Plight of Ahmadi Muslims in Pakistan

(1989-1999)

PRESS AND PUBLICATIONS DESK
AHMADIYYA MUSLIM ASSOCIATION
PLIGHT OF THE AHMADI MUSLIMS
IN PAKISTAN
(1989-1999)

Compiled by: PRESS AND PUBLICATIONS DESK

First published in U.K. in February 2000

© Islam International Publications Ltd.

Published by:
Islam International Publications Ltd.
“Islamabad”
Sheepshatch Lane
Tilford, Surrey. GU10 2AQ
United Kingdom

Printed in U.K. at:
Raqeem Press
Islamabad
Sheepshatch Lane
Tilford, Surrey, GU10 2AQ

ISBN 1 85372 681 8
# Contents

Foreword ..................................................................................................................................................... 1  
The Ahmadiyya Muslim Jamaat - An Introduction .................................................................................. 2  
Eternal Guidelines ...................................................................................................................................... 4  
Hadrat Mirza Ghulam Ahmad of Qadian - Holy Founder of the Muslim Ahmadiyya Jamaat ... 5  
Persecution of Ahmadis in Pakistan - A Summary ................................................................................ 8  
Le Contrat Sociale - Basis of the Pakistani State ...................................................................................... 12  
Demands of the Anti-Ahmadiyya Islamic Clergy .................................................................................. 14  
Religious and Ahmadi-specific Laws ....................................................................................................... 19  
The Tidal Wave of Persecution of Ahmadis in Pakistan in Consequence of Ordinance XX of 1984 ........................................................................................................................................ 23  
The Blasphemy Law in Pakistan - A Brief on its Application against Ahmadis ........................................ 31  
Ahmadi Martyrs- Slain in Pakistan for their Faith - April 26, 1984 to April 1999 ............................... 41  
Anti-Ahmadiyya Commitment of the Pakistani Establishment since 1984 ....................................... 47  
Unbecoming Views of a Future President ............................................................................................... 50  
Comments and Views of Impartial Individuals and Groups ................................................................ 52  
Crimes against Humanity ......................................................................................................................... 55  
Unworthy Role of the National Urdu and Sindhi Press ......................................................................... 70  
Believe it or not! - Absurd Applications of Ordinance XX and Religious Laws ...................................... 75  
The Anti-Terrorism Legislation ................................................................................................................ 81  
Ordeal of an Ahmadi in Pakistan who is Targeted under Country’s Anti-Ahmadiyya Laws .................. 84  
Prosecution in Courts - A General View ................................................................................................. 87  
The Burial Problem of Ahmadis in Pakistan ............................................................................................ 89  
Desecration of Mosques ........................................................................................................................... 91  
Persecution of Ahmadis in the Field of Education in Pakistan .............................................................. 96  

## ANNEXES

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Summary of Cases</td>
<td>110</td>
</tr>
<tr>
<td>II</td>
<td>List of Ahmadis Implicated under the Blasphemy Law, PPC 295C</td>
<td>111</td>
</tr>
<tr>
<td>III</td>
<td>Criminal Cases Registered Against Ahmadi Periodicals and the Daily Alfaz</td>
<td>115</td>
</tr>
<tr>
<td>IV</td>
<td>Charge Sheet (FIR) Against the Entire Ahmadi Population of Rabwah</td>
<td>116</td>
</tr>
<tr>
<td>V</td>
<td>Change of Name of Rabwah, the Ahmadiyya Town</td>
<td>117</td>
</tr>
<tr>
<td>VI</td>
<td>Banning Order of a Book</td>
<td>118</td>
</tr>
<tr>
<td>VII</td>
<td>Magistrate’s Order Forbidding Sports to Ahmadis</td>
<td>119</td>
</tr>
<tr>
<td>VIII</td>
<td>Expulsion Order</td>
<td>120</td>
</tr>
<tr>
<td>IX</td>
<td>Proforma for Obtaining Pakistani Passport – Declaration of Religion</td>
<td>121</td>
</tr>
<tr>
<td>X</td>
<td>A Sample List of Some Ahmadis who Lost their Jobs for their Faith</td>
<td>122</td>
</tr>
<tr>
<td>XI</td>
<td>President Rafiq Tarar – his religious profile</td>
<td>123</td>
</tr>
<tr>
<td>XII</td>
<td>Life Sketch of Raja Zafarul Haq – Minister of Religious Affairs and Minorities</td>
<td>124</td>
</tr>
</tbody>
</table>
Foreword

The Ahmadiyya Community in Islam was established in 1889 at Qadian, India. As it was essentially a movement for reform, it faced great opposition from the forces of status quo. The religious establishment, considered it, all along, a threat to its privileges and position, so it opposed Ahmadiyyat consistently, powerfully and often violently. With the establishment of Pakistan, the Muslim priesthood i.e. Mullahs became more acrimonious and violent in their opposition, and they periodically mounted waves of severe agitation to destroy this community. The 1953 agitation against Ahmadis resulted in the fall of the provincial government in the Punjab, imposition of Martial Law in Lahore and the fall of the Central Government. In 1974, Mr Bhutto imposed ‘Not Muslim’ status on Ahmadis after triggering countrywide riots against them.

In April 1984, the President of Pakistan, General Zia decided to raise the level of tyranny against Ahmadis to an unprecedented level. In this, he had full support of obscure Mullahs. He promulgated Ordinance XX whereby Ahmadis were denied freedom of faith, and imprisonment and fines were prescribed for any violation of the Ordinance. The Ordinance gave green signal to all the opponents of Ahmadiyyat to step-up their agitation, and encouraged them to undertake all kinds of persecution against the beleaguered community.

Although General Zia died in 1988, his legacy continues. No government has made any attempt to deviate from the course charted by him. If at all, the successor governments have further built upon the edifice of tyranny and persecution of Ahmadis.

It is now fifteen years since the Ordinance was promulgated. The Community has suffered a great deal during this time, and the suffering continues unabated. It is a touching story and this Souvenir tells only a part of it, as it is impossible to do full justice to such a wide-ranging drama of pain and suffering. In 1989, the year of Ahmadiyya Centenary, a souvenir, titled ‘Persecution of Ahmadi Muslims and Their Response’ was published by us. We have ensured that, with rare exceptions, the material contained in that Souvenir is not repeated in this one. The present volume can be considered, in a way, Volume II of the 1989 Publication.

May 1999
The Ahmadiyya Muslim Jamaat

An Introduction

The Ahmadiyya Muslim Jamaat (Community) is a religious organization, international in its composition, with established communities in 160 countries in all the five continents. At present, its total membership exceeds 30 million worldwide, and the numbers are increasing rapidly day by day. This is the most dynamic denomination of Islam in modern history.

The Ahmadiyya Jamaat (Community) was established in 1889 by Hadrat Mirza Ghulam Ahmad (1835-1908) in a small and remote village Qadian, in the Punjab, India. He claimed to be the expected Reformer of the Latter Days, the awaited one of the world community of religions. The Movement he started is an embodiment of the benevolent message of Islam—peace, universal brotherhood, and submission to the Will of God in its pristine purity. After the demise of Hadrat Ahmad, the Community elected its head, as the Khalifatul Masih, i.e. Successor of the Messiah. Now Hadrat Mirza Tahir Ahmad is the Supreme Head of the Ahmadiyya Muslim Jamaat as Khalifatul Masih IV.

Convinced of its divine mission of revival of moral and spiritual values in human society, the Ahmadiyya Jamaat, within a century, has reached far corners of the earth. Wherever the Jamaat is established, it endeavors to exert a constructive influence of Islam through moral rejuvenation, social projects, educational institutes, health services, Islamic publications and construction of mosques, despite being bitterly persecuted in some countries. Ahmadi Muslims have earned the distinction of being law-abiding, peaceful, persevering and loyal members of the communities and countries in which they reside. Some of them have earned international distinction for outstanding services. Among them are late Sir Mohammad Zafarulla Khan who was President of the 17th General Assembly of the UN and later the President and Judge of the International Court of Justice, at the Hague, and Dr. Abdus Salam, the 1979 Nobel Laureate in Physics.

The Movement was created under Divine guidance with the object to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue and diligently tries to correct misunderstandings about Islam. It advocates peace, tolerance and understanding among followers of different faiths. It firmly believes in and acts upon the Quranic teaching: ‘There is no compulsion in religion’. It strongly rejects terrorism in any form and for any reason.

The members of the Ahmadiyya Community are required to illustrate in their daily lives all the social, moral and spiritual values inculcated by Islam. They are drawn from every walk of life and are practical men and women pursuing the whole range of beneficent activities according to the teachings of Islam. They do not reject the normal values of life and have set enviable examples of full, successful and highly beneficent lives. The distinguishing feature of their lives is co-existence of the moral and spiritual along with but above the material and physical, in personal, social and communal spheres.

