

REPORT

AHMADIS IN

PAKISTAN

FACE AN EXISTENTIAL THREAT

THE GROWING VIOLENCE,
LEGAL DISCRIMINATION
AND SOCIAL EXCLUSION
SINCE 2015

2016 | 2017

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In a number of these murders, assailants have freely confessed but have been celebrated as heroes by media and public figures. Pakistani civil society has been largely silent.

Jhelum Chipboard Factory set on fire by Mob in 2015

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Ahmadiyya
Mosque sealed in
Dulmial, Chakwal

AHMADIS IN PAKISTAN

FACE AN EXISTENTIAL THREAT:

The growing violence, legal discrimination and social exclusion since 2015

The purpose of this report is to assess the human rights and security situation of the Ahmadi community in Pakistan, and more specifically to identify and analyze trends emerging since the beginning of 2015.

In December 2014, on behalf of the International Human Rights Committee and the Asian Human Rights Commission, a group of independent human rights experts undertook a fact-finding mission to assemble facts about the persecution of the Ahmadi community in Pakistan. The report¹ that was subsequently produced was the first comprehensive report specifically focusing on the persecution of Ahmadis. The well-received report of the mission has been widely referenced and used by international bodies and the NGO community in efforts to assist Pakistan to meet its international human rights obligations regarding the protection of Ahmadis and other religious minorities.

Subsequently, the International Human Rights Committee (IHRC) and Asian Human Rights Commission (AHRC) supported by the Forum for Religious Freedom – Europe (FOREF) and Christian Solidarity Worldwide (CSW) assembled a team that visited Pakistan in April 2017. The team met and interviewed leaders of the Ahmadi community; students in primary, secondary and university institutions; professionals; workers; journalists; human rights officials; victims and members of victims' families. The team visited Lahore, Islamabad, Rabwah and other communities. This report (the "Report") has been produced as a result of this most recent visit. It highlights the position of Ahmadis in Pakistan since 2015. The Report was edited by Karim Khan QC, President of the International Criminal Court Bar Association.

1. Fact Finding Report by the International Human Rights Committee and Asian Human Rights Commission <http://hrcommittee.org/fact-finding-report/>



Rabwah Raid



FOREWORD

BY PROF. DR. H.C. HEINER BIELEFELDT, FORMER UN SPECIAL RAPPORTEUR ON FREEDOM OF RELIGION OR BELIEF

This Report clearly demonstrates that Ahmadis suffer ongoing grave violations of freedom of religion or belief. Ahmadis are among the most vulnerable minorities in many countries, not only in Pakistan. What makes their situation in Pakistan particularly worrisome is the systemic nature of their persecution. Manifestations of extreme hostility, including numerous killings, occur in a climate of impunity, which encourages and indeed invites acts of violence. State agencies and non-State actors factually join hands to create a societal atmosphere of intimidation, harassment and discrimination, which prevents Ahmadis from enjoying their human rights. They cannot live securely and without fear for themselves and their families; they face obstacles when wishing to benefit from societal services; they cannot obtain important official documents without betraying their

identity and belief. Harassment, discrimination and persecution affects Ahmadis in all dimensions of their lives, from the cradle to the grave.

Pakistan's draconian blasphemy laws are a test case in this regard. At the end of the day, they violate everyone's freedom of religion or belief in the country. Nonetheless, minorities are particularly vulnerable to accusations of "blasphemy", which are a slap in the face of all principles of rule and law, often resembling an irrational witch-hunt unworthy of a modern society. The one group expressly targeted in the context of the blasphemy laws is the Ahmadiyya Muslim Community in Pakistan.




Ahmadis are formally forbidden to express their religious self-understanding by word or deed,



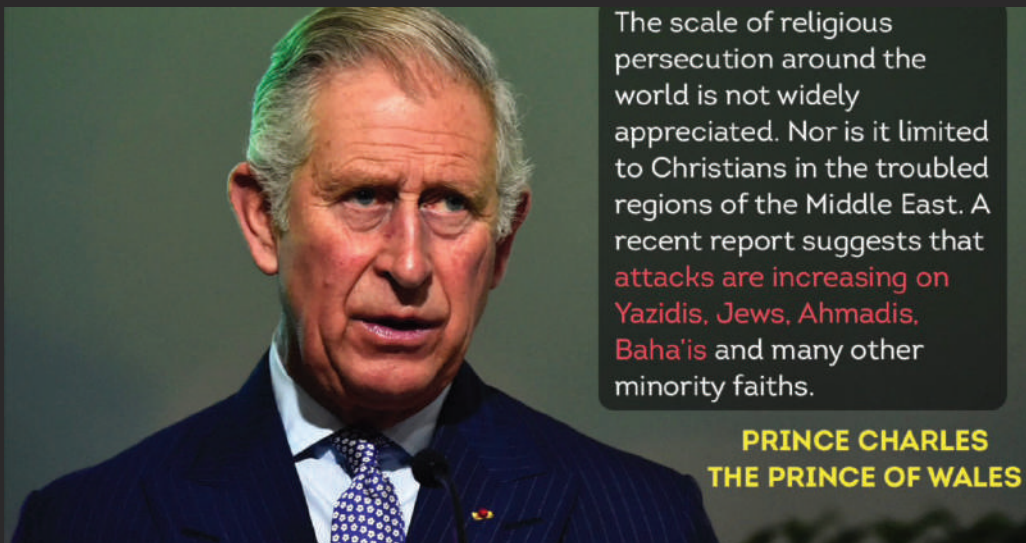
**Ahmadi Volunteer
on guard at Model
Town Mosque,
Lahore**

Freedom of religion or belief is an internationally recognized human right, enshrined inter alia in the International Covenant on Civil and Political Rights, to which Pakistan is a party. In keeping with the logic that defines the human rights approach in general, freedom of religion or belief protects human beings, not religious hegemonies or certain ideas of orthodoxy. Accordingly, the starting point must be the self-understanding of human beings concerning issues of religious conviction, identity and practice. In Pakistan, however, Ahmadis are formally forbidden to express their religious self-understanding by word or deed, thus facing the State-imposed dilemma of having to choose between self-marginalization or self-betrayal.

One should not forget that Pakistan also has a tradition of religious tolerance, open-heartedness and productive coexistence in diversity. Pakistanis made important contributions to the development of freedom of religion or belief internationally. The (re-)creation of a solid human rights culture would ultimately be in the interest of everyone. Not only members of minorities, but also the majority would benefit from a societal atmosphere where religious issues can be discussed freely and without fear. At the same time, the treatment of minorities remains the litmus test. In this sense, the dire situation of the Ahmadis should concern everyone in Pakistan.



Books burned outside the mosque in Dulmial , Chakwal





PREFACE

BY AHMED SHAHEED, UNITED NATIONS SPECIAL
RAPPORTEUR FOR FREEDOM OF RELIGION OR BELIEF

The Ahmadiyya Muslim Community in Pakistan faces brutal persecution. This brutal persecution endorsed through legislation distinguishes the Ahmadis from other minorities in this regard. This Fact-Finding Report is a telling account of the hostility, violence and discrimination that the Ahmadis suffer on a daily basis. Given their perilous plight, it is vital to monitor and document the ongoing abuses as a first step in seeking accountability. It is extremely concerning, however, that the situation of the Ahmadis has worsened in recent years, as this report clearly demonstrates.

Ahmadi Muslims face multiple forms of persecution—both by State and non-state actors. State authorities do not formally recognize Ahmadis as a belief group. Accused of heresy, they are deprived of meaningful

communal worship and the freedom to manifest their beliefs. Anti-Ahmadi provisions permeate the Pakistani legal system and Ahmadis are prohibited from identifying themselves as Muslims. Furthermore, failure by the State adequately to protect their physical security, exposes Ahmadis to violence perpetrated by non-state actors, including by those that intentionally target Ahmadis. Hateful discourse in the media, moreover, contributes to this climate of impunity. These facts create a toxic combination that makes normal life impossible for the Ahmadiyya Muslim Community in Pakistan.

Under international human rights law, the State is obliged to respect everyone's freedom of religion or belief and provide protection against any infringements from third parties. Put simply, the State cannot impose religious views on its citizen, and must offer equal protection of the law to all within its jurisdiction,



the State cannot impose religious views on its citizens, and must offer equal protection of the law to all within its jurisdiction,

This Report shows that the situation of Ahmadis is becoming untenable. The international community has a responsibility to clearly and loudly speak out against the documented abuses and the systematic persecution that Ahmadis face; and uphold the fundamental rights of all.



**Mob attacking
Ahmadis and
looting their
property**

Dulmial, Chakwal





EXECUTIVE SUMMARY

BY CATARINA KINVALL, EDITOR-IN-CHIEF, POLITICAL PSYCHOLOGY, PROFESSOR DEPARTMENT OF POLITICAL SCIENCE LUND UNIVERSITY, SWEDEN

This Report was commissioned by the International Human Rights Committee and Asian Human Rights Commission in partnership with Christian Solidarity Worldwide and the Forum for Religious Freedom – Europe. This Report is a follow up to the 2015 report which clearly demonstrates that Ahmadis in Pakistan are violently targeted, intimidated, harassed and persecuted at all levels of society. This Report provides the historical context to these gross human rights violations directed at the Ahmadiyya Muslim Community since the adoption of the Second Amendment to the Constitution in 1974 by Pakistan declaring Ahmadis as Non-Muslims. This excommunicated Ahmadi Muslims from the fold of Islam. This was expounded further by the then President General Zia who in 1984, under Martial Law introduced Ordinance XX, branding Ahmadi Muslims as criminals and liable to imprisonment if they practiced the basic tenants of Islam. The punishment for anyone charged under these laws is up to three years imprisonment, while PPC 295 of the Blasphemy Laws, which refers to derogatory remarks of the Holy Prophet, is an offence punishable by death under the Pakistan's Penal Code. This law has been specifically used to target Ahmadis. The Report provides an insight into this barbaric cruelty which is implemented daily at political, economic, social and educational level affecting Ahmadis.

This Report further testifies to the tantamount grave injustices that are being meted out to minority religious groups such as Ahmadi Muslims. The general social environment of impunity and incitement has created a climate of religious hysteria in which targeted minorities, both Ahmadis and non-Ahmadi Muslims are losing their lives with shocking increased frequency. This Report is a call to the world to act now and prevent further violations of injustice. It is a requirement now for the world leaders to defend and act now as a key principle of the United Nations is to ensure to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status, that we are all equally entitled to our human rights without discrimination. These rights are all interrelated,

interdependent and indivisible.

It is obligatory on Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups. This was a cornerstone and prime objective of Pakistan's founder Mohammad Ali Jinnah. He proclaimed and expressed a clear commitment to defend religious freedom when he said; "You are free; you are free to go to your temples. You are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion, caste or creed".

This regressive and repressive legislation endorsed by the Pakistan government goes against these basic fundamental human rights expressed by Mohammad Ali Jinnah and Article 18 of the United Nations, thus effectively denying Ahmadi Muslims 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 Hazrat Mirza Ghulam Ahmad. Declining to take an oath against the tenants of Islam as outlined by the Holy Prophet, Ahmadis have remained effectively disenfranchised. This political persecution is institutionalised and this systematic and barbaric nature of these brutalities have been focused primarily on the Ahmadiyya Muslim Community due to their acceptance of their founder.

Organisations such as the UNHCR and Swedish Foreign Office country report 2016 into Pakistan have also highlighted the discrimination meted out to minority sects and in particular the Ahmadiyya Muslim Community. The UNHCR went as far as stating in the most recent Eligibility Guidelines 2017 the following,

“UNHCR considers that asylum claims made by Pakistani nationals requires careful consideration due to the risks posed, therefore requiring refugee consideration.... In addition UNHCR considers that members of the Ahmadi religious minority are likely to be in need of international protection.”

The Country Report of 2016 from the Swedish Foreign Office emphasized in a clear and concise manner the following in relation to Ahmadi Muslims:

“The discrimination of the Ahmadiyya community is particularly coarse and institutionalized. Ahmadiyya is defined according to the Constitution as Non-Muslims. Discriminatory legislation means that in practice it is illegal for community members to exercise their religion.” (report page, 11/21).

This outlines the intolerant injustices carried out by Pakistan which is rooted and institutionalized in their dealing with Ahmadi Muslims.

It is requested and incumbent now on worldwide leaders, human rights diplomats/agencies and human rights activists to act now to stem this injustice and stand together against this crisis so that future generations can live in a peaceful, tolerant, diverse, loving just society outlining the fundamental pillars of basic and universal Human Rights.

Catarina Kinnvall
Editor-in-Chief, Political Psychology
Professor
Department of Political Science
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UNHCR considers that members of the Ahmadi religious minority are likely to be in need of international protection.”



KEY FINDINGS

Anti-Terror laws are being misused against Ahmadis and other religious minorities

Nationalized schools and colleges of Ahmadis have still not been returned to the Ahmadi Community in accordance with the Pakistan government's policy

Educational Texts promote intolerance and hatred, particularly syllabi for Religious Education

Space for civil society is shrinking given the rise in religiosity and influence of hard line clerics who have considerable street power

Ahmadi women are extremely vulnerable and more easily identifiable leading to an increase in the persecution

Children are being taught from a young age to hate Ahmadis

The Constitution and the laws of Pakistan discriminate against Ahmadi Muslims

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

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

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

Voting Rights - the separate electoral system for Ahmadis renders the community an exposed and disenfranchised community. Effectively Ahmadis do not have the right to vote

There is little freedom of expression in the media and journalists who report 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

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

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

Ahmadis in Pakistan live in fear and are denied their most basic and fundamental of religious freedoms and human rights and are at risk from mob violence





PROLOGUE

BY DR. KATRINA LANTOS SWETT

PRESIDENT, LANTOS FOUNDATION FOR INTERNATIONAL HUMAN RIGHTS
AND JUSTICE PAST CHAIR, US COMMISSION ON INTERNATIONAL RELIGIOUS FREEDOM



July 6, 2017

This important new report from the Human Rights Committee reaches a chilling but accurate conclusion: namely that the Ahmadi community in Pakistan is facing an existential threat. Sadly, this stark conclusion is neither alarmist nor is it hyperbole. Rather it is a prudent reading of the facts and it is informed by history and its sobering lessons.

I write these words as the daughter of Congressman Tom Lantos, the only Holocaust survivor ever elected to serve in the Congress of the United States and its most outspoken human rights leader. My late father famously said, "The veneer of civilization is paper thin. We are its guardians and we can never rest". In Pakistan, the veneer of civilization has dramatically weakened as it relates to protecting the fundamental rights of the Ahmadi community and it is incumbent on the civilized world to speak and act on their behalf before it is too late.

The report addresses the key drivers behind this dire state of affairs. They include a deeply flawed legal framework which has both institutionalized and systematized that persecution of the Ahmadi community. The pervasive use and abuse of Pakistan's flawed blasphemy laws that are consistently wielded as a weapon against the Ahmadi community. Too often these blasphemy laws function as an unbeatable "trump card" in the hands of the persecutors. And finally the general social environment of impunity and incitement which has created a climate of religious hysteria in which targeted minorities, both Ahmadis and non-Ahmadis are losing their lives with shocking frequency.

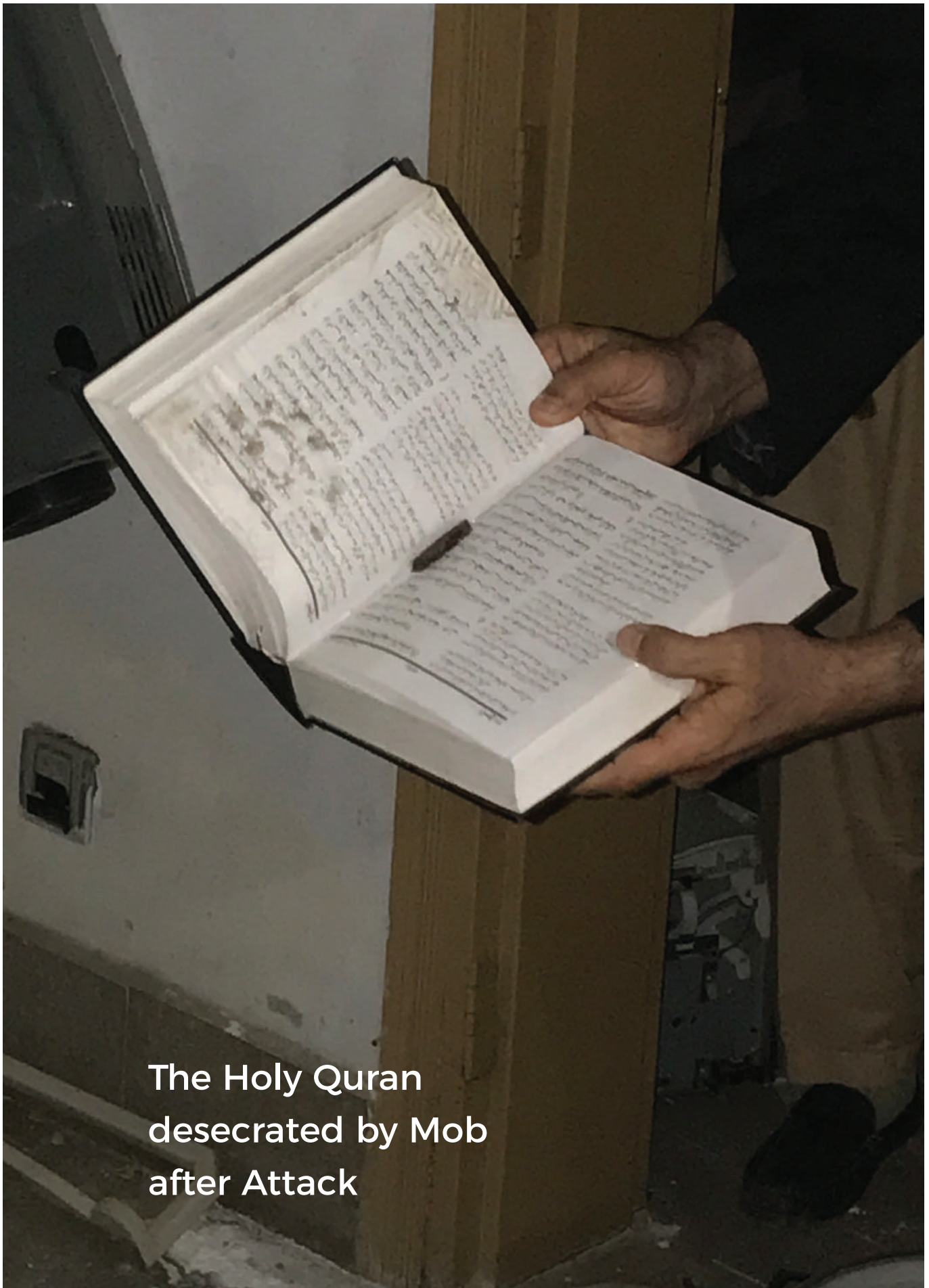
This report is a call to the world to act to defend not only the powerful human rights standards articulated in Article 18 of the Universal Declaration, but Pakistan's own history of respect for religious freedom and minority communities. Pakistan's founder, Ali Jinnah expressed a clear commitment to defend religious freedom when he said;

"You are free; you are free to go to your temples. You are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion, caste or creed".

The beautiful flag of Pakistan was intentionally designed to symbolize its commitment to Islam as well as to the rights of its religious minorities. The green field represents Islam and the white stripe represents the minority religions of Pakistan bound together in the pursuit of progress and light, symbolized by the crescent and star.

It is past time for Pakistan to return to the vision of Jinnah that is embodied in the nation's most important symbol. It is also past time for the world to more effectively and consistently work on behalf of securing the rights of the Ahmadi community. The Ahmadis of Pakistan have shown extraordinary courage and kindness in the way they have endured the persecution and violence visited upon them but they must not be left to face these threats alone. This valuable fact finding report should be a call to action for compassionate nations and individuals around the globe.

Dr. Katrina Lantos Swett
President, Lantos Foundation for Human Rights and Justice
Past Chair, US Commission on International Religious Freedom



The Holy Quran
desecrated by Mob
after Attack

METHODOLOGY

This Report was commissioned by the Asian Human Rights Commission (AHRC) and the International Human Rights Committee (IHRC) working in collaboration with the Forum for Religious Freedom – Europe (FOREF) and Christian Solidarity Worldwide (CSW).

The Report was a follow up on the previous fact-finding Mission coordinated and facilitated by the AHRC and IHRC in December 2014. Following that Mission, the first comprehensive report on the persecution of Ahmadis was launched in March 2015 at a side-event during the Human Rights Council meeting in Geneva. This Report assesses and evaluates primarily whether the persecution of Ahmadis has improved or has got worse since 2015. Accordingly, a group of independent members consisting of a lawyer, a journalist and human rights experts took part in a fact-finding Mission to Pakistan in April 2017.

The expenses of the Mission were met by the Ahmadiyya Muslim Community and the IHRC. No member of the Mission has or will receive any compensation for their time. As with the previous fact-finding Mission, members of the Mission have been granted anonymity for security, welfare and political reasons.

During the week-long Mission, members travelled from Lahore to Islamabad, they proceeded to Jhelum, Chakwal and finally to Rabwah, where meetings were held with individuals and organizations. The Mission interviewed state actors, human rights activists, leading journalists, leading members of civic society, lawyers and judges and took evidence from over one hundred individuals who claimed to have been victims of religious persecution. This was an intensive exercise and, in some cases, mission members were divided into groups to gather the relevant evidence and take statements efficiently.

As a general principle, individuals and organizations who have been interviewed have been granted anonymity for their welfare and protection. The anonymity that was to be afforded was made clear to them from the outset, in order to facilitate the objectives of the fact finding Mission.

The Mission commenced its enquiries in Lahore at the Darul Zikr Mosque, which had been the subject of coordinated attacks on 28 May 2010. During the time in Lahore, the Mission met more than 50 Ahmadis including students and ladies who shared their experience of daily life in Pakistan and the issues they were facing on account of their religious beliefs. It met leading journalists and members of civic society, including Asma Jahangir, a member of the Pakistan Human Rights Commission and former United Nations Special Rapporteur on Freedom of

Religion or Belief; the Head of the Pakistan Electronic Media Regulatory; and, lawyers and judges.

