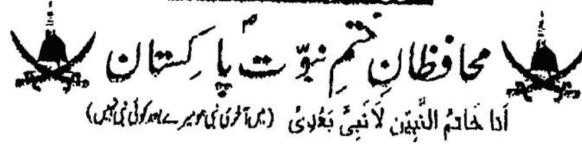
Annex 13

Letter to Ahmadi Businessman

ناموس آقا پر ہم جان لٹا دیں گے
توہین رسالت ہے ہم جان لے لیں گے



فتنہ مرزائیت کے خلاف کام کرنے والے
کی پشت پر نبی پاک کا ہاتھ ہوتا ہے



انتباہ

جناب آپ ایک انسان ہے اچھے بڑے، ٹھیک غلط کے فرق کو سمجھ اپنی زندگی کو ٹھیک راہ پہ لے آئے
اور ختم نبوت پر یقین رکھتے ہوئے اسلام میں داخل ہو جائے اور توبہ کر کے آپ اور آپ کے اعلیٰ خانہ
باقی کی زندگی اسلام اور عاشقِ نبیؐ میں گزارے۔
آپ قادیانی مسلسل اسلام اور مسلمانوں کو نقصان دے رہے ہیں اور آپ اس علاقہ میں کافی سرگرم ہے
اگر آپ قادیانیت چھوڑ دے اور عبادت گاہ میں کافرانہ سرگرمیاں نہ کرے تو آپ اور آپ کے بیوی بچے
محفوظ رہے گے۔

ہماری طرف سے آپ کے لیے یہ آخری وارننگ ہے

ورنہ۔۔۔!

آپ لوگوں سے تعاون کی درخواست ہے۔

ہم سے تعاون اور رابطہ کے لیے:

0322 4144910

0321 9993161

Translation of the pamphlet “Intebah”

(Bullets in the logo of this Khatme Nabuwwat organisation are noteworthy)

(Posted in Lahore after the promulgation of National Action Plan)

Those who work against the mischief of Mirzaia are backed by the Holy Prophet, peace be upon him.



We shall lay down our lives to protect the honour of the Holy Master. We shall kill one who is guilty of blasphemy against the Holy Prophet.

Ghazi Mumtaz Qadri Foundation

“Muhafizan-e-Khatme-e-Nabuwwat Pakistan [Guardians of the End of Prophethood (pbuh)]”

‘I am the Seal of the Prophets: and there is no Prophet after me.’

(WARNING)

Sir, you are a human being. You need to understand the difference between good and bad, right and wrong. Bring your life back to the right track. **Enter the fold of Islam by believing in the end of the prophethood (P.B.U.H). You and your family should repent your sins and spend the rest of your lives as a Muslim and a lover of the Holy Prophet.**

You Qadianis continue to hurt Islam and the Muslims; and you are quite active in this area. If you denounce Qadianiyat and stop performing acts of disbelief in your places of worship, **you, your wife and your children will be safe.**

It is our final warning to you; otherwise!

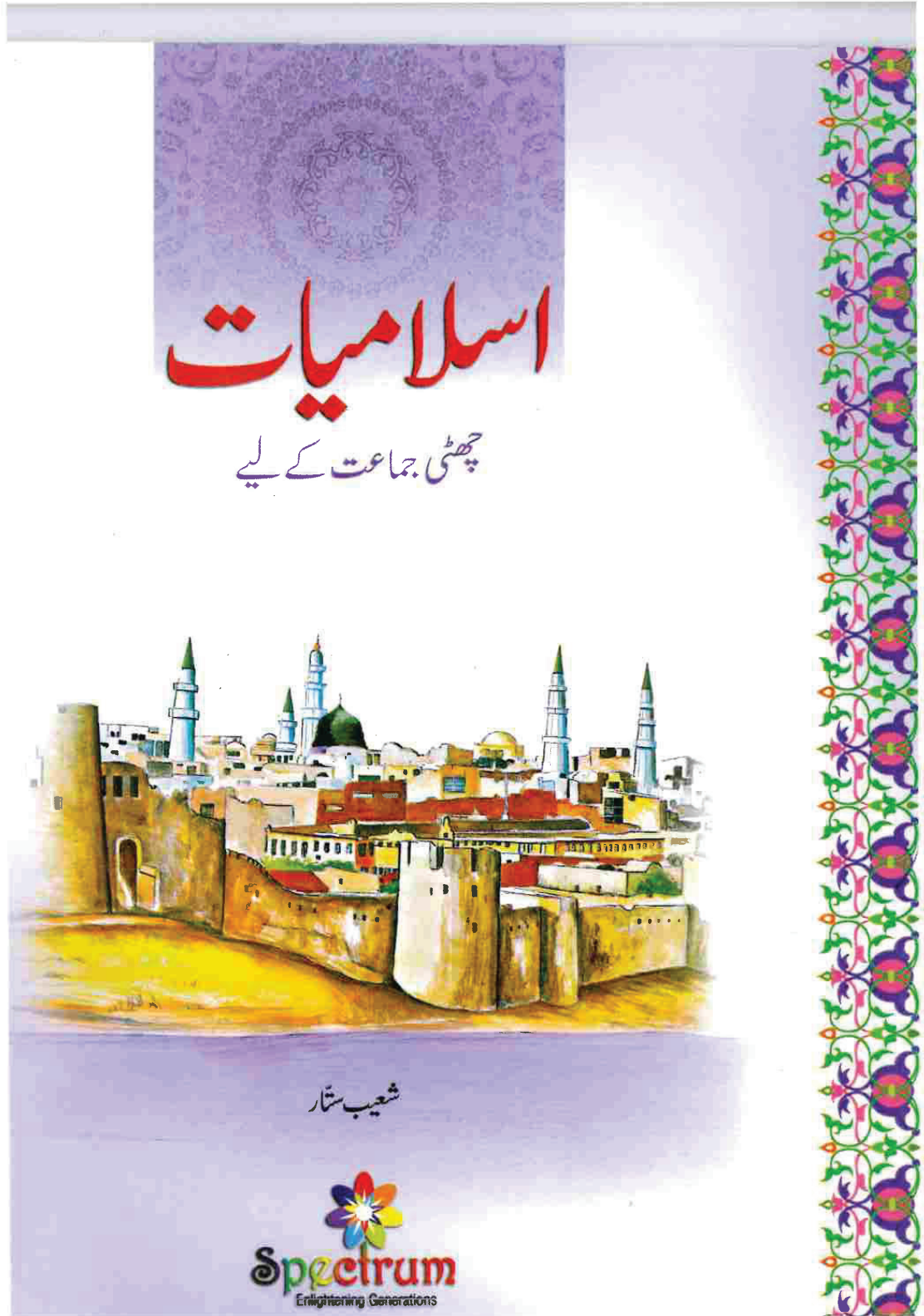
We solicit your cooperation.

For cooperation and contact:

0322-4144910

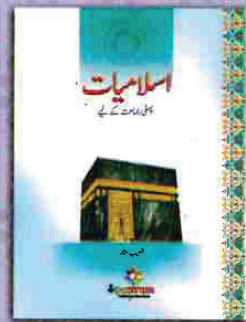
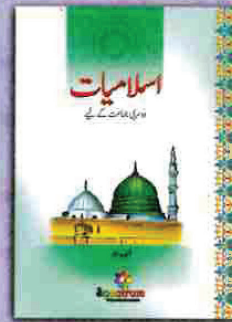
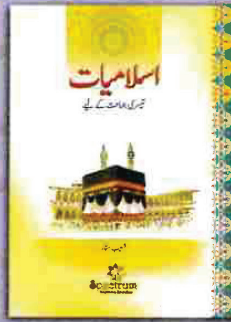
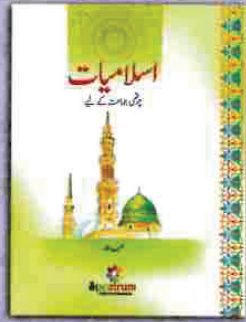
0321-9993161

Annex 14
National Education Syllabus



اسپیکٹرم اسلامیات کا یہ نصابی سلسلہ قومی نصاب تعلیم کی روشنی میں نرسری جماعت سے آٹھویں جماعت تک کے طلباء کے لیے اسلامی تعلیمات، شعائر و اقدار کا ایک مہکتا گلستان ہے۔ جو قرآن پاک، حدیث شریف، اسلامی تاریخ، تمدن اور تہذیب کی تعلیم سلیس زبان میں خوبصورت اور دلچسپ انداز سے پیش کرتا ہے۔

ان کتب میں طلباء کی شخصیت کی تعمیر اور نشوونما کے ساتھ ساتھ ذہنی استعداد کو ملحوظ رکھا گیا ہے اور یہ کوشش کی گئی ہے کہ طلباء میں اللہ تبارک و تعالیٰ کی عظمت، حضور نبی کریم ﷺ سے محبت، دین اسلام کی تعلیم کا شوق اور اسلامی طرز زندگی کو اپنانے کا جذبہ فروغ پائے۔ طلباء کی دلچسپی بڑھانے اور ذہنی کارکردگی کو فعال بنانے کے لیے ہر سبق میں مفید سرگرمیوں کو شامل کیا گیا ہے۔



ہمارا مطبع نظر معیاری درس و تدریس کا فروغ ہے اور ان کتب کی اشاعت کے ذریعے مثبت سوچ کے حامل پُر اعتماد اور باکردار مسلم نوجوان تیار کرنا ہے۔ ہم اہل علم، اساتذہ کرام، ماہرین تعلیم اور والدین طلبہ و طالبات سے گزارش کرتے ہیں کہ وہ اس سلسلہ کو مزید مفید بنانے کے لیے اپنے قیمتی مشوروں اور مفید آراء سے ہمیں ضرور آگاہ کریں۔