In this, the Community has faced severe opposition from Muslim clerics who wield substantial political influence. The mulla has little representation in the parliament, but as keeper of the pulpit, he has extensive potential for mischief and disruption of law and order. Various governments, democratic as well as military, have succumbed to the temptation of appeasing the Mulla who has an insatiable appetite for persecution of Ahmadis. Consequently, Mr. Bhutto, the Prime Minister, amended the country’s Constitution in 1974 to impose non-Muslim minority status upon Ahmadis. In 1984, General Zia, the dictator President, promulgated the notorious anti-Ahmadiyya Ordinance XX, whereby Ahmadis were deprived of their religious freedom. It also gave an open cheque to the administration,
the Mulla and anyone else who needed it, to legally persecute members of this docile and peace-loving community. Ahmadi-specific and other religious laws, like the Blasphemy Law, have taken their heavy toll. Ahmadis continue to be subjected to harassment, loot, arson, assault and murder ever since. They are perhaps the only community in the world who has decided not to respond violence with violence. They hope to create a better world through their suffering, forbearance and supplications.

Important Historical Dates (Relevant to Persecution)

14 Jul 1903  Martyrdom of Sahibzada Abdul Latif in Kabul
1934        Serious agitation by Majlis Ahrar Islam in India
1953        Violent agitation by Ahrar. Anti-Ahmadiyya riots in the Punjab
10 Mar 1954  Murderous assault on Hadrat Khalifa-tul-Masih II at Rabwah
07 Sep 1974  Second Amendment made to the Constitution, declaring Ahmadis as Not-Muslims, after extensive Anti-Ahmadiyya riots all over the country
10 Nov 1981  Islamic Ideology Council advised the Federal Government of Pakistan that a Muslim joining Ahmadiyya Community should suffer mandatory punishment of death for apostasy
26 Apr 1984  Anti-Ahmadiyya Ordinance XX promulgated by General Zia. Sections 298B and 298C added to the penal code, opening floodgates of tyranny.
30 Apr 1984  Hadrat Khalifatul Masih IV departed from Pakistan being unable to perform from there his functions as the Supreme Head of the Community
11 Oct 1985  Ordinance XX incorporated in the Eighth Amendment to the Constitution
5 Oct 1986  Blasphemy Law promulgated. Section 295C added to PPC. A major escalation in tyranny.
1989        Anti-Ahmadiyya bloody riots at Nankana and Chak Sikandar
Feb 1999     Name of Ahmadiyya headquarters town Rabwah changed forcibly to Nawan Qadian, then to Chenab Nagar
…..onward   Persecution of Ahmadis continues unabated
Eternal Guidelines

From the Holy Quran
- There should be no compulsion in religion. Surely, right has become distinct from wrong. 2:257
- O ye who believe, be steadfast in the cause of Allah, bearing witness in equity; and let not a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely Allah is aware of what you do. 5:9
- You shall surely be tried in your possessions and in your persons and you shall surely hear many (hurtful) things from those who were given the Book before you and from those who set up equals to Allah. But if you show patience (and fortitude) and act righteous, that indeed is a matter of high resolve. 3:187

From the Holy Prophet of Islam
- If people witness an act of oppression and do not stop the oppressor and make him desist, Allah may include them all in His retribution.
- Iyaz ibn Himar relates that the Holy Prophet said: Allah has revealed to me that you should be courteous so that no one should hold himself above another nor transgress against another. (Sahih Muslim)

From the Promised Messiah
- My friends, who have entered into a covenant with me, may God enable me and enable you to do such things as would please Him. Today, you are small in number and are being treated with contempt. You are passing through a great period of trial. According to His established scheme of things, it was decreed by God since time immemorial that efforts would be made from all directions that you should falter. You will be harassed in every way and you will have to bear with all manners of talk. Each one of those who will inflict misery upon you with his tongue or with his hand will do it in the belief that he is doing it in the service of Islam. So also will you be tried from Heaven so that you are tried in every possible way. Hearken ye, therefore, that for you the road to victory does not lie in the direction of dry logic which you may employ or that you should return mockery for mockery or that you should return abuse for abuse. If you adopt such a course your hearts will become hardened and you will be left with nothing but mere words which God Almighty loathes and looks down upon with aversion. So do not behave in a manner whereby you should become subject to two curses- the curse of men and the curse of God. (Roohani Khazain Vol: 3; Izala-e-Ahram, P 546-547)
- The principle to which we adhere is that we have kindness at heart for the whole of mankind. If anyone sees the house of a Hindu neighbor on fire and does not come forward to help extinguish the fire, most truly I declare that he does not belong to me. If anyone of my followers, having seen someone attempting to murder a Christian does not endeavor to save him, I most truly declare that he does not belong to us. (Roohani Khazain Vol: 12; Sirajum Muneer, P 28)
- Rest assured that this is a tree planted by the Hand of God. He will never permit it to go waste. He will not be satisfied until He has seen it through to its fullness. He will see to it that it is well irrigated and will build a protective fence around it. Thus God will bless my followers with astounding progress and prosperity. Have you left any stones unturned? Had it been the work of man, this tree would have been cut and felled since long and no trace of it would have remained. (Roohani Khazain Vol: 11; Anjaam e Atham, P 64)
Hadrat Mirza Ghulam Ahmad of Qadian

The Holy Founder of the Muslim Ahmadiyya Jamaat

In the 19th century followers of all great religions-Jews, Christians, Muslims, Hindus, Buddhists, Zoroastrians and the followers of Confucius all anxiously awaited the advent of a Promised Reformer, as predicted in their holy scriptures.

In Qadian, India, there lived a holy man by the name of Mirza Ghulam Ahmad. He was pious, truthful, righteous, noble and a great scholar of Islam. He claimed to receive revelations from God. In 1882, he received his first revelation of being commissioned to reform the world. Under divine guidance he claimed to be the Promised Messiah, the Imam Mahdi and the Reformer of the Latter Days. He addressed himself forthrightly to the wrongs prevailing not only in the world of Islam but also in other religions. This raised a storm of hostility against him from all quarters, the like of which has rarely been witnessed in the history of mankind.

He established the Ahmadiyya Muslim Jamaat (Community) in 1889. Soon a group of good people, who were sincere in their love of God, gathered around him. Most of them were Muslims while some came over from other faiths. This small band of godly people started growing in numbers with every passing day. This invited the wrath and animosity of the religious leadership from all over. Mullahs, priests and pundits made life very difficult, not only for the followers but also the Promised Messiah himself. Once he even seriously considered emigrating from Qadian and taking refuge elsewhere. Members of his community faced all kinds of difficulties, social boycott, loot, arson, physical assault and murder. This did not deter the divine community from the course charted for them by Allah. Ahmad gave out the clarion call to his followers in the following words:

“So listen all you who consider yourselves to be of my community. When you truly tread the path of righteousness, only then will you be counted in heaven as my community. Do good deeds in the best of manners and reject evil with repugnance. Remember that no deed of yours which is devoid of righteousness will be ever entertained by God. An act of goodness is only that which is rooted in the fear of God. No act in which this root remains intact will be permitted to go waste. It is inevitable that you should be tried with diverse trials of pain and misfortune as the faithful before you were tried. So remain always wary lest you should stumble. The earth can do you no harm as long as you have firm ties with heaven. If ever you come to grief, you will come to grief at your own hands, rather than at the hands of your enemies. If you lose all honor of this earth, God will bestow an eternal honor upon you in heaven. So leave Him not. You are bound to suffer pain at their hands and you will be deprived of the fulfillment of many of your aspirations. However, be not heavy-hearted; God merely tries you whether you are steadfast in His cause or not. If you desire that even angels should praise you in heaven, then suffer in the path of Allah with grace and remain cheerful. Hear abuse and remain grateful and despite frustration break not your ties (with God). You are the last people raised by God, so do such deeds of piety as touch the loftiest standards of excellence”.

The Promised Messiah & Imam Mahdi (Peace be on him)
Ahmad wrote 85 books on different religious topics in Urdu, Persian and Arabic. He was a champion of universal peace, charity and human fraternity. When he died in 1908, his community had grown to almost half a million. It had dedicated itself to bring about a moral and spiritual revolution in the whole world. Hundred and ten years later, there are approximately 30 million Ahmadis in 160 countries of the world. They face opposition and persecution in most of the Islamic and Third World countries but nowhere as severely as in Pakistan.

His Khalifas
After the demise of the holy founder of the Community, Ahmadis elected their new head, Khalifatul Masih I i.e. the first successor to the Promised Messiah. He was Hakim Nurud Din, a great scholar of Islam and the foremost companion of Hadrat Ahmad. He was recognized widely as a man of God and well versed in the study of the Holy Quran. When he died six years later, the Community elected Hadrat Mirza Bashir-ud-Din Mahmud Ahmad as Khalifatul Masih II. He was a marvelous seer who led the Community successfully through thick and thin over the next half a century. He produced a detailed commentary of the Holy Quran, and spoke and wrote extensively on intricate aspects of the Divine and religion. During his tenure, the Community got well organized to achieve its professed objectives and goal. By the time he died in 1965, the Ahmadiyya Community had acquired members from various countries of Asia, Europe, Africa and Americas. He was succeeded by Hadrat Mirza Nasir Ahmad, the Khalifatul Masih III. During his tenure, important projects were undertaken to promote education and health in sub-Saharan countries of Africa. He campaigned for peace in the world and gave his followers the motto: 'Love for All – Hatred for None'. After his death in 1982, he was succeeded by Hadrat Mirza Tahir Ahmad, the Khalifatul Masih IV.