In Islamabad, the Mission met with: press from leading national and international Urdu and English language media outlets; human rights experts; a leading moderate Muslim cleric; several High Commissioners; educationalists; federal politicians; a retired High Court Judge; and aid agencies.

The Mission also had the opportunity to visit the chip-board factory in Jhelum, which was burnt to the ground in 2015 by anti-Ahmadi protestors, speaking directly with those involved. From there, the Mission went to Chakwal to see the Ahmadi Muslim mosque which was recently sealed by the authorities in 2016.

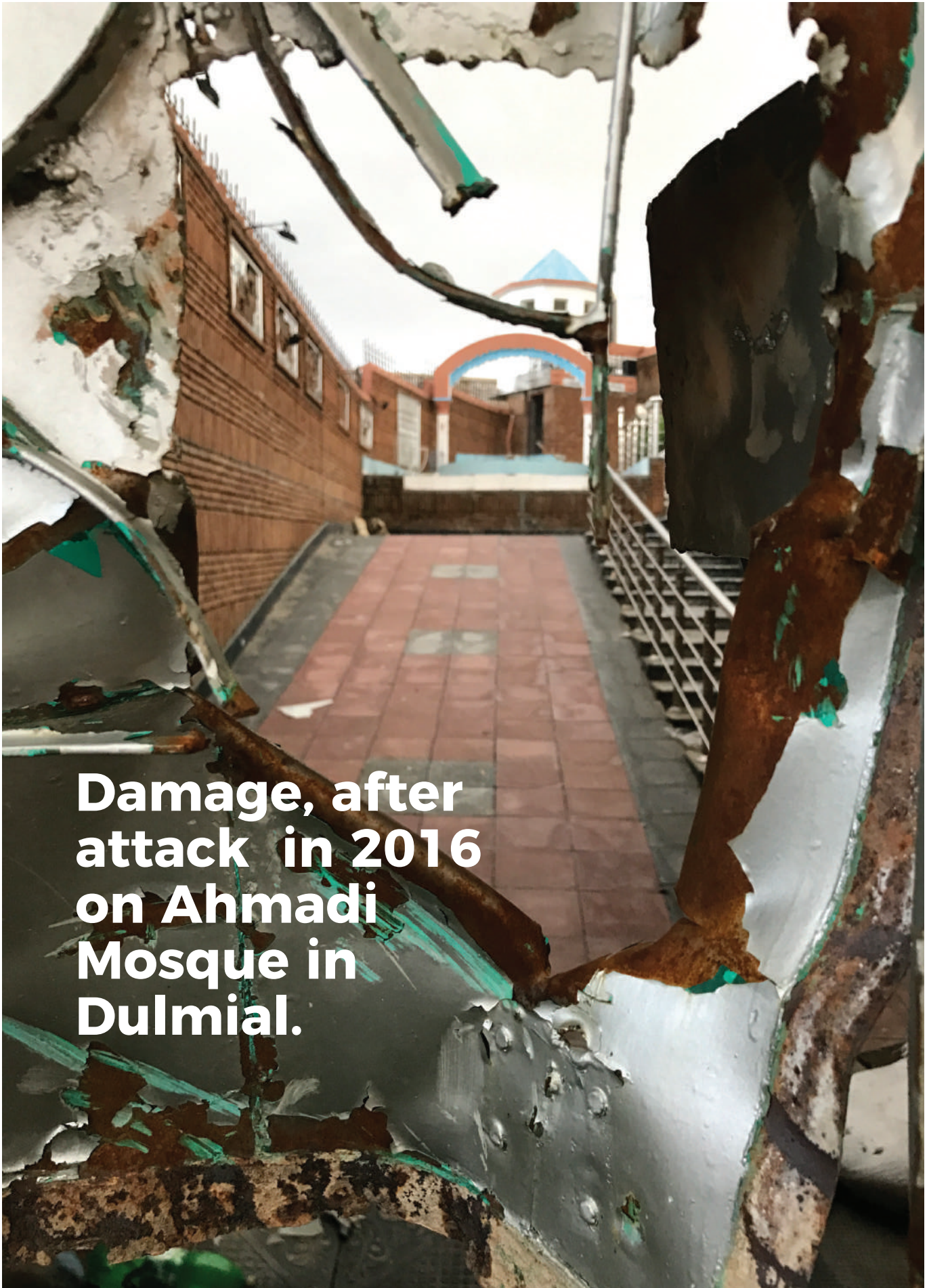
Finally, the Mission travelled to Rabwah. Here, the Mission met senior members of the Ahmadiyya Community and saw first-hand the offices of the community which were recently raided by the authorities. In Rabwah, the mission also met around 100 people who claimed to have been directly targeted or adversely affected, on account of their faith. These included individuals who had been forced to return from countries such as Sri Lanka, school children and teachers. A member of the current mission had also been part of the previous Mission and, hence, could corroborate this.

The Mission has followed up the visit with subsequent research and verified accounts in order to ensure the accuracy of this Report. The Mission has endeavored, at all times, to provide a neutral and factual account of the persecution of Ahmadis.



As a general principle, individuals and organizations who have been interviewed have been granted anonymity for their welfare and protection.





**Damage, after
attack in 2016
on Ahmadi
Mosque in
Dulmial.**

RECOMMENDATIONS

The Mission notes that the recommendations set out in the fact-finding report of 2015 are still relevant today. The Mission expresses its dismay in noting that little, if any, progress has been made since its last Report. We set out our recommendations below and, urge Pakistan to fulfill its international obligations by repealing certain laws that are incompatible with established human rights law and international conventions that Pakistan has ratified. We also call on the international community to make a concerted effort to ensure that human rights norms are adopted and implemented in Pakistan and applied without discrimination of any kind. We note that the fight against extremism, the fight against terrorism and the hopes of economic and social development – cannot be attained without the protective mantle of the law covering all citizens in Pakistan equally.

ALL CITIZENS HAVE THE RIGHT TO VOTE



Abolish the separate electoral list of Ahmadis, and ensure that all citizens have an equal right to vote, regardless of their religious or nonreligious philosophical beliefs, or nonreligious beliefs or convictions

**SHORT
TERM**

ANTI-TERROR LAWS



Anti-Terror laws should not be used against Ahmadis or other religious or ethnic minorities and their literature should not be classified as hate literature for these purposes

**SHORT
TERM**

RELEASE ALL AHMADIS KEPT IN PRISON



Release all Ahmadis kept in prison under the Blasphemy Law, the Anti-Terror legislation and the laws that focus on Ahmadis. Immediately release and drop charges against Abdul Shakoor and all the men arrested during the raid on Rabwah

**SHORT
TERM**

RETURN THE NATIONALIZED SCHOOLS AND COLLEGES



Return the nationalized schools and colleges of the Ahmadis in accordance with the Pakistan government's policy in this regard

**SHORT
TERM**

1

**REPEAL THE 2ND
AMENDMENT TO
THE CONSTITUTION
OF PAKISTAN AND
ORDINANCE XX.**

2

**REPEAL THE
BLASPHEMY LAWS.**

3

**INVEST IN STATE
EDUCATION TO FOSTER
A MORE INCLUSIVE AND
COHESIVE SOCIETY WHERE
THE STATE IS NEUTRAL.**

4

**UN SPECIAL RAPPORTEUR ON
FREEDOM OF RELIGION OR BELIEF
AND EU ENVOY ON RELIGIOUS
FREEDOM TO REVIEW PAKISTAN'S
HUMAN RIGHTS, FREEDOM OF
RELIGION OR BELIEF SITUATION.**

TO THE STATE OF PAKISTAN **LONG TERM**

We call upon the government of Pakistan to live up to the principles of religious freedom espoused by the father of Pakistan, Muhammad Ali Jinnah, and protect and defend the fundamental rights of all communities of faith, including the Ahmadis who have contributed so much to the nation.



PART 1.

LEGAL, POLITICAL AND SOCIAL CONTEXT

a. Legislation and the Rule of Law

The “Islamization” of Pakistan, which started during the former Prime Minister Zulfikar Ali Bhutto’s government in the 1970s, culminated in the 1980’s with the military dictator General Zia-ul-Haq’s Islamist regime. It was during Haq’s oppressive rule that Ahmadis were banned from calling themselves Muslim and building their mosques. Their places of worship were shut down or desecrated by Islamists.

Ahmadis believe that they are Muslims. Notwithstanding this, in 1974, the national assembly of Pakistan, on the basis of sheer majority, declared them to be non-Muslims. This was done by passing the 2nd Amendment to the Constitution of Pakistan, adding Article 260(3) to the Constitution, declaring Ahmadis to be non-Muslims despite their own belief and thought.

Further, in 1984, Ordinance XX added Section 298-B and 298-C of the Pakistan Penal Code. These provide:

“298-B. (1) Any person of the Qadiani group or the Lahori group who call themselves ‘Ahmadis’ or by any other name who by words, either spoken or written, or by visible representation-

(a) refers to or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as “Ameer-ul-Mumineen”, “Khalifatul Mumineen”, “Khalifa-tul-Muslimeen”, “Sahaabi” or “Razi Allah Anho”;

(b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him), as “Ummul-Mumineen”;

(c) refers to, or addresses, any person, other than a member of the family “Ahle-bait” of the Holy Prophet Muhammad (peace be upon him), as “Ahle-bait”; or

(d) refers to, or names, or calls, his place of worship a “Masjid”; shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

(2) Any person of the Qadiani group or Lahori group (who call themselves “Ahmadis” or by any other name) who by words, either spoken or written, or by visible representation refers to the mode or form of call to prayers followed by his faith as “Azan”, or recites Azan as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.”

“298-C. Any person of the Qadiani group or 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 either description for a term which may extend to three years and shall also be liable to fine.”

As such, by virtue of Ordinance XX of 1984, it is an offense if an Ahmadi believes and expresses his/her true belief that he/she is a Muslim.

These laws severely impair freedom of religion. They strike at the soul of religion itself, and delegitimize it in the eyes of the state, rendering its followers “criminal”. The HRC’s General Comment 22 which addresses Article 18.2 of the International Convention on Civil and Political Rights of 1966 (ICCPR) clearly prohibits any form of coercion that would impair the right to have or adopt a religion or belief, including the use of threat of physical force or penal sanctions to compel believers or non-believers to adhere to their religious beliefs and congregations, to recant their religion or belief or to convert.

These laws further strike at the very heart of the freedom of belief and are also in violation of various free speech laws. In this regard, Article 1 of the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief Proclaimed by General Assembly resolution 36/55 of 25 November 1981, protects the freedom ‘individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.’ Article 1 (2) further notes that no one shall be subject to ‘coercion’ which would impair his freedom to have a religion or belief of his choice. Article 2 further prohibits discrimination on the part of the State. Article 6 sets out the elements of the rights to be protected, enumerating aspects such as worship or assembly, writing, issuing and disseminating publications (see also part 4 of General Comment number 22), the right to teach a religion or belief in places suitable for these purposes. Article 4 constitutes an affirmative obligation on States to rescind legislation where necessary, and prohibit discrimination of any kind.

These laws contradict the very core of Article 18 of the UN’s International Covenant on Civil and Political Rights (the “ICCPR”)² which recognizes the fundamental and basic rights to conscience, thought and religion. This provides:

The first part of this right is not subject to qualification. It is absolute in terms. The Ahmadis are deprived of this absolute and inviolable human right in Pakistan.

In 1993, a majority verdict of the Supreme Court pronounced that when an Ahmadi recites the Kalima (which declares that Muhammad PBUH was a true Prophet of God) or in any way associates himself with it, he publicly defiles the name of the Holy Prophet, peace be upon him.

It can be seen clearly from the provisions above that Ahmadis are expressly prohibited from expressing their true faith as Muslims. They are also barred for communicating about their faith to others as it will most certainly constitute propagating their faith or inviting others to their faith.

2. Pakistan ratified the ICCPR on 23 June 2010: https://treaties.un.org/pages/ViewDetails.aspx?src=IND&mtdsg_no=IV-4&chapter=4&lang=en

THE BLASPHEMY LAWS

The Blasphemy Laws, specifically Sections 295-A, B and C of the Pakistan Penal Code, remain a key area of concern. These legal provisions, which criminalise insults against Islam, are problematic for a number of reasons, particularly as they are misused often to settle personal scores. Their imprecision creates problems, particularly for minorities, as the definition of blasphemy is vague and doesn't deal with questions of intention. Also, the standard of proof required is low, further leaving it open to abuse. Religious clerics use the Blasphemy Laws to encourage their supporters to take the law into their own hands and endorse the murder of minorities in the name of religion.

Ahmadis continue to face false blasphemy accusations. By way of example, on 20 November 2015, there was an arson attack on an Ahmadi factory in Jhelum which resulted in substantial destruction of the factory. This attack was justified by the mob, many of whom worked in the factory, on the basis that the Ahmadi owners and an Ahmadi staff member had blasphemed.

These laws continue to be supported at the highest level. In March 2017, Prime Minister Nawaz Sharif wrote, on his party's official Twitter account, that blasphemy was an "unpardonable offense."³ He issued an order for the removal of blasphemous content online and said that anyone who posted it should face "strict punishment under the law"⁴.

Ahmadis cannot defend themselves against charges of blasphemy without committing blasphemy and placing themselves in acute legal, physical and social jeopardy. An individual we interviewed (KK) said, "We are legal enemies of the state and cannot expect protection from the state." Ahmadis who voice opposition to legislation, making their religion a crime, are considered "traitors." Accusations against the Ahmadis are not refuted. These stand as "facts" that become enlarged and embellished in public discourse, with no rebuttal to temper exaggerated and ruthlessly perpetuated rumors. "No one dares discuss repealing the Second Amendment anything disliked, is blasphemy".

As informed by a senior supreme court lawyer (SK), courts impose theological solutions: "It is jihad to kill Ahmadis in the open."

The Blasphemy Laws have precipitated a climate of hysteria in which even non-Ahmadis are losing their lives, some accused of being Ahmadis. Mashal Khan, a secular journalism student at Abdul Wali University, was beaten and shot to death on 13 April 2017 by a mob who accused him of posting blasphemous messages on Facebook and of being an Ahmadi. He reportedly denied he was an Ahmadi. A few days later, a mob attacked a man accused of blasphemy in Chitral, and six police officers were injured in attempting to protect him.

Representatives of the Ahmadiyya Muslim Community explained that the Blasphemy laws severely restricted the ability of Ahmadis to practice their faith whether collectively or individually. The laws create a situation whereby even performing out every day religious practices carries the risk of prosecution. The Mission was informed that the Ahmadi Community's books and literature are banned. This has been further compounded by the use of anti-terror legislation against Ahmadis⁵. Public meetings of Ahmadis are banned⁶ and there is no right for freedom of assembly. In short, there is a constant fear of prosecution against Ahmadis, and fear of lynch mob violence.

3. <http://www.bbc.com/news/world-asia-39593302>

4. <http://www.bbc.com/news/world-asia-39593302>

THE ELECTION LAW

Ahmadis are effectively denied the right to vote and they are disfranchised unless they declare themselves as non-Muslims. They remain the only disfranchised group in Pakistan. Indeed, the Electoral Commission of Pakistan has further institutionalized the disenfranchisement. It has decided that Ahmadis can be permitted to vote only under a separate register and by self-identifying as a non-Muslim minority, denying their faith. While Ahmadis are registered on a separate electoral register, all other communities—whether Muslim, Sikh, Hindu or Christian—are listed on a unified joint register. The requirement of Ahmadis to deny their faith in order to vote has caused their disenfranchisement from Pakistani politics for more than 30 years. Worse still, the separate Ahmadiyya electoral register is publicly available, making it much easier for extremists to target Ahmadis.

Legally, the Election Commission of Pakistan should prepare the electoral roll or voter list and verify it from the National Database and Registration Authority (NADRA) record. But, in fact, local offices of the Election Commission take the list from NADRA and publish it for information. The NADRA database has details of every person including his/her religion. The electoral roll or voter list is prepared on the basis of the National Identity Card (NIC) through the NADRA database. A citizen of Pakistan has to apply for the NIC and details are kept on the NADRA Database.

The NADRA Database is used by the Election Commission to produce the voting list. All voters are placed into the General List irrespective of religion. However, an objection can be filed based on the finality of Prophethood (KN). The voter then must make a declaration of KN. If this is not done then such voter is put into the Separate List.

The reality is that the Separate List is just used for Ahmadis as the Election Commission automatically places Ahmadi voters from the NADRA Database into the Supplementary List. If Ahmadis want to vote they have to declare themselves as non-Muslims. This is a breach of Article 25 of the ICCPR, which provides:

“Every citizen shall have the right and the opportunity, without any of the distinctions mentioned in article 2 [including “religion, political or other opinion”] and without unreasonable restrictions:

- (a) To take part in the conduct of public affairs, directly or through freely chosen representatives;***
- (b) To vote and to be elected at genuine periodic elections which shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors;***
- (c) To have access, on general terms of equality, to public service in his country.”***

This procedure is not followed for other minorities who are automatically placed into the General List. However, if an objection were to be raised, they would be placed in the Separate List unless the declaration of KN is made.

5. General Comment 22 paragraph 4: “...In addition, the practice and teaching of religion or belief includes acts integral to the conduct by religious groups of their basic affairs, such as the freedom to choose their religious leaders, priests and teachers, the freedom to establish seminaries or religious schools and the freedom to prepare and distribute religious texts or publications.”

6. See above Article 1 of the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief Proclaimed by General Assembly resolution 36/55 of 25 November 1981. Also see: General Comment 22 para 4: “The freedom to manifest religion or belief may be exercised “either individually or in community with others and in public or private”. The freedom to manifest religion or belief in worship, observance, practice and teaching encompasses a broad range of acts. The concept of worship extends to ritual and ceremonial acts giving direct expression to belief, as well as various practices integral to such acts, including the building of places of worship, the use of ritual formulae and objects, the display of symbols, and the observance of holidays and days of rest...”



MOB ATTACKING AHMADIS, BURNING AND LOOTING THEIR PROPERTY.

ANTI-TERROR LEGISLATION

The “National Plan of Action” (2014) is used to target opponents of the government, and is the legal instrument for banning and seizing Ahmadi publications. An Ahmadi professional said, “They are pushing us against the wall.”

Cases are sent to anti-terror courts. Processes are politicized. This has been a new and worrying development since 2015 and has added a new dimension to the persecution. Anti-terror legislation is being used against Ahmadis by declaring their literature to be hate material under the National Action Plan⁸:

This legislation was supposed to stop sectarian hatred against minorities but is increasingly used by the State to ban Ahmadi literature and by extremist clerics to target Ahmadis. This has profound implications and is more far reaching than the Blasphemy Laws as any Ahmadi can now be arrested without notice and without any recourse to bail. **The penalty is a mandatory five-year sentence of imprisonment.** It is extremely concerning that Ahmadis are being profiled under this legislation. The National Plan of Action is the origin of the raid in the Rabwah, Chakwal attack and the arrest of Abdul Shakoor (elderly bookshop owner). Pakistan is using anti-terrorism laws as a pretext for denying Ahmadis their fundamental human right to religious freedom. The arrest and sentencing of Abdul Shakoor is yet another example of Pakistan’s systematic and egregious violations of freedom of religion or belief.

7. General Comment No. 22 para 5: [...] Article 18.2 bars coercion that would impair the right to have or adopt a religion or belief, including the use of threat of physical force or penal sanctions to compel believers or non-believers to adhere to their religious beliefs and congregations, to recant their religion or belief or to convert. Policies or practices having the same intention or effect, such as, for example, those restricting access to education, medical care, employment or the rights guaranteed by article 25 and other provisions of the Covenant, are similarly inconsistent with article 18.2. [...]; Also see : Article 25 ICCPR: Every citizen shall have the right and the opportunity, without any of the distinctions mentioned in article 2 and without unreasonable restrictions: (a) To take part in the conduct of public affairs, directly or through freely chosen representatives;(b) To vote and to be elected at genuine periodic elections which shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors; (c) To have access, on general terms of equality, to public service in his country.

HOW LAWS INFLUENCE NON-STATE ACTORS

“Ahmadis are effectively prohibited from uttering even the most basic of Islamic greetings such as “Assalamo Alaikum” (may the peace and blessings of Allah be upon you) 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 “Kalima” (Islamic creed) in one’s home or shop, being found in the possession of a Qu’ran, beginning a letter with “Bismillahirrahmanirahim” (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 be interpreted as a violation of the law and invite penal sanctions. Indeed, a climate is fostered for extremist elements to target Ahmadis directly (and not only by way of a police complaint). There have been instances where Ahmadi Muslims have been killed because of incitement by certain Muslim clergy, which justifies the murder of Ahmadis as infidels. (Fact Finding Report – Rising Persecution of Ahmadiyya Muslim Community, Para 7, Page 48,). This environment is a direct result of the oppressive anti-Ahmadi laws.

8. National Action Plan, Pakistan

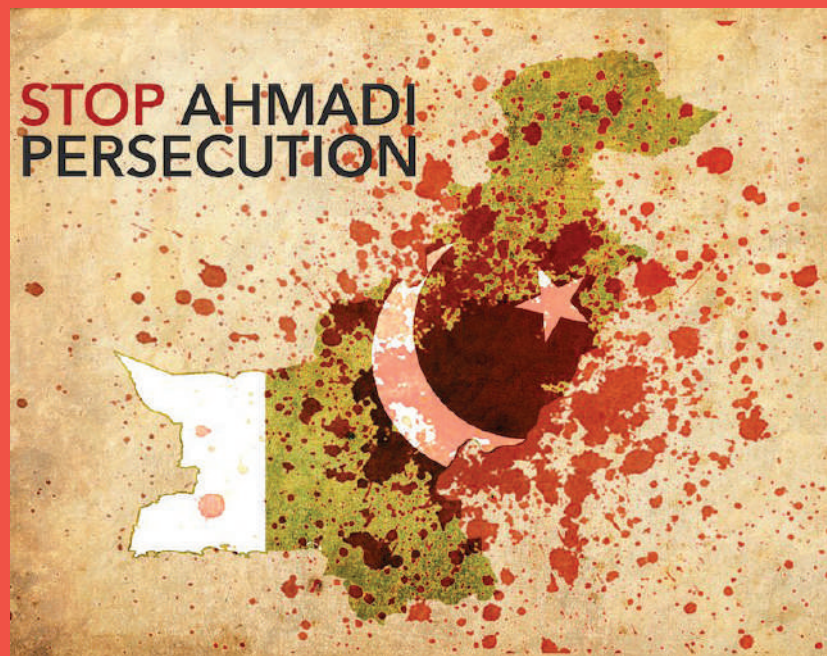
SUMMARY

By virtue of the anti-Ahmadiyya laws, specifically Ordinance XX,

Ahmadis are prohibited from expressing their true faith as Muslims. They are also barred from communicating about their faith to others as it will constitute propagating their faith or inviting others to their faith, something which is prohibited by law.