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اسلامیات چھٹی جماعت کے لیے

اسپیڈٹرم شعبہ تحقیق

مصنف : شعیب ستار

معاونین : محمد امین میمن (بی۔ای)

علی زبیر

پروف ریڈنگ : حافظ محمد علی

لے آؤٹ ڈیزائن : دانش اکبر

اسپیڈٹرم پبلشرز ۲۰۱۱ء

آئی ایس بی این: 978-969-9387-58-6

جملہ حقوق محفوظ ہیں۔ اسپیڈٹرم پبلشرز کی پیشگی تحریری اجازت کے بغیر اس کتاب کے کسی حصے کی نقل، ترجمہ، کسی قسم کی ذخیرہ کاری، جہاں سے اسے دوبارہ حاصل کیا جاسکتا ہو کسی بھی شکل میں اور کسی بھی ذریعے سے ترسیل نہیں کی جاسکتی۔ یہ کتاب صرف اسی صورت میں فروخت کی جائے گی کہ اس کو ناشری اجازت کے بغیر اس کی اصل شکل کے علاوہ کسی دوسری وضع اور جلد وغیرہ میں بطور کاروبار استعمال نہ کیا جائے اور بعد کا خریدار بھی ان شرائط کا پابند رہے گا۔

اظہار تشکر

اس کتاب کی تالیف اور اشاعت میں مندرجہ بالا تمام افراد کی رہنمائی اور حوصلہ افزائی کے لیے تہہ دل سے مشکور ہیں۔ لیکن جملہ حقوق بحق ناشر محفوظ ہیں۔



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SHEIKH ZAYED ISLAMIC CENTRE
UNIVERSITY OF KARACHI

اسپیڈٹرم پبلشرز کی شائع کردہ اسلامیات کی کتب میں اسلامی تعلیمات کی حقیقی روح کے ساتھ ساتھ تدریس، سادہ بیانی، دل نشیں اور دل چسپ انداز، معلومات کی ترسیل بلحاظ جماعت، ہدایات برائے اساتذہ، بچوں کو متوجہ کرنے کے عنصر، تزئین سمیت دیگر تمام زاویوں کا بھرپور احاطہ کیا گیا ہے۔ عام طور پر دیکھا گیا ہے کہ بچوں کی کتب میں سادہ بیانی کا اتنا خیال نہیں رکھا جاتا کہ حقیقی اس کی ضرورت ہوا کرتی ہے۔ بچوں کی ذہنی استطاعت سے زیادہ نسل زبان تعلیم و تربیت میں سو مندرجہ ثابت نہیں ہوتی یہی وجہ ہے کہ بچہ پوری کتاب زبانی یاد کر لیتا ہے لیکن اس کے مفہوم سے نا آشنا ہوتا ہے۔ اسپیڈٹرم کی کتب کا ایک وصف ان کا سادہ اور دل نشیں انداز یہاں ہے جو کہ یقیناً بچے کی اسلامی تربیت کے حوالے سے بہترین نتائج کا موجب ہوگا۔ میں امید کرتا ہوں کہ یہ کتب اسلامیات کے نصاب کو جدید انداز سے پڑھانے والوں کے لیے بہت اچھا ذریعہ ثابت ہوں گی۔ اللہ تبارک و تعالیٰ سے دعا ہے کہ اس کاوش کو قبول فرمائے اور ان کتب کو دین کی خدمت کا ذریعہ بنائے۔ آمین

پروفیسر ڈاکٹر نور احمد شہناز (بی ایچ ڈی۔ اسلامک اسٹڈیز)

Dr. Noor Ahmed Shahbaz

Director
Sheikh Zayed Islamic Centre
University of Karachi.



کی ذمہ داری خود اللہ تعالیٰ نے لے لی اور دین اسلام کو مکمل کر دیا۔ قرآن حکیم قیامت تک کے لوگوں کی ہدایت کے لیے کافی ہے۔ اسی لیے اب کسی نبی کو بھیجنے کی ضرورت نہیں رہی۔ اس طرح اللہ تعالیٰ نے اپنے محبوب نبی صلی اللہ علیہ وآلہ وسلم کو خاتم الانبیاء، دیا۔ رسالت پر ایمان رکھنے کے ساتھ ساتھ یہ ایمان رکھنا بھی لازم ہے کہ حضور صلی اللہ علیہ وآلہ وسلم آخری نبی ہیں اور آپ صلی اللہ علیہ وآلہ وسلم کے بعد کوئی نبی نہیں آ سکتا۔ آپ صلی اللہ علیہ وآلہ وسلم کے بعد کسی کو نبی ماننے والا بھی ”کافر“ ہی مانا جاتا ہے۔

خود اللہ کے رسول صلی اللہ علیہ وآلہ وسلم نے ہمیں بتا دیا کہ بے شک! میرے بعد کوئی نبی نہیں ہوگا۔ (بخاری و مسلم)
پیارے نبی صلی اللہ علیہ وآلہ وسلم نے ارشاد فرمایا: میری امت میں تیس جھوٹے ہوں گے وہ سب یہ گمان کریں گے کہ وہ نبی ہیں حالانکہ میں آخری نبی ہوں اور میرے بعد کوئی نبی نہیں۔ (مشترک احمد بن حنبل)

شیطان جانتا ہے کہ اللہ کے دین کو ختم کرنے کے لیے ضروری ہے کہ مسلمانوں کے دلوں سے نبی کریم صلی اللہ علیہ وآلہ وسلم کی محبت کو نکال دیا جائے، اس لیے وہ اپنے مکر و فریب سے نبوت کے جھوٹے دعوے دار دنیا کے سامنے لاتا رہا۔
نبی کریم صلی اللہ علیہ وآلہ وسلم کے وصال کے بعد سب سے پہلے ایک شخص مسیلمہ کذاب شیطان کے فریب میں آ گیا اور اس نے

کیا آپ جانتے ہیں؟

مسیلمہ کذاب کے لوگ بھی خود کو مسلمان ظاہر کرتے تھے۔ جنگ یمامہ میں جب صحابہ کرام نے ان پر حملہ کیا تو ان کا نعرہ بھی اللہ اکبر تھا۔ اسلامی فوج کے کمانڈر حضرت خالد بن ولیدؓ تھے، وہ بہت پریشان ہوئے کہ مسلمانوں اور کافروں کے درمیان فرق کیسے معلوم ہوگا؟ دونوں طرف سے اللہ اکبر کے نعرے بلند ہو رہے تھے، آپ ﷺ نے مسلمانوں کو حکم دیا کہ وہ اپنا نعرہ ”يَا مُحَمَّدًا“ بتالیں۔ (البدایہ والنہایہ)

نبوت کا جھوٹا دعویٰ کر دیا۔ حضور صلی اللہ علیہ وآلہ وسلم سے سچی محبت کرنے والے صحابہ کرام کو جب مسیلمہ کذاب کے بارے میں معلوم ہوا تو وہ اُسے جہنم رسید کرنے کے لیے بے چین ہو گئے، کیوں کہ عقیدہ ختم نبوت کی حفاظت کرنا ہر مسلمان کا فرض ہے اور جھوٹے نبی کی سزا صرف اور صرف موت ہے۔ اس وقت مسلمانوں کے خلیفہ حضرت ابو بکر صدیقؓ تھے۔ آپ ﷺ نے حضرت خالد بن ولیدؓ کی سربراہی میں ایک لشکر بھیجا۔ مسیلمہ کذاب بھی بہت بڑا لشکر لے کر آ گیا۔ ختم نبوت کی حفاظت کے جذبے سے سرشار صحابہ کرام بڑی بہادری سے لڑے اور اپنے سے کئی گنا بڑے لشکر کو شکستِ فاش دی۔ مسیلمہ کذاب اس جنگ میں مارا گیا۔ اس جنگ کو تاریخ اسلام میں ”جنگ یمامہ“ کہتے ہیں۔

(تحریک آزادی کے دوران انگریزوں نے مسلمانوں کو ان کے دین سے دور کرنے کے لیے بہت سی سازشیں کیں۔ وہ مسلمانوں کے دلوں سے عشقِ رسول صلی اللہ علیہ وآلہ وسلم کو ختم کرنا چاہتے تھے۔ 1891ء میں انگریزوں کی زیر سرپرستی قادیان کے ایک جھوٹے شخص مرزا غلام احمد قادیانی نے نبوت کا جھوٹا دعویٰ کیا۔ اسے ماننے

والے مکرو فریب سے خود کو مسلمان ہی ظاہر کرتے تھے۔ چنانچہ قیام پاکستان کے بعد 7 دسمبر 1977ء کو اسلامی جمہوریہ پاکستان کے قانون میں یہ لکھ دیا گیا کہ کوئی قادیانی مسلمانوں کو دھوکا دینے کے لیے خود کو مسلمان نہیں کہہ سکتا، کیوں کہ آپ صلی اللہ علیہ وآلہ وسلم کے بعد کسی کو نبی ماننے والا ”کافر“ ہو جاتا ہے۔