Hadrat Mirza Tahir Ahmad

Khalifatul Masih IV

Hadrat Mirza Tahir Ahmad was born on 18 December 1928 in Qadian, India. He was educated in India, Pakistan, and in the UK at the London School of Oriental and African Studies. In 1982, he was elected Khalifatul Masih IV, the fourth successor to the Promised Messiah, and the Head of the Worldwide Ahmadiyya Muslim Community, now approximately 30 million strong in 160 countries of the world. The anti-Ahmadiyya Ordinance promulgated on 26 April 1984 by General Zia, the then dictator President of Pakistan, made it impossible for him to function as the head of his community while remaining in the country. The Community requested him to leave Pakistan immediately and proceed to London where he currently lives. During his absence from Pakistan he has been maliciously and wrongfully charged on 17 different counts in fabricated cases. The latest case against him is under the Blasphemy Law for which the punishment is death. For more than 15
years he has not been able to visit home, and lives in exile.

Hadrat Mirza Tahir Ahmad is a great advocate of peace, absolute justice, human rights and freedom of faith and conscience. He is a friend of the poor and downtrodden. He is well known for his courage to speak his mind even in the face of strong disapproval of the high and mighty. He has written many books to convey his message, and has spoken extensively on the worldwide Muslim Television Ahmadiyya to promote peace, morality and harmony in the world.

In his book ‘Murder in the Name of Allah’ he raised a few questions on the persecution and transgression advocated by Muslim clerics, and answered those as follows:

"These are the questions we should all think seriously about. Muslims should consider the attitude of these ulama. For suppression, torture, execution, arson and the razing of mosques are not the Prophet’s tradition. Every stone in the streets of Mecca over which the so-called apostates were dragged, bears witness to this. Every grain of burning Arabian sand where helpless people were tortured for accepting Islam does the same. The cobbles of Taif, where the blood of the Holy Prophet was spilled, bear witness to the fact that our great Master-mercifully-did not teach that religious belief was compulsory, that he did not order the burning of the houses of worship in the name of worship or the dishonoring of women in the name of honor. Muslims hang their heads in shame and their souls cry out over today’s religious leaders who preach violence in the name of the Prophet."


He has provided free homeopathic advice and treatment to hundreds of thousands, and has popularized worldwide this inexpensive system of medicine. Among his scholarly works, the most recent is the book, “Revelation, Rationality, Knowledge and Truth”.

(From the Archives)

PPP joins the Gang despite its own Woes  Pakistan Peoples Party, the main opposition political party in Pakistan complains of the high handedness of the government and is vocal against its own deprivation of justice and fair play, but it is ironical that on the Ahmadiyya issue it does not mind even taking the lead in depriving Ahmadis of their human rights. In this policy, it is guided only by its greed for a larger vote bank. The resolution for changing the name of Rabwah, according to press reports, was moved by Said Minhas, the leader of the PPP in the Punjab Assembly.

On another occasion in July 1998, Mr. N D Khan, an ex-Federal Minister in P’th government attended and addressed an anti-Ahmadiyya Conference arranged by Majlis Khatme Nabuwat at Gawan Hadeed, Karachi. Mr. Khan recalled the great services Mr. Bhutto had rendered to the nation by declaring Qadianis a non-Muslim minority. He also praised the courage and steadfastness of Ms Benazir Bhutto, in that she did not yield to the international pressure to repeal the Blasphemy Law. He also offered the services of PPP for the Khatme Nabuwat (Finality of Prophethood) campaign.

What a way for a self-proclaimed progressive party to improve its vote 😞.
Persecution of Ahmadi in Pakistan

A Summary

INTRODUCTION
The Ahmadiyya Movement in Islam is a religious organization, international in its scope, with established branches in 160 countries in Africa, Americas, Asia, Australia, Europe and Oceania. At present, its total membership exceeds 30 million worldwide. The Ahmadiyya Movement was established in 1889 by Hadrat Mirza Ghulam Ahmad of Qadian. The movement he started is an embodiment of the benevolent message of Islam- peace, universal brotherhood and submission to the will of God, in its pristine purity. It strongly rejects terrorism in any form and for any reason.

ANTI-AHMADIYYA RIOTS IN 1953 AND 1974
The religious establishment in Pakistan does not approve of the reformatory nature of the Ahmadiyya Movement, and they consider it heretic. Politicians have often found it politically attractive to support the mulla in his anti-Ahmadiyya agitation. The first countrywide violence erupted in 1953. A high level judicial inquiry subsequently found and declared that political considerations and exigency were the main cause of the spread of the Anti-Ahmadiyya violence. Many years later, Mr. Bhutto found it politically advantageous in 1974 to have the Ahmadis declared a non-Muslim minority. This was done after another countrywide violent anti-Ahmadiyya agitation conceived and engineered by the government and carried out by mullas. Minority status was an innovation, in that, while other religious groups were a minority by their own profession, Ahmadis were forcibly declared a minority through legislation.

GENERAL ZIA’S ORDINANCE XX
General Zia, the military dictator of Pakistan, went many steps further in 1984, when to gain the support of Islamic fundamentalists in Pakistan, he promulgated the notorious anti-Ahmadiyya Ordinance XX which added Sections 298-B and 298-C in Pakistan Criminal Code. Through this Ordinance, Ahmadis were deprived of most of their basic human rights and their freedom of faith. Under the provisions of this ordinance, an Ahmadi could be given rigorous imprisonment of 3 years and fined any amount. An Ahmadi can be easily charged for profession of his faith or for posing as a Muslim. The ordinance was a green signal for anti-Ahmadiyya elements to open the floodgates of tyranny with the help of the State. The ordinance provides a ready and convenient tool in the hands of fundamentalists and the government to incriminate Ahmadis on flimsy grounds and petty excuses. Since 1984, thirty nine Ahmadis have been murdered, eighty subjected to attempted murder, properties of a large number looted, their places of worship destroyed and desecrated, and subjected to all kinds of harassment. Two thousand seven hundred and ninety one Ahmadis have faced prosecution in courts( data at Annex I). Hundreds have been convicted. All the branches of the government were directed to ensure that the Ordinance XX is actively enforced. Consequently, Ahmadis, using normal greetings of Assalamu Alaikum, were given prison terms by magistrates. Large scale riots and violence erupted, with support of law enforcement agencies, in places like Nankana Sahib and Chak Sikandar from where large sections of Ahmadi communities had to emigrate and seek shelter elsewhere after extensive loot, arson, destruction and death. The government did little to help the victims. On
numerous such occasions, the victims were even arrested by authorities. The persecution was
designed and steered to be pervasive. Its evil was made to spread over almost every aspect of
individual and communal life of Ahmadis. Education, jobs, economy, social life, all aspects
were targeted. Ahmadi students’ entry into professional colleges was restricted. There were
occasions when an Ahmadi student was admitted on merit, but the admission was canceled
because of his faith. Even to put up in certain hostels, the candidate has to declare that he is
not an Ahmadi. A religion column was added in Pakistani passports where the holder’s faith
is entered. Even to get a national Identity Card, every citizen of Pakistan, claiming to be
Muslim, is made to sign a declaration wherein he/she has to deny the veracity of Hadrat
Ahmad, the Founder of Ahmadiyya Community. In the field of employment, even petty
public positions are often denied to Ahmadis simply for the reason of their religion. The
Supreme Head of the Ahmadiyya Community could no longer perform his functions, so he
had to proceed abroad from where he has not been able to return ever since. During his
absence abroad, he has been implicated here in 17 different cases; most of these carry long
term imprisonment penalties while one involves death punishment for alleged blasphemy.

RABWAH SITUATION
At Rabwah, the headquarters of the
Ahmadiyya Community, the
Ordinance’s effect was exceptionally
glaring. Ninety five percent of
the population of this town is Ahmadi.
The government has taken steps to
deny them even the minimal citizen
rights. Even holding of sports events
was forbidden (Annex VII). At the
happy occasion of the first centenary
of Ahmadiyyat, the residents were
forbidden to have decoration lights
and even to distribute sweets. By
devious means, they were forbidden
to elect or even vote for their local
government councilors. They were
told that they could vote only as non-Muslims, which was not acceptable to them.
Consequently, a local council was imposed on Rabwah, which did not represent 95% of its
population. Annual religious gatherings, which were routinely held here since 1948, were
forbidden and remain so till today. Once the police registered a criminal case against the
entire Ahmadiyya population of Rabwah (translation of the police FIR is placed at Annex
IV). The case has remained open until today, and any Ahmadi from Rabwah can be arrested
against this FIR at any time. The non-Ahmadi Muslims are permitted every year to hold
numerous meetings and rallies in this town where they are free to speak and behave in the
most provocative manner against Ahmadis. Although the government has allowed a seat in
the National Assembly for Ahmadis but with the condition that they vote as non-Muslims.
This way, Ahmadis have been effectively disenfranchised in the country’s democratic set-up.
Publication of Ahmadiyya religious literature is virtually banned. A recent order banning a
scholarly work is placed at Annex VI. Ahmadiyya press is gagged; scores of criminal cases
have been registered at the orders of the government against the editors, publishers and
printer of Ahmadiyya daily paper and periodicals (details are available at Annex III). They
were not permitted to use simple terms like Amen and Inshallah. The printer incharge of the
press has been booked in scores of cases, qualifying him perhaps for entry in Guineas Book of World Records. Recently in 1999, the government changed the name of Rabwah to Chenab Nagar in total disregard of the wishes of 95% of its population (Annex V). It is a most serious and outrageous violation of the democratic principle. On April 30, authorities arrested the top leaders of Ahmadiyya Community in Pakistan and Rabwah on entirely fabricated charge of defiling the Quran, and pressed charges that could have landed them in prison for life. It was under international condemnation and pressure that the charge was withdrawn.