This makes the Ahmadiyya Muslim Community unique in Pakistan as being the only religious community in Pakistan to be targeted by the State simply on grounds of faith. This legislation not only prohibits preaching and other forms of proselytizing but also, in practice, restricts other elements

of manifesting religious belief, such as holding open discourse about religion with non-Ahmadis, even where these do not amount to proselytizing.



b. Developments in International Human Rights

Pakistan's examination under the Universal Periodic Review (UPR)

The UPR mandates reviewing the human rights records of all UN Member States. Pakistan is due to be reviewed in its Third Cycle of the UPR in August 2017. In the last National Report of Pakistan, in 2012, it was written that religious minorities enrich the cultural diversity of Pakistan. They have made invaluable contributions to the development, peace and prosperity of the country. Protection of the rights of minorities is a Constitutional requirement. The Constitution of Pakistan guarantees equal rights and status to all citizens, irrespective of race, religion, caste, or place of work (para 62).

The report further stated that interfaith dialogue and understanding is crucial in raising the culture of tolerance and respect for religious minorities (para 63).

At conclusion of the review, Pakistan's representative stated that:

"for centuries Pakistan hosted various religions whose followers had lived in peace and harmony. She said that the minorities were an integral part of Pakistani society and had played an important role in the development, peace and prosperity of the country. The Constitution guaranteed the rights of minorities to freely profess their religion and visit their places of worship. Extremists were targeting the vast majority of Muslims who were moderate and did not subscribe to their extremist agenda. In this connection, Pakistan had lost many bold voices advocating tolerance and respect."

While a number of State delegates raised concerns about religious tolerance and Pakistan's blasphemy legislation, the United States explicitly raised the problem of violence against the Ahmadi community and Canada expressed concern about the imprisonment of Ahmadis for preaching their faith.

Pakistan's human rights expert, in response, noted that "An independent judiciary, free media and vibrant civil society also provided an effective safeguard against any misuse of the blasphemy law" (para 71).

Obligations as State party to the International Covenant on Civil and Political Rights (ICCPR)

Pakistan joined the ICCPR on 23 June 2010. Pakistan has not accepted the Optional Protocol enabling individuals to make complaints and seek remedies for violations of their rights under the treaty.

Its initial Report to the Human Rights Committee, which is the treaty body overseeing compliance with the Covenant, was not received until 19 October 2015. In that Report¹⁰, the government explained its compliance with Article 18 of the Covenant, citing Article 20 of the Constitution:

9. <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G12/190/31/PDF/G1219031.pdf?OpenElement>

10. <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G15/267/96/PDF/G1526796.pdf?OpenElement>

“145. Article 20 of the Constitution provides: “– Subject to law, public order and morality-(a) every citizen shall have the right to profess, practice and propagate his religion; and (b) every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions.”

146. The Objectives Resolution passed by the Constituent Assembly of Pakistan in 1949, was made an operative part of the Constitution in 1985 through addition of Article 2-A to the 1973 Constitution. The Resolution’s substantive provisions, inter alia, guarantee freedom of thought, belief, faith and worship.

147. Pakistan’s founding principles are echoed in Quaid-e-Azam Muhammad Ali Jinnah’s¹³¹ historic speech of 11th August 1947: “You are free; you are free to go to your temples. You are free to go to your mosques or to any other places of worship in this State of Pakistan. You may belong to any religion, caste or creed—that has nothing to do with the business of the State. We are starting with this fundamental principle that we are all citizens and equal citizens of one state.”

The Report further noted:

“149. The Constitution simultaneously stipulates that Islam shall be the State religion. It is open to an individual subscribing to any religion to adopt a religion of his choice. The Quran declares that “There is no compulsion in religion” (2:256). Further, any law that may be held to be repugnant to the injunctions of Islam shall either be amended or cease to have effect to the extent of the repugnancy. Freedom to profess, practice and propagate one’s religion is specifically guaranteed under Article 20(a) of the Constitution is, thus, in line with Islamic Injunctions.”

It stressed that the law obligated the government to protect citizens against incitement to religious hatred:

“150. The law affords protection to members of all religions and criminalizes incitement of religious hatred. Section 295 PPC provides: “Whoever, with deliberate and malicious intention of outraging the religious feelings of any class of the citizens of Pakistan, by words, either spoken or written, or by visible representations insults the religion or the religious beliefs of may extend to ten years, or with fine, or with both.”

While making declaratory statements about how Pakistan’s laws protect the freedom of religion, the Report also revealed how they could be interpreted to repress religious freedom, or the failure to protect religious worship:

“151. The law caters genuinely to all nature of beliefs. Section 298 of PPC accordingly provides: “Whoever, with the deliberate intention of wounding the religious feelings of any person, utters any word or makes any sound in the hearing of that person or makes any gesture in the sight of that person or places any object in the sight of that person, shall be punished with imprisonment of either description for a term which may extend to one year or with fine, or with both.” Moreover, Section 296 of PPC states:

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

Section 297 of PPC further provides:

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

152. It is also a crime to promote enmity between religious groups and to organize any activity through which criminal force may be used or to train for such purposes or to participate in such activities. Under the Anti-Terrorism Act 1997 (“ATA”), it is a crime to incite sectarian hatred.”

The Human Rights Committee produced a “List of issues in relation to the initial report of Pakistan” on 15 November 2016 (CCPR/C/PAK/Q/1). Regarding Pakistan’s compliance with Article 18 and related elements of the Covenant, the Committee noted the position of Ahmadis and other minorities. It made the following requests to the government:

“20. Please clarify whether every person in the State party, including Ahmadis, has the right to profess, practice and propagate his or her religion and to exercise his or her rights without interference, as provided for in article 20 of the Constitution. Please explain how religious and Ahmadi-specific laws are compatible with article 18 of the Covenant and with article 20 of the Constitution. Please clarify the main differences in status between Islam, the religion of the State party, and other denominations, particularly with regard to the granting of subsidies and the protection of and access to places of worship. Please provide information on the measures taken by the State party to eliminate discrimination and violence against religious minorities in the State party, including Christians, Hindus, Shia Muslims and Ahmadis, and on the implementation of the judgment of the Supreme Court of Pakistan of 19 June 2014 in that regard. Please also provide information on the measures taken to prevent and prohibit hate speech and hate crimes against religious minorities and on the efforts made to remove religiously biased content from school textbooks and the curriculum. Please respond to concerns about the proliferation in the country of madrasas whose curricula reportedly incite hatred and that have allegedly been used as a platform for military training and recruitment by non-State armed groups.

21. Please clarify concerns about the broad and vague definition of offences against religion provided for in the blasphemy laws and the disproportionate use of those laws against individuals belonging to religious minority groups. Please provide information on the measures taken to tackle the large number of blasphemy cases based on false accusations and the absence of investigations and prosecutions in such cases. Please also provide information on the lack of mechanisms to protect the judges who hear blasphemy cases and those accused of blasphemy from intimidation, threats of murder and murder.

Please provide information on the number of blasphemy cases reported, the number of perpetrators convicted and prosecuted, disaggregated by religious affiliation, the number of cases dismissed and the reasons why, and the nature of the crimes for which alleged perpetrators have been prosecuted.”

On 15 March 2017, Pakistan responded to the “List of issues” (CCPR/C/PAK/Q/Add.1). It stated:

“67. Regarding Ahmadiyas, after the 2nd Amendment (article 260 (3), of 1974) in the Constitution of Pakistan, 1973, the Ahmadiya Community has been declared as a minority. **The Ahmadiyas have under Article 20 of the Constitution all rights as citizens of Pakistan, including to profess their religious beliefs without discrimination.**” (emphasis added)

The government went on to defend Pakistan’s Blasphemy Laws:

“ 69. Blasphemy Laws aim at ensuring public order and harmony in society, by seeking to prevent inter religious discord and incitement to violence, inter alia through hate speech. Blasphemy law in Pakistan is not discriminatory as it is based on respect for all religions. It deals with offences against all religions and applies to Muslims and non-Muslims alike.”

The US Commission on International Religious Freedom evaluation of Pakistan (CIRF)

Pakistan remains a “**country of particular concern**” for CIRF, with concerns about the freedom and security situation of the Ahmadis assuming a prominent place in the section on Pakistan in the 2017 Annual Report.¹¹At p63, it states:

“Ahmadis are subject to severe legal restrictions, and suffer from officially sanctioned discrimination. September 2016 marked the 42nd anniversary of Pakistan’s Second Amendment to its constitution that declared Ahmadis to be ‘non-Muslims.’ Additionally, Penal Code Section 298 makes it criminal for Ahmadis to refer to themselves as Muslims; preach, propagate, or disseminate materials on their faith; or refer to their houses of worship as mosques. They also are prohibited from voting...
...Ahmadis frequently face societal discrimination, harassment, and physical attacks, sometimes resulting in murder...”

11. (<http://www.uscirf.gov/sites/default/files/2017.USCIRFAnnualReport.pdf>)

c. Social and Political Tendencies

While the authors of this Report do not here presume to provide a thorough analysis of social and political factors that have contributed to the current existential threat facing the Ahmadi community in Pakistan, we do wish to highlight, in a cursory manner, several emerging trends:

Rising nationalism and worsening India/Pakistan relations

Nationalism is increasing in both Pakistan and India. In India, the ascendancy of the Bharatiya Janata Party (BJP), led by Narendra Modi, has been accompanied by sharpening anti-Muslim sentiment, the political mobilization of Hindu chauvinism, and sharpening conflicts with other states.

Military competition between Pakistan and India is rising, as are tensions over Kashmir, including accusations by both countries of aggression along the Line of Control.

For Pakistan, this means an increasing militarization of society. 67% of the national budget is spent on defense, while education receives only two percent. Pakistan's literacy rate is only 56%, according to UNESCO, and is one of the lowest in the world.

Rising religious extremism

It is clear that Pakistani authorities have, for decades, played a dangerous game of encouraging Islamist terror organizations and of instrumentalizing them with regard to strategic aims in Kashmir and Afghanistan, while the same groups at times aggress against the Pakistani state itself, suggesting that the government has lost control of its surrogates.

Experts have informed the Mission that the tendency in recent years of the government's use of terror groups to carry out foreign policy has expanded to the domestic realm. The Mission was told by certain experts and individuals that there is now a covert program of political and social-religious control domestically, which includes the targeting of minority groups, including members of the Ahmadi Muslim community.

Numerous terrorist and extremist groups, both domestic and transnational, are based in Pakistan. The Islamic State has gained legitimacy, apparently seeking to attach itself to anti-Ahmadi prejudice as a tactic. Members of the Mission were told by credible sources (members of Pakistani NGOs and senior members of civic society) that some anti-Ahmadi posters bear the seal of the Islamic State and are promoted by Pakistani citizens who have no connection to the Islamic State.

The effort to forge national unity across ethnic lines by emphasizing Islamic identity is nothing new in Pakistan, yet the tendency is gaining strength, influenced by both domestic and international trends. This included widespread conflict in the Middle East that emerges as a Sunni-Shiite conflict, what one interlocutor referred to as the religious "Middle East War."

Influence of Saudi-funded Mullahs and madrasas

The Aalmi Majlise Tahaffuse Khatme Nabuwat (AMTKN) is responsible for much anti-Ahmadi propaganda; the group is a major beneficiary of Saudi funding. Clergy associated with AMTKN are often instigators of violence against members of the Ahmadi community. Other groups associated with anti-Ahmadi violence are Lashkar-e-Jhangvi, as well as other Deobandi groups (similar to Wahabis) like Ahle-Sunnat-wal-Jamaat (ASWJ).¹² However anti-Ahmadi violence has also been committed by the less radical Barelvi sect, followed by about 78% of Pakistanis. Traditionally, a more relaxed interpretation of Islam, the Barelvi are becoming more militant.

There are reportedly about one million madrasa students in over 100,000 institutions. Some are receiving public support; for example, Pakistan's Khyber Pakhtunkhwa provincial government is giving \$3 million to the Darul Uloom Haqqania seminary, also known as the "University of Jihad."

The government follows a policy of appeasement of radical clergy, which is what one informant (BK) called an "apologetic attitude toward religious extremism." According to the Chairman of the Complaint Commission, "It is going from bad to worse." Pakistan today suffers from an atmosphere of hysteria and paranoia, and the Ahmadi community is a primary victim. When it comes to Ahmadis, extreme and often absurd rumors about their treachery circulate and spread. The Chairman continued by saying that "Some have advocated that they be forced to wear a badge, similar to those mandated for Jews during the Third Reich."

Threats to independent civil society

In any society, minorities and independent civil society activists tend to promote political pluralism, democracy and the Rule of Law, whereas the repression of minorities serves the political status quo. **The Pakistani government is increasingly using Blasphemy Laws to repress independent civil society.** The Federal Investigative Agency has accused civil society formations of creating chaos and anarchy in the country by hurting the sentiments of the people. Members of the Mission were told by members of the Pakistan Human Rights Commission that "religious fanatics" are behind the government's campaign against civil society. A number of NGOs in Punjab Province have been ordered to cease operations by the Interior Ministry.¹³ Leading civil society activists told the Mission that the government is shrinking civil society space, where balanced and independent views of the Ahmadi issues and the perspective of international human right law and freedom of religion could serve to constrain legal discrimination and social prejudice.

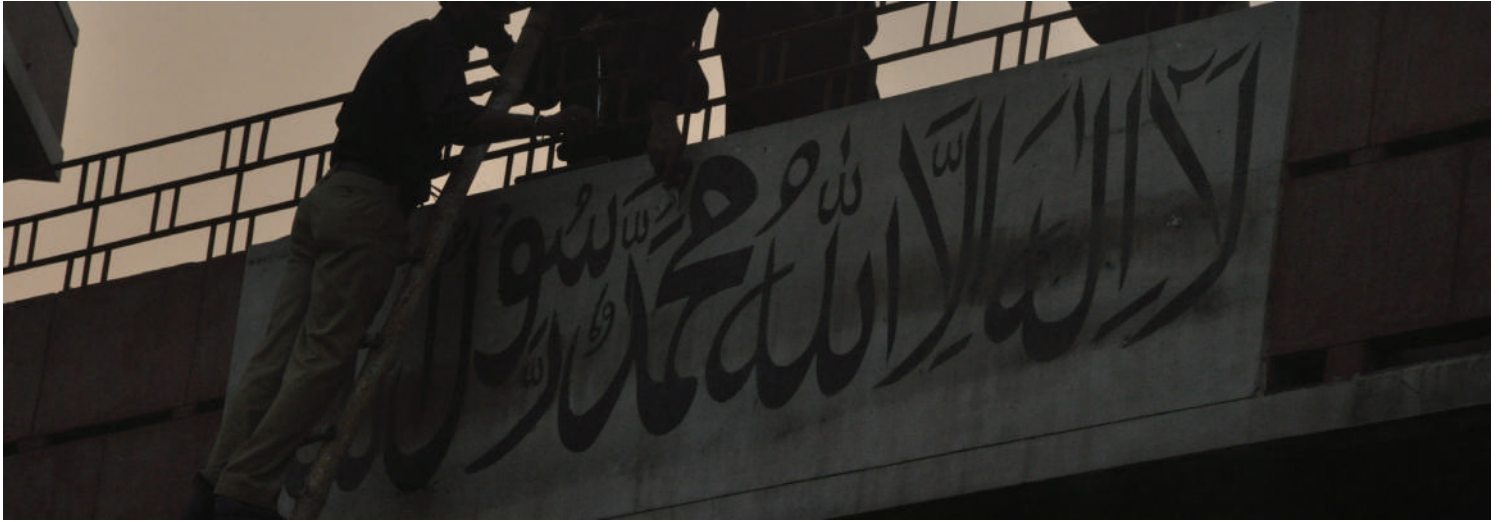
Pakistan could be on the brink of widespread ethnic violence

Asma Jahangir, who co-founded and led Pakistan's Human Rights Commission and is a UN human rights expert, said discrimination against Ahmadis amounted to persecution. The exploitation of religion for political purposes and the use of anti-terror legislation to persecute the Ahmadis and other minorities has assumed alarming proportions and could be a precursor for substantial ethnic violence.

12. <http://www.sundayguardianlive.com/opinion/9080-between-dictators-and-democrats-pakistan-s-ahmadis-continue-suffer>

13. "Pakistan investigating NGOs accused of promoting blasphemy and pornography," IRIN, 14 April 2017





PART 2.

THE DETERIORATING HUMAN RIGHTS AND SECURITY SITUATION OF THE AHMADI COMMUNITY

a. Crimes, state negligence and complicity:

Religiously motivated murders since 2015; impunity

The human rights situation in Pakistan has generally got worse over the years but more so for Ahmadis. Time and time again the Mission heard several accounts with a common narrative and theme of how popular sentiment in Pakistan has become increasingly hostile to Ahmadis.

Over the years, the population has become sensitized to hostility to Ahmadis but since 2010 this has increased in its frequency. The State has breached its duty to protect its citizens equally under the law. The Blasphemy laws, expressly targeting members of the Ahmadiyya Muslim community represents an egregious violation of the fundamental rights and freedoms of Ahmadis.

As a direct consequence of this State policy, Ahmadis cannot profess their faith publicly in any way. This includes a prohibition on proselytizing which has been interpreted to include such activities as serving the population through medical camps if it gives rise to any question regarding Ahmadiyyat.

The Human Rights Commission of Pakistan ("HRCP") confirmed that, since 2015, the situation for Ahmadis has further deteriorated.¹⁴ The Mission was told by members of the HRCP, including Asma Jahangir that the persecution of Ahmadis was the most severe faced by any of the minorities. **The atmosphere of intolerance against Ahmadis is increasing and indirectly being condoned by the State, which does not defend Ahmadis.**

Since the beginning of the calendar year 2017, 4 Ahmadis have been murdered because of their faith. During the course of the Mission's stay in Pakistan, three Ahmadis were murdered. **It is also noteworthy that the funeral of Dr Ashfaq Ahmad (murdered during a targeted killing) took place at midnight to minimize any security concerns and due to fear of further reprisals.** This in itself shows the measures Ahmadis have to take whereby a funeral has to be held at midnight due to the lack of protection afforded by the State.

By way of illustration we set out a few examples:

Qamar ul Zia



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

Qamar ul Zia owned a mobile phone shop adjacent to his home and had been facing religious hostility for being an Ahmadi since 2012. The Mission was informed that he had previously lodged a complaint with

the police but, instead of protecting his rights, the police, under pressure from certain religious groups, removed the inscription 'Muhammad Ali' (the name of his father) from the gate of his house and other Islamic inscriptions like Mash'Allah from his shop. He was also beaten in 2014 for being an Ahmadi. The Mission was informed that according to a section of the media, this murder was in response to the State's hanging of Mumtaz Qadri, the man convicted of murdering Salman Taseer, the Governor of Punjab.

The Mission also regretfully highlights that Mr Zia was met and interviewed by the previous Mission in 2014 during which he confirmed that he had been beaten in 2014 for being an Ahmadi and was facing continued threats. This precise incident in itself brought awareness to those on the previous Mission the reality of the persecution that Ahmadis are facing on a daily basis.



Malik Saleem Latif

Malik Saleem Latif, a prominent community leader and advocate, and member of the Nankana Bar Association, was shot dead on 30 March 2017, in Nankana Sahib. His son was also injured in the attack. According to his daughter, interviewed by the Mission, the assailant was a "uniformed person". His son confirmed in media reports "that the killer had worn a white prayer cap and black uniform". His assailant said his motive was alleged blasphemy by Mr. Latif. In 1989, the family's house had been burnt down.

Dawood Ahmad

Dawood Ahmad, 55, son of Haji Ghulam Muhiyuddin, was shot dead in Gulzar Hijri, within the limits of Mobina Town police station, in May 2016 by unidentified assailants. "He was waiting for his friend outside his house when two men came on a motorcycle. They opened fire at him and fled," said a press statement by the Ahmadiyya community.



Ashfaq Ahmad

Dr. Ashfaq Ahmad, a retired professor, was shot at point blank range by a motorcyclist near Scheme Mor, Lahore, on 7 April 2016 as he was on his way to Friday Prayers with his grandson.

Tahira Malik

She was a professor who was stabbed¹⁶ at her home, on 19 April 2017, in Lahore. Saleemuddin, spokesperson for the Ahmadiyya Muslim Community in Pakistan said Professor Malik was Ahmadi and **it was very likely that she had been killed because of her faith and "It seems that notable Ahmadis are being targeted with a plan"**.

In a number of these murders, assailants have **freely confessed but have been celebrated as heroes by media and public figures**. Pakistani civil society has been largely silent.

14. <https://tribune.com.pk/story/1129892/anti-ahmadi-group-campaigning-funds-newspaper-ads/>

15. See paragraph 5 of General Comment number 22 above. "[...] Article 18.2 bars coercion that would impair the right to have or adopt a religion or belief, including the use of threat of physical force or penal sanctions to compel believers or non-believers to adhere to their religious beliefs and congregations, to recant their religion or belief or to convert. Policies or practices having the same intention or effect, such as, for example, those restricting access to education, medical care, employment or the rights guaranteed by article 25 and other provisions of the Covenant, are similarly inconsistent with article 18.2. [...]"

16. <https://tribune.com.pk/story/1387259/ahmadi-professor-found-dead-house/>

Arbitrary arrests and detentions; police brutality

Ahmadis detained in the raid on the headquarters in Rabwah reported to the Mission that they were slapped, punched, kicked and assaulted with the butts of police rifles. They were also verbally abused. They were subjected to threats that they would be extra judicially executed, and were even subjected to “mock executions”. Ahmadi detainees interviewed by the Mission said “we were told we could be released if we renounced our faith”. Those detained had nothing to do with the banned magazine.

Prison conditions

Two of those detained during the raid in Rabwah were held in solitary confinement for one-and-a half months, in cells measuring only 3x4 meters. Families were not informed of their legal situation. Some of the prisoners who had medical issues were denied diabetes and high blood pressure medication.