اللہ تعالیٰ نے قرآن کی حفاظت کا ذمہ خود کیوں لیا؟



خالی جگہیں پر کریں۔

- 1- رسول کے معنی ہیں: _____
- 2- نبی کا مطلب ہے: _____
- 3- انسان کو اس کی زندگی کا _____ بتانے کے لیے اللہ تعالیٰ نے _____ کا عظیم الشان انتظام فرمایا۔
- 4- اگر کوئی _____ کو نہ مانے تو اپنی زندگی کے مقصد کو نہیں پاسکتا۔
- 5- توحید کے ساتھ _____ کو ماننا بھی اسلام کے لیے ضروری ہے۔
- 6- قیامت تک کے لوگوں کی ہدایت کے لیے کافی ہے۔ _____
- 7- _____ کی سربراہی میں حضرت ابو بکر صدیق نے لشکر بھیجا جس میں _____ مارا گیا۔
- 8- جنگ یمامہ میں مسلمانوں کا نعرہ _____ تھا۔

سوالات کے جوابات لکھیں۔

- سوال 1: عقیدہ رسالت کی اہمیت بیان کریں؟
- سوال 2: خاتم النبیین کا کیا مطلب ہے؟
- سوال 3: آپ صلی اللہ علیہ وآلہ وسلم نے ختم نبوت کے بارے میں کیا فرمایا؟
- سوال 4: جنگ یمامہ کا پس منظر لکھیے۔
- سوال 5: تحریک آزادی کے دوران انگریزوں نے مسلمانوں کے خلاف کیا سازش کی؟

رسالت اور ختم نبوت کے بنیادی عقیدے کو بتائیں۔

اس سبق کو پڑھ کر طلباء اس قابل ہو جائیں کہ وہ:

قادیانیوں کے فتنے کے بارے میں جان سکیں۔

ختم نبوت کے ساتھ ہی تاریخی واقعات سے بھی واقف ہو سکیں۔

ISLAMIAT

For Class VI

(Picture)

SPECTRUM

Enlightening Generations

Islamiat Series

Spectrum Islamiat (books) have been prepared on the lines given by the Federal Ministry of Education, Pakistan

Islamiat

Shoab Sattar

SPECTRUM

(Nothing objectionable)

(Nothing objectionable on p.9 and upper half of p.10)

{Page 10 lower half}

The dogma of End of Prophethood (*Khatme Nabuwwat*)

The Prophecy (Nabuwwat) first started with Adam and continued thereafter and ended with the Chief of all prophets, Khatam al Anbiya Muhammad (peace be on him and his people). This doctrine was expounded by Allah in the Holy Quran.

(*Arabic verses*) Al-Ahzab: 40

Muhammad (PBUH) is not the father of any of your men, but he is the messenger of Allah and the last prophet (sic).

Books were revealed to the earlier prophets as well for the guidance of people, but those people did not safeguard and value those books, so original versions are no longer available. Allah revealed the Holy Quran to the Holy Prophet (PBUH). As he (PBUH) is the last prophet his message will last till the end of times for the mankind. As such, Allah Himself has assumed the responsibility of safeguarding the Quran, and perfected the religion of Islam. The Quran is sufficient for the guidance of man till the end of times; as such there is no need to send any prophet. So Allah declared his beloved prophet (PBUH) to be the Khatam ul Anbiya. In addition to the belief in the prophethood it is a must to believe that he (PBUH) is the last prophet and there will be no prophet after him. One who believes someone to be a prophet after him (PBUH) is also considered a *Kafir* (infidel)

Allah's messenger (PBUH) himself told us that, surely, there will be no prophet after him. (Bokhari and Muslim)

The beloved prophet (PBUH) said, "There will be thirty liars in my Ummah who will all think that they are prophets, while I am the last prophet and there is no prophet after me. (Musnad Ahmad bin Hanbal)

The Satan knows that in order to put an end to Allah's religion it is essential to erode Holy prophet's love from the hearts of Muslims, so in his guile he projected false prophets.

The first person to fall in Satan's trap after the death of the Holy Prophet (PBUH) was Musailma, the liar. He made a false claim to prophecy. The

Companions who truly loved the Holy Prophet, on learning of Musailma's claim, became restless and wanted to dispatch him to hell, as it is the duty of every Muslim to safeguard the dogma of the End of Prophethood and the punishment of a false prophet is nothing but death. Abu Bakr Siddique was the Caliph of Muslims at that time. He sent an expedition led by Khalid. Musailma, the liar also came forth with a huge army. The Companions, greatly motivated to safeguard the End of Prophethood, fought valiantly and utterly defeated an army many times larger than their own. Musailma, the liar was killed in the battle. This battle is known as the Battle of Yamama in Islamic history.

Special Note: The followers of Musailma, the liar also claimed to be Muslims. In the Battle of Yamama, when the Companions attacked them, they shouted Allahu Akbar. Khalid bin Waleed, the Muslim Commander was worried as to how to differentiate between Muslims and *kafirs* (infidels) as both were shouting Allahu Akbar. (So) He ordered Muslims to raise the slogan: Ya Muhammada hu.

The British hatched numerous conspiracies during the freedom movement to delink Muslims from their faith. They were keen on mitigating the love of the prophet (PBUH) from the hearts of Muslims. In 1891, under the patronage of the British, Mirza Ghulam Ahmad of Qadian, a liar, made a false claim to prophethood. His disciples too falsely pose to be Muslims. Accordingly, after the establishment of Pakistan, on December 7, 1977 (sic), it was legislated by the Islamic Republic of Pakistan that no Qadiani can deceive the Muslims by calling himself a Muslim, because anyone who believes anyone to be a prophet after the Holy Prophet (PBUH) becomes an infidel (*Kafir*).

Exercise:

...

Q. 4 Write down the background that caused the Battle of Yamama.

Q. 5 What was the British conspiracy against Muslims during the freedom struggle?

Instruction for the teaching staff:

Having got this lesson, the students:

- Should be able to state the basic dogma of Prophethood and the End of Prophethood
- Should become aware of the evil of Qadianis.

Annex 15

Literature promoting death of Ahmadis

...

He (Mirza Ghulam Ahmad Qadiani) has been proved to be the worst insulter and blasphemer of the Holy Prophet. Therefore all Ahmadis, who are apostates, and believe in him and join his community and become Ahmadis, are liable to punishment of death. All Ahmadis shall go to hell and according to the Holy Quran, the traditions of the Holy Prophet and the orders of Allah and His last and beloved Prophet Hazrat Muhammad Mustafa (peace be on him) these apostates cannot be given the right to live. Therefore the question of giving them any basic rights does not arise.

Therefore the Muslim nation demands from the Government of Pakistan whose religion is Islam and which was created in the name of Islam and for the sake of Islam that:

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.

PUBLISHED BY

Markazi Shoora, Aalami

Majlis Tahaffuze Khatme Nabuwwat, Pakistan

(Central Consultative body of worldwide Majlis Tahaffuze Khatme Nabuwwat)

Head office Multan, Founder and Patron of Khatme Nabuwwat

Youth Force Pakistan

Dar plaza, Sialkot, Pakistan (Sajjad Ahmad Khan Sherwani, Sialkot)

An Outrageous Handout

Traitor, Son of a Traitor, Mirza Ghulam Ahmadi Qadiani, the Founder of Ahmadiyyat, was the Great Apostate, Deserving-Death. He is burning in Hell.

(This is followed by a two page essay)-

Hence the Muslim nation demands from the Government of Pakistan where the official religion is Islam and which was created only in the name of Islam and for Islam, that :

Ahmadi apostates be given an ultimatum of three days to revert to Islam like other 1100 million Muslims worldwide; Ahmadis who do not become Muslims within three days should then be made to stand in lines and their killing should start and continue till all Ahmadis are killed and not stopped till these apostates have been killed.

Published by

The Central Consultative Body, International Organization for Protection of the Finality of Prophethood, Pakistan Head Office, Multan; Founder-Patron Khatame Nabuwwat Youth Force Pakistan, Dar Plaza, Sialkot, Pakistan

Sajjad Ahmad Khan Shirwani, Sialkot

Here is copy of the original of the text translated above:-

غدار ابن غدار مرزا غلام احمد قادیانی باقی سلسلہ

احمد میرزا اعظم واجب القتل تھا اور جہنم میں بس رہا ہے

اس نئے پاکستان کی حکومت میں کافر مذہب اسلام ہے اور جو حکومت اور مسلمانوں کے نام پر اور
اس کے لئے بنائی گئی ہے وہ مسلمانوں کو قتل کرنے کی سب سے زیادہ خطرناک اور دہشت گردی ہے جو دنیا میں
کبھی ہوئی ہو۔ اس کے خلاف دنیا کی تمام حکومتیں اور مسلمانان عالم کے طرے مسلمان جو اپنے کی دعوت عام
دیں۔ اور یہ دن تک جو احمدی برتن مسلمان بن جو جائیں۔ ان کو باقی جسے کھڑے کر کے قتل کرنا ضروری کر
دیں۔ اور جسے ایک سب احمدی برتن قتل کرنا ضروری ہے۔ اسے قتل کرنا جسے نہ کیا جائے

شائع کردہ

مرکزی شوریٰ عالمی مجلس تحفظ ختم نبوت پاکستان
ہیڈ آفس عثمانی و بانی سرپرست ختم نبوت یوتھ فورس پاکستان ڈار پلازہ سیالکوٹ پاکستان

رکنیت اد احمد خاندان شہیدانی سیالکوٹ

Love of the Seal of Prophets (PBUH)

Rulers of the Islamic Republic of
Pakistan,

○ ‘Qadianis are apostates and heretics. You
must declare them *Wajibul Qatl*
(deserving of death)’. ...

○ Listen, O you who have rebelled against
Khatme Nabuwwat, we will not leave
anyone alive in this land who
blasphemes against the Holy Prophet sa.