THE BLASPHEMY LAW
In 1986, the blasphemy law, PPC 295-C, was passed. True to the design of its authors, the majority of the victims of this law are Ahmadis although they cannot even think of defiling the name of the Holy Prophet. The only punishment under this law now is Death. Although many governments have come and gone, the anti-Ahmadiyya laws and the Blasphemy law have remained in the Statute Book, and Ahmadis are being roped in. Since 1984, not a single day has passed when an Ahmadi was not in prison under these laws. Till now, 189 Ahmadis were charged under the Blasphemy law that could render them liable to face death penalty (details at Annex II). Pakistan government’s assertion that no Ahmadi has been yet hanged is misleading, as the government policy has encouraged mullas to take law in their own hands and murder Ahmadis. Dozens of Ahmadis have been murdered in recent years only for their faith and almost none of the murderers have been arrested. This is a textbook example of ‘continuing a policy by other means’. In many instances, the murderers and their patrons are definitely known to the government but no action is taken to bring them to book. Recently, three Ahmadis were given life-imprisonment sentences under this law. They were spared death sentences on the grounds that when charged in 1988, life imprisonment was available in the statute book as an alternate punishment.

INTERNATIONAL REACTION
International human rights organizations have taken notice of this unfortunate situation. Amnesty International, International Commission of Jurists, Pakistan Human Rights Commission, Human Rights Advocates Inc. USA etc have published reports on the subject. The UN Sub Commission on Prevention of Discrimination and Protection of Minorities, in 1985, expressed its grave concern over Ordinance XX and urged the Commission to call on the government of Pakistan to repeal the Ordinance and to restore the human rights. However, regrettably nothing substantial or effective has been done outside to compel the authorities in Pakistan to repeal this Ordinance which is now a part of the Constitution as 8th Amendment.

SITUATION NOW
There is no let-up in sight. Long-term prison sentences are being awarded to Ahmadis on petty grounds. An Ahmadi was given 10 years’ imprisonment by an anti-terrorist court for allegedly filling in incorrectly the religion column of another person's database census form. The Supreme Court of Pakistan, in its verdict of 1993, rejected Ahmadiyya claim to religious freedom; thus, the judicial road for it has come to a cul-de-sac. The Supreme Court not only justified General Zia’s Ordinance XX, it went further to suggest that Ahmadiyya theological position itself could be considered blasphemous.
Encouraged by the Supreme Court decision, other courts have mostly stopped accepting bail applications of Ahmadis facing trials. Magistrates and police find it convenient to casually add the crime of blasphemy under PPC 295-C. A typical case is that of 4 Ahmadis from Mianwali. Their adversaries who had a family feud with them, got them arrested under false accusation of Blasphemy. Their plea for release on bail kept pending before the Supreme Court since 1994. They languished in prison for four years before they were released on bail. Such is the agonizing and heart-rending situation of Ahmadis in Pakistan.

(From the Archives)

Job Vacancy - But Not for Ahmadis
The State Bank of Pakistan had some job vacancies for doctors and asked for applications. An Ahmadi doctor applied for it, and he was given a form to fill in. Among other columns, there was one at NR 11 where one is required to mention one’s religion. Although it is not clear in what way religion is relevant to a medical job in the State Bank, the column is even more specific; it requires: ‘In case the applicant is Qadiani, Ahmadi, he should specifically mention the same’. The State Bank’s Personnel Department is behaving more like office of a medieval madrassa. Its curiosity about Ahmadis in particular is suspect and noteworthy.

Gruesome Murder of an Ahmadi Community Official and an Aborted Plan
Rabwah; April 14, 1999: A band of four religious terrorists, belonging to Lashkar Jhangvi, the militant wing of Sipah Sahaba Pakistan (SSP), kidnapped Mirza Ghulam Qadir from the outskirts of the town on April 14. They drove him and his car towards the nearby town of Chiniot but were caught in the traffic muddle on the river Chanan bridge. Mr. Qadir, a nephew of the Supreme Head of the Ahmadiyya Community, attempted to get away but the kidnappers opened fire at him. They left him bleeding and hurriedly made their escape in their own car. Their bullets also hit a nearby bus and killed a passenger and seriously injured two more who also died subsequently, according to a press statement (The daily Pakistan April 18, 1999).

These SSP terrorists then fled towards Jhang. In the meantime, police parties chased them. Finding themselves besieged, these outfitts left the car and took refuge in a school and subsequently in a mosque. In the subsequent shoot-out, all the four were killed. The arms and ammunitions recovered from their car included sophisticated weapons like a rocket launcher, hand grenades, time bombs and a light machine gun. Some women’s clothings, black in colour, normally used during Muharram, were also recovered from the car.

The police confirmed the identity of two of the four terrorists as Ijaz Tarar alias Jaji and Tariq alias Tippu. The government had offered extensive rewards for information leading to their capture. A reward of rupees two million had been offered earlier for the head of Ijaz Tarar, the Commander Operations to the notorious Riaz Basra. He was indeed one of the top men in the hierarchy of Lashkar Jhangvi. The Inspector General of Police, Mr. Jahanzeb Burki, stated in a press conference that these terrorists had very dangerous plans to undertake extensive bloodletting and destruction during Muharram (The Daily Khubrain, April 16, 1999).

The notion that abduction and murder of Mr. Ghulam Qadir was a simple case of dacoity or ransom is imbecile. The involvement of the top brass of the Lashkar Jhangvi, the imminence of Muharram, the sizable weapons’ inventory and the status of their captive all point forcefully towards a major conspiracy and a heinous plan. It is not difficult to figure it out, with the evidence now available after their abortive effort.

Experts in crime detection and motivation are of the opinion that these terrorists had planned to falsely implicate the Ahmadiyya Community in sectarian and Muharram violence in an effort to put the entire blame on Ahmadis and turn the Shia community and the State machinery against them. It is well known that Lashkar Jhangvi is the militant wing of Sipah Sahaba. The SSP was created by General Zia. Although initially it had an anti-Shia posture but for many years now it has adopted anti-Ahmadiyya position as well and acts in concert with Tahafuz Khatame Nabuwat and the JUI (Fazalur Rahman Group). It has consistently undertaken terrorist activities all over the country, and has actively indulged in anti-Ahmadiyya violence.

The four outlaws had apparently kidnapped Mr. Ghulam Qadir and stolen his car to eventually kill him and set him and his car on fire with the weapons inside. This would have enabled them to tell the people of Pakistan that it is Ahmadis who undertake terrorist activities against Shias, and not they, the SSP and Lashkar Jhangvi. They would have shouted themselves hoarse that Ahmadis plan, support and implement all the mischief, the distribution of arms and the resulting bloodshed. Thus, they would have turned the Shia sentiments against Ahmadis and given an excuse to the government to move decisively against the innocent community.

Although Ahmadis have grieved greatly over the death of an innocent and a good fellow, they have had a narrow escape from a situation, which could have resulted in great harm to their lives and well-being. Mirza Ghulam Qadir had received post-graduate degree in Computer Science from George Mason University in Washington. He was 37 and has left behind a widow and four young children, including a pair of twins, two years old. Mr. Qadir, although highly qualified, lived an austere life in a Community dwelling.
Le Contrat Sociale

Basis of the Pakistani State

Whenever a new state or a country comes into existence, its founding fathers have a vision of the future state. In consultation with and with concurrence of the people involved, they undertake, in effect, a social contract which forms the basic, firm and inviolable part of the foundation of the new state. Such an understanding indeed existed and was formally announced during the Pakistan Movement. Any violation of this firm undertaking is highly dishonest and cannot but hit at and destroy the foundation of Pakistan. The texts of only four such formal undertakings are reproduced here.

1. Resolution adopted by the Lahore Session of the Muslim League on the 23rd of March 1940

The Clause, concerning minorities, in the Resolution for the scheme favored therein, known in political parlance as the Pakistan Scheme, read as follows:

>Adequate, effective and mandatory safeguards should be specifically provided in the Constitution for minorities in these units and in the regions for the protection of their religious, cultural, economic, political, administrative and other rights, and interests in consultation with them; and in other parts of India where the Mussalmans are in a minority, adequate, effective and mandatory safeguards shall be specifically provided in the Constitution for them and other minorities for their religious, cultural, economic, political, administrative and other rights, and interests in consultation with them.