Crimes, mob actions, theft and looting

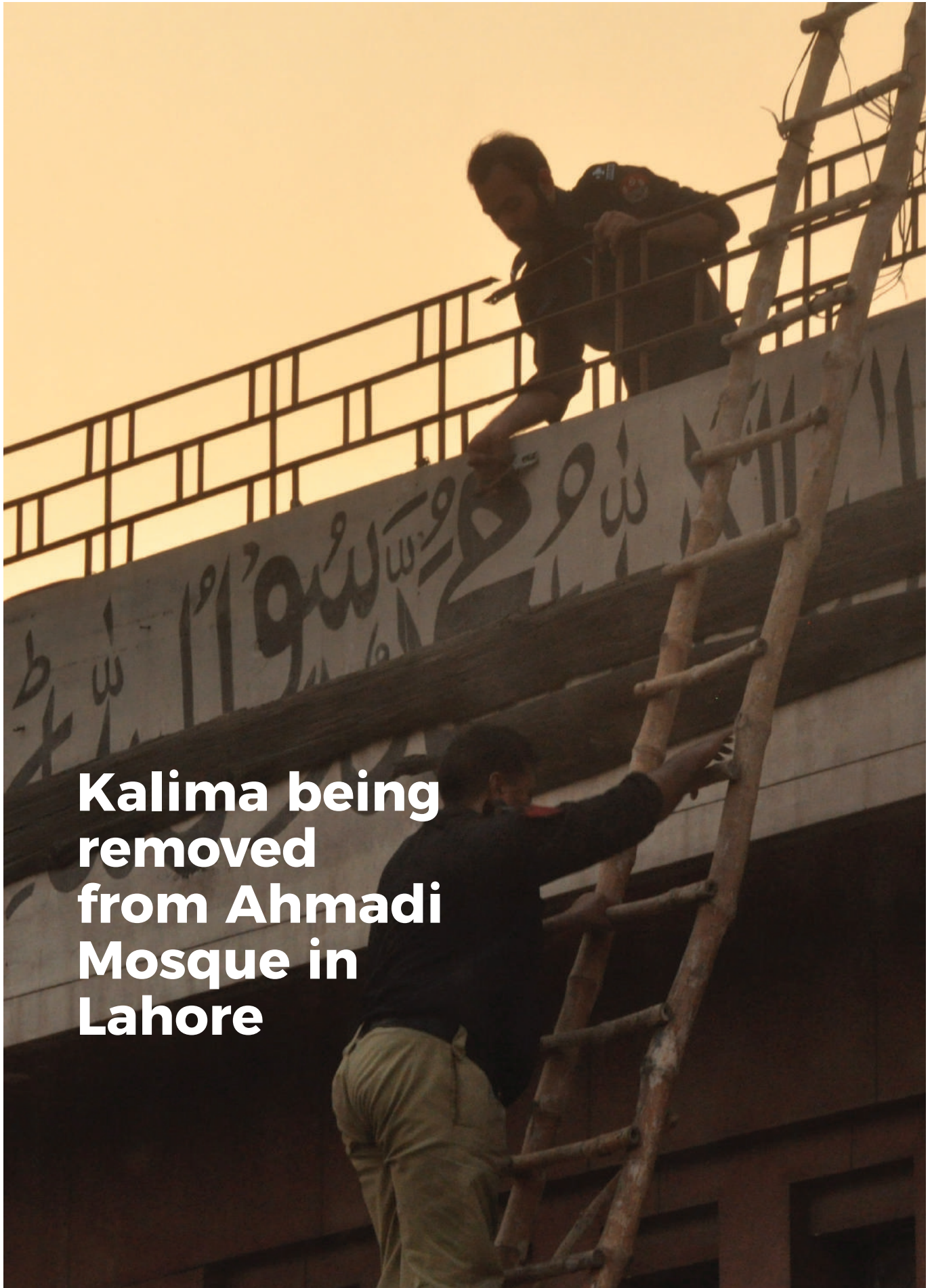
An Ahmadi-owned factory was destroyed by a mob following an allegation of blasphemy. On 18 November 2016, **the Pakistan Chipboard Factory in Jhelum was set on fire and looted by a mob of over 1200 persons, based on an accusation that pages of a Quran had been burned there.** The owner’s house was also destroyed. The owner told the Mission that the original motivation for burning the factory was a management decision against hiring a particular individual. The factory was set on fire despite the presence of large number of police and Rangers. The factory had employed over 200 persons in the community. Eighty-four persons responsible were arrested and released on bail; three Ahmadis were arrested on blasphemy charges.

The Mission interviewed the head of a pediatric clinic who had treated an entire generation of patients, and had enjoyed respect in the community. He has been attacked twice on the street with acid, in 2013 and later in 2014. Police have avoided labeling this a religious hate crime, suggesting instead that the motive may have been personal jealousy. The doctor has not pursued the matter in the courts, fearing it would further jeopardize his safety.

A businessman (TP) reported that four members of his family had been murdered because of their faith. Members of his family had been attacked six times. Only his own military training allowed him to escape one attack which happened in March 2017. The police did not investigate the crimes professionally, leading to the loss of evidence. TP sometimes uses disguises for protection. He told the Mission, **“We should not be punished for our faith.”**

Attacks on mosques

On 12 December 2016, a mob of over 1,000 persons attacked the Ahmadi mosque in Dulmial. Two died in the violence. The Ahmadis had alerted the police regarding the possibility of an attack and the police had promised to protect the mosque but did not do so. The mosque was occupied and is still under the authorities control as of this writing, and it has been defiled. The Ahmadi Community has been deprived of a place of worship as a result.



Kalima being removed from Ahmadi Mosque in Lahore

b. Violations of liberties and rights

Confiscation of literature

A book-seller was arrested for selling Ahmadi literature; he faces an eight-year sentence under the anti-terror laws.

Raid on Ahmadi Headquarters

Between 30 and 40 armed members of Punjab's Counter Terrorism Department raided, **apparently without warrants**, the headquarters of the Ahmadi community in Rabwah on 5 December 2016, and arrested four of its members after beating a guard. Ahmadis suffered injuries and abuses. Officials said the purpose of the raid was to halt publication of magazines that had been banned in 2014, although the Lahore High Court had granted a stay order in June 2015. The Human Rights Commission of Pakistan expressed its concern over the "apparently unlawful raid¹⁷...".

Denial of fair trial, equal protection under the law

According to domestic and international human rights organizations, the government's general failure to investigate, arrest, or prosecute those responsible for religious freedom abuses have promoted an environment of impunity fostering intolerance and acts of violence. Government policies do not afford equal protection to members of minority religious groups, and due to discriminatory legislation, such as the Blasphemy Laws and laws designed to marginalize the Ahmadiyya Muslim community, minorities are often afraid freely to profess their religious beliefs.

Ahmadis are also denied the basic right to a fair trial. The vast majority of the offences committed against Ahmadis go unpunished. It is crucial to note that no prosecutions have been brought for any of the killings of Ahmadi Muslims. Evidence discloses that Ahmadis are also increasingly being charged and tried for terrorism offences. For example, the elderly Ahmadi optician from Rabwah, Mr Abdul Shakoor. Mr Shakoor has been tried and convicted, and imprisoned for five years, under Pakistan's anti-terrorism act, on false charges alleging the sale of an Ahmadiyya commentary on the Holy Quran. Pakistan's anti-terrorism legislation was introduced to curb the rise of extreme sectarian violence in the country. It is extremely distressing to learn that that same legislation has been used to convict a 70-year-old member of one of Pakistan's most peaceful religious communities.

Crimes against Ahmadis are not effectively prosecuted by State authorities. There is an abundance of evidence to establish that crimes against Ahmadis, and any complaints lodged by Ahmadis are not proceeded with by the police or in the Courts - "the law has taken a back seat," according to DF, a leading journalist.

17. <http://hrqp-web.org/hrqpweb/hrqp-demands-probe-into-rabwah-raid-assault-on-ahmadi-worship-place/>

Hate speech and incitement in electronic and print media

The Mission heard about a preeminent body¹⁸ calling for donations to curb Ahmadiyyat worldwide with an advert placed across all editions of a leading Urdu daily. SK a spokesperson for the Ahmadi Community termed the advertisement “inflammatory”. SK said it incited the people to kill Ahmadis. Further, the advert was linked to an organization in the United Kingdom¹⁹ which shows how this is spreading to other parts of the world. SK said the anti-Ahmadiyya body (Khatme Nabuwat) that placed the advert²⁰ had been openly canvassing for funds and inciting people to kill Ahmadis.

The Mission was also told that two mainstream Urdu television programs, NEO TV and Channel 92, aired anti-Ahmadi propaganda in the first week of September 2016. Ahmadis were labeled as ‘Blasphemers’ and ‘Traitors’ during the shows Harf-e-Raz (NEO TV) and Subh-e-Noor (Channel 92). When the matter was appealed to the Pakistan Electronic Media Regulatory Authority (PEMRA), a mob took action²¹, (which included 100 lawyers and the anchor of NEO television, Orya Maqbool Jaan), defending the programs. Police took no action against the mob. Subsequently, due to the intense pressure of the mob, PEMRA dismissed the case. The Mission was told this directly by Dr Mehdi Hassan who was the Chairman of PEMRA at the time of this incident.

Official discrimination in education

The Mission interviewed a number of young Ahmadi students who recounted suffering from discrimination by educational authorities.²² Ahmadi students reported that teachers refused to teach them and pressured them to change their religion. Students also report that they were being assessed by different standards as compared to non-Ahmadi students. They additionally described being insulted, forced out of educational institutions, and being socially ostracized. **Many students recounted that they had to move out of their home areas to find schools where they could study in anonymity.** The Mission received reports of teachers advocating the murder of Ahmadis. Treatment of Ahmadis by some teachers was described as “**psychological torture,**” using phrases like “**You cannot study with us...you are Qadiani,**” a derogatory slur referring to the birthplace of the Founder of the Ahmadiyya community. A grandmother told of her grandson being expelled from school on the basis of possession of Ahmadi books, prohibited under the anti-terror law. A 16-year-old student claimed she was failed in all her subjects, despite having had good results. A clever Ahmadi child’s top grades were arbitrarily reduced.

An Ahmadi teacher spoke of being forced to teach things contrary to her beliefs. Another teacher told of her headmaster singling her out, and distributing anti-Ahmadi propaganda. Another described being banned from teaching Arabic in Punjab. Another Ahmadi teacher recounted being transferred, but no other posts were available.

The Mission was also informed that students must declare themselves Muslim or Non-Muslim prior to taking exams in the 10th class.

Numerous young students interviewed by the Mission told of deep anxiety and distress brought on by ill treatment from teachers and fellow students in school.

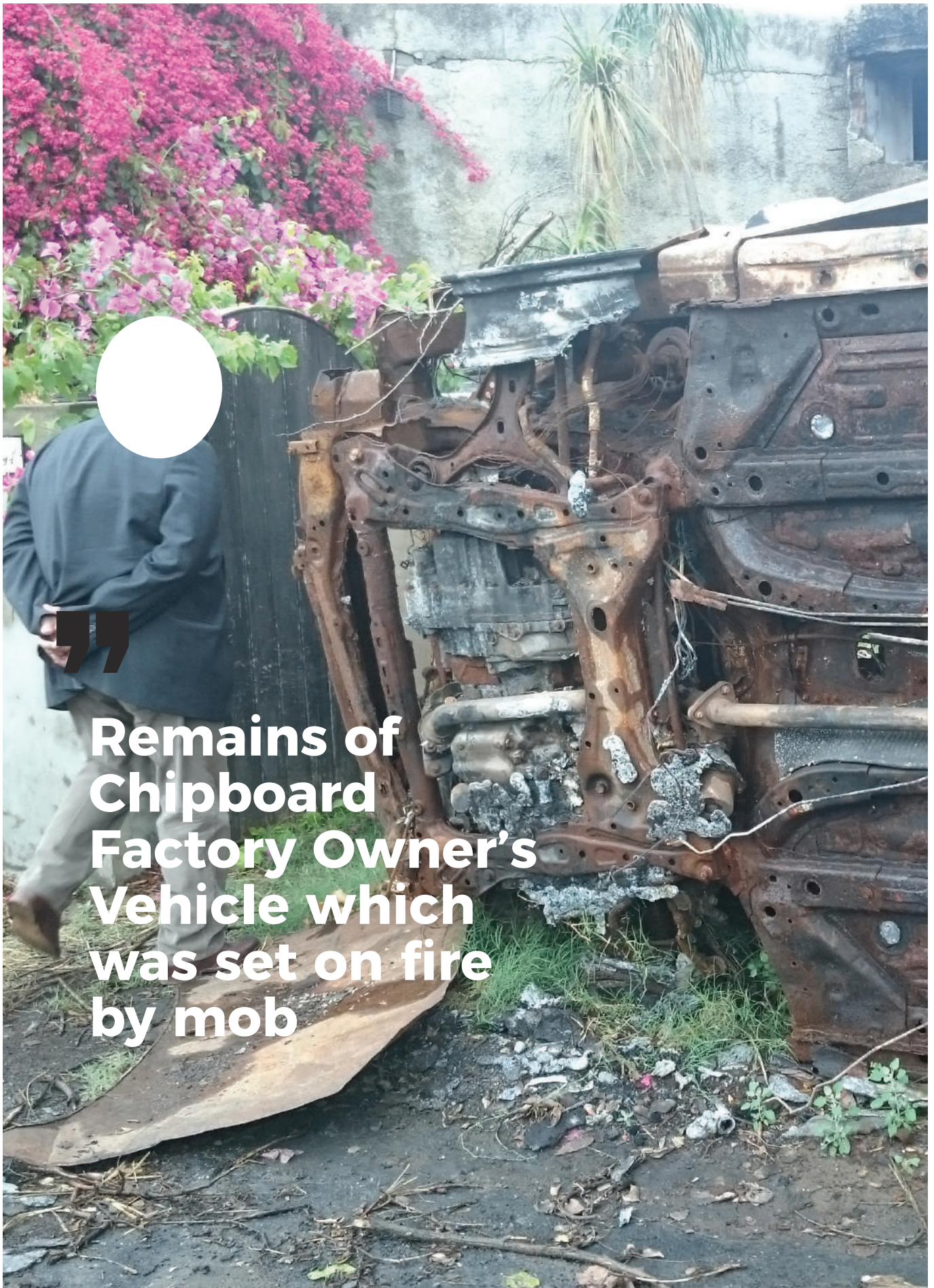
18. <https://tribune.com.pk/story/1129892/anti-ahmadi-group-campaigning-funds-newspaper-ads/>

19. <https://tribune.com.pk/story/1129892/anti-ahmadi-group-campaigning-funds-newspaper-ads/>

20. <https://tribune.com.pk/story/1129892/anti-ahmadi-group-campaigning-funds-newspaper-ads/>

21. <https://www.rabwah.net/pemra-dismisses-ahmadis-complaint-against-tv-channels-after-mob-storms-office/https://www.dawn.com/news/1286996>

22. See paragraph 5 of General Comment number 22 above. “[...] Article 18.2 bars coercion that would impair the right to have or adopt a religion or belief, including the use of threat of physical force or penal sanctions to compel believers or non-believers to adhere to their religious beliefs and congregations, to recant their religion or belief or to convert. Policies or practices having the same intention or effect, such as, for example, those restricting access to education, medical care, employment or the rights guaranteed by article 25 and other provisions of the Covenant, are similarly inconsistent with article 18.2. [...]”



“
**Remains of
Chipboard
Factory Owner's
Vehicle which
was set on fire
by mob**

c. Prejudice and social exclusion

These attacks speak to the dark reality that is faced even by those who dare defend Pakistan's religious minorities, and the degree to which sectarian strife seeps into the lives of all Pakistanis.

But few minorities are as severely targeted as the Ahmadi community. Indeed, because the Blasphemy Laws disproportionately target minorities such as Ahmadis, those who oppose the laws are often seen as supporting heresy. This places activists in harm's way and perpetuates the cycle of violence against the Ahmadi community.

Attempts at countering this legacy of violence against the Ahmadis has been slow in coming. Visual imagery and social limitations continue to enforce the ostracisation of the Ahmadi community. Lahore's streets, for example, feature posters calling for an end to the sect. Desecration of Ahmadi graves is an ongoing problem, in which uniformed police participate, and many businesses forbid members of the community from entering their establishments. The government has effectively refused to intervene to prevent the public harassment and vilification of Ahmadi Muslims. This is consistent with the governments own laws which criminalise Ahmadis from representing themselves as Muslims.

The Pakistani government has clearly targeted the Ahmadi community. In early May 2015, a judge ordered a local Ahmadi mosque's minarets and arch razed for "posing" as Islamic structures. Police have reportedly prevented Ahmadis from participating in the traditional sacrifice of animals on the Eid-ul-Adha holiday, claiming observance of this Islamic ritual has no relevance to the sect. Dozens of Ahmadi students have been expelled from state-run schools because of their religious background. "The government is either in denial about threats to Ahmadis and other minorities or [it] is following a policy of willful discrimination," Ali Dayan Hasan, senior South Asia researcher at Human Rights Watch said in a statement.

Ahmadis face a "complete social boycott."

Members of the Mission were told by various members of civic society that Mr Raja Pervez Ashraf, a former Prime Minister of Pakistan Peoples Party said "Shut them up, bury their mischief." In fact, these remarks were made during a rally of the Pakistan Peoples Party, in the presence of other senior members such as Bilawal Bhutto, on 30 April 2016 in Kotli, Pakistan during which Mr Ashraf indulged in hate speech against Ahmadis by saying to the crowd in Punjabi²⁴:

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

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

Translation:

“Friends, none can compete with Pakistan Peoples Party; no one is succeeding in that. If anyone served the cause of Islam, it was only the government of Martyr Zulfikar Ali Bhutto – ninety-year old issue, the issue of Qadianis [derogatory term for Ahmadis] who had challenged the prophethood of the Holy Prophet (peace be on him), (the PPP government) shut them up, twisted their neck and buried this mischief (fitna) (forever).”

This speech was aired on the main stream Urdu television channel, ARY News on April 30, 2016 and the courage to censure this statement in front of the audience.

There is no forum for lodging complaints or defending the rights and dignity of the members of the Ahmadi Community. Attempts to open dialogue backfire.

Examples from business, the military, university and secondary education

A mother of two children recounted how she could not find a hairdresser willing to cut her son’s hair. An IT professional (AA) recounted how neighbors became enemies when the family was identified as Ahmadi, following the death of AA’s grandfather in 2010 attack. AA was shunned at school. Aggressive actors told the family that the police backed their actions.

A woman spoke of losing the last three jobs she had held following revelations that she was Ahmadi; one supervisor reportedly said, “If I had known I would have killed her.” Another told the Mission that her co-workers told her, “We are not allowed to talk to you or eat with you.”

The Mission heard numerous accounts of shopkeepers refusing service on religious grounds, which was termed “social violence” by witnesses.

A businessman in the real estate and housing field recounted how he had been forced to go into hiding for six months due to the fact that he is an Ahmadi.

A physics professor and former chairman of a university department described how fundamentalist professors had led a campaign to demote him.

Fundamentalist mothers threatened a boycott if an Ahmadi student received a prize and a district champion was expelled from a sports club.

d. Discrimination faced by women

In a patriarchal society such as Pakistan, women from religious minorities face extensive and pervasive gender based discrimination throughout their lives. Ahmadi women experience similar levels of harassment and social alienation as Ahmadi men in their day to day interactions, education and employment. However, Ahmadi women are soft targets and easy to recognise because of their distinct style of dress which distinguishes them from other Muslim women.

The Ahmadi women who were interviewed for this report described being fearful for the safety of their family, their children and themselves. The segregation that women encounter once people know they are Ahmadi is like a form of religious apartheid which impedes their ability to move independently in society, at work and during routine activities like shopping or going to the market. Ahmadi women face overt discrimination when shopping. Some shops display signs and banners that state we do not deal with Qadiyanis. Shopkeepers ban them from entering shops to buy goods or refuse to serve them. HA and her friends went shopping, and at the payment counter, after picking out some clothing, she was asked to disclose her faith because of her dress. The shopkeeper refused to take their payment. Once they left, 3 men on motorbikes attacked them, stole their jewellery at gunpoint and said: 'because you're Ahmadi we are allowed to shoot you'. According to DB, one shopkeeper told her, 'You are Ahmadi, we will not give you anything, don't come in my shop, get out of my shop'. Many women said local shopkeepers do not serve them, which means that have to travel between twenty minutes and up to two hours away from where they lived to acquire basic groceries and household items.

Once the wider Muslim community comes to know a woman is an Ahmadi it makes day to day interactions extremely fraught and difficult for her to move around. The social alienation which women experienced forced them to be isolated and stay at home to avoid ridicule and abuse from the community. ZB's mother suffered from mental trauma when she became isolated - she stopped going to the market, shopping or travelling by rickshaw after people from the community were abusive towards her and prevented her from doing her daily activities. She feels discrimination has worsened in recent years, shopkeepers in Nankana where they lived would sell goods to the family but now they buy goods from Lahore and take them to Nankana which is around 2 hours away. Their milkman who supplied them for twenty years stopped as did a grocery shop which they used for the past 30 years.



Typical Attire of
Ahmadi Lady

Ahmadi women, like men face discrimination in employment when they disclose their faith. Some jobs require employees to declare their faith however, many women in employment choose not to reveal their religion to colleagues for fear of reprisals and losing their jobs. One interviewee working in her fourth job is worried that her current post will be terminated if her employer discovers her religion. She lost her three previous jobs after colleagues told senior managers that she is Ahmadi. Other women reported that work colleagues who know they are Ahmadi deliberately create problems to force them out of their jobs. VB, an IT professional, said a colleague found out about her faith and started creating problems to expel her from her job, accusing her of offering prayers in the prayer room which she should not use as an Ahmadi.

If an Ahmadi declares that he or she is a Muslim this is deemed as unlawful, since it is illegal for an Ahmadi to 'pose' as a Muslim. In jobs where Ahmadi women must state their faith, discrimination and problems arise. ZB, an Ahmadi doctor, attended an interview for a government job, Assistant Professor of Pathology, she had to sign a form to declare herself as non-Muslim according to the law in Pakistan. One of the clerks asked if she was non-Muslim and when she said she was Ahmadi, he made her feel very uncomfortable. She is afraid of how other doctors and colleagues would treat her if they knew her religion. Women also face extreme verbal threats because of their religion. One woman was told by her colleague that, 'if I knew you were Ahmadi when you were hired I would have definitely killed you.' He advised their boss to terminate her employment.