*(Ishq-e-Khaatam-un-Nabiyyin, written by
Muhammad Tahir Abdur Razzaq, published by
International Majlis Khatm-e-Nabuwwat, 5 - Hussain
Street, Muslim Town, Lahore.)*

شوہن حملہ اسلام کے خلاف اور حرام ہیں معصوم مسلمانوں کا خون بہانے والوں کا احساس ضروری ہے

چیدر علیہ کرام کے اجلاس میں اتفاق رائے

تیم جولائی 2009ء کو خادیم پنجاب شہباز شریف کی صدارت میں مختلف فکر کے چیدر علیہ کرام کا ایک خصوصی اجلاس منعقد ہوا۔ اجلاس میں ملک کی موجودہ صورتحال پر تفصیلی غور و خوض ہوا۔ حال اس کا جائزہ لیتے ہوئے اجماعاً اتفاق رائے سے درج ذیل مشترکہ اعلامیہ جاری کیا گیا۔

مشترکہ اعلامیہ

”الہاماً سے اسلام نے دنیا پر مبنی زندگی اور اعلیٰ کی اولین اساس، جو ہر مظلوم مسلمان کی حق و اولیٰ اور فلاح معاشی و تعلیمات کے لئے اصل اور بنیادی ہے۔ ہمیں اور ہر مسلمان کو اس کی تحفظ و ترویج کی ذمہ داری ہے۔ اس کے خلاف ہر قسم کی سرکوبی اور تشدد کو ہم نے مذکورہ اصول کے خلاف قرار دیا ہے۔
اس لئے ہم نے اجماعاً اتفاق رائے سے درج ذیل مشترکہ اعلامیہ جاری کیا ہے۔
1۔ آپ کے لئے کسی بھی طرح کی سرکوبی اور تشدد کو ہم نے مذکورہ اصول کے خلاف قرار دیا ہے۔
2۔ آپ کے لئے کسی بھی طرح کی سرکوبی اور تشدد کو ہم نے مذکورہ اصول کے خلاف قرار دیا ہے۔
3۔ آپ کے لئے کسی بھی طرح کی سرکوبی اور تشدد کو ہم نے مذکورہ اصول کے خلاف قرار دیا ہے۔“

(Translation)
The daily Pakistan, Lahore: (8) July 4, 2009
Suicide attacks are un-Islamic and are in the forbidden category (haram).
Those who shed the blood of innocent Muslims should be held accountable.
Consensus in the meeting attended by top respected Ulama (Karam),
On July 1, 2009 a special meeting was held under the chairmanship of Muhammad Shahbaz Sharif, the Khadim Punjab, in which top respected Ulama of various denominations participated.

Joint Declaration

1.
2. "Faith in the Prophethood of Khatam-an-Nabilyyyan (Muhammad (PBUH) and love, obedience and association with him is the basis of our religious identity, collective life and national solidarity. Unfailing certainty in his end of prophethood (Khatme Nabuwwat) is an integral part of our faith. It is our religious duty to safeguard the honor of the Prophethood (PBUH). Anyone who is guilty, directly or indirectly, openly or by implication, of even minor insolence to the Holy Prophet (PBUH) is an infidel (Kafir), apostate (Murtad) and must be put to death (Wajib-ul-Qatl)."
3.

In the daily Islam, 19 June 2010

... (Special correspondent) Ahmadis are apostates, heretics and (*according to the Shariah*) must be put to death for referring to themselves as Muslims despite the fact that the greater Islamic body unanimously agrees that anyone who does not believe in the end of the Prophethood or claims to be a Prophet cannot in any way be considered a Muslim. Bilal added that anyone who even asks for a proof from a claimant of Prophethood is also an infidel (*Kafir*). ...

Note: The authorities took no action against mulla Bilal or the daily Islam for this outrage.

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Annex 16

Anti Ahmadi Material in the Press



The nexus between Qadianis and Jews is everlasting, Qari Shabbir Usmani Jewish lobby is utilizing Qadianis to fulfill their ulterior motives.

Chenab Nagar (Ausaf Correspondent) The central vice president of Worldwide Khatme Nabuwat Movement, Maulana Qari Shabbir Ahmad Usmani said in his interview to journalists that Jewish lobby is utilizing Qadianis to fulfill their ulterior motives. Every ruler who believed in Qadianis was damaged by them. They used nefarious tactics to destabilize the country. Government must make them abide by law and constitution instead of believing them. He said that nexus between Qadianis and Jews is everlasting and in fact always play anti Pakistan role to destabilize the country. He said that on one side Jewish lobby is utilizing Qadianis to fulfill their ulterior motives while on the other side Qadianis are using double standards to get the support of their Masters: America, England and crying in front of western world for injustice and for being Non Muslims. He appealed rulers, political parties and opposition leaders to analyze the sincerity of Qadianis with Pakistan by keeping a close look on their nexus with Jews. He also appealed to analyze the responsible for leading Pakistan towards instability and War?

(Daily Pakistan 14-02-15)



Qadianis must not be forgotten in present chaos: Khatm-e-Nabuwat Conference.
We will not hesitate from any sacrifice for the protection of Khatm-e-Nabuwat faith.
Maulana Allahwasaya, Ismail Shujaabadi, Abdur Rasheed Ghazi, Mufti Shahid Masood and others said in their addresses.

Faisalabad (City Reporter) We will not hesitate from any sacrifice for the protection of Khatm-e-Nabuwat faith. Raids on religious schools and mosques, arresting religious leaders in accordance to the 21st amendment and Peshawar tragedy are causing restlessness. Government must eradicate this and do not force religious leaders for a protest. These opinions were shared by the central leaders of Khatm-e-Nsbuwat in a conference held at Mustafa Abad including Maulana Allah Wasaya, Maulana Mohammad Ismail Shujaabadi, Maulana Abdur Rasheed Ghazi, ameer of Jamiat Ulma-e-Islam Sargodha Maulana Mufti Shahid Masood, khatieb of central Jamia Masjid Kachehri Bazar Maulana Mufti Zia Madni. Maulana Ghulam Fareed was the president of the conference while Maulana Ubaid Ullah was the Chief Guest. The orators said that Qadianiat is not a religious sect rather it is a group of agents of international imperialists who are working with the aim of spreading chaos among Muslims. They said that the ideology of akhnd Bharat is the religious faith of Qadianis. They must not be forgotten in present chaos within the country. They strongly condemn the arrest of the leaders of International Majlis Khatm-e-Nabuwat Maulana Riaz Ahmad Watto, Sayyed Farooq Ahmad Naqshbndi vice president, Qari Muhammad Ilyas Shiekhupuri and Maulana Zia Uddin Azadi, Kanjan Puri. Maulana Muhammad Qasim Gujjar, Qari Muhammad Saeed Madni, Mufti Kafayat Ullah, Hafiz Monus Daud Farroqui and Qari Talha Mehmood Hamdani recited naats.

(Daily Dunya 14-02-15)

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

First sign of love of Messenger (PBUH)- Total Boycott of Qadianis.

Name _____ Roll No. _____

Class _____ School/College _____

Contact: World Tahuwaz Khatam-e-Nubuwa Council 0334-4090965, 0321-4081955

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

Conversing and dealing with Qadianis is totally 'Haram'.

Name _____ Roll No. _____

Class _____ School/College _____

Contact: World Tahuwaz Khatam-e-Nubuwa Council 0334-4090965, 0321-4081955

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

نام _____ رول نمبر _____

کلاس _____ سکول/کالج _____

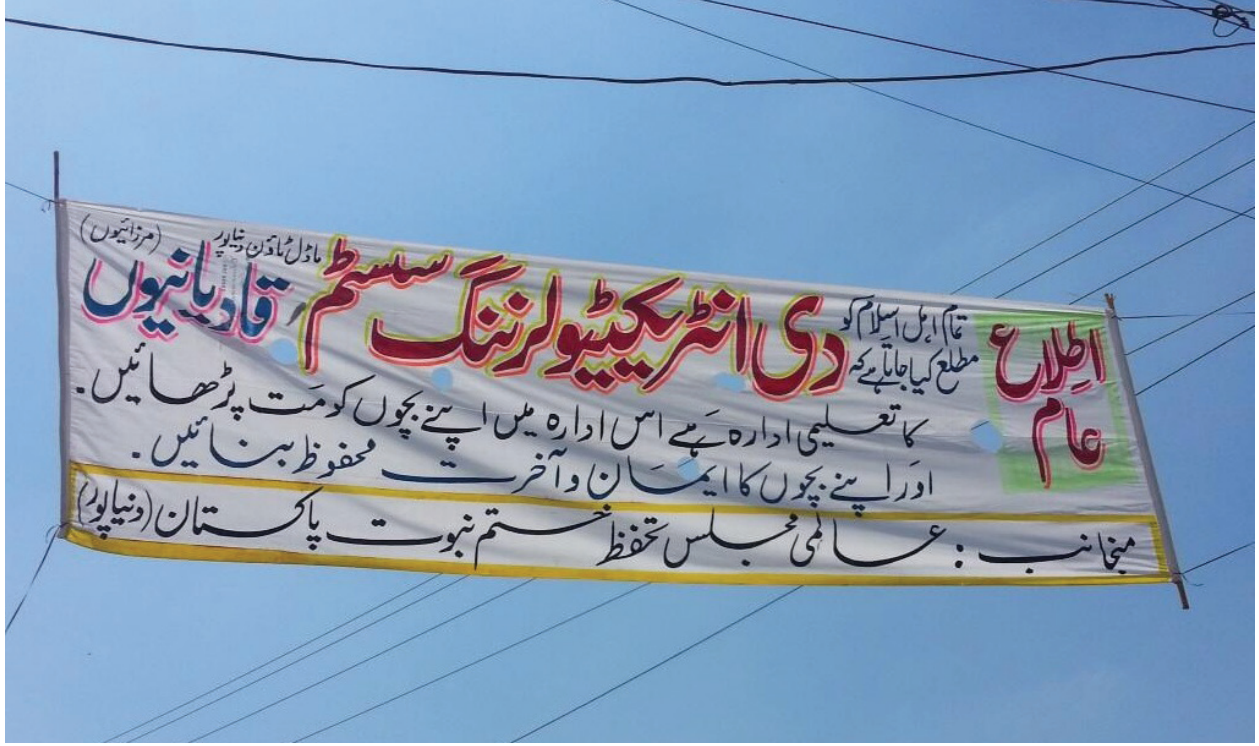
رابطہ: ورلڈ تحفظ ختم نبوت کونسل 0334-4090965, 0321-4081955

If any of your teacher is Qadiani then refuse to learn from him/her/

Name _____ Roll No. _____

Class _____ School/College _____

Contact: World Tahuwaz Khatam-e-Nubuwa Council 0334-4090965, 0321-4081955



General Information

All Ahle Islam (Muslims) are informed that **The Interactive Learning System, Model Town, Duniapur** is the educational institute of Qadianis (Mirzais). Do not educate your children in this institute and save the faith and Hereafter of your children.