In serious violation of this Clause, ‘Non-Muslim minority’ status was forcibly imposed upon Ahmadi Muslims in 1974, and the same was used in 1984 as the basis for Ordinance XX which deprived them of their freedom of faith and religion.

2. Announcement of the Quaid-i-Azam, Mohammad Ali Jinnah, the Father of the new Nation, before the First Session of the Constituent Assembly of Pakistan, on 11 August 1947

>“Everyone of you, no matter to what community he belongs, no matter what relations he had with you in the past, no matter what is his color, caste or creed is first, second and last a citizen of this State with equal rights, privileges and obligations, there will be no end to the progress you will make... You are free; you are free to go to your temples, you are free to go to your mosques or any other place of worship in this State of Pakistan... You may belong to any religion or caste or creed that has nothing to do with the business of the State.... We are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one State.”

To whatever Ahmadi Muslims have been subjected since 1974, is entirely in violation of this solemn undertaking announced at the birth of the new nation. History will not judge this breech of trust lightly.
3. **1973 Constitution, still in force, binds the State to the following:**

   "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."

As far as Ahmadis are concerned, the constitutional guarantees provided by this Article were set aside later by an amendment, and further violation of these provisions was undertaken through Ordinance XX promulgated by the dictator President, General Zia, in 1984. This ordinance was made a part of the Eighth Amendment to the 1973 Constitution in 1988.

4. **Universal Declaration of Human Rights**

   "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." Article 18

   "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers." Article 19

**(From the Archives)**

**AUTHORITIES TAKE EXCEPTION TO A PROTEST BY AHMADIS**

In 1997, when Ahmadiyya Mosque in Chakwal was shut down by authorities and Ahmadis were denied worship there, protests were made in appropriate quarters who took notice of this serious violation of human rights. The authorities did not like this and conveyed their displeasure to the Ahmadi delegation that called on the Assistant Commissioner to defend and explain Ahmadiyya point of view. He heard little, and expressed his great displeasure in words to the effect: ‘Administration is fed up of complaints; you people are initiators of all this; your worship was interrupted for one day and you took up the issue far and wide and made it a Human Rights issue; even foreigners have protested; it is all because of you that foreign visitors have started visiting you; all this is not acceptable and we shall take severe notice of all this’.

Authorities would like to take away even the right of ‘protest against tyranny’ from Ahmadis.
Demands of the Anti-Ahmadiyya Islamic Clergy

The Anti-Ahmadiyya clergy has waged a relentless struggle against the basic human rights of Ahmadis since the inception of Pakistan. Their aims and objects are best expressed in the form of Demands and Resolutions made by them in their conferences, rallies, meetings and periodicals. Majlis Tahaffuz Khatame Nabuwat (MTKN) is their central organization which co-ordinates all policies, plans and operations. A study of these demands, reproduced below, may portray these as unrealistic and unsupportable, even bizarre, but it is a fact that the government of Pakistan has granted and MTKN has already achieved more than what they demanded in the early years of Pakistan. However, their appetite is insatiable, and fulfillment of each demand gives rise to the raising of a new one. With Mr Tarar as the President of Pakistan and Raja Zafar-ul-Haq as the Federal Minister of Religious Affairs (both of them are members of the Advisory Council of MTKN, according to its Secretary General) the MTKN has high hopes of attaining a great deal more, even if according to the saner elements of the society it is nothing but absurd and cruel. Hereunder, some of their demands are listed which are made repeatedly at every suitable occasion.

Notes:
1. Mirzai and Qadiani are the derogatory terms used for Ahmadis by their opponents.
2. The name Mirza Tahir refers to the present Supreme Head of the Ahmadiyya Jamaat.
3. In references given, MTKN stands for Majlis Tahaffuz Khatame Nabuwah (Organization for the Defense of the Finality of Prophethood); it is the foremost anti-Ahmadis body in Pakistan and abroad. KN stands for its monthly Khatame Nabuwat.
4. Laulak and Khatame Nabuwwa periodicals are the organs of MTKN.

Their Demands and Resolutions

- A complete and effective ban should be imposed upon Qadiani faith.
- Qadianis should be subjected to punishment (of death) according to Sharia for rebellion against Islam and their apostasy.
- Forbid dissemination of Qadianism even at their own centers.
- The entire literature of Qadianis should be confiscated and destroyed.
- Remove Qadianis from all government posts.

Anti-Ahmadiyya demands: 1. Death to Ahmadiyyat
2. Ahmadis be removed from all key appointments.
   With Mulas, almost all state posts are key appointments.
Demands of the Anti-Ahmadiyya Islamic Clergy

- Hold Muslims, who maintain social relations with Qadianis, accountable.
  
  Shabane Khatame Nabuwwat, Khushab-1999

All copies of the Holy Quran and their translations published by Qadianis should be confiscated from all libraries in the country and their printers should be arrested. Films and blocks of originals should be recovered, and Qadianis should be tried in special courts.


All Qadianis/Mirzais who have sought asylum in Germany should be extradited from there and they should be tried in Pakistani courts as traitors and for bringing a bad name to the country.

  MTKN-Nawai Waqt, Lahore 12 Jul 1998

Approval should not be granted to establish any school under Qadiani management; schools already functioning should be closed down forthwith.

  MTKN-Current Report, Faisalabad 6 Mar 1998

All Qadiani sports rallies and periodicals should be banned.

  MTKN-The Daily Din: 24 Feb 1998

Qadianis should not be appointed as judges

  Pashan Khatme Nabuwwat 23 Nov 1997

- Qadianis should not be appointed in key posts of sensitive departments such as Pakistan International Airlines, the Army, Television etc.
- Qadiani educational institutions should not be returned to them. These should be retained by the State or handed over to Muslims.
- Qadianis are apostates. Punishment of apostasy (death) should be imposed upon them.
- Warn Qadianis to either convert to Islam or face death.
- Qadianis should be prevented from building places of worship identical to a mosque and using Kalima (Islamic creed) and Quranic verses in their homes and places of worship.
- Mention of religion should be made in national identity cards.
- Mirza Tahir should be tried in a court.

  MTKN-The Daily Jang 4 Oct 1997

- All Mirzai associations and organizations should be forbidden by law, including the Ahmadiyya Students Federation.
- Implement recommendations of the Islamic Ideology Council immediately. (These include death for apostasy etc. Tr.)

  Ahrar Resolutions-The weekly Chatan, 19 Mar 1984
Arrest Mirza Tahir forthwith, book him for rebellion against Pakistan's Constitution and the Islamic Umma, and give him befitting punishment.

_Jamiat Momineen-Al Minbar,
16 Apr 1983_

Announcement should be made by 1 May 1997 to hang Mirza Tahir.

_MTKN-The Daily Khabrain, 26 Feb 1997_

The government should register a case of rebellion against the Qadianis' chief, Mirza Tahir Ahmad, recover him through the Interpol and hand him over to Muslims to be dispatched to hell. 

_Sipah Islam, Pakistan_

Saifulla Farooqui, Chairman

_The Daily Jang 31 Dec 1997_

- The Editor of the Qadiani newspaper Alfazl and the other four captives should be lashed in public, their faces should be blackened and then they should be hanged. Nothing less is acceptable.
- We consider that both the questioner and the responder who introduced Abdus Salam Qadiani as a Muslim scientist on a TV program on 2 August are Qadianis. We demand most forcefully that both should be sentenced to death under Martial Law and in accordance with the Constitution, without delay, for open rebellion. Others involved belonging to the TV management should be declared as apostates and they should be sent to prison after lashing them in public.

_MTKN Tando Adam resolutions-Alminber 29 Jan 1983_

Inscription of *Kalima* (Islamic creed) should be effaced by the Government from all the Qadiani places of worship all over the country.

_KN 22 Mar 1985_

- The government should act against Qadianis the same way as the Iranian government moved against Bihais to uproot them.
- Dismiss all Mirzais from the armed forces.

_MTKN-Laulak 10 Jan 1974_

- A ban should be imposed forthwith on Qadianis to travel abroad.
- Rabwah should be declared an open city and its unoccupied spaces should be distributed among Muslims.

_MTKN-The Weekly Laulak, 18 Jan 1974_

- Qadiani missions should be closed all over the world.
- The incumbent Principal of the Rabwah College (an Ahmadi) should be replaced with a Muslim principal.

*The Weekly Lulak, 19 Mar 1974*

- Qadianis cannot be permitted to build their place of worship as a mosque.
- Important features of a mosque are a niche pointing toward *Qibla* (at Mecca), a *minber*, a minaret and that *Azan* is announced from there; it is a disrespect to Islamic rites if these features are found in a non-Islamic house of worship.
- If adaptation by non-Muslims of Islamic dress, style, cap and turban, shoes and the hair-line has not been tolerated (in the past), how can Islam permit non-Muslims to design their places of worship like a mosque.