Many women felt the anti-Ahmadi legislation and the media have fostered an environment of hatred in Pakistan which incites people to kill Ahmadis as one interviewee (DB) said, "people feel Ahmadis do not have the right to live, should not be allowed to live and that they should be killed". Women also felt their neighbours subjected them and their families to 'a continuous hate campaign'. They are considered 'kafir' and neighbours and friends who previously supported them, suddenly became enemies turning against them. DB and her family lived in their home for 42 years, and the family was accused of blasphemy for defiling the Qur'an. After police came to their house to investigate, all their neighbours and friends turned against them and started a campaign of hate and abuse against them. The mullahs brought her father and brothers to the mosque and threatened them. DB said the situation was unbearable and her family suffered mentally and physically.

Other women shared how they were deliberately excluded because of their religion and pressured by other Muslims to change their religion. Local people where (PP) has lived for the last 3 years do not talk to her. When she tries to talk to them they say that they are not allowed to talk to her and accuse her of spoiling their children. (XY's) neighbours visited her home to find out if she could recite the Kalma tayyaba. The neighbour's son, who is a preacher told people that she and her family are Ahmadis to stir up hatred against them. He said her Qur'an was wrong and accused her of not being Muslim as it is wrong, according to Khatme Nabuwat, to make your own Holy Prophet.

Women face discrimination from every corner in society and the government of Pakistan must do more to uphold its commitment to international and national agreements to protect, provide a safe environment and stop discrimination against Ahmadi women and girls.

e. Education

Since Pakistan's independence, education has been used as a tool to create a sense of and reinforce a nationalist ideology. After the secession of Bangladesh from Pakistan in 1971, Islam became the cornerstone of Pakistan's national identity. Under the leadership of General Zia-ul Haq, between 1977 and 1988, Pakistani society including its education system underwent a process of Islamisation which laid the foundations for the intolerance and discrimination faced by non-Muslim children in schools today. According to LL, 'the fundamentalisation of textbooks in particular are state-controlled mechanisms through which it control society'.²⁵ The radicalisation of the education system forced a Sunni Islamic perspective into the curricula to the exclusion of the country's religious minorities.

Ahmadi students face severe forms of discrimination throughout their education from both classmates and teachers. They face extreme bullying, physical and mental abuse, segregation and threats which have a negative impact on the studies and psychological wellbeing of the affected children. Ahmadi teachers face discriminatory attitudes from other staff, parents and local clerics who call on the community to boycott Ahmadi teachers. In many instances children face widespread exclusion by teachers and their classmates, many are forced to move schools and abandon their studies. A sister and two brothers had to leave their home and parents in Larkana to continue their studies. One of the brothers who was studying for his MBA at the University of Management and Technology (UMT) was staying in a hostel, but once his friends found out he was Ahmadi he was teased and abused and asked to vacate the hostel- which he did.

Studies by a number of Pakistani and international organisations have found that Pakistani textbooks are full of biased content towards non-Muslims (NCJP,²⁶ USCIRF,²⁷ USIP²⁸). Attitudes in textbooks express ideas of intolerance, prejudice, bigotry the notion of 'the other' and 'enemies or agents of the state', towards religious minorities. The Ahmadiyya community is portrayed as non-believers, they are described as 'kafir' and non-Muslims, and since the Pakistan Constitution declares them as such it gives legitimacy to those who discriminate against them.

Discriminatory legislation against the Ahmadiyya community has fostered an extreme mindset that Ahmadis and other non-Muslims, 'do not have the right to live'. One interviewee shared that during her studies a classmate who attended the madrassa was taught that Ahmadis are not good, you are supposed to be killed. He said, 'you are not Muslim it is my right to kill you'.

Where Ahmadi students do not declare their faith, usually at earlier ages, they are able to go through their education without facing discrimination. However, where classmates and teachers know they are Ahmadi this manifests itself through bullying, intolerance, prejudiced behaviours, physical and verbal abuse. Derogatory terms such as 'qadiyani' and 'kafir' which means non-Muslim were used by both students and teachers to refer to Ahmadis. Children shared how they faced multiple forms of hostility and discrimination throughout their studies with classmates that do not want to talk, pray or share anything with them, some even saying they have no friends. Some teachers in classes Islamiat used abusive language and negative comments to refer to the founder of the Ahmadiyya movement. Ahmadi students were also repeatedly bullied to convert by classmates and teachers. For example ZB said that she was constantly asked to change religion by other students including her best friend.

Students interviewed for this research shared how they were physically abused by both teachers and classmates

25. http://eprints.ioe.ac.uk/4020/1/Lall2008Educate_to_Hate103.pdf

26. <http://archive.paxchristi.net/MISC/2014-0251-en-ap-GE.pdf>

27. [https://www.uscirf.gov/sites/default/files/resources/Pakistan-ConnectingTheDots-Email\(3\).pdf](https://www.uscirf.gov/sites/default/files/resources/Pakistan-ConnectingTheDots-Email(3).pdf)

28. <https://www.usip.org/sites/default/files/SR367-Education-and-Attitudes-in-Pakistan.pdf>

because of their religious beliefs. A 10 year old boy and his sister were beaten across their hands until they became swollen. Another interviewee shared that when her brother was 13, he was forced to leave his school because his classmates and teachers would mentally and physically torture him, hitting him with sticks and pieces of board, until his parents sent him to live with his uncle in another town to complete his studies. A 15 year old student RF, attends government school and is in class 8. Some children in the school who were not in her class, told the other kids she is Ahmadi and warned them not to play with her, eat with her and stop treating her normally. RF's teachers know she is Ahmadi and physically punish her by hitting her hands with sticks and say she is not allowed to sit with other kids because she is Ahmadi. Another example is where a teacher made a girl in first grade to put her feet on her hands which fractured her right little finger. The teacher said she made her do that because her mother dresses like a 'qadiyani'.

Some teachers incite other students to tease and boycott Ahmadi students they deliberately segregate and humiliate Ahmadi students by instructing them to eat, drink and sit separately from the rest of the class. One mother said that when her son was 12 years old (class 8) the other students started teasing him and one threatened him with a gun. The teacher made other students boycott and incite hatred against him and he was given stickers with hate material (see Annex 5). He went to learn English at another school and one of his friends put hate material along the staircase of this school to incite hatred against him.

Apart from the government schools and educational institutions, there are thousands of unregulated madrassas (Islamic seminaries), which espouse hatred towards the Ahmadiyya community and religious minorities. The slogan of Khatme-Nabuwat is particularly used to stir up anti-Ahmadiyya feelings in society at large, with Government officials advocating for its inclusion in textbooks. Asad Qaiser, the speaker of the provincial assembly in Khyber, Pakhtunkhwa addressing a Khatme Nabuwat conference in Mardan in 2015, said that "Provincial government will soon add a chapter on the belief of Khatme Nabuwat", and that, 'those who do not believe in Khatme Nabuwat were outside of Islam'.²⁹ Ahmadi teachers shared how 'Khatme Nabuwat' or belief in the finality of the Prophet (PBUH) was now part of the curriculum with it present in the syllabus in Sindh province.

From interviews conducted with Ahmadi students many described how they were refused opportunities to advance in their education or were deliberately marked down by teachers. All felt traumatised by sustained abuse and bullying, many abandoned their studies, transferred to different schools or studied at home. FA who is 16 years was deliberately failed in six subjects when taking exams so she could not proceed to the next class. Teachers did not show her or her parents the papers she failed and she eventually changed schools. Her younger brother was mentally tortured so severely that he left school and is unable to return to his studies.

Ahmadi teachers face discrimination and have to deal with ongoing hate campaigns and punitive measures from other teachers, parents, clerics and the wider community which prevent them from doing their roles as teachers. RA was running a private school for children up to grade 10 (age X), when local people and clerics started to repeatedly harass teachers and children attending the school. Similarly parents were threatened to stop sending their children to the school. Clerics from the local mosque made announcements warning the parents to stop sending their children to the school otherwise they would be banned from the mosque if their children continued to attend 'that qadiyani school'. The threats and harassment continued when parents dropped off their children with further warnings that the school would be burned and the children would die. Later a cleric made a complaint against the school management. Police took declarations from every staff member and student that they are not Ahmadi and not teaching Ahmadiyya literature. The school originally had 441 students and after this hate campaign, 80 students left in March 2017.

29. <https://defence.pk/pdf/threads/speaker-kp-assembly-wants-to-add-anti-ahmadiyya-chapter-in-school-syllabus.398987/>

NM, a teacher in a private school was approached by the headmaster to join the school she was reassured when he said it was irrelevant if teachers belonged to different religious sects and that religion is not discussed. After 5 months the headmaster called a meeting with all the teachers, after 30 minutes he asked NM to step out, during which time he distributed pamphlets with hate material about the Ahmadi Community. The leaflets contained questions and answers from clerics regarding what to do if there are Ahmadi students or teachers in a school. According to the answers if Ahmadi students are being influenced and convert after studying in the school it is fine but it is not good if Ahmadi teachers are teaching our students. The teacher was advised to resign and 11 Ahmadi children left due to fears for their safety.

Having to hide your religion and being bullied creates considerable stress, for students and Ahmadi teachers. All the students interviewed described feelings of depression or being mentally disturbed by the ill treatment they suffered. MA was teaching English when she was asked to teach Islamiyat to class 8, 9 and 10. She discovered hate material in the books contrary to her beliefs as an Ahmadi which made her angry and distressed. When her own children were 7 and 9 years old they were treated disrespectfully because of their religion and put outside of the classroom, she felt powerless to do anything.

The cases illustrate how discrimination, biased material and behaviours have a damaging and negative impact on Ahmadi children, teachers and families. The government has been slow to introduce reforms and steps must be urgently taken to improve the education system and remove biased content from school textbooks. Ahmadi children and other religious minorities should be treated fairly with care to fully safeguard the rights of children. Religious education and human rights training should also be included to promote tolerance and respect among.

f) Possibilities for Ahmadis to profess their faith

Article 298C of the Pakistan Penal Code prevents Ahmadis from propagating the faith. Under this article an Ahmadi becomes liable to be imprisoned for up to 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. Further, Article 298C forbids Ahmadis from "posing as Muslims" directly or indirectly "or from outraging the feelings of Muslims". The loose wording of the law means it is regularly abused to harass and discriminate against Ahmadis.

By virtue of the anti-Ahmadiyya laws, specifically Ordinance XX Ahmadis are prohibited from expressing their true faith as Muslims. They are also barred for communicating about their faith to others as it will most certainly constitute propagating their faith or inviting others to their faith. The law clearly states that Ahmadi Muslims cannot preach or propagate their faith. This is beyond doubt and dispute. This makes the Ahmadiyya Muslim Community unique in Pakistan as being the only religious community in Pakistan to be targeted by the state simply on grounds of faith. This legislation not only prohibits preaching and other forms of proselytizing but also in practice restricts other elements of manifesting religious belief, such as holding open discourse about religion with non-Ahmadis, even where these do not amount to proselytizing. The prohibitions include referring openly to one's place of worship as a mosque and to one's religious leader as an Imam. Ahmadis are not allowed to refer to the call to prayer as "azan", or to call themselves Muslims, or to refer to their faith as Islam. Sanctions include a fine and imprisonment and, if blasphemy is found, there is the possibility of the death penalty. If the death penalty is imposed there is a risk of lengthy incarceration. This legislation is used by non-state actors to threaten and harass Ahmadis.

Ahmadi Muslims cannot openly profess their faith publicly through evangelism or otherwise. The definition of proselytizing is being stretched for Ahmadi Muslims and is now limited to activities such (but not exclusively) as serving humanity through medical camps which may lead to discussions about Ahmadiyyat although not publicly; Ahmadis discussing Ahmadiyyat with non-Ahmadis once they have become familiar with them although they run the risk of being reported; for women the attire generally worn by Ahmadi ladies can be a means and way of proselytizing – again this attracts the risk of being discriminated against particularly socially where they are easy targets. The Mission heard that performing the aforementioned activities is still not an easy task as it means there is risk to the relevant Ahmadi and can have negative repercussions.

PART 3.

FACTORS DRIVING THE INTENSIFICATION OF REPRESSION

A number of independent journalists told the delegation that the security situation of the Ahmadis was deteriorating dramatically. The Mission was informed that the freedom of the press is severely curbed when it comes to Ahmadi issues. The Urdu press is a no-go area on this situation. The only respite, if any, appears to be in the English press, which is limited to a small audience, mainly liberals. Those willing to write about the persecution of Ahmadis have to tread extremely carefully for their own security as they will be seen as Ahmadi sympathizers. In this regard, the delegation met a leading journalist on religious minorities, Rana Tanveer, who writes for the Express Tribune. Mr Tanveer himself told the delegation that the security situation and persecution of Ahmadis had deteriorated since 2015, with anti-Ahmadi prejudice and violence flourishing due to the State turning a blind eye to the persecution of Ahmadis. When asked why he would put his own life at risk by reporting on these issues, he stated that it was his duty and incumbent on him to report factually and independently on these issues. At the date of writing this Report, the delegation understands that Mr Tanveer has been targeted by extremists. In fact, on 10 June 2017, he escaped being run over by a car. He suffered injuries and had his leg fractured. His house has been vandalized and he has received death threats. The International Federation of Journalists (IFJ) has condemned the death threats to Rana Tanveer which followed his writing about religious minorities. The IFJ has urged the government to ensure security to the journalist and launch an investigation into the case.

Further, Mr Tanveer has found his home vandalized and the door painted with a threat that reads, "Qadiani nawaz Rana Tanveer kafir wajib ul qatl, (Qadiani supporter Rana Tanveer is a non-believer who deserves to be killed)". Mr Tanveer is married with two young children. He has reported the threats to the police, but claims that the police have shown little interest and have not even registered a case.

The Mission heard how there was an increased risk to human rights activists, lawyers and judges as they regularly face intimidation and threats of violence, and in some cases extra-judicial killings. By way of example, on 7 May 2014, Rashid Rehman, a lawyer from the Human Rights Commission of Pakistan, was shot dead for defending a university lecturer accused of blasphemy.

Judges have been physically attacked and threatened even during court hearings, particularly by members of their own profession who are supported by religious organisations such as Khatme Nabuwat. In this climate, understandably, they are afraid to hear cases for fear of reprisal.

The inculcation of prejudice in civil society, media and education

The delegation was made aware that many aspects of life in Pakistan were intertwined with religion, with religion trumping the rights of an individual. As Asma Jahangir stated to the delegation, religious intolerance is increasing daily. This is not helped by Anti-Ahmadi conferences sponsored by the government, particularly in the Punjab.

Information is controlled through the press and media, particularly the Urdu press which reaches the masses. The control and misuse of information drives hatred and is leading to a fractured and divided society where freedom of expression is seriously curtailed. This is being further compounded by the misuse of Anti-Terror laws. As one journalist, (ML) we met said, "The anti-terrorism act is used as a blanket justification for anything the government wants to do, [including] targeting minorities."

The growth of Islamic radicalization has been another factor in the increase in persecution of minorities, particularly Ahmadis. The source of this, from what the delegation was told, appears to be the Saudi influence of Wahabism and Saudi financing. As one prominent journalist told the delegation, "It is good business to be a mullah and to create hatred". Madrassas are a source of income for people who have no jobs or profession. There has been a growth of anti-Ahmadi organizations, such as Khatme Nabuwat (End of Prophethood Organization). These organizations arouse the sentiments of the masses on religious doctrines to fuel hatred against Ahmadis. Ahmadis believe that the increase and penetration of fundamentalist ideology within the State machinery is evidenced in everyday life by the presence of billboards, hate literature and media programs. Hate material declaring Ahmadis to be worthy of being killed, which the delegation was shown, is openly available and displayed in shops and shopping centers. A sample of these are included in Annex 6. There are even anti-Ahmadi stickers displaying the logo of the Islamic State. Ahmadis are also frequently termed "servants of the Jews". This is all part of the narrative of the religious elite to enumerate hate towards Ahmadis.

With regards to the education system, the government has failed to address the issue of hate material in school syllabi. Hate material is still present in textbooks which only plays into the extremist narratives of the clerics. Annex 4 demonstrates by way of example some of this material.

The internet is increasingly playing its part in this and inciting hatred rapidly. Radical Islamist groups have adopted social media communication technologies and strategies. Troll armies and "fake news" have become powerful weapons used against the Ahmadis. The Islamic State has given direct threats to Ahmadis and has claimed to be behind the killing of a number of Ahmadis.

Political and economic opportunism

Historically, Ahmadis enjoyed great success. We heard how the Ahmadi community was instrumental in the foundation of Pakistan, with the first Foreign Minister Sir Zafrullah Khan being an Ahmadi and one of Pakistan's only two Nobel Prize laureates, Abdus Salam, also belonging to the Ahmadi community. The delegation was told that, prior to 1974, Ahmadis occupied senior positions in the armed forces, police and civic society. This rise in prominence and influence of a small (in comparison to the number of other Muslims in Pakistan) but highly organized community has led to envy at the success of the Ahmadi community with Ahmadis being made scapegoats in an unstable society mobilized by hate and violence.

CONCLUSION

The objective of this fact-finding report was to follow up on the fact-finding mission in 2014 to assess and ascertain the current position of Ahmadis.

After interviewing and meeting several hundred people, including human rights defenders, journalists, members of the judiciary, police and politicians, the mission was told by all that and there appears to have been little or no improvement in this situation, and indeed the persecution of Ahmadis has worsened. This is also borne out by statistical data with the number of deaths and attacks having increased. But statistics alone do not reflect the level of hate, discrimination and persecution Ahmadis are facing. The reality is that the State has fomented an environment, through anti-Ahmadiyya legislation, for persecution of Ahmadis to flourish.

The Mission also noted that individuals who had been met in 2014 by the previous fact-finding mission had seen no improvement in conditions. A member of the current Mission had also been part of the previous mission and, hence, could corroborate this. In fact, it was noted that a member of the Ahmadiyya Muslim Community who had been met by the previous mission had recently been killed

in a targeted killing. This brought home the reality of the worsening situation of Ahmadis since 2015.

The reality is that the situation has gone from bad to worse, which was confirmed by pretty much all of the individuals and organizations the mission met. We hope this Report will go some way not only to highlighting the plight of Ahmadis but to assist in bringing the change required to deal with the persecution of Ahmadis.

It should be remembered that until 1974 the status of the Ahmadis was no different from that of the Sunni majority. However, since then various piece of legislation have deprived Ahmadis of their status as Muslims and turned them into 'second class citizens'.

The inability of the State to deal with this situation over the years has now resulted in the Ahmadi issue becoming entrenched into the fabric of Pakistani society. The foundations laid by the State allow others to act with impunity to persecute Ahmadis. In fact, it is seen as a religious duty of a Muslim not to only to boycott Ahmadis but also receive a heavenly reward to kill them. In a country where religiosity is on the rise, this is extremely worrying as intolerance and hate is not limited to one section of the community but quickly spreads to other minorities disturbing the peace of society.

The space for civil society has been reduced drastically, with even the most vocal of human rights defenders having to curb their speech and activities for fear of reprisals to their own lives. This is extremely concerning. The international community will need to raise its game and assist those willing to defend human rights in Pakistan by urging the Pakistani authorities to curb the rise of religious elements to ensure and provide a safe space and environment for civil society. This is crucial to any civilized and progressive State.

The State's failure to investigate, arrest, or prosecute those responsible for religious freedom abuses has promoted an environment of impunity

that has fostered intolerance and acts of violence, according to domestic and international human rights organizations. Government policies certainly do not afford equal protection to Ahmadis and due to discriminatory legislation, which marginalizes the Ahmadiyya Muslim community, Ahmadis cannot profess freely their religious beliefs.

The reality is that Ahmadis are the most at risk when it comes to protection of their rights. It is true that other minorities face issues. Nonetheless, independent observers agree that there is no systematic State persecution of other minorities. **What is unique to the Ahmadi community is that they are specifically targeted by State legislation; their persecution is State sponsored.** This is a crucial distinction and its significance needs to be understood as it has led to the curtailment of other civic rights of Ahmadis such as the right to vote, the right to education, job opportunities and, generally, social rights.

The accounts heard by the Mission have been harrowing: young children aged six being segregated at schools due to their Ahmadi belief; University students having to eat and live in separate dormitories - reminiscent of the South Africa apartheid; women being unable to carry out the most basic of tasks due to being refused goods and services when shopping; women being singled out for having Ahmadi beliefs due to the attire (type of veil and coat worn by

women) they wear; professionals having their careers curtailed and promotion chances refused due to their Ahmadi belief; successful businesses being targeted . The list goes on.

This campaign of hate, indoctrination and singling out of a community has become part and parcel of daily life for an Ahmadi. It appears the State has little interest in dealing with the issue and, given the environment created now, the State is willing to turn a blind eye to this persecution due to fear of reprisals from the religious elite.

The situation in Pakistan has resulted in many Ahmadis fleeing Pakistan to seek refuge and a safe haven where they can freely practice their religion and live a normal and peaceful life. The Mission has heard that though many Ahmadis do not want to leave their country, they are left little choice, ending up having to spend thousands of pounds - their entire livelihood - to leave Pakistan without the guarantee of being accepted as refugees in other countries.

Many have fled to countries such as Sri Lanka, Malaysia and Thailand, where they live in extremely difficult conditions to escape the persecution that they face in Pakistan. This includes women and very young children, some of whom have been recognised as refugees by the United Nations High Commissioner. They are being detained in terrible conditions in refugee camps or prisons. This



Rabwah, No Safe Haven

is an additional consideration which needs to be tackled and dealt with by the international community particularly the United Nations. The IHRC is conducting a separate fact finding mission on this issue in the coming months where further consideration will be given to this.

In the immediate short term, it would be naïve and unrealistic to think the legislation set out above discriminating against Ahmadis will be repealed. That has to be a long-term goal which cannot happen without the support and involvement of the international community. In the short term, the State must provide its citizens with the basic protections such as the right to vote. This issue needs to be dealt with on the basis of citizenship rather than dealing with the issue through the prism of religion.