From: Aalami Tahaffuze Khatme Nabuwwat Pakistan (Duniapur)

روزنامہ ایکسپریس، فیصل آباد، اتوار، 15 فروری، 2015ء

ہمیں ملوث نہیں بنیں خلاف حکومتی ذیلی علماء کرام

تیس ناکام بنا دیئے عطاء الہیسن بخاری الیاس چینیوتی، قاری شبیر عثمانی و دیگر کا تعزیتی اجتماع سے خطاب

تیس (س) دینی سازش ناکام ہوگی۔ ان اداروں کا دہشت گردی کے دھندے سے دور کا بھی واسطہ نہیں۔ دینی مدارس کو دہشت گردی سے جوڑنا اللہ کے عذاب کو دعوت دینا ہے، دینی اور

علماء کرام (14)

زیر اہتمام جامع مسجد مدنی میں بزرگان دین عالمی سہیلین مولانا محمد نافع مولانا عبدالحامید لدھیانوی، امیر عالمی مجلس تحفظ ختم نبوت مولانا مشتاق احمد رھوین کی دینی ملی سماجی خدمات کو خارج تحسین پیش کرنے کے لئے مسجد میں تعزیتی اجتماع سے عالمی مجلس احرار اسلام کے امیر حضرت پیر جی سید عطاء الہیسن شاہ بخاری، مولانا محمد الیاس چینیوتی ممبر پنجاب اسمبلی، امیر انٹرنیشنل ختم نبوت مومنٹ جنرل سکریٹری قاری شبیر عثمانی، مولانا ملک ظلیل احمد مولانا محمد مغیرہ، قاری محمد یاسین گوہر، قاری عبدالکریم، قاری عبدالحمید نے خطاب کرتے ہوئے کہا کہ حکمرانوں کی ناقص حکمت عملی اور کوتاہی کی وجہ سے ملک دہشت گردوں کا شکار بنا ہوا ہے۔ حکمران ہی ان دینی اداروں کو بدنام کرنے پر تلے ہوئے ہیں جس اسلام کے ہم پیروکار ہیں وہ محبت اخوت بھائی چارے کا پیغام دیا، دہشت گردی کا نہیں۔ انہوں نے واضح طور پر کہا کہ دینی مدارس کا خاتمہ کی کوشش اللہ کے عذاب کو دعوت دینا ہے۔ حکمران حکومت کے بل بوتے پر ایسی غیر دینی باتوں سے پرہیز کریں وگرنہ اللہ

Religious institutes are not involved in terrorism. It is the responsibility of government to protect them: religious scholars

We will fail all the conspiracies to destroy forts of Islam: Atta Ul Muhamen Bukhari, Ilyas Chinioti and Qari Shabbir Usmani

Chiniot, Chenab Nagar (Correspondents) Religious scholars and missionaries including the president of worldwide Majlis Ahrar Islam, Syed Atta Ul Muhamen Bukhari, member of Punjab Assemble, Maulana Muhammad Ilyas Chinioti, president and general secretary of International Khatm e Nabuwat Movement, Qari Shabbir ahmed Usmani, Maulana Khaleel Ahmed, Maulana Muhammad Mughera, Qari Muhammad Yameen Gohar, Qari Abdul Karim and Qari Abdul Majeed paid rich tribute to the late leaders and missionaries Maulana Muhammad Nafay, Maulana Abdul Majeed Ludhianwi and president of Worldwide Khatm E Nabuwat Movement, Maulana Mushtaq Ahmed in their condolence addresses organized by Worldwide Majlis Ahrar Islam at Central Madni Mosque. They said that due to improper planning and irresponsibility of rulers, terrorism has spread in the country. Religious institutes and mosques are peaceful places from where people get ethical and religious education. Every conspiracy to destroy these institutes will fail. Institutes are not related to terrorism at all and any attempt to relate these institutes with terrorism cause for the wrath God. Publications of religious scholars provide guidance to all human beings and are admirable. We follow Islam that spreads message of unity and love instead of terrorism. He made it clear that In order to avoid wrath of God, rulers must not utilize their power for non religious actions. Those who recite Holy Quran by sitting in rows are recognized as Walis by their respective institutes. Maulana Ilyas Chinioti said that religious works done by these late scholars will be remembered forever. Enemies of Islam and country are working for elimination of peace from the country. It is the responsibility of government to destroy evils such as Mirzaia. He said that all religious parties of country are united against the evil of terrorism. Rulers are the ones who are striving to defame religious institutes. Maulana Malik Khaleel Ahmad said that religious institutes are the base of Islam and will fail all conspiracies against them. Qari Shabbir Ahmad Usmani said that our institutes are great source of admiration. Qari Muhammad Yameen said that Holy Quran is a valuable asset for Muslims and will last forever. It is proved from history that Islam has defeated pagans every time. We are the promoters of peace in the country. We got the country as a result of great struggle and will protect it. Maulana Muhammad Mughera said that Islam is gaining more popularity than pagans all over the globe. People are accepting Islam by repenting from their false religions and this is the reward for the religious work of scholars. Qari Abdul Hameed and Qari Abdul Kareem urged government to implement Qadianiat prevention act properly. (Daily Express 15-02-15)

عقیدہ ختم نبوت اور ردِ قادیانیت کی تحریک کی نفرت انگیز مہمیں ہندوستان میں متحدہ علماء

مرزائی / لاہوری گروپ غیر مسلم ہیں لیکن اس کے باوجود قانون شکنی کرتے ہوئے اسلامی اصطلاحات مسلسل استعمال کیے جا رہے ہیں پولیس اور قانون نافذ کرنے والے ادارے ایسے لٹریچر کو شائع کرنے، رکھنے اور تقسیم کرنے والوں کی خلاف ورزیاں کے ہرگز مجاز نہیں، مولانا حافظ فضل رحیم

بیچہ وطنی (تحصیل رپورٹر) متحدہ علماء بورڈ پنجاب نے قرار دیا ہے کہ عقیدہ ختم نبوت اور ردِ قادیانیت پر مبنی لٹریچر کی طور پر بھی نفرت انگیز مواد (ہیٹ لسٹ) میں نہیں آتا اس لیے قانون کے دائرے میں اس کی اشاعت، طباعت و تقسیم پر کسی قسم کی کوئی پابندی عائد نہیں ہوتی، اس لیے پولیس اور (بائی صفحہ 6) ایف 6 (22)

بقیہ نمبر 22 متحدہ علماء بورڈ پنجاب

قانون نافذ کرنے والے ادارے ایسے لٹریچر کو شائع کرنے، رکھنے اور تقسیم کرنے والوں پر کارروائی کے ہرگز مجاز نہیں، متحدہ علماء بورڈ پنجاب (لاہور) کا ایک اجلاس کرشنا دھن چیمبر میں متحدہ علماء بورڈ پنجاب کے چیئرمین مولانا حافظ فضل رحیم کی صدارت میں منعقد ہوا، جس میں مرکز سرانچہ لاہور کے ناظم اطلاعات و نشریات محمد عامر خورشیدی کی تحریری درخواست پر غور کے بعد اجلاس میں تمام اراکین نے متفقہ طور پر قراردادیں منظور کیں کہ پاکستان کے مطابق چونکہ مرزائی / قادیانی / لاہوری گروپ غیر مسلم قرار پاتے ہیں اور وہ اسلامی اصطلاحات قانوناً استعمال نہیں کر سکتے، اس کے باوجود قانون شکنی کرتے ہوئے اسلامی اصطلاحات مسلسل استعمال کیے جا رہے ہیں، ان کی تحقیر، رد و تردید کے حوالے سے بیچہ وطنی کے لٹریچر کی طور پر بھی ہیٹ لسٹ میں شامل کر کے ان کے خلاف کارروائی کی جائے۔ داخلہ، محکمہ پولیس یا مہم اور حکومت پنجاب بالخصوص ختم نبوت کے لٹریچر کی تحریروں، ہندوین، برہمن، طباعت، رسم و فرشتہ وغیرہ پر قطعاً کوئی کارروائی نہ کرے۔ متفقہ طور پر سفارتوں کی کئی کئی دفعہ داخلہ پنجاب اس سلسلہ میں باقاعدہ نوٹیفکیشن جاری کرے۔ نیز متفقہ طور پر ختم نبوت اور ردِ قادیانیت کے لٹریچر کے حوالے سے پولیس کی کارروائیوں کی بھی پوری مدد کی گئی۔ بعد ازاں متحدہ علماء بورڈ کے دفتر نے آئی بی پنجاب سے ملاقات کر کے ان کو آگاہ کیا کہ ختم نبوت کے حوالے سے لٹریچر پر مختلف مقامات پر پولیس خلاف قانون کارروائیاں کر رہی ہے، ان کو روکا جائے اور سدھات کما جائے۔

Literature related to Khatm E Nabuwat and the prevention of Qadianiat do not fall in the category of odious literature. Joint board of scholars of Punjab
Mirzais and Lahori group are non Muslims. But they are still using Islamic reforms continuously by breaking law.