*The Weekly Lulak, 14 May 1974*

- (Peoples Party) should not award the party ticket to any Mirzai (for elections).

*The Weekly Lulak, 2 Jul 1976*

- Punish rebels of *Khutam Nabiyyeen* (The last Prophet) the same way as the rebels of a State.

*The Weekly Lulak, 21 Jul 1976*

Following resolutions were passed at the international Rabita Alame Islami Conference on 8 April 1974:

- Observe a complete boycott against Ahmadis in the economic, social and cultural fields. In view of their *Kufir* (infidelity), matrimonial relations with them should be desisted, and they may not be buried in Muslims’ graveyards.

- The conference demands all Muslim states that all activities of followers of the self-styled prophet, Mirza Ghulam Ahmad, should be banned, and they should be declared a non-Muslim minority. All important State posts should be denied to them.

- People should be warned against their translations of the Quran, and publication and circulation of these translations should be checked.

*Reported in the Weekly Chatan, 6 May 1974*

- To claim ‘prophecy’ should be termed a punishable offence in Pakistan.
- Followers of the self-proclaimed prophet, Mirza Ghulam Ahmad, should be declared as a separate minority and their rights should be codified accordingly.
- They should be dismissed from all key posts.

*Extract from a poster by MTKN-Tehrik KN Vol. III page 929*

- The back door of joint-electorates may not be opened for Mirzais.
- Ban all non-Islamic preaching activities.

*Extract from a poster by Mulas reproduced in Tehrik Khatame Nabuwwat Vol. III (Annex)*

In 1984, the Government directed all officials in state service to declare their religion. The monthly Khatame Nabuwwat urged the Government to implement the move in the following manner:
1. It should be proclaimed that all Mirzais who will make a wrong statement (of their faith) would be hanged in public.
2. Task the intelligence agencies to actively locate such individuals.
3. Dismiss all officials who feel liberal towards Qadianism.
4. Those who point out hidden Qadianis would be rewarded with cash or promotion, after due inquiry.
5. Assure all such Muslims of state protection and encouragement.
6. It should be proclaimed that anyone found supporting a Qadiani will be punished; no excuse will be heard and he will be dismissed from government service.

* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *

Qadianis should be given an ultimatum that, if by a specified date, they repent and convert to Islam, it will be better, otherwise the duty of defending the Khatame Nabuwat will be performed by declaring a Jihad and war against them.

* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *

KN 1 Mar 1985

- Implement Sharia punishment for apostasy (i.e. death).
- Rabwah should be renamed Siddique Abad.
- Religion should be specified in an individual’s Identity Card and his educational certificates.
- Confine Qadianis to their minority quota (and not merit-Tr.)
- Permission to publish Qadiani periodicals and newspapers should be withdrawn. Authorization to print the Holy Quran should be also withheld.
- Qadianis should be put aside from all civil and military key posts.

*Khatam Nabuwat Conference at Chiniot* KN 1 Feb 1985

Last but not least:
- Qadiani religious properties should be taken over by the State.
- Punishment (of death) for Apostasy should be included in the law book.

*Manzoor Ahmad Chinioti, General Secretary of MTKN*

*Reported in the Daily Jang, 28 Nov 1998*

* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *

(From the Archives)

**Discriminate Application of the Religious Laws in the Penal Code** Although some of the religious laws in Pakistan are not apparently Ahmadi-specific, the authorities apply them discriminately against Ahmadis. For example, PPC 295-A forbids ‘Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs’ and prescribes imprisonment for a term which may extend to 10 years. However, while mullahs, almost daily, hurl abuses and insults on loudspeaker on Ahmadis and their faith, none is ever asked by the authorities to explain his foul attacks and highly provocative behavior. On the other hand an Ahmadi, even if he invokes God’s blessings on the Holy Prophet of Islam, is arrested on a still more grievous charge of Blasphemy. Justice is supposed to be blind, but here, it is the authorities that are so.
Religious and Ahmadi-specific Laws
General Zia’s Notorious Ordinance XX of 1984 and the Blasphemy Law

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 Quadi group or the Lahori group (who call themselves ‘Ahmadis’ or by any other name) who by words, either spoken or written, or by visible representation;
   (a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as ‘Ameerul Mumineen’ ‘Khalifa-tul-Mumineen’, ‘Khalifa-tul-Muslimeneen’, ‘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;
   (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 Quadi group or Lahori group (who call themselves Ahmadis or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as ‘Azan’ or recites Azan as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

298C. **Person of Quadiani group etc., calling himself a Muslim or preaching or propagating his faith.** Any person of the Quadi 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)

(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:

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

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.
Copy of the 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:

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

Summary of Offences Relating to Religion

<table>
<thead>
<tr>
<th>PPC</th>
<th>Description</th>
<th>Penalty</th>
</tr>
</thead>
<tbody>
<tr>
<td>298A</td>
<td>Use of derogatory remarks etc., in respect of holy personages</td>
<td>Three years’ imprisonment, or with fine, or with both</td>
</tr>
<tr>
<td>298B</td>
<td>Misuse of epithets, descriptions and titles etc., reserved for certain holy personages or places, by Ahmadis</td>
<td>Three years’ imprisonment and fine</td>
</tr>
<tr>
<td>298C</td>
<td>An Ahmadi, calling himself a Muslim, or preaching or propagating his faith, or outraging the religious feelings of Muslims, or posing himself as a Muslim</td>
<td>Three years’ imprisonment and fine</td>
</tr>
<tr>
<td>295</td>
<td>Injuring or defiling places of worship, with intent to insult the religion of any class</td>
<td>Up to two years’ imprisonment or with fine, or with both</td>
</tr>
<tr>
<td>295A</td>
<td>Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs</td>
<td>Up to ten years’ imprisonment, or with fine, or with both</td>
</tr>
<tr>
<td>295B</td>
<td>Defiling, etc., of Holy Quran</td>
<td>Imprisonment for life</td>
</tr>
<tr>
<td>295C</td>
<td>Use of derogatory remarks, etc. in respect of the Holy Prophet</td>
<td>Death and fine</td>
</tr>
</tbody>
</table>
The Tidal Wave of Persecution of Ahmadis in Pakistan in Consequence of Ordinance XX of 1984

Ordinance XX, issued by President, General Zia-ul-Haq, in 1984 provides prison term of three years and unlimited fines for any Ahmadi who uses certain words of address, who calls his or her place of worship a ‘masjid’, who recites the ‘Azan’ (the Muslim call to prayers), who “poses himself as a Muslim” or calls or refers to his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims. It also provides for banning Ahmadi publications. Finally the Ordinance provides for its being effective “notwithstanding any order or decision of any court”. On 30 December 1985, when the martial law was lifted, Ordinance XX was incorporated in the Constitution of Pakistan as its Eighth Amendment. It has remained in force ever since alongwith its harmful effects.

Ordinance XX seriously violates the freedom of religion of Ahmadi Muslims. It usurps Ahmadis’ human rights guaranteed by not only the Constitution of Pakistan but also the Universal Declaration Of Human Rights. It legalizes the persecution of Pakistan’s own citizens. It amounts to nothing short of state-sponsored and state-managed religious terrorism, as through this Ordinance the State assumed the responsibility of imposing its abusive provisions on Ahmadis through the State institutions and agencies. The State expected and indeed urged its executive, police, judiciary and other branches to move against Ahmadis. The words of the Ordinance were carefully chosen e.g. ‘posing as a Muslim’ to make the net of tyranny wide and sweeping. The Ordinance effectively created...
overnight highly charged anti-Ahmadiyya environment from the Khyber Pass to the Arabian Sea. Its implementation tightened the screw on its victims with every passing day. In this brief article only a mention can be made of the various forms that the persecution took. Their details, even partial, cannot be accommodated here.

In his message to the Khatme Nabuwwat Seminar at London, General Zia promised: ‘We will Inshallah (God willing) persevere in our effort to ensure that the cancer of Qadianism is exterminated’. The message was a loud and clear call to all the anti-Ahmadiyya activists at home that they could do what they liked and the government would support them. The most rabid types took to murder.

Assassinations were undertaken by the activists themselves, however at times the mullas hired assassins on payment to undertake the heinous act on their behalf. The police rarely took any interest in investigation of an Ahmadi murder, and it was rare that the accused were apprehended even though their identity was known. Most of the murders were based purely on religious prejudice, while a few were those where reasons were personal but the assassin knew that Ahmadis were a fair game and he would easily get away with it. Occasionally when the police did reach out to the killer, the mulla, the politician or the administrator intervened on behalf of the killer. To-date, 39 Ahmadis have been murdered since 1984. Many others have been subjected to assaults that resulted in serious injuries to the victims, some of them women. Ahmadis’ properties were attacked, burnt and looted. Extensive riots were organized in some towns, for example Nankana and Chak Sikandar, where great damage was done to homes and businesses, and entire Ahmadi populations suffered heavily. The authorities provided no support to the victims; instead they victimized them further and charged them under criminal accusations.