All minorities including Ahmadis should, as Pakistani citizens, have the unfettered and unlimited right to education, the right to vote and access to employment. This is something which can be achieved in the short term but can only happen through the resolve and determination of the State. The international community needs to play its part and exert its influence to ensure Pakistan complies with its international obligations to safeguard and protect its citizens. The situation cannot continue as it is and urgent attention needs to be paid by the international community to this. This is not just an issue for Pakistan as this narrow ideology and intolerance is spreading to other parts of the world and leading to extremism and terrorism.

In the past decade, human rights organizations across the world have taken notice of the State-sponsored oppression of Ahmadis. Former President Barack Obama has condemned Pakistan's persecution of Ahmadis (published on YouTube²² 27 July 2015). In short, the Ahmadi community Pakistan is facing an unprecedented existential threat. "Ahmadis in Pakistan are in even greater danger now than ever before."²³ Unless concrete steps are taken by the international community this problem will not be resolved.



30. U.S. President Barack Obama on Persecution of Ahmadiyya Muslims; <https://www.youtube.com/watch?v=HzLhafbedM>
31. <http://www.sundayguardianlive.com/opinion/9080-between-dictators-and-democrats-pakistan-s-ahmadis-continue-suffer>



EPILOGUE

JAN FIGEL, EUROPEAN SPECIAL ENVOY FOR FREEDOM OF RELIGION OR BELIEF OUTSIDE OF THE EUROPEAN UNION

I want to express appreciation for this Fact-Finding Report to the Asian Human Rights Commission (AHRC) and the International Human Rights Committee (IHRC) working in collaboration with Forum for Religious Freedom - Europe (FOREF) and Christian Solidarity Worldwide (CSW). Constructive cooperation of NGOs and faith-based organisations builds joint teams and networks, brings shared ground and a new synergy for the sake of common good. And certainly, we need to promote the common good in the 21st Century, if we want to overcome dictatorial and genocidal legacies of the recent history, to win over old and new ideologies of superiority, over current hatred and violence. Unfortunately, growing number of religious and ethnic minorities suffer in the world of today from various levels and forms of intolerance, discrimination and even persecution.



This freedom represents the essential civilizational value and human right for all and everywhere. Because very often this is restricted or abused in the current world. Parallely, it became a forgotten or abandoned right because of weakness, reluctance, bias or indifference of many modern national or international institutions and holders of power




If we want to see a better, more humane century, then a commitment to work together in many countries for the sake of freedom of religion or belief (FoRB) is indispensable. This freedom represents the essential civilizational value and human right for all and everywhere. Because very often this is restricted or abused in the current world. Parallely, it became a forgotten or abandoned right because of weakness, reluctance, bias or indifference of many modern national or international institutions and holders of power. But power requires always responsibility. And human freedom is sustainable only with continuing responsibility as well.

I very much welcome the creed of the Ahmadiyya Islamic Community which I often get reminded from its members: "Love for all, hatred for none!" It is not only religious principle but also universally and deeply human standing, refusing hostility and violence and embracing togetherness in solidarity. Therefore, we need more protagonists of the FoRB in local, national and international media, willing to give voice to the voiceless. We need more advocates able to defend the defenceless when they are discriminated or persecuted on the base of their faith or conviction. Injustice anywhere is a threat to justice everywhere, we were reminded by M. L. King.

This Report can help to raise awareness about persecution of the Ahmadis in Pakistan. But it also shows courageous commitment to promote accountability to uphold human rights and protect dignity of all citizens of Pakistan and people in the World. I wish this report would bring also increasing inspiration for constructive, mature responses of its citizens against indifference and ignorance, and effective actions of public and religious authorities standing up against hatred, discrimination and violence, for the sake of humanity, solidarity and common good. These are values and objectives we, in the European Union, respect, promote and share worldwide.

ANNEX 1 ORDINANCE XX

The Gazette  of Pakistan

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

PART 1

Acts, Ordinances, President's Orders and Regulations including Martial law Orders and Regulations

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 Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written, or by visible representation;

(a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as '*Ameerul Mumineen*', '*Khalifa-tui-Mumineen*', '*Khalifa-tul-Muslimeen*', '*Sahaabi*' or '*Razi Allah Anho*'

(b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him) as '*Ummul-Mumineen*'

(c) (c) refers to, or addresses, any person, other than a member of the family (Ahle-bait) of the Holy Prophet Muhammad (peace be upon him), as '*Ahle-bait*'; or

(d) refers to, or names, or calls, his place of worship as '*Masjid*';

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

(2) Any person of the Qadiani group or Lahori group (who call themselves Ahmadis or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as '*Azan*' or recites *Azan* as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

(3) 298C. Person of Qadiani group etc., calling himself a Muslim or preaching or propagating his faith.

Any person of the Qadiani group or the Lahori group (who call themselves '*Ahmadis*' or by any other name), who, directly or indirectly, poses himself as Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine."

PART III AMENDMENT OF THE CODE OF CRIMINAL PROCEDURE 1898
(ACT V OF 1898)

4. Amendment of section 99A, Act V of 1898. In the Code of Criminal Procedure, 1898 (Act V of 1898), hereinafter referred to as the said Code, in section 99A, in sub-section (1):

(a) after the words and comma "of that class", the words, figures, brackets, letter and commas "or any matter of the nature referred to in clause (ii) of sub-section (1) of section 24 of the West Pakistan Press and Publications Ordinance, 1963," shall be inserted; and

(b) after the figure and letter "295A", the words, figures and letters "or section 298A or section 298B or section 298C" shall be inserted.

- 5. Amendment of Schedule II. Act V of 1898.** In the said Code, in Schedule II, after the entries relating to section 298A, the following entries shall be inserted, namely:

1	2	3	4	5	6	7	8
298B	Misuse of epithets, descriptions and titles, etc, reserved for certain holy personages or places	Ditto	Ditto	Not bailable	Ditto	Imprisonment of either description for three years, and fine.	Ditto
298C	Person of Quadiani group, etc. calling himself a Muslim or preaching or propagating his faith.	Ditto	Ditto	Ditto	Ditto	Ditto	Ditto

PART IV AMENDMENT OF THE WEST PAKISTAN PRESS AND PUBLICATIONS ORDINANCE 1963 (W.P. ORDINANCE NO. XXX OF 1963)

- 6. Amendment of section 24, West Pakistan Ordinance No. XXX of 1963.** In the West Pakistan Press and Publications Ordinance, 1963 (W.P. Ordinance No. XXX of 1963), in section 24, in sub-section (1) after clause (i), the following new clause shall be inserted, namely;

“(ii) are of the nature referred to in section 298A, section 298B. or section 298C of the Pakistan Penal Code (Act XLV of 1860), or”,

General, M. Zia-Ul-Haq,
President.

ANNEX 2 BLASPHEMY CLAUSES

Blasphemy Clauses

ACT III OF 1986 CRIMINAL LAW (AMENDMENT) ACT, 1986

*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:

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."

3. Amendment of Schedule II, Act V of 1898. In the Code of Criminal Procedure, 1898 (Act V of 1898), in Schedule II, after the entries relating to section 295-A, the following new entries shall be inserted, namely:

1	2	3	4	5	6	7	8
295-B	Defiling, etc of copy of Holy Quran,	May arrest without warrant	Ditto	Ditto	Ditto	Imprisonment for life	Court of Session
295-C	Use of derogatory remarks, etc. in respect of the Holy Prophet	Ditto	Ditto	Ditto	Ditto	Death, or imprisonment for life, and fine	Court of Session which shall be presided over by a Muslim

ANNEX 3 SECOND AMENDMENT

CONSTITUTION (SECOND AMENDMENT) ACT, 1974

An Act to amend the Constitution of the Islamic Republic of Pakistan [Gazette of Pakistan, Extraordinary, Part I, 21st September, 1974]

The following Act of Parliament received the assent of the President on 17th September, 1974, and is hereby published for general information:-

Whereas it is expedient further to amend the Constitution of the Islamic Republic of Pakistan for the purposes hereinafter appearing ;

It is hereby enacted as follows:-

1- Short title and commencement.

(1) This Act may be called the CONSTITUTION (SECOND AMENDMENT) ACT, 1974

(2) It shall come into force at once.

2- Amendment of Article 106 of the Constitution.

In the Constitution of Islamic Republic of Pakistan, hereinafter referred to as the Constitution in Article 106, in clause (3) after the words "communities" the words and brackets "and persons of Quadiani group or the Lahori group (who call themselves 'Ahmadis')" shall be inserted.

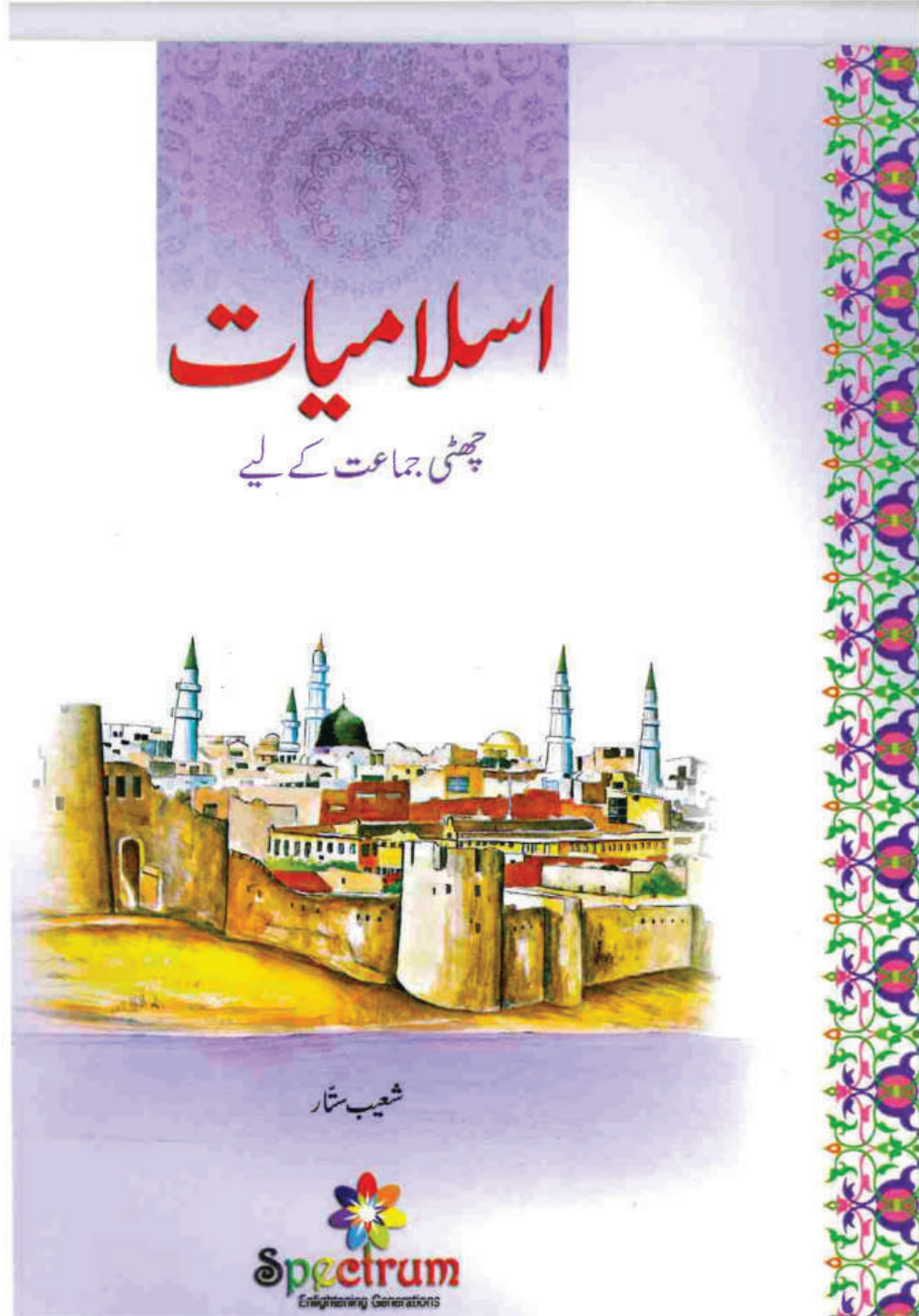
3- Amendment of Article 260 of the Constitution.

In the Constitution, in Article 260, after clause (2) the following new clause shall be added, namely--

(3) 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 claims to be a Prophet, in any sense of the word or of any description whatsoever, after MUHAMMAD (Peace be upon him), or recognizes such a claimant as a Prophet or religious reformer, is not a Muslim for the purposes of the Constitution or law."

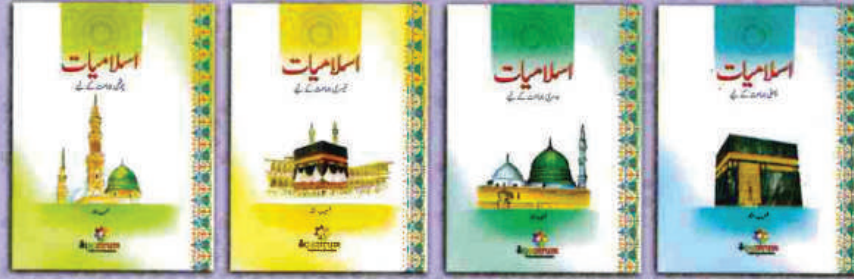
<http://www.pakistani.org/pakistan/constitution/amendments/2amendment.html>

ANNEX 4 EDUCATIONAL 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 مہلتا 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 پاسے۔ 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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علی زبیر

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لے آؤٹ ڈیزائن : دانش اکبر

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UNIVERSITY OF KARACHI

ایپیکٹرم 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، ہدایت 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 چھٹی اس کی ضرورت ہو کرتی ہے۔ بچوں کی ذہنی استطاعت سے زیادہ بھاری زبان تعلیم و تربیت میں سودمند ثابت نہیں ہوتی یہی وجہ ہے کہ بچہ پوری کتاب زبانی یاد کر لیتا ہے لیکن اس کے مفہوم سے نا آشنا رہتا ہے۔ ایپیکٹرم کی کتب کا ایک وصف ان کا سادہ اور دل نشیں انداز یہاں ہے جو کہ بھینکا بیٹے کی اسلامی تربیت کے حوالے سے بہترین نتائج کا موجب ہوگا۔ میں امید کرتا ہوں کہ یہ کتب اسلامیات کے نصاب کو چھ پرانا انداز سے پرمانے 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 شاہتاہ (بی۔ای۔ ایم۔ اے۔ ایچ۔ اے)

Dr. Noor Ahmed Shahtah

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 کاڑھا 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 آسکتا۔ 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 تمیں جھوٹے ہوں گے وہ سب یہ گمان کریں گے کہ وہ نبی ہیں حالانکہ میں آخری نبی ہوں اور میرے بعد کوئی نبی نہیں۔ (مسند ابی یوسف)

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 ولید رضی اللہ عنہ 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 ”یا مَحْسَدًا“ بتالیں۔ (الہدایہ والنبیہ)

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 صدیق رضی اللہ عنہ تھے۔ آپ ﷺ نے حضرت خالد بن ولید رضی اللہ عنہ 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 شکست 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 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 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۔

TRANSLATION

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 5 ANTI AHMADI SIGN BOARDS AND POSTERS



O Muslims! Always stay away from the children of devils' Qadian's drink Shezan.

A banner in Rehman Pura Lahore



We pay our tribute to the Punjab Govt for Sealing the Qadiani printing press which publishes blasphemous literature and banning their books. Shibani Khatam-e-Nabuvat

A sign board in Islamabad (Pakistan)



<p>Impure existence of the deniers of Khatm e Nabuwat, Qadianis, is a point of concern for the Muslim community.</p> <p>Existing government has failed to comply with its legal duties regarding Qadianis.</p> <p>Those Muslims who meet them do not fulfill the requirements of belief.</p> <p>Qadianis are spying for pagans in order to get their support.</p> <p>Let's fulfill our duties by boycotting all the products of the deniers of Khatm e Nabuwat to get the intercession of Holy Prophet (PBUH) on doomsday.</p>	<p>The love of the Holy Prophet demands that we should boycott the Qadianis</p> <p>Here no business is done with the Qadianis</p>
---	---

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

(فرمان مجاہد ختم نبوت فاتح مرزائیت حضرت پیر مہر علی شاہ گولڑوی)

انجمن مجاہد ختم نبوت پاکستان

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0341-4040568 www.facebook.com/amkn2010
0300-4856384 E-mail: amkn.2010@yahoo.com

Ones acting against the Qadiani Tribulations have have the blessed hand of the Holy Prophet (p.b.u.h) on their backs.

(Saying of the Commander of Khatm e Nabuat the Victor of the Mirzait Hadhrat Peer Mehar Ali Shah Gollarwi).

Association of the Patriots of Khatm e Nabuat Pakistan.

Area of Kot Abdul Malik.

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مرزائی اور مرزائی نواز کے بارے میں اعلیٰ حضرت مولانا احمد رضا خان بریلوی کا فتویٰ

مرزائی مرتد اور کافر ہیں۔ مرزائیوں کے ساتھ تمام تعلقات، مثلاً خوشی و غمی میں شرکت، کاروبار، رشتے داری، دوستی غرض ہر طرح کا تعلق حرام ہے۔ مسلمانوں کے بائیکاٹ کے سبب کسی قادیانی کو مظلوم سمجھنے والا نام نہاد مسلمان بھی کافر ہے۔ (احکام شریعت صفحہ 112 اعلیٰ حضرت مولانا احمد رضا خان بریلوی)

انجمن مجاہدین ختم نبوت پاکستان
مکتبہ مہرا مالک

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Fatwa of his holiness Hadhrat Maulana Ahmed Raza Khan Barelvi regarding the Mirzai's and the pro Mirzai's.

Mirzai's are apostates and infidels. All kinds of contacts with the Mirzai's be it participating in happiness and sadness. Moreover business, relationship, friendship with them of any type is strictly unlawful. Due to the boycott of Muslims if any so called Muslim consider any Qadiani to be oppressed is infidel himself.

(Orders of the Shariah pg.112 His Holiness Hadhart Maulana Ahmed Raza Khan Barelvi r.a)

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1973ء کے آئین کی رو سے مرزائیت
(دفعہ 298C پاکستان پینل کوڈ)

قادیانی گروپ کا کوئی شخص اپنے آپ کو مسلمان نہیں کہہ سکتا اور نہ ہی اپنے مذہب کی تبلیغ و اشاعت کر سکتا ہے۔
 کوئی شخص قادیانی گروپ یا لاہوری گروپ کا براہ راست یا بلا واسطہ اپنے آپ کو مسلمان ظاہر کرے یا کہلائے یا
 اپنے مذہب کو اسلام کہے یا اپنے مذہب کی تبلیغ و اشاعت کرے یا دوسروں کو اپنے مذہب کی دعوت دے یا
 مسلمانوں کے مذہبی جذبات و احساسات کو مجروح کرے اُسے تین سال قید اور جرمانہ کی سزا ہے۔
اور یہ جرم ناقابل ضمانت ہے۔

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انجمن میان ختم نبوت پاکستان حلقہ کون عبدالملک

Mirza'it in the light of the ordinance of 1973.

(298-c Pakistan Penal Code)

No member of the Qadiani group can call themselves Muslims neither can they propogate and preach their religion. If any member of the Lahori or Qadiani group directly or indirectly represents himself as Muslim or calls his religion to be Islam or if he spreads and preaches his religion or gives the message of his religion to others or if he traumatized any feelings and sentiments of the Muslims he will be sentenced to death for 3 years and will also pay fine.

And this crime is unbailable.

Association of the Patriots of Khatm e Nabuat Pakistan.

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Translation

Tajdar e Khatam e Nabuwat Zindabaad

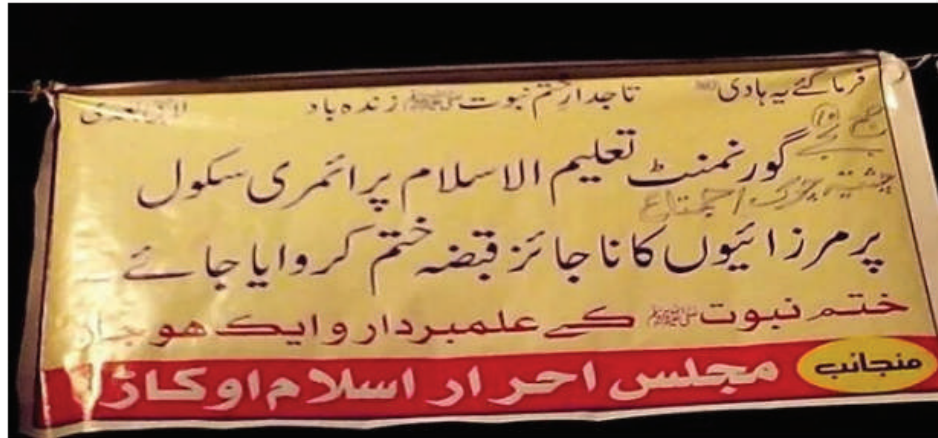
It is the saying of prophet

There is no prophet after me

Mirzai's illegal possession of Government Taleem ul Islam Primary School be vacated

Oh, flag carriers of Khatam e Nabuwat, become one

From: Majlis Ahrar e Islam, Okara



0322-4144910
0300-8817657

محافظان ختم نبوت پاکستان

مختبرنا ایشیا

امامی حضرت امام اہلسنت الشاہ امام احمد رضا خان بریلوی رحمۃ اللہ علیہ

مرزائی اور مرزائی نوازوں کے بارے فتویٰ :

قادیانی مرتد منافق ہیں، مرتد منافق وہ کہہ کر اسلام اب بھی پڑھتا ہے، اپنے آپ کہ مسلمان بھی کہتا ہے اور پھر اللہ
مزدہمیل یا رسول اللہ ﷺ یا کسی نبی کی توہین کرنا یا ضروریات دین میں سے کسی شے کا منکر ہے اس کا ذبح محض نجس، مردار حرام قطعی ہے
مسلمانوں کے بائیکاٹ کے سبب قادیانی کو معلوم سمجھنے والا اور اس سے میل جول توڑنے کو ظلم اور نفاق سمجھنے والا اسلام سے خارج ہے
جو کافر کو کافر نہ کہے وہ بھی کافر ہے۔

(۱۶۱ م شریعت صفحہ 122-112، 177 امام احمد رضا بریلوی)

مزید فرمایا کہ اس صورت میں فرض قطعی ہے کہ تمام مسلمان موت و حیات کے سب ملائے اس سے قطع کر دیں، بیچار
بڑے تو پوچھنے کو جاننا حرام، مرجائے تو اس کے جنازے پر جاننا حرام، مسلمانوں کے گورستان میں دفن کرنا حرام، اس کی قبر پر جانا
حرام۔

(فتاویٰ رضویہ صفحہ 51، جلد 2، امام احمد رضا بریلوی)

0322-4144910
0300-8817657

محافظان ختم نبوت پاکستان

@AhmadiyyaTimes

Translation

From:
Department of
Communications

Muhafizan e Khatam e Nabuwat, Pakistan
(Protectors of Finality of Prophet hood,
Pakistan)

0322 4144910
0300 8817657

The Great Pious Honourable Imam Ahmad Raza Khan Bareilvi (God be with him)'s FATWA (religious decree) REGARDING MIRZAIS AND THEIR FRIENDS

Qadianis are *Murtad* (out of fold of Islam) and Hippocrates. Such Murtad and Hippocrates who still recite the Kalama and also calls himself a Muslim, and then defiles the sanctity of Allah, the Holy Prophet (SAW) or any other Prophet or rejects any requirements of faith, his sacrifice is nothing more than filth and absolute *murdaar haram* (dead, disallowed by faith). Those who consider Qadianis innocent due to boycott by the Muslims and consider the absolute disassociation with them as wrong and brutality, is also expelled from Islam (Infidel). He who does not call an infidel an infidel, is also an infidel.