Police and law enforcement agencies do not have any right to take any action against publishers and distributors of such material.

Cheecha Watni (Tehsil Reporter) The joint board of scholars of Punjab declared that since literature to Khatm E Nabuwat and the prevention of Qadianiat do not fall in the category of hate list so according to law there is no restriction on their publication and distribution. That is why police and law enforcement agencies do not have any right to take any action against publishers and distributors of such material. Chairman of the joint board of scholars of Punjab, Maulana Hafiz Fazal Rahim presided over the board meeting few days back. After considering written application from the in charge of communication of Sirajia Markaz, Muhammad Amir Khurshid, board unanimously declared that since Qadianis, Mirzais and Lahori group are non Muslim according to the constitution of Pakistan that is why they cannot use Islamic reforms and all the literature published on the topic of the prevention of Qadianiat and Khatm E Nabuwat do not fall into the category of hate list. But they are still using Islamic reforms continuously by breaking law. So interior ministry especially police department and government of Punjab must not take any action against publishers, printers and distributors of such material. Members unanimously recommended that interior ministry of Punjab must publish notification accordingly and also condemned all action of police taken against the publication of khatm e Nabuwat literature. Afterwards, participants informed I.G Punjab about these actions of police and asked him to stop these actions.

(Daily Ousaf 14-02-15)



Punjab government was insulted due to incomplete quorum. Official action suspended. Members started chatting in Parliament lobby.

When Ahsan Riaz Fatiyana pointed out the quorum 2nd time, Ministers started to run and begged for the return of members from lobby.

Answers of Bilal Yasin are wrong, Sardar Shahab

1258 food point sealed due to unhealthy food. Meeting was postponed till Monday.

Government faced insult in the meeting of Punjab Assembly when they were unable to complete the quorum despite reminding twice by other members. Non seriousness of the members of government also proved from their chatting in the lobby of Parliament. Speaker had to postpone the meeting. Meeting began under the supervision of acting speaker, Sher Ali Gorchani. Talking about objectionable statement, Maulana Ilyas Chinioti said that Qadianis are applying for the official seats of teachers by recognizing themselves as Muslims. E.D.O's must restrict them to apply only on the seats of minorities. During the question interval, house was told that Punjab food authority has monitored 92,909 places since 2nd July, 2012 and collected 13,913 samples in order to be sent to district food laboratory. 1258 places have been sealed till today. The food department of Punjab was given the target of 35 lakh ton of wheat for the year 2014-15. The buying policy of wheat was given after the approval of Chief Minister, Punjab. DCO has appointed coordinators on every centre. In order to resolve the issues raised by farmers regarding the buying of wheat, DCO's made the committee of 3 members including the representative of farmers. Sardar Shahab Deen Khan said in the meeting that provincial minister did not provide correct facts and figures. Food Minister, Bilal Yaseen said that on behalf of Ministry i declare that all of the given information is correct and if someone thinks that it is incorrect, he can challenge it. Afterwards, Sardar Shahab Deen Khan challenged this in front of house. After Ahsan Riaz Fatyana pointed out the quorum twice during the meeting, speaker ordered to ring the bell for 5 minutes. Official session was started despite of incomplete quorum. Speaker just started the official session when Ahsan Riaz Fatyana pointed out the quorum once again. Speaker re ordered to ring the bell for 5 minutes. Few members including Raja Ashfaq Sarwar, Khalil Tahir Sindhu and Malik Tariq Kamran started to run after hearing the sound of bell and begged for the return of members from lobby. But members of government kept on walking and gossiping in the lobby. After expressing his annoyance, speaker postponed the meeting till Monday.

(Daily Dunya 14-02-15)

خیر بخیر خواہ اور بلوچستان میں قتل و غارتگری میں بھارتی مہلک شکل اختیار کر چکا ہے

برصغیر میں فرقہ واریت و قادیانی فتنہ کے بیچ انگریزوں نے بوئے جس سے ہندو، صلیبی و یہودی فائدے اٹھا رہے ہیں
 فتنہ تکفیر پاکستان سمیت دیگر مسلم ملکوں میں انتہائی مہلک شکل اختیار کر چکا ہے، علماء کرام قوم کی رہنمائی کریں، خطاب
 لاہور (اے این این) امیر جملۃ الدعوة پاکستان قتل و غارتگری میں بھارت ملوث ہے۔ برصغیر میں
 پروفیسر حافظ محمد سعید نے کہا ہے کہ خیر بخیر خواہ، فرقہ واریت میں تشدد اور قادیانی فتنہ کے بیچ انگریزوں نے
 بلوچستان اور دیگر علاقوں میں ہم دھماکوں اور فرقہ وارانہ بوئے۔ فرقہ وارانہ قتل و غارتگری سے ہندو، صلیبی و

37 حافظ محمد سعید

اور ہولی سائشوں سے آگاہ کرتے ہوئے مسلمانوں کو خود بیدار کرنے کا فریضہ سر انجام دیں۔ وہ جامع مسجد القادسیہ میں نماز جمعہ کے ایک بڑے اجتماع سے خطاب کر رہے تھے۔ اس موقع پر محقق مکابہ گرو شیخ ہائے زندگی سے تعلق رکھنے والے ہزاروں افراد نے ان کی ہدایت میں نماز جمعہ ادا کی۔ حافظ محمد سعید نے اپنے خطاب میں کہا کہ بلوچستان میں ملحدوں کی قریبیوں پر دھان چڑھانے اور قادیانیوں کے علاقوں میں دہشت گردی کی آگ بھڑکانے کیلئے بھارتی خفیہ ایجنسیاں کل کیل رہی ہیں۔ یہ مسلمانوں کو باہم دست و گربان کر کے انہیں کڑور کرنے کی خوفناک سازشوں کا حصہ ہے۔ آئی ایس پی آر کے ترجمان کے اس بیان کہ پاکستان میں ہونے والی غریب کاری وہ دہشت گردی میں اضافہ ملوث ہے۔ صورتحال ایک بار پھر کل کر داغ ہو گئی ہے۔ مسلمان بہت صاحب بصیرت ہوتا ہے۔ ضرورت اس امر کی ہے کہ تمام معاملات کی اصلاح اور اتحاد و یکجہتی کا ماحول پیدا کرنے کیلئے پھر پھر یاد دہان کیا جائے۔ انہوں نے کہا کہ مسلمانوں پر کفر کے توہم لگا کر قتل و غارتگری کی تحریکیں پروان چڑھانا اسلامی شریعت میں کسی صورت جائز نہیں ہے اور یہ فتنہ مسلم ملکوں میں تیزی سے پھیل رہا ہے۔ جب یہ فتنہ پروان چڑھتا ہے تو صرف چند لوگوں تک نہیں محدود رہتا بلکہ ہر شخص اس سے متاثر ہوتا ہے اس لئے اس فتنہ کے خاتمہ کیلئے ہمیں ہر شخص کو اپنی ذمہ داریاں ادا کرنی چاہئیں۔ حافظ محمد سعید نے کہا کہ انگریزوں نے جہاں جہاں مسلمانوں کے علاقوں پر حکومت کی اپنا تسلط قائم رکھا اور جو معاشرے انگریز کی غلامی میں رہے وہاں منظم منصوبہ بندی کے تحت فرقہ واریت کو پھیلایا گیا۔ انگریزوں کو صرف مسلمانوں سے خطرہ تھا، مسلمانوں سے حکومت چھٹی اور مسلمانوں کو قزاقوں میں تقسیم کیا گیا۔ سیاسی لڑائیاں اپنی خطرناک نہیں ہوتیں جتنی مذہبی ہوتی ہیں۔ مسلمان انگریز کی سازشوں کو نہیں سمجھ سکے اور فرقوں کی بنیاد پران میں تشدد آتا گیا۔ انہوں نے کہا کہ انگریزوں نے جمہورییت کے دھوکے کے لئے مرزا غلام احمد قادیانی کو کھڑا کیا جس نے انگریز کی حکومت کے باوجود ہندوستان کو دارالان کہا اور انگریز کے خلاف جدوجہد کو غلط قرار دیا۔ قادیانی فتنہ کا پودا لگا کر انگریزوں نے برصغیر میں اپنی جڑیں گہری کیں اور مسلمانوں کو باہم اختلافات میں الجھا دیا گیا۔ علماء اور فقہاء میں مسائل پر علمی اختلافات ہمیشہ سے ہیں لیکن ان میں شدت نہیں کی۔ سب آکر کرام نے مسلمانوں کو قبیح الہام کی عین پر عمل کرنے پر زور دیا اور اسی بنیاد پر امت کو اکٹھا کرنے کی کوشش کی۔ آج بھی مسلم برصغیر نبی کریم ﷺ کی ذات پر ہی متحد کیا جاسکتا ہے۔ انہوں نے کہا کہ فرقہ واریت سے امت مسلمہ کو ناقابل حلای نقصان پہنچا ہے۔ جب فرقے مضبوط ہوتے ہیں تو امت زورور ہوتی ہے اور جب فرقے کڑور ہوتے ہیں تو امت کا وجود ہی مستحکم ہوتا ہے۔ قتل و غارتگری کے سلسلے اور تشدد ختم کرنے کیلئے جرات مندانہ اقدامات اٹھانے کی ضرورت ہے۔


India is involved in terrorism in Baluchistan and Khebar Pakhtun Khawa, Hafiz Saeed Britishers sow the seeds of sectarianism and apostasy trial of Qadianiat in Indo Pak. Hindus, Christians and Jews are utilizing these seeds for their benefit. Apostasy trial has become extremely harmful in Pakistan and other Muslim nations. Religious scholars must guide the nation properly.