A large number of the victims had to flee from their hometowns to seek refuge elsewhere. A mission appointed by the Human Rights Commission of Pakistan investigated these incidents and made its Report wherein at para 8 it accused that “the administration of Nankana Sahib failed in its duty to protect the Ahmadiyya Community at Nankana Sahib and adjoining villages in April”. Occasionally when Ahmadis tried to defend themselves, the government moved swiftly against them and suppressed them beyond measure. At Sahiwal, when an unruly mob attacked the Ahmadiyya mosque, Mr. Naeemuddin fired at the attackers in self-defense. Later, Martial Law Court sentenced him to death as well as Mr. Ilyas Munir, a missionary of Jamaat Ahmadiyya who was not even present at the scene of the incident. Four
other Ahmadis were given life terms in prison although they were not present at the mosque at the time. In Sukker, some terrorist bombed a non-Ahmadiyya mosque killing two worshippers. Rather than searching for and arresting the real culprits, the mullas accused and the police arrested seven innocent Ahmadis. A martial law court convicted two of them and awarded them death punishments. The convicted were not guilty. The international community investigated these cases and expressed grave concern over the miscarriage of justice. The UN Special Rapporteur indicated in his report that in Pakistan there are allegations of arbitrary executions and imminent risk of arbitrary executions in contravention of the right to life.

Ordinance XX was worded in such a language that all Ahmadis were and remain at risk at all times. Under these circumstances, it was impossible for Hadrat Khalifatul Masih to function as the Supreme Head of the Ahmadiyya Community from Pakistan. The Community elders urged and pleaded him to leave, to which he conditionally agreed and departed for the United Kingdom on 30 April 1984. He has not been able to come back since then despite his eagerness to return. During his absence he has been charged on 17 different counts, which if upheld, would involve sentence of life imprisonment, even death. He has lived in exile for approximately 15 years till now. The Community in Pakistan suffered under the same law. A number of them from all over Pakistan, including women and children, had to leave the country of their origin and seek shelter abroad.

Officials from the executive, police or judiciary, are generally all careerists in Pakistan. They are quick to discern what the top brass desire of them, and perform accordingly. For instance, during April/May 1985, District Magistrate of Tharparkar, R.B. Baloch, ordered the arrest of 13 Ahmadis and their detention for 30 days for wearing a Kalima badge (the Islamic creed: There is none worthy of worship except Allah; Muhammad is His prophet). The police arrested 41 Ahmadis from their mosque in Drigh Rd, Karachi on the grounds that they were likely to commit a breach of peace. The judiciary, which endeavored to uphold liberal and universal values before imposition of martial law, now towed the dictator’s line. An Ahmadi from Mansehra was awarded six months’ prison term for saying Islamic hello (Assalamo Alaikum) to a non-Ahmadi. Muhammad Idrees, an Ahmadi tailor from Peshawar, was sentenced to 10 years’ rigorous imprisonment and 10,000 rupees fine for displaying the Kalima in his shop. After the 1993 Supreme Court decision, which justified the provisions of Ordinance XX, the courts are convicting more and more Ahmadis, and it has become much more problematic to get release on bail while awaiting trial. Likewise, Islamic Ideology Council was not to be left behind; it recommended to the Federal Government that all those who renounce Islam (i.e. Ahmadis) should be forthwith dismissed from service. The Saudi based international Rabita Alam-l-Islam i.e. World
Muslim League also had its hey days in the post-Ordinance period; it worked over time to spread the anti-Ahmadiyya propaganda in all the Islamic countries. It was provided liberally with money from oil-rich states to carry on the venomous propaganda. At home, the government of Pakistan tasked its numerous security and intelligence agencies to keep Ahmadis constantly under surveillance. When there was nothing to report, they fabricated stories.

Ahmadis could forego anything but not their faith. They decided to peacefully defy the State in this field. Many of them took to wearing the Kalima (the Islamic creed) badges on their shirts and jackets. Authorities came down upon them with a heavy hand, and many were put behind bars. Mulas objected to Ahmadis wearing rings with anything Islamic embossed upon them. In 1991, an Ahmadi was convicted to 3 years’ imprisonment for wearing a silver ring with inscription of a Quranic verse on it. They even insisted that Ahmadis drop ‘Muhammad’ from their names. It happened in 1985 that two Ahmadi boys, Muhammad Ahsan and Muhammad Daud were refused admission in a school for failing to comply with this demand. Clerics also objected to Ahmadis saying Eid prayers and offering animal sacrifices on Eid-ul-Adha. Ninety Ahmadis including children were arrested in Mardan Mosque on Eid festival when they had assembled there to offer prayers. What a present from the State to its citizens on a day of festivity!

When Ms Karen Parker of Human Rights Inc. met General Zia in 1986, he told her: ‘Ahmadis offend me because they consider themselves Muslims……. Ordinance XX may violate Human Rights but I don’t care’. As his successors, the latter governments continued to commit grievous excesses against the Ahmadiyya Community. In 1989, the Community made elaborate arrangements to celebrate its Centenary. The District Magistrate, following his superiors’ orders, prohibited all the ceremonies at Rabwah and issued formal orders that even decorative gates were not to be erected, nor buildings illuminated, nor sweets distributed. Another trend that was encouraged was to involve Ahmadis en masse in religious criminal cases. This way, large numbers could be victimized by minimum effort. It became normal to implicate six, ten or fifteen Ahmadis per case for violation of the Ordinance. This practice reached its peak in absurdity when the entire Ahmadi population of Rabwah town was booked for violation of PPC 298-C on 15 December 1989 in Case NR 367 of Rabwah Police Station (Police FIR is placed at Annex IV).

The mulla was not satisfied with only three years’ prison term provided by the Ordinance XX. Blood thirsty as he is, he demanded a legislation which would prescribe death. The government came up with the answer in the so-called Blasphemy Law, the PPC 295-C. Anyone who was guilty of defiling the name of the Holy Prophet of Islam was to suffer death or life imprisonment. It was left to Mulas, the government and the courts to adjudge defiling. Later on, by a decision of the Federal Shariat Court, only Death could be awarded and nothing short of death. Since the promulgation of this law, 189 Ahmadis have been falsely charged for Blasphemy, an act Ahmadi Muslims would not dream of committing. Three Ahmadis of Sheikhupura have been condemned to life in prison on this count. Even the Supreme Head of the Community is facing this accusation. According to the official judicial opinion, an Ahmadi, simply by showing commitment to the Islamic creed and epithets, defiles the name of the Holy Prophet (1993 Supreme Court MR 1778). The arrogance of ‘majority’ perhaps never reached that high anywhere in the world of judiciary.
Ahmadiyya Mosques are another prime target of this Ordinance. Perhaps never before in history, as many mosques were desecrated by Muslims in an Islamic country. Nine mosques were demolished, eight set on fire, fifteen sealed by the authorities and seven were forcibly occupied. Many more mosques, that were under construction, were barred by opponents to be completed. Worshippers were also fired upon when praying therein. Desecration of a place of worship is the highest form of provocation against any religious group; Ahmadies were provoked repeatedly; however, on the whole they kept their calm and suffered silently but deeply, complaining only to God against the transgression and tyranny of the State and the society.

After the promulgation of the notorious Ordinance, Ahmadiyya freedom of press and publications was severely curtailed. The daily newspaper, Alfaiz, was shut down from December 12, 1984 when its press was sealed. Prior to this, it was heavily censored. Most issues simply received prohibition orders reading 'entire contents'. According to the Daily Jang (Karachi), September 18, 1986, the government set up a Committee to review all publications of Ahmadies. Monthly publications of Ahmadi women’s and youth groups were also banned. Many periodicals were frequently proscribed. A number of books were banned, including translations of the Holy Quran. The daily Alfaiz, which had been published regularly for the preceding 80 years, remained banned for four years; it did not see the light of the day again until 1988. Even now, it is not allowed to print any direct references to the Quran or to Islamic teachings, and is forbidden to use simple phrases like Amen and Inshaallah (God willing). The editor, publisher and the printer of Alfaiz are facing criminal charges on various courts in 40, 26, and 92 cases respectively. At one occasion, they were arrested and kept in prison for one month before they were released on bail. If some of the accusations are upheld by a court, they would be awarded death sentences.

The state policy to suppress the Ahmadi Muslim Community in Pakistan was implemented vigorously in the field of education as well. Ahmadi students as well teachers and professors were targeted. Students have been made to face discrimination, isolation, deprivation, violence and even murder. They were denied admission in professional colleges and institutes of higher learning and specializations. On petty pretexts they were expelled from colleges. Hostel facilities were denied to them for their faith. This disheartened at least a section of the Ahmadi youth who now show a declining interest in the pursuit of higher studies. The first-rate Ahmadiyya educational complex at Rabwah was taken over by the state, and its excellent academic environment was all but destroyed after 1984. Ahmadi teachers and lecturers have also had their share of persecution. They were made to suffer remote postings, denial of appropriate appointments, social boycott and discrimination. On
the whole, Ahmadis have had a very rough ride in the field of education during the past 25 years in Pakistan. Almost a whole generation has suffered, and damage has been done.