(Ehkam e Shar'at, Page 112-122, 177 by Imam Ahmad Raza Bareilvi)

Also said that, in this event, it is an absolute obligation that all Muslims boycott and disassociate all levels of life and death with them). If they fall sick, then enquiring about their health is *haram* (disallowed in faith). If he dies, then attending his funeral is *haram*. Burying him in Muslims' graveyard is *haram*. Visiting his grave is *haram*.

(Fatawa (religious decrees) Raza, Page 51, Vol II by Imam Ahmad Raza Bareilvi)

Muhafizan e Khatam e Nabuwat, Pakistan
(Protectors of Finality of Prophet hood,
Pakistan)

0322 4144910
0300 8817657

نا موس آقا پر ہم جان لٹا دیں گے
تو ہین رسالت بہ ہم جان لے لیں گے



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

محافظانِ حرمِ نبوت پاکستان
أنا خاتم النبیین لأئیی نبوی (میرا کلام میرے بعد نہیں آسکتا)

انتباہ

جناب آپ ایک انسان ہے اچھے بڑے، ٹھیک غلط کے فرق کو سمجھ اپنی زندگی کو ٹھیک راہ پہ لے آئے
اور حرمِ 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 نبی 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 Mirzaiat 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 6 ANTI AHMADI PROPAGANDA IN SHOPS



Qadiani (Dogs) are not allowed to enter (Shop in Hafeez Center Lahore)

Shop in Hafeez Center Lahore



ANNEX 7

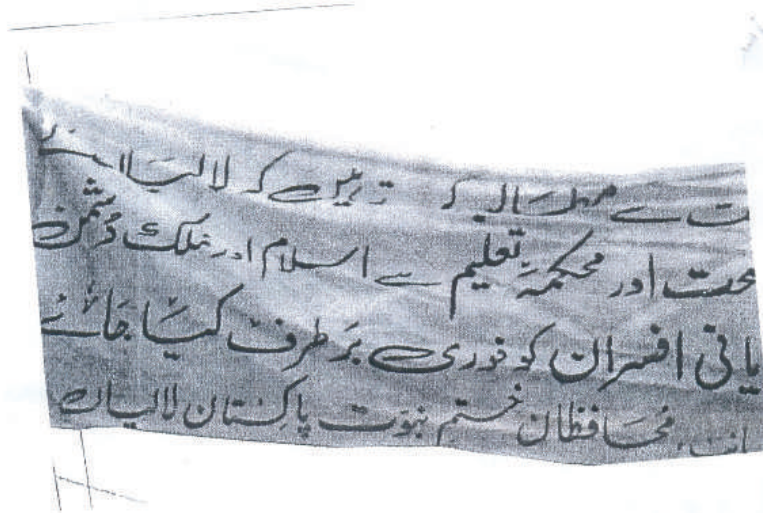
ANTI AHMADI PROPAGANDA IN EDUCATION



General Information

All Ahle Islam (Muslims) are informed that **The Interactive Learning System, Model Town, Duniapur** is the educational institute of Qadianis (Mrzas). Do not educate your children in this institute and save the faith and Hereafter of your children.

From: Aalami Tahaffuze Khatme Nabuwat Pakistan (Duniapur)



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 Nabuwat Pakistan, Lalian



We are in the process of establishing real Pakistan by the grace of God.

Islamic reforms of KPK government

Topics related to Khatm e Nabuwat are included in the educational syllabus for the first time.

Topics

- Seerut Ul Nabi (PBUH)
- First time legislation against interest based economy
- Islamic teachings
- Formation of special fund for religious institutes

Sincerely,

PTI (Sawabi)



First sign of love of Messenger (PBUH)- Total Boycott of Qadianis.

Name _____ Roll No. _____

Class _____ School/College _____

Contact: World Tahuwaz Khatam-e-Nubuwat Council 0334-4090965, 0321-4081955



Conversing and dealing with Qadianis is totally 'Haram'.

Name _____ Roll No. _____

Class _____ School/College _____

Contact: World Tahuwaz Khatam-e-Nubuwat Council 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-Nubuwat Council 0334-4090965, 0321-4081955

ANNEX 8

ANTI-AHMADI PROPAGANDA

AHMADI HOSPITAL, TAHIR HEART IN

RABWAH

خاتم النبیین میڈیکل ہارٹ سنٹر

عالمی مجلس تحفظ ختم نبوت

ذمہ داری:۔۔ خاتم النبیین ٹرسٹ (رجسٹرڈ) ختم نبوت اکیڈمی لکھنؤ منڈی سرگودھا
ایمان کے لیوں سے ایمان بھی بچائیے اور تم بھی کوشش ہماری تعاون مسلمانوں کا

واقعہ برلین شہر مرکز سراجیہ جناح کالونی سرگودھا	شالیت اسلامی رفاہی سماجی ادارہ
ذکوہ، صدقات، عشر، عیالیت وغیرہ کا صحیح مصرف	غریب، ایتھار، معذوروں کا علاج مفت
کارڈیالوجی، شینیسی سہیت تقریباً 13 کروڑ خرچ ہو چکا ہے	50 کمروں پر مشتمل مارت مکمل

یاد رہے یہ ادارہ شالیتاً نظریاتی ادارہ ہے یہاں مسلمانوں کو علاج اور معالجہ کی سہولیات میسر کی جاتی ہیں وہاں مسلمانوں کو عقیدہ ختم نبوت سے بھی آگاہ کیا جاتا ہے

ٹرسٹ اکاؤنٹ نمبر: 14010101239973 روڈ سرگودھا

انٹرنیشنل اکاؤنٹ نمبر: PK35MEZN0014010101239973

چیمبر میں خاتم النبیین ٹرسٹ حافظ محمد اکرا طوفانی 0300-9606593, 0321-9601521, 0092-48-3710474

نوٹ:۔۔ ہر شخص موقع پر جا کر معائنہ کر سکتا ہے

ایکلوگرانی -/2000 روپے کی بجائے -/800 روپے	
ECG چارجز -/300 روپے کی بجائے -/50 روپے	
انجیو گرافی فیس -/22000 کی بجائے صرف -/15000 روپے	
انجیو پلاشی امریکی سنٹ 4,00000 روپے کی بجائے 1,75000 روپے ہے جبکہ چناب نگر میں قادینیوں کے ہسپتال میں 3,75000 روپے لیتے ہیں۔	

نوٹ: چناب نگر میں قادینیوں کا ایک مشہور ہسپتال (ظاہر ہارٹ سنٹر) ہے اس ہسپتال میں کسی بھی ڈاکٹر سے چیک اپ اور ہسپتال میں علاج کروانا حرام اور کبیرہ گناہ ہے

Translation

Khatam un Nabiyyeen Heart Centre

International Majlis Protection of Khatm e Nabuwat

Supervised by; Khatam un Nabiyyeen trust (Registered) Khatm e Nabuwat
Academy Lakar Mandi Sargodha

TRANSLATION

Protect your faith and money from burglars

All our efforts are based on the support of Muslims.

Pure Islamic social welfare institute located nearby canal Sirajia centre Jinnah Colony Sargodha

Free treatment of poor, needy and disabled, accurate usage of Zakat, Sadaqat and charity

Completion of 50 room building, 13 crore is spent including on cardiology machinery

Remember this is an ideological institute. Muslims are given treatment here and they are also informed about the faith of Khatm e Nabuwat.

Trust account Mezan bank University Road Sagodha **14010101239973**

International account number **PK35MEZN0014010101239973**

Chairman Khatm un Nabiyeen Trust Hafiz Mohammad Akram Toofani
0092-483710474, 03219601521, 03009606593

Ecography only of 800 instead of 2000

ECG charges 50 rupees instead of 300

Angiography fee 15000 instead of 22000

Angioplasty with American stunt 175000 instead of 400000 whereas in Qadiani hospital 375000 is taken in Chenab Nagar.

Note; A famous hospital of Qadianis named Tahir Heart Centre is in Chenab Nagar. It is an immense sin to have any treatment or even a check up from any doctor of this hospital.



Translation

In the name of Allah, the most gracious, ever merciful.

I am the seal of Prophets; there is no prophet after me.

Every drop of our blood is sacrificed on the prophet hood of Mohammad (PBUH)

Holy Prophet (PBUH) said I am the seal of Prophets; there is no prophet after me.

He (PBUH) said 30 liars will emerge in my Umma and every one of them will claim to be a prophet where as there is no prophet after me.

Difference between Qadianis and common pagans

A thoughtful message for the lovers and true followers of Holy Prophet (PBUH)

03009606593, 0301 6729986, 0300 8651074, 0321 9601521

Published by: Shaban Khatm e Nabuwat, Central Office Lakkar Mandi, Sargodha, Pakistan.

ANNEX 9 HIT LIST

انا خاتم النبیین لا نبی بعدی
میں آخری نبی ہوں میرے بعد کوئی نبی نہیں (ترمذی حدیث)

سرکارِ مدینہ خاتم النبیین شفیع المذنبین حضرت محمد عربی ﷺ کے غلام مسلمان بھائیو

آپ کی غیرت ایمانی کہاں سو گئی ہے؟

مرزا غلام احمد قادیانی کی جمبوٹی نبوت کا یہ کفریہ اثر وہائی نسل کے ایمانوں کو ننگے کے لئے بڑھا چلا آ رہا ہے وہ کیسا مسلمان ہے جو کہ روح کو تڑپا دینے والے ان کفریہ عقائد و جرائم سے آنکھیں بند کئے لیوں پر مہر سکوت ثبت کر کے آرام سے بیٹھا ہے

قادیانیت کی زبان بے لگام کون گام کون دے گا؟

اے مسلمان بھائیو! آج ہم میں کچھ ایسے لوگ بھی ہیں جن کو پھیلانے کی ضرورت ہے جو آپ کو گمراہ کر رہے ہیں ان کا ہر سببائی کر کے آپ کے ایمانوں کا قتل کرنے کی کوشش کر رہے ہیں درحقیقت ان کی سزا قتل ہے ایسے لوگوں کو بھرے بازار میں گولی مارنا جہاد ہے

ڈاکٹر محمد علی	(قادیانی کافر)	کبیر میڈیکل کالج
ڈاکٹر منیر احمد عباسی	(قادیانی کافر)	سکندر پورہ پشاور
ڈاکٹر ابرار احمد	(قادیانی کافر)	خیر الناس و مطہر ٹرسٹ
ڈاکٹر منصور	(قادیانی کافر)	منصور پولی کلینک بازید خیلے ڈاکٹر پشاور
ڈاکٹر راشد شہین	(قادیانی کافر)	ڈاکٹر قادیانی کلینک بازید خیلے ڈاکٹر پشاور
ڈاکٹر بن یاسین	(قادیانی کافر)	ڈاکٹر قادیانی کلینک بازید خیلے ڈاکٹر پشاور
ڈاکٹر حامد	(قادیانی کافر)	لیڈی ریڈنگ ہسپتال پشاور
ڈاکٹر سلیمہ	قادیانی کافرہ	انفنان کالونی
ڈاکٹر طاہرہ	قادیانی کافرہ	باہلے کالونی پشاور

یہ اور ان جیسے دیگر قادیانی کفار سبائی جیسے مقدس پیشے کی آؤ میں اپنے گناہوں کے کفریہ عقائد کی تبلیغ میں سرگرم ہیں اور دن رات ہماری ہی نسل کے ایمان جاہ کر رہے ہیں اے مسلمان بھائیو! اپنے فرض کو پھیلانے کا انکار انکی تمام تر مصنوعات کا مکمل بائیکاٹ کر کے آنحضرت ﷺ کی شفاعت کے جھنڈے تلے آنے کی مکمل کوشش کریں

تحفظ ختم نبوت اور شفاعت محمدی ﷺ

اگر آپ قیامت کے دن محمد عربی ﷺ کی شفاعت چاہتے ہیں اور آپ ﷺ کے جھنڈے کے نیچے جگہ چاہتے ہیں تو آپ کو حفظ ختم نبوت کا کام کرنا پڑے گا اور مرزا غلام محمد قادیانی کے نولے کے مقابلے میں آنا پڑے گا کیا آپ اس کے لئے تیار ہیں؟ (قول حکیم امیر شہید ابوالاسلام حضرت مولانا محمد یوسف لدھیانوی)

قادیانی حضرات جو اپنے آپ کو (احمدی) کہتے ہیں تو بہن رسالت کرنے کے علاوہ آپ ﷺ کی جگہ مرزا غلام قادیانی کو آخری نبی مانتے ہیں (نعوذ باللہ) مرزا غلام قادیانی نے لکھا ہے کہ قرآن پاک کی آیت محمد رسول اللہ والدین معتمدہ۔۔۔ الخ میں خدا نے میرا نام محمد رکھا اور رسول بھی (نعوذ باللہ) (خرائین ج 18 ص 213) مرزا غلام قادیانی کے لڑکے نے لکھا ہے کہ قادیان میں پھر محمد ﷺ کو اُتارتا کہ اپنے وعدے کو پورا کرے (نعوذ باللہ) (کلتہ انفصل ص 105) نئے قادیانیت کو مالی طور پر مضبوط کرنے میں قادیانیوں کی شیرازا کمپنی، بازیڈ خیلے ڈاکٹر سرفہرست ہیں۔ اس لئے ہر وہ مسلمان جو شیرازاں بیٹا ہے۔ اور اس کی خرید و فروخت کرتا ہے۔ یا بازیڈ خیلے ڈاکٹر سے علاج کرواتا ہے وہ اسلام اور پیغمبر اسلام کے ساتھ بغاوت کر رہا ہے۔ وہ مسلمان کا تعلق پیارے آقا سے کٹوانے کا سبب بن رہا ہے۔ وہ اپنی غیرت رسول ﷺ کا سودا کر رہا ہے۔

اے مسلمان سوچ! اگر شیرازاں پیتے وقت یا بازیڈ خیلے ڈاکٹر سے علاج کرواتے وقت تجھے موت نے آچکرا تو بتا تیرا انجام کیا ہوگا؟ کل کس منہ سے رسول اللہ ﷺ سے شفاعت طلب کرے گا؟ کل کس منہ سے سانی کوثر سے جام کوثر مانگے گا؟ اے مسلمان! تیرا دشمنان رسول ﷺ قادیانیوں سے خرید و فروخت کرنا یا علاج کروانا اور تعلق رکھنا کہیں پیارے آقا ﷺ سے تیرے تعلق کو نہ گنوا دے۔ ہر قادیانی ادارہ اپنی جماعت کو اپنی آمدنی سے مخصوص چندہ دیتا ہے۔ جو نبی پاک ﷺ کے ذات مبارک کے خلاف استعمال کیا جا رہا ہے۔

چند مشہور قادیانی ادارے

بازیڈ خیلے ڈاکٹر منصور پولی کلینک

بندر گل شہباز

Shazay

شہباز شہباز شہباز شہباز شہباز شہباز

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حضور اقدس ﷺ ہوئے تھے۔ آپ ﷺ اس کا نکتہ کار کرم زبور ہیں۔ آپ ﷺ اور میں آفرین کے سردار ہیں ایک حدیث شریف میں آپ ﷺ نے فرمایا کہ میں اللہ تعالیٰ کے پاس اس وقت بھی آفری رسول لگا رہتا تھا جبکہ آدم علیہ السلام بھی کوئی ہوتی تھی کی حالت میں تھے۔ دونوں جہانوں کے سردار ﷺ ہی آفرین میں کی حیثیت سے تھے۔ آپ ﷺ پر اللہ تعالیٰ نے سلسلہ نبوت کو فرمایا۔ عقیدہ ختم نبوت اتنا اہم عقیدہ ہے کہ مالک کا نکتہ نے اپنی آخری لارہ میں ایک سو سے زائد آیات میں اسے مختلف طریقوں سے بیان فرمایا۔ خود صاحب قرآن ﷺ نے خود سے زائد احادیث مبارکہ میں اس کی وضاحت فرمائی کہیں "انا فاقم الامم لانی بعدی" کہہ کر کہیں "انا آفرانہما اتم قرانم" کہہ کر کہیں "انہما انہما جس جہان سے وہاں ان کو نکل کر کے ہوتے ہیں آپ ﷺ کے بعد فرمائے کے بعد نبوت کا جہاز نہ ہو کر میں نے آست کو فرمایا فرماتے ہیں۔ چنانچہ آپ ﷺ کی زندگی ہی میں بعض ریاضتوں نے آپ ﷺ کے منصب نبوت پر ہذا کا اٹھانے کی تہا تک وزارت کی ایک جھوٹے نبوت اسی کی کہ آپ ﷺ کی حیات مبارکہ میں ہی ایک سماجی حضرت فیروز زمین نے جنم حاصل کیا۔ سید کذاب کے خلاف حضرت ابو بکر صديق کے دور میں صحابہ کرام کا دفاع منصف ہو اور اس کے خلاف کیے بعد مگر بنی نضر روانہ کیے جن کی حضرت خالد بن ولیدؓ نے قیادت میں مسلمانوں کو سماج کرام سمیت بارہ ہجرت کرانہ تارکین کی شہادت کے بعد اس ملعون کا ختم واصل کیا گیا اور پتھ کا قتل قی کیا۔ (زاد سے کہ آپ ﷺ کی حیات طیبہ میں ۷۴ ازاد اور ۷۳ عسار میں ۷۵۹ روزہ اسٹھ سماج کرام جتھے ہوئے تھے) ہجرت اسلام گواہ ہے کہ اس کے بعد جب تک کسی اور جتھ نے حضور ﷺ کے تاج ختم نبوت کی طرف ہاتھ نہ لگائے کی تہا تک وزارت کی آست نے حضرت صدیق اکبر اور صحابہ کرام کے قتل قدم پر پتھ ہوئے انہیں کبھی کاروا تک پہنچایا۔

یہ صحیفہ پاک و بے عیب ہے۔ ۱۸۵۷ء کی جنگ آزادی کے بعد مسلمانوں کے ہتھیاروں کو لے کر چلا گیا۔ اسی سلسلہ میں جناب مرزا قاسم نے انگریزوں کا ناکارہ ہونے کا بیان اور کرتے ہوئے نہ صرف ہجرت کو فرمایا بلکہ مغربی آقاؤں کی خوشنودی حاصل کرنے کے لیے کیا باطل دعوے کے بعد، مہدی اور کتا ہونے کا دعویٰ کیا یہاں تک کہ ۱۹۰۱ء میں باقاعدہ نبی ہونے کا دعویٰ کیا اور اسلام کے حوالہ کی ایک جلیقہ دین اپنے چہرہ کاروں کے ساتھ پیش کیا جس میں (نور بانڈ علی کفر، کفر، باطن) اور رسول اللہ و خروان کیا (ایک نطفی کا ازاد لفظ)۔ اپنی دیگر راہ دہی کو اہل و عیال میں اپنے مدعا پیش کیا جو کتبہ کرام مانی و عقائد کو قی اسی کا وجہ بنا۔ کمالی ریاضتوں نے رتب کا نکتہ کا نکتہ ہجرت کو اس کو روکا۔ حال کے عقیدہ کا اعتبار کر لیا اور مگر برکی سرینتی میں انہوں نے مسلمانوں کے ایمانوں پر ڈاکے مارنے شروع کیے۔ چہرہ کاروں کی کیا وضاحت پر ہی چنانچہ چندوں کا ایک لاشہا سلسلہ شروع ہوا اور ہر روز ان کی آدنی کا ایک عقول صفا ہوا۔ ہجرت اور حیدر کو یہ کا پابند بنایا گیا۔ چنانچہ ہر روز ان کی آدنی کا تقریباً نصف مہر مہر میں جن کو ۱۲۱۲ ہے اور ہر مہر میں ہر مسلمانوں کو کرنا کرنے کے ایمان منہالی کیا جاتا ہے۔ اسی لذت سے قرآن پاک کے تقریباً شدہ و شیعہ شائکر کے مسلمانوں میں پھیلائے جاتے ہیں۔ اسی نکتہ کے ذریعے عالمی سیریا استعمال کر کے اپنے باطل عقیدے سے کراہی کی کوشش کی جاتی ہے۔ اسی نکتہ سے مالی منفعت کے خواہش رکھنا کہ مسلمانوں کا تعلق ہی آفرین ان ﷺ سے جدا کرنے کی تہا تک کوشش کی جاتی ہے۔

آئین اسلامی جمہوریہ پاکستان کی رو سے قادیانیت (آرٹیکل ۲۶۰)

(الف) "مسلم" سے مراد کوئی ایسا شخص ہے جو وحدت و توحید قادر مطلق اللہ جل جلالہ اور قائم الامین حضرت محمد ﷺ کی ختم نبوت پر عمل اور غیر مشروط طور پر ایمان رکھتا ہو اور خلیفہ یا مذہبی مسلحانہ طور پر کسی ایسے شخص پر شایمان رکھتا ہو اور نہ ہی اسے اس کا ہوجس نے حضرت محمد ﷺ کے بعد اس لفظ کے کسی بھی ملبوم یا کسی بھی تشریح کے لفظ سے تفسیر ہونے کا دعویٰ کیا ہو، یا خود کوئی کرے۔

(ب) "غیر مسلم" سے مراد کوئی ایسا شخص ہے جو مسلم ہو اور اس میں حیسانی، ہندو، سک، بودھت، یا پارسی مذہب سے تعلق رکھنے والا کوئی شخص، قادیانی گروہ یا اور ہی گروہ کا جو خود کو "امدی" یا کسی اور نام سے موسوم کرتے ہیں، یا کوئی بہائی اور شیڈول ذاتوں میں سے کسی سے تعلق رکھنے والا کوئی شخص شامل ہے۔

حوالہ جات کے ٹیکسی شوت کے لئے رابطہ کیجئے www.khatm-e-nubuwwat.com

لاہوری عالمی تحفظ ختم نبوت آسٹریٹ پشاور 0315-59206165

شعبہ نشر و اشاعت عالمی مجلس تحفظ ختم نبوت پشاور 0336-5574009/0321-19182719

انٹرنیشنل تحفظ ختم نبوت مسجد قاسم علی خان پشاور 0333-9347034

Long Live Khatm-e-

انا خاتم النبيين لا نبي بعدى

Death to Qadianism

'I am the Last of the Prophets and there is no

O Muslims, who are slaves of the Chief of Medina, the Last of the Prophets, the Pleader for the sinful, Muhammad of Arabia, peace and blessings of Allah be upon him! Where has your sense of honor for your faith gone?