Lahore (ANN) The president of Jamat Udaawa Pkistan, Hafiz Muhammad Saeed said that India is involved in terrorism in Baluchistan and Khyber Paktun Khawa. Britishers sow the seeds of torture among sects and apostasy trial of Qadianiat in Indo Pak. Hindus, Christians and Jews are utilizing the murder of people belonging to different sects for their benefit. Apostasy trial has become extremely harmful in Pakistan and other Muslim nations. He urged religious scholars to guide the nation properly about external conspiracies and perform the collected duty of awakening Muslims. He was addressing the big

gathering of Friday prayers at Central Qadsia Mosque. Thousands of people belonging to various schools of thoughts and fields offered Friday prayers under his leadership. Hafiz Muhammad Saeed said in his address that Indian intelligence agencies are playing tricks to boost up the movement for separation in Baluchistan and to lit up the fire of terrorism in Fata, Waziristan. This is the part of the dangerous conspiracies of weakening Muslims. The proof of Indian involvement in the terrorism in Pakistan is also verified by the statement of the spokesman of I.S.P.R. Muslims are very knowledgeable. It is important to play a vital role for resolving all issues and creating the atmosphere of unity. He said that boosting up the movements of terrorism by giving fiats against Muslims is not allowed according to the teachings of Islam. The apostasy trial of Qadianiat is spreading rapidly in the countries. Whenever this trial boosts up, it does not limit to the few people and affects everyone. That is why everyone must perform their duties to get rid of this trial. Hafiz Muhammad Saeed said that all those areas and societies which were occupied by Britishers , sectarianism was spread there through proper planning. Britishers considered Muslims as the biggest threat to them. That is why they snatched the government from Muslims and divided them in various sects. Political fights are not as dangerous as religious fights. Muslims were unable to understand the conspiracies of Britishers that is why torture was promoted among Muslims in the form of different sects. He said that Britishers nominated Mirza Ghulam Ahmed Qadiani to claim the false prophethood. Despite of the British government, Mirza Ghulam Ahmed Qadiani called India as house of peace and declared struggle against Britishers as false. Britishers deepen their roots by planting the temptations of Qadianis in Indo Pak and engaged Muslims in mutual disagreements. There is always a difference of opinion between Muslim scholars about several topics but it was never full of intensity. All religious scholars urged Muslims to follow the teachings of Holy Prophet (PBUH) and tried to unite the nation on a similar base. He said that sectarianism causes irreparable loss to Muslims. When the sects get stronger, a nation weakens and vice versa. It is necessary to take bold steps to end torture and terrorism.

(Daily Pakistan 14-02-15)

Grave threat issued by a mosque in Lahore



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: elraat@mustaqeem.com.net

وارنگ

آپ کو وارنگ دی جاتی ہے کہ آپ عرصہ ایک ماہ میں یہ علاقہ
 بلکہ لاہور چھوڑ دیں ورنہ آپ اپنے اچھے برے 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@taizem.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_ejallah@hotmail.com
 info@addawato.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

Annex 17

Ahmadis discriminated in charitable and education sector

Discrimination against Ahmadis – even in charity organizations

Pakistan Kidney
Institute
Center of Excellence in Urology,
Nephrology, & Kidney Transplant

PKI



PATIENT SCREENING FORM

Form No # _____

Name of Patient	
MR No.	

(Six sheets in all)

I affirm under oath that:

1. I and my son/daughter are Muslim, we have no link with Qadiani/Ahmadi denomination and we are not Syed or Hashmi (by caste).

Ahmadi teacher denied departmental support

OFFICE OF THE PRINCIPAL GOVT HIGHER SECONDARY SCHOOL KOLO TARAR

No. 125/PR-KT

Dated: 13-12-2013

The Executive District Officer (Education),
Hafizabad.

Subject: Placement of services of Mr. Muhammad Mansha, EST, at disposal

With reference to the subject cited above.

It is submitted for your kind consideration that the services of Mr. Muhammad Mansha, EST, of this school have been placed at your kind disposal for his further adjustment. It is stated that Mr. Ghulam Abbas, N/Q, of this school, being fanatic, has created very critical and adverse atmosphere against him due his being member of a minority sect.

Under these circumstances, it is feared that he may be harmed by Mr. Ghulam Abbas or some other person.

You are hereby requested to adjust/transfer Mr. Muhammad Mansha, EST, to some other school.

Malik Riaz Hussain

(DR. MALIK RIAZ HUSSAIN)

PRINCIPAL,

GOVT HIGHER SECONDARY SCHOOL,
KOLO TARAR (HAFIZABAD).

✓ Mr. Muhammad Mansha, EST, GHSS KOLO TARAR.

Annex 18

Abbottabad Commission

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of material retrieved from the OBL Compound does suggest OBL was to a degree actively planning Al-Qaeda's future operations. This is what exposed his couriers to electronic interception. Moreover, currently the country was crawling with foreigners all over the place acting as the eyes and ears of foreign intelligence services.

495- As for the possibility of Ayman-al-Zawahiri's presence in Pakistan, Al-Qaeda had directed its operators to move towards towns and cities away from isolated places. It was possible for him to be somewhere in Pakistan. The ISI was working hard to locate him. However, the US was continuing to withhold vital information from the ISI and could be planning another assault. The May 2 attack was motivated by domestic political considerations, and another attack could be similarly motivated in an election year in the US. This was militarily possible because of the technological differential between the militaries of the two countries i.e. military asymmetry.

496- The DG said the reality for Pakistan was not defined by the might of the US. It was defined by the fact that "we are a very weak state and also a very scared state. We will take anything and not respond. It all boils down to corrupt and low grade governance." The Commission was "faced with a problem not so much of specific individual or institutional failure, but with a problem of collective and systemic failure." There was "apathy at every level; in every sector of national life." Pakistani society was "deeply penetrated." The media was "practically bought up" and nearly "every one of our elite was purchasable." A US intelligence officer had the gall to say "you are so cheap...we can buy you with a visa, with a visit to the US, even with a dinner... we can buy anyone." Accordingly, "we are a failing state even if we are not yet a failed state."

497- The DG said the ISI knew that HVTs had been caught in towns and cities. In Karachi there were "no go" areas where the ISI knew foreign miscreants lived. But the police dared not venture

there. This situation was increasingly becoming true of Lahore and other cities. In Lahore the police protected those who attacked the Qadianis last year (2010) and even directed them to the hospital where the wounded were being treated. The provincial government had been informed of the situation but it took no heed of the advice and information provided by the ISI. No guards were assigned to the hospital as venal political influence intervened everywhere.

498- The charge of systemic dysfunction was not intended to exclude the ISI. It was also part of the problem as it was also a product of the same environment. However, "targeting or vilifying the military, security and intelligence establishment would be unfair." The Prime Minister (Yousaf Raza Gillani) in rhetorically asking who had given a six year visa to OBL and his references to "a state within a state" had been "very unfair." The anger in the military over such unfair statements could not be described.

499- The DG also said that the role and performance of the Ministry of Interior should be assessed. There was a need to legislate a proper visa regime, a mechanism to control and monitor foreigners in the country and rules and oversight mechanisms with regard to the hiring of premises by foreign nationals. No credible state could afford to lose control over the discharge of such basic responsibilities.

Commission's observation

500- While the DG ISI graciously conceded that many decent people have been harmed by the errors of ISI, he also made the ominous comment that those who still feared the ISI were those people "who should fear the ISI". This did not indicate that the ISI had changed its "mindset, culture and methodology" as the DG claimed. The national outcry from the Pakistani political intelligentsia was derided "as outdoing foreign adversaries in their criticism of the ISI". The ISI

"497 – The DG said the ISI knew that HVTs had been caught in towns and cities. In Karachi there were "no go" areas where the ISI knew foreign miscreants lived. But the police dared not venture there. The situation was increasingly becoming true of Lahore and other cities.

In Lahore the police protected those who attacked the Qadianis last year (2010) and even directed them to the hospital where the wounded were being treated. The provincial government had been informed of the situation but it took no heed of the advice and information provided by the ISI. No guards were assigned to the hospital as venal political influence intervened everywhere."

Annex 19

Government sanction against Ahmadi Publications

OFFICE OF THE
DISTRICT COORDINATION OFFICER
CHINIOT

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) 6-15/2010, 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 Mutahida Ulema Board Punjab constituted by the Chief Minister Punjab. Therefore, declaration of Monthly Misbah may be cancelled.

In pursuance of the subject matter, the record pertaining to Monthly Misbah was obtained from District Jhang as the same was not available in this office. Perusal of record reveals that the declaration of Monthly Misbah in the name of Sheikh Khurshid Ahmad S/o Sheikh Salamat Ali was authenticated by the then District Magistrate on 22.09.1986. After going through the relevant material received from the Home Department, Government of the Punjab, a Notice U/S 19 of Press, Newspapers, News Agencies and Books Registration Ordinance, 2002 was issued in the name of Tahir Mehdi Imtiaz Ahmad Warraich, the Printer of Monthly Misbah Chenab Nagar. It is pertinent to mention here that on account of death of Sheikh Khurshid Ahmad in whose name the declaration in question was authenticated, the said notice was served upon Mr. Tahir Mehdi Imtiaz Ahmad Warraich who is the Printer as well as applicant for change of Publisher of Monthly Misbah, considering him the concerned party.

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 cancelled.

I have gone through the relevant literature received from the Home Department and other material available on record. Arguments of Mr. Tahir Mehdi Imtiaz Ahmad Warraich have also been heard at length. It is observed as under:

- 1) According to Section 6(6) of Press, Newspapers, News Agencies and Books Registration Ordinance, 2002, the declaration submitted by the publisher under sub-section (5) shall be accompanied by an undertaking by the editor to abide by the Ethical Code of Practice contained in the schedule to the Press Council of Pakistan Ordinance which inter alia lays down:

"The Press shall avoid originating, printing, publishing and disseminating any material, which encourages or incites discrimination

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or hatred on grounds of race, religion, caste, sect, nationality, ethnicity, gender, disability, illness, or age, of an individual or group”.

- 2) The Monthly Misbah contains material which is preaching as well as propagation of Qadianiat within the meaning of Section 289-C of PPC.
- 3) Mr. Tahir Mahdi Imtiaz Ahmad Warraich has failed to prove that Monthly Misbah does not contain objectionable material.
- 4) Mutehida Ulema Board Punjab constituted by the Chief Minister Punjab has recommended to ban the Monthly Magazine Misbah.

In the light of above mentioned observations, I am convinced that Monthly Magazine Misbah is being published in contravention of provisions of Press, Newspapers, News Agencies and Books Registration Ordinance, 2002. Therefore, I Dr. Irshad Ahmed, 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 intimation 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.
- 3) The District Police Officer, Chiniot.
- 4) The District Information Officer, Jhang.
- 5) ✓ Mr. Tahir Mahdi Imtiaz Ahmad Warraich, Printer of Monthly Magazine Misbah, Chenab Nagar, Tehsil Lalian, District Chiniot for information and compliance.


DISTRICT COORDINATION OFFICER
CHINIOT

Glossary

Word	Literal Translation	Ahmadi context Translation
Ahl-e-Bait	Term to describe the people of the House of Prophet Mohammed and his family	The Ahmadi community also use this phrase to describe the household and family of Mirza Ghulam Ahmad
Ahmadi	Ahmadi Muslim	Ahmadi Muslim
Ahmadi community/ community	Ahmadi Muslim Community	Ahmadi Muslim Community
Al-Fazal Newspaper	Grace	The official Ahmadi community newspaper, established in 1913
Al-Hadees	Muslim Sect	Muslim Sect
Al Misbah Magazine	A source of light	Official Women's magazine/ journal
Atfal	Children	Male children up to age of 15
Anjuman	Association	Central organisation that administer the day to day affairs of the Ahmadi community
Ansarullah	Helper in the cause of Allah	Organisation of the Ahmadi community for 40 plus males
Asslam-o-Alikam	Peace Be upon you, Islamic greeting: Hello	The members of the Ahmadi faith are banned from using this phrase
Azan	Islamic call to Prayer	Islamic call to Prayer
Bai'at	Pledge	Oath of allegiance to the Ahmadi faith
Bait-ul-Nur	House of light	Ahmadi Mosque in Model Town, Lahore Pakistan

Burqa	Islamic veil/covering for women	The Ahmadi woman will distinguish her burqa by additionally covering her face partially and loosely draping it around her head
Darul Zikr	House of remembrance	Ahmadi mosque in Garhi Shau, Lahore, Pakistan
Dawa	Claim	Claim
Deobandis	Muslim Sect	Muslim Sect
Fatwa	Decree	Decree
Firqa	Sect	Sect
FIR	First Information Report	First Information Report
Hadood Ordinance	Islamic Penal Injunctions	Islamic Penal Injunctions
Hijab	Head covering of Muslim women	Head covering of Muslim women
Hiqmat	Wisdom	The prudence provided by Ahmadi leadership on particular issues relating to community affairs
Inshallah	Islamic phrase: God willing	Islamic phrase: God willing
Izzat	Honour/prestige	Honour/prestige
Jalsa Salana	Annual gathering	The annual convention of the Ahmadi community, held around the world
Jamaat	Community	The phrase most commonly used to describe the Ahmadiyya Muslim Community
Jihad	Holy war	Ahmadis are targeted by extremists, who consider killing an Ahmadi as part of their duty to conduct holy war

Jummah/Juma prayers	Friday prayers	
Kafir	Infidel	Derogatory term used against Ahmadi, who state themselves to be Muslims
Kalma/Kalima	Proclamation of faith in the oneness of God and as Muhammad (peace and blessings of Allah be upon him) as his servant and messenger	Proclamation of faith in the oneness of God and as Muhammad (peace and blessings of Allah be upon him) as his servant and messenger
Khaddim (singular)/ Khuddam (plural)	Servants	Male 15-40 years old
Khalifa	Successor	Successor
Khatme-e-Nabuwat- Khatme Nabuwwat	Finality of the Prophethood	An organisation in Pakistan with an anti Ahmadi agenda including inciting and promoting violence and killings of Ahmadis
Khilafat	Institution of succession	The institution of the Supreme Head of Ahmadiyya Community
Khilafat Jubilee	Centenary of the succession	100 year anniversary of the Supreme Head of Ahmadiyya Community
Lajna Amanullah	Maids of God	Organisation of the Ahmadi community for women 15+
Madrasa	School/Islamic seminary	School where Islamic subjects are taught
Mahram	Male relations of a Muslim female whom she does not require to observe purdah (veil) in front of	As is the mainstream Muslim belief these male relations include: husband, father, father-in-law, brother, paternal uncles and maternal uncles

Majlis-i-ahrar-e-islam	Liberal party of Islam	A political party formed by Islamic clerics in 1929. Their manifesto was to eliminate the Ahmadiyya community
Masjid	Mosque, place of worship	Ahmadis are prohibited to call their place of worship a "Masjid" and therefore have to name them "Bait" – meaning house
Mirzai, Mirzais	Derogatory names given to Ahmadis	Derogatory term used to describe members of the Ahmadi community
Mehrab	It is a niche in the wall of a mosque that indicates the direction that Muslims should face when praying.	It is a niche in the wall of a mosque that indicates the direction that Muslims should face when praying.
Mujahideen	Soldier/warriors	Soldier/warriors
Mullah/Maulvi/Murrabi	Islamic Cleric	Islamic Cleric
Munazra	Debate	Debate

Musi	Testator	<p>A Musi is a person who undertakes to donate a minimum of 1/10 of their net disposable income and assets during their lifetime and on demise to bequeath to the community which is over and above the usual 1/16th for Ahmadis generally. Musi may indeed devote more than 1/10 of their income and assets. These funds go towards all the good works of the Ahmadi community and to propagate its beliefs.</p> <p>In addition to their financial obligations to the community which is higher than other Ahmadis and they undertake the higher pledges in terms of the pledge of moral conduct, charity and as a part of this higher moral commitment to the faith Musis generally hold their duties of tabligh in the highest regard. They undertake to teach the Holy Quran to those who cannot read it and treat the propagation of their faith as one of their foremost and fundamental duties. It is considered to be a privilege in the Ahmadi community to be accepted as a Musi. However, this is not to say however an individual who is not a Musi is less worthy nor less committed.</p>
Nabi	Prophet	Prophet
Naib Amir	Deputy Head	Vice President
Nasrat	Helper	Girls up to 15 years old
Nikah	Islamic marriage	Islamic marriage
Nubwwat	Prophethood	Prophethood

Ordinance XX	Legal ordinance under the Pakistan Penal Code that makes it an offense for Ahmadis to refer to themselves as Muslims, preaching, and using Islamic terms and titles.	Legal ordinance under the Pakistan Penal Code that makes it an offense for Ahmadis to refer to themselves as Muslims, preaching, and using Islamic terms and titles.
Purdah	Islamic covering for women – veil	Islamic covering for women – veil
PPC	Pakistan Penal Code	Pakistan Penal Code
Qadiani	Member of Ahmadi group	Ahmadis are often referred to as Qadianis which is a derogatory term
Qadian	City of India	The city where the Ahmadi community was founded in 1889
Sessions Court	Lower court where criminal cases are tried	Lower court where criminal cases are tried
Sawab	To earn merit	To earn merit
Sharam	Modesty/prestige	Modesty/prestige
Sharia't/Sharia	Islamic rules/norms/law	Islamic rules/norms/law
Sunni Tehreek/Sunni	Muslim Party/sect	Muslim Party/sect
Tabligh	Preaching/Conveying the message	Preaching, conveying the message of Ahmadiyyat to non Ahmadis
Tablighi Jamaat	Religious preaching party	Religious preaching party
Tauhin-e-Rasalat	Blasphemy	Blasphemy
Ulema	Religious scholars	Religious scholars
Wajib-ul-Qatl	Liable to be killed	Liable to be killed

Waqfeen/Waqfe Nau	New devotee	New devotee
Zakat	Religious levy	Religious levy
Zina	Fornication	Fornication
Zindique	Heretic	Heretic

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