The disbelieving serpent of the false prophethood of Mirza Ghulam Ahmad of Qadian is moving fast to devour the faith of the new generation. What kind of Muslim is the one who even having seen such false creeds and disbelief prefers to be silent and close his eyes?

Who will put a stop to the relentlessly speaking tongue of the Qadianis?

Dear brothers in Islam! There are some among us whom you need to recognize. They are those who are misguiding you. They are apparently treating you for your ailments, but are actually killing your faith. **As a matter of fact, they are worthy of being killed. It would be jihad to kill them in the crowded marketplaces.**

NAME	SECT	ADDRESS
Dr Muhammad Ali	Qadiani Kafir	Kabir Medical College
Dr Munir Ahmad Abbassi	Qadiani Kafir	Sikandar Pura, Peshawar
Dr Abrar Ahmad	Qadiani Kafir	Khairun Nas Welfare Trust
Dr Mansoor	Qadiani Kafir	Mansoor Poly Clinic, Bazid Khailey Doctor, Peshawar
Dr Rashid Matin	Qadiani Kafir	Doctor at Qadiani Clinic, Bazid Khailey Doctor, Peshawar
Dr Bin Yamin	Qadiani Kafir	Doctor at Qadiani Clinic, Bazid Khailey Doctor, Peshawar
Dr Hamid	Qadiani Kafir	Lady Reading Hospital, Peshawar
Dr Salima	Qadiani Kafir	Afghan Colony
Dr Tahira	Qadiani Kafir	Wapda Colony, Peshawar

These and other Qadianis like these are propagating their impious beliefs in the guise of sympathy with you. These people are ruining your faiths.

By boycotting the Qadianis and all the products manufactured by them, try to come under the banner of the intercession of the Holy Prophet, peace and blessings of Allah be upon him.

Tahaffuz Khatm-e-Nubuwwat and the Intercession of the Holy Prophet, peace and blessings of Allah be upon him.

Hakim-ul-Asr, Shaheed-ul-Islam, Hazrat Maulana Muhammad Yusuf Ludhianvi said:

'If you want to benefit from the intercession of the Holy Prophet, peace and blessings of Allah be upon him, and if you want a place under his banner, you must serve the Tahaffuz Khatm-e-Nubuwwat Organization and come forward to confront the group of Mirza Ghulam Ahmad of Qadian. Are you ready for it?'

The universe was created for the sake of the Holy Prophet, peace and blessings of Allah be upon him. The Holy Prophet, peace and blessings of Allah be upon him, is central to the creation of the universe. He is the chief of the first and the last. In a hadith, he said: 'I was the Last of the Prophets even when Adam was in the shape of kneaded clay'. Hence, the chief of the both the worlds appeared as the Prophet of the latter days and God caused prophethood to come to an end in his person. The belief in Khatm-e-Nubuwwat is so important that God, the Creator of the universe, has shed light on it in more than a hundred verses of His book, the Holy Quran. Even the Prophet, peace and blessings of Allah be upon him, who was granted the Holy Quran, has explained this in more than two hundred Ahadith. At times he said: 'I am the Last of the Prophets, and there is no prophet after me'. At times, he said: 'I am the Last of the Messengers, and you are the Last of the ummahs'. By saying so, he warned the ummah about the thirty Dajjals who, he said, would falsely claim to be prophets after him. However, even during his lifetime some unfortunate ones tried to rob him of his status as the *Khatamun Nabiyyin*. Aswad Ansi, a false claimant of prophethood, was killed during the lifetime of the Holy Prophet, peace and blessings of Allah be upon him, by Hazrat Firoz Dailmi, a companion of the Holy Prophet, peace and blessings of Allah be upon him. During the time of Hazrat Abu Bakr^{ra}, the companions of the Holy Prophet, peace and blessings of Allah be upon him, unanimously agreed to have a war with Musailma the Liar, after which three consecutive contingents of Islamic forces were sent to kill him. So much so, a force comprising twelve hundred companions of the Holy Prophet, peace and blessings of Allah be upon him, among whom were as many as seven hundred *Huffaz* (those who memorized the Holy Quran by heart) and *Tabiyeen* as well, were sent to dispatch Musailma the Liar to Hell. As a result, he was killed and his mischief was eliminated. (This is to be remembered that during the blessed era of the Holy Prophet, peace and blessings of Allah be upon him, as many as 259 companions were martyred in 27 *Ghazwat* and 74 *Sarayas*). Islamic history bears witness that whenever a crooked person has dared to snatch away the crown of Finality of the prophethood from the Holy Prophet, peace and blessings

of Allah be upon him, the ummah has dealt with him by following the example set by Hazrat Abu Bakr^{ra} and the martyrs of Yamama.

To crush the ardor for jihad among the Muslims, the British raised Mirza Qadiani, the Musailma of Punjab, after the war of independence in the sub-continent in 1857. Mirza Qadiani not only declared jihad to be unlawful, but also made a number of false claims, such as he was a Mujaddid, Mahdi and the Promised Messiah, to please his western masters. So much so, in 1901 he claimed to be a Prophet as well and presented before his followers a religion that was new and parallel to Islam. According to this religion he claimed to be Muhammad (God forbid. We do not want to say this, but have to copy his words). He made this claim in his book, '*Aik Ghalati Ka Izala*, page 4). Also, he called his morally corrupt wife '*Ummul Momineen*' and his immoral companions 'the Companions of the Holy Prophet' and his own absurdities as Divine revelation. As a result of this, some ill-fated ones shunned the fold of the one who was sent as a mercy for mankind and adopted the belief of the ugly Dajjal. Under the supervision of the British, these accursed people began to rob Muslims of their faith. Since the Qadiani religion was based on vested interests, a huge network of financial contributions from the Qadianis was established. Every Mirzai was made bound to pay a substantial amount of his income to the Ahmadiyya Jama'at. This is why almost every Mirzai gives away 1/10 of his income to his centre, and then this money is used to misguide Muslims. Using the same funds, the distorted versions of the Holy Quran are published and by manipulating the international media, efforts are made to propagate the wrong beliefs of the Qadiani community. The same funds are also used for the contemptible task of luring the simple-minded Muslims away from the Holy Prophet, peace and blessings of Allah be upon him.

Qadianism as described in Article 260 of Pakistan Constitution

- A. The term 'Muslim' stands for anyone who believes in the Unity of the Omnipotent God and believes perfectly and unconditionally in the Finality of the Prophethood of the Holy Prophet, peace and blessings of Allah be upon him, and he who does not believe as a messenger or religious reformer in any such person who claims to be a prophet in any respect or sense after the Holy Prophet, peace and blessings of Allah be upon him, has himself elaborated on this subject.
- B. The term 'Non-Muslim' stands for anyone who is not a Muslim and who is either a Christian, or a Hindu, or a Sikh, or a Buddhist, or a Parsi or

anyone belonging to the Qadiani group or Lahori group, or the one who calls himself an Ahmadi or any such name, or the one who is a Bahai or from among the other scheduled castes.

To obtain pictures of the references presented above, please contact:

- a) www.khatm-e-nubuwwat.com
- b) Library International Tahaffuz Khatm-e-Nubuwwat, Asia Gate, Peshawar: 0315-59206165
- c) Department of Nashro Ishat, International Khatm-e-Nubuwwat, Peshawar: 0336-5574009 0321-19182719
- d) International Tahaffuz Khatm-e-Nubuwwat, Masjid Qasim Ali Khan,

believe that instead of the Holy Prophet, peace and blessings of Allah be upon him, Mirza Ghulam Ahmad of Qadian was the last prophet. Mirza Ghulam Ahmad of Qadian has written that in the Quranic verse, 'محمد رسول الله والذين معه...', God named him Muhammad and as well as a messenger. (*Khazain*, Volume 18, page 213)

A son of Mirza Ghulam of Qadian wrote:

'God has caused the Holy Prophet, peace and blessings of Allah be upon him, to descend again in Qadian, so that He may fulfill His promise. (*Kalimatul Fasl*, page 105)

The Qadiani company namely Shezan, and Bazid Khaili doctors are playing a key role in strengthening the Qadiani mischief. This is why any Muslim, who drinks Shezan or is involved in selling or buying with the Qadianis, or gets medical treatment from Bazid Khaili doctors, is guilty of rebellion against Islam and the Messenger of Islam and is causing a rift between the Muslims and the Holy Prophet, peace and blessings of Allah be upon him, as well as putting up his sense of honor for sale.

O Muslims! Reflect! What kind of end will you face in the hereafter if you die drinking Shezan or seeking medical treatment from a Bazid Khaili doctor? How will you ever seek the intercession of the Holy Prophet, peace and blessings of Allah be upon him? How will you ask the Holy Prophet, peace and blessings of Allah be upon him, to grant you the sweet water of the Pond of Beneficence?

O Muslims! It is unlawful for you to be involved in any kind of buying or selling of things with the Qadianis, or have any association with them, as this will cause a rift between you and the Holy Prophet, peace and blessings of Allah be upon

him. Every Qadiani company contributes a fixed amount of money from its income to its Jama'at. These contributions are used for activities against the blessed person of the Holy Prophet, peace and blessings of Allah be upon him.

A few famous Qadiani companies:		<i>Bazid Khaili Dr Mansoor Ahmad</i>	
<i>Poly Clinic</i>			
<i>Shezan</i>	<i>Shah Taj Sugar Mills</i>	<i>King Banaspati</i>	<i>Raja Soap</i>
<i>All the products of Shezan</i>	<i>Zaiqa Ghee & Cooking Oil</i>	<i>Universal</i>	

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ANNEX 10

GOVERNMENT OF PUNJAB DOCUMENTS RELATING TO BANNING OF AHMADI LITERATURE



GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

NOTIFICATION

No.SO(IS-III)6-15/2010/PI-I. WHEREAS, the Government of the Punjab is satisfied that following publications contains material which is treasonable and seditious in nature. Besides, it promotes feeling of enmity or hatred among different classes of the citizens of Pakistan which is prejudicial to national integration:

Sr. No.	Title	Author/Muqarrar/Zakir	Publisher	Printing Press/Shop
1.	Tazkira tul Mehdi	Pir Siraj ul Haq	Zia ul Islam Printing Press Rabwa	Zia ul Islam Printing Press Rabwa
2.	Namoos-e-Risalat par Hamion ka Difa (Tareekh-e-Ahmdiat ki Ainay main)	Hanif Mehmood	Majlis-e-ansar Ullah Pakistan	Majlis-e-ansar Ullah Pakistan
3.	Talseer-e-Sagheer	Mirza Bashir Ud Din Mehmood Ahmed	Nil	Aoqam-e-Isha'at, Rabwa
4.	Quran-e-Majeed (Saraiki Tarjamay nal)	Mirza Tahir Ahmed	Nil	Nil
5.	Quran-e-Majeed mah (Tarjma-wa-Talseer)	Mir Muhammad Saeed	Nil	Nil

2. Now, therefore, in exercise of powers conferred under Section 99-A Cr. PC 1898, the Government of the Punjab is pleased to ban and declare every copy/version of said book to be forfeited, wherever found in the open market, stock and shops etc. with immediate effect.

SECRETARY
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

NO & DATE EVEN

A copy is forwarded to:

1. The PPO/IGP, Punjab, Lahore with the request to take penal action against Muqarrar/Zakir/Author publisher and owner/manager of Printing Press in accordance with the relevant provision of Pakistan Penal Code or any other law relating to Press and Publication for the time being in force under intimation to this department.
2. All the DCOs in Punjab.
3. All the DPOs in Punjab.

SECTION OFFICER (IS-III)

C.C:-

- The Secretary to Government of Pakistan, Ministry of Interior, Islamabad.
- The Secretary to Government of Pakistan, Ministry of Information and Broadcasting, Islamabad.
- The Director General, ISI, Government of Pakistan, Islamabad.
- The Director General, National Counter Terrorism Authority (NACTA), Government of Pakistan, Islamabad.
- The DIG (Crimes), Punjab, Lahore.

BAN Books

MOST IMMEDIATE
BY FAX



No. SO (IS-III) 6-15/2010/Pt.I
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

To


The District Coordination Officer,
Chiniot.

Subject: - CANCELLATION OF DECLARATION AND LEGAL ACTION

I am directed to refer to the subject noted above and to state that Muthida Ulama Board, Punjab, in its meeting held on 11.08.2015, has recommended following action against objectionable Mahnama Tashkhez-ul-Zahan, May, 2014 edited by Mudassar Ahmad Muzamal and printed by Tahir Mehdi & Imliaz Ahmad Warraich:-

"رسالہ زیر نمبر میں قرآن و حدیث سے اقتباسات اور شعائر اسلام کا بے دریغ استعمال کیا گیا ہے جو آئین کی خلاف ورزی ہے۔ نیز ان میں توہین قرآن، توہین رسالت، توہین صحابہ و اہل بیت پر مبنی تحریریں پائی جاتی ہیں جو عادت المسلمین کے لیے نہایت اشتعال انگیز ہیں اس لیے ان رسالہ جات کے ڈکریشن منسوخ کرتے ہوئے طباعت، شاک، فروخت و تقسیم کا مکمل سدباب اور ان میں شامل افراد کے خلاف سخت قانونی کارروائی عمل میں لائی جائے۔"

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


SECTION OFFICER
(INTERNAL SECURITY-III)

CC:

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

**MOST IMMEDIATE
BY FAX**



No. SO (IS-III) 6-15/2010/Pt.I
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

To

The Provincial Police Officer/IGP,
Punjab, Lahore.

Subject:- LEGAL ACTION AGAINST PUBLISHER, PRINTER, SELLER STOCKIST AND
TRANSLATOR/INTERPRETER

I am directed to refer to the subject noted above and to state that Muthida Ulama Board, Punjab, in its meeting held on 11.08.2015 has recommended strict legal action against the following Katabcha Jaat of already banned book namely "Rohani Khazain" written by Mirza Ghulam Ahmed Qadiyani for publishing objectionable material:-

Sr. No.	Katabcha
1.	Mukhtalif Chapter Rohani Khazain
2.	Kashti Noh
3.	Khutaba Al Hamia
4.	Aik Ghalji Ka Izala

2. It is therefore, requested that strict legal action may be taken under intimation to this Department against the Publishers, Printers, Sellers, Stockiests and translators/interpreters of above mentioned Katabcha Jaat for publishing matter which is objectionable and deliberately/maliciously intended to outrage religious feelings.


SECTION OFFICER
(INTERNAL SECURITY-III)

CC.

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

**MOST IMMEDIATE
BY FAX**



To

The District Coordination Officer,
Chiniot.

Subject: - **CANCELLATION OF DECLARATION AND LEGAL ACTION**


No. SO(IS-III)6-15/2010/Pt.I
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

I am directed to refer to the subject noted above and to state that Muthida Ulama Board, Punjab, in its meeting held on 11.08.2015, has recommended following action against objectionable **Mahnama Tehrik-e-Jadeed, January, 2015** edited by Ahsan Ullah Danish, published by Nafees Ahmad Ateeq and printed by Tahir Mehdi & Imtiaz Ahmad Warraich:-

"ماہنامہ تحریک جدید پر قبل ازیں باقاعدہ پابندی عائد شدہ ہے لیکن اس کے باوجود یہ رسالے نہ صرف پبلش ہو رہے ہیں بلکہ ان کی فروخت و تقسیم کا سلسلہ بھی جاری ہے۔ ان رسالہ جات میں قرآن و حدیث سے اقتباسات اور شعائر اسلام کا بے دریغ استعمال کیا گیا ہے جو آئین کی خلاف ورزی ہے۔ نیز ان میں توہین قرآن، توہین رسالت، توہین صحابہ و اہل بیت پر مبنی تحریریں پائی جاتی ہیں جو عادت المسلمین کے لیے نہایت اشتعال انگیز ہیں اس لئے ان رسالہ جات کے ڈکڑیشن منسوخ کرتے ہوئے طباعت، سٹاک، فروخت و تقسیم کا مکمل سدباب اور ان میں شامل افراد کے خلاف سخت قانونی کارروائی عمل میں لائی جائے۔"

2. It is, therefore, requested that declaration of "**Mahnama Tehrik-e-Jadeed, January, 2015**" may be cancelled and legal action be taken against Publisher, Printers, Sellers, Stockists and translators/interpreters, under intimation to this department.


SECTION OFFICER
(INTERNAL SECURITY-III)

CC.

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

**MOST IMMEDIATE
BY FAX**



No. SO(IS-III)6-15/2010/PT.I
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

To


The District Coordination Officer,
Chiniot.

Subject: - **CANCELLATION OF DECLARATION AND LEGAL ACTION**

I am directed to refer to the subject noted above and to state that Muthida Ulama Board, Punjab, in its meeting held on 11.08.2015, has recommended following action against objectionable **Mahnama Khalid, December, 2014** edited by Luqman Ahmad Shad, published by Qamar Ahmad Mehmood and Printed by Tahir Mehdī & Imtiaz Ahmad Warraich:-

ماہنامہ خالد دسمبر، 2014 پر قبل ازیں باقاعدہ پابندی عائد شدہ ہے لیکن اس کے باوجود یہ رسالے نہ صرف پبلش ہو رہے ہیں بلکہ ان کی فروخت و تقسیم کا سلسلہ بھی جاری ہے۔ ان رسالہ جات میں قرآن وحدیث سے اقتباسات اور شعائر اسلام کا بے دریغ استعمال کیا گیا ہے جو آئین کی خلاف ورزی ہے۔ نیز ان میں توہین قرآن، توہین رسالت، توہین صحابہ و اہل بیت پر مبنی تحریریں پائی جاتی ہیں جو عاتق المسلمین کے لیے نہایت اشتعال انگیز ہیں اس لئے ان رسالہ جات کے ڈکریٹیشن منسوخ کرتے ہوئے طباعت، شاک، فروخت و تقسیم کا مکمل سدباب اور ان میں شامل افراد کے خلاف سخت قانونی کارروائی عمل میں لائی جائے۔"

2. It is therefore, requested that declaration of "Mahnama Khalid, December 2014" may be cancelled and legal action be taken against Publisher, Printers, Sellers, Stockists and translators/interpreters, under intimation to this department.


SECTION OFFICER
(INTERNAL SECURITY-III)

CC.

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

**MOST IMMEDIATE
BY FAX**



To

The District Coordination Officer,
Chiniot.

Subject: - **CANCELLATION OF DECLARATION AND LEGAL ACTION**

I am directed to refer to the subject noted above and to state that Muthida Ulama Board, Punjab, in its meeting held on 11.08.2015, has recommended following action against objectionable Mahnama Ansarullah, Feb. 2014 edited by Tahir Ahmad Mirza, published by Abdul Manan Kausar and printed by Tahir Mehdi & Imliaz Ahmad Warraich:-

"ماہنامہ انصار اللہ، فروری، 2014ء پر قبل ازیں باقاعدہ پابندی عائد شدہ ہے لیکن اس کے باوجود یہ رسالے نہ صرف پبلش ہو رہے ہیں بلکہ ان کی فروخت و تقسیم کا سلسلہ بھی جاری ہے۔ ان رسالہ جات میں قرآن و حدیث سے اقتباسات اور شعائر اسلام کا بے دریغ استعمال کیا گیا ہے جو آئین کی خلاف ورزی ہے۔ نیز ان میں توہین قرآن، توہین رسالت، توہین صحابہ و اہل بیت پر مبنی تحریریں پائی جاتی ہیں جو عاصم المسلمین کے لیے نہایت اشتعال انگیز ہیں اس لئے ان رسالہ جات کے ڈکریشن منسوخ کرتے ہوئے طباعت، سٹاک، فروخت و تقسیم کا مکمل سدباب اور ان میں شامل افراد کے خلاف سخت قانونی کارروائی عمل میں لائی جائے۔"

2. It is, therefore, requested that declaration of "Mahnama Ansarullah, Feb. 2014" may be cancelled and legal action be taken against Publisher, Printers, Sellers, Stockists and translators/interpreters, under intimation to this department.


SECTION OFFICER
(INTERNAL SECURITY-III)

CC:

- 1) The Chairman, Muthida Ulama Board, Punjab, Lahore.
- 2) The Section Officer (IMB), Auqaf & Religious Affairs Department,

ANNEX 11

UNITED NATIONS AND PAKISTAN CONSTITUTION FREEDOM OF RELIGION ARTICLES



UNITED NATIONS

Article 2

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. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 18

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.



PAKISTAN



Article 20

Freedom to profess religion and to manage religious institutions. — Subject to law, public order and morality-

- (a) every citizen shall have the right to profess, practise and propagate his religion; and
- (b) every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions.

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2016 | 2017

REPORT

AHMADIS IN PAKISTAN

FACE AN EXISTENTIAL THREAT

THE GROWING VIOLENCE,
LEGAL DISCRIMINATION
AND SOCIAL EXCLUSION
SINCE 2015

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