The Anti-Ahmadiyya lobby campaigned hard to close the job market to Ahmadis. As the state is by far the largest employer in the country, there was no problem for the oppressors in this sector (Annex X). Ahmadis who were already in service had their promotions restricted. Many of them faced discrimination and hardship, so they departed or were eased out. New recruits in civil and military academies were told to simply go home. Even ordinary appointments in various government departments were declared ‘key posts’, and were on that basis denied to Ahmadis. Fresh induction was brought down to a trickle. In 1989, the Chief Minister of the Punjab, in reply to a question, informed the Provincial Assembly: “Only 12 Ahmadis were given appointments, as clerks and peons only, during 13 years period commencing from July 1977 to the end of November 1989”. In the private sector, the situation was only marginally better as mullas formed pressure groups in almost all businesses, big and small, where Ahmadis were found, and made their stay impossible. A great majority, accordingly, lost their jobs. According to a reliable but unwritten report, Mr. Bhutto once remarked: “I’ll make sure that Qadianis are left with nothing but a begging bowl”. He and his successive regimes cannot be blamed for any lack of effort.

The commitment of the State and the Mulla to their anti-Ahmadiyya stance was total and remains so. They planned meticulously and implemented maliciously, leaving nothing to chance. They wanted Ahmadis to have no representation and no say in any elective body, big or small. In 1978, General Zia ordered that thenceforth Muslims and non-Muslims would form separate electorates. After the promulgation of Ordinance XX, it was ruled that Ahmadis could vote only as non-Muslims. He knew very well that Ahmadis could never accept this condition. Therefore, Ahmadis have been effectively disenfranchised, although a few seats have been allocated to them in some Assemblies, which they do not avail. They have no representation even in the town council of Rabwah where they form 95 percent of the population.
Governments that followed General Zia have found it politically convenient and desirable to maintain the religious provisions of the Constitution and Law, promulgated by the dictator. In order to win support of Islamists, they have in fact added upon the religious content of the State structure. The Blasphemy Law and the Ahmadi-specific laws have been retained, and these continue to provide legal cover to one and all who undertake to suppress and persecute Ahmadis for any reason or for no reason. In fact, the installation of Mr. Rafiq Tarar as President (Annex XI) and the introduction of the Sharia Bill in the National Assembly in 1998 are symptomatic of serious escalation of the so-called Islamisation process. This process has done no good to Pakistan till now; however, its harm is obvious and its impact is felt all over the country. It is a clumsy and immoral disposition to exploit religion for the sake of politics. Pakistani intelligentsia, foreign observers and international organizations like the UN, Amnesty International and other NGOs have repeatedly advised the authorities in Pakistan about the negative impact of religious laws on Pakistani society, but unfortunately no government has taken any serious or effective measures to reverse this futile and harmful regression.

Conclusion

The Promulgation of Ordinance XX in 1984 by General Zia initiated an era of state-sponsored persecution of the Ahmadiyya Muslim Community in Pakistan. It was a quantum jump in this field. From 1984 onward, the State took over the responsibility and used its institutions and resources extensively to suppress this peaceful community. The tyranny was pervasive and all encompassing; it left nothing unattended. Ahmadis’ fundamental
human rights were extensively and continuously violated. In addition to murder, loot and arson, several thousand Ahmadis were charged and subjected to criminal prosecution. Through wide spread and negative propaganda, great efforts were made by the government, the clerics and the press to create and perpetuate anti-Ahmadiyya environment in the whole country. This highly charged and polluted environment has continued in the post-Zia period, and the tyranny goes on because the relevant provisions in the Constitution and law remain in force. It is significant that despite great provocation, Ahmadis refuse to respond violence with violence. This policy has saved the country from communal strife and has helped generate some sympathy for the beleaguered community among the educated and liberal sections of the society.

What the Ahmadis of Pakistan have experienced in the past fifteen years is in the great tradition of the Meccan period of the Holy Prophet and his followers’ life. If anyone would like to understand precisely how the early Christians suffered during the reigns of Roman emperors, Severus, Maximinus and Diocletian he should study the events of Ahmadiyya recent history. Ahmadis hope, in fact they are confident, that the history will repeat itself not only in the realm of tyranny against the weak but also in the eventual victory of Messiah over Caesar.
The Blasphemy Law in Pakistan

A Brief on its Application against Ahmadis

The Blasphemy Law was introduced in the Pakistan Penal Code as Section 295-C in 1986. Under this Section, any person guilty of defiling the name of Holy Prophet Muhammad (PBUH) was made liable to suffer life imprisonment or death. Later, in 1991, the alternative of life imprisonment was removed under the direction of the Federal Shariat Court; accordingly the only penalty applicable now is death. In this article, it is intended to examine and narrate some facts regarding the application of this law against Ahmadis.

It is a recurring experience of the Ahmadiyya Community during the past 13 years that this law has been applied against Ahmadis as a tool to intimidate, harass, repress and persecute them with little regard to the actual circumstances of the accusation of blasphemy. For an Ahmadi to commit blasphemy against the Prophet is as unthinkable and unlikely as for a believing Christian to commit blasphemy against Jesus. The Founder of the Ahmadiyya Movement considered the Holy Prophet Muhammad (PBUH) his mentor and master. It is only by some extremely perverted and inexplicable logic that an Ahmadiyya position or view may be termed blasphemous. For instance, some mullas insist that an Ahmadi, simply by adherence to Islamic Creed, commits blasphemy. Ironically, some members of the powerful establishment have found it convenient to echo this absurdity. Since the introduction of this law, 189 Ahmadis have been charged under PPC 295-C. An in-depth study of these cases would show that in every case the victim was charged on spurious grounds and with malafide intentions. In most cases, personal vendetta was the prime mover; in many others, mullas gave vent to their religious prejudices, while in some cases authorities found it convenient and expedient to press charges under this Section. It is surprising that on a number of occasions, no trouble was taken even to concoct evidence or state an apparently valid reason while framing the charge in the FIR (First Information Report), as the aim was to urgently hang a Damocles sword over the victim's head. It can be stated without any risk of exaggeration that none of the blasphemy cases against Ahmadis was well founded, valid or credible. However, the PPC 295-C has served a purpose, that of severe and unending persecution of a peaceful, law abiding and non-aggressive community with which the mulla is in discord over some religious issues. Hereunder, essential details of only a few cases are briefly given in support of this assertion.

This graffiti demands Death by Hanging of an Ahmadi charged for Blasphemy. Faisalabad - December 1998
Four Ahmadis Behind Bars for Four Years without Trial

A case was registered against four Ahmadis, namely, Messers Riaz Ahmad, Basharat Ahmad, Qamar Ahmad and Mushtaq Ahmad of Chak No.15/D, Mianwali on 21 November 1993, under Section 295-C i.e. the Blasphemy Law, and they were arrested. However, there is a noteworthy background to this case.

There had been a dispute between the main accused, Mr. Riaz Ahmad, Ahmadi and the plaintiff, Muhammad Abdullah over the post of Numberdar (village chief). Mr. Riaz Ahmad had been Numberdar of the village for a long time; the plaintiff applied to authorities to have him removed from this post because Riaz was an Ahmadi. The Deputy Commissioner gave the verdict against Mr. Riaz. However, the Commissioner gave the ruling that there is no prohibition in law for an Ahmadi to be Numberdar. Under these circumstances, the plaintiff contrived an easier and more effective plan to deal with his rival, in that he got registered a concocted case of Blasphemy against Mr. Riaz Ahmad and his relatives. Thus the four were arrested the same day and placed in Mianwali jail.

An application for their release on bail was filed in the court of Additional Session Judge, Mianwali. On December 7, 1993, the date of hearing, the plaintiff with the help of Mulla Akram Toofani and his gang created a noisy situation outside the court. The case was sent up to the court of Session Judge. The hearing there was postponed a number of times. On 3 January 1994 the date of hearing, mullas gathered in a large number at the court premises. The Sessions Court rejected the bail applications of the accused.

The bail application was then moved in the Lahore High Court. After hearing, the judge decided to send this case to the Chief Justice and requested that a larger bench of judges be constituted to give their comment on some pertinent questions arising from the Blasphemy Law. The bench heard the case in April 1994. The Judges upheld and defended the Blasphemy Law. This law was defended on various grounds including, “If the provisions of Section 295-C were repealed or declared to be ultra vires of the Constitution, the time old method of doing away with the culprits at the spot would stand revived”. (“The Nation” and “The News International” of April 27, 1994)

Subsequently the bail application was heard afresh by Justice Nazir Akhtar on 25 May. Assistant Advocate General Mr. Nazir Ghazi, representing the State, vehemently opposed the grant of bail to the accused. He argued that if an insult were uttered about the Holy Prophet, Muhammad, we would not look into the intentions behind such an utterance. Thus according to this ranking officer of the law, the complainant’s opinion on insult could not be questioned by the defense and the latter’s intentions or explanation were not relevant. The Judge then rejected the bail application. The accused stayed on in prison.

Bail application was then moved in the Supreme Court of Pakistan on 20 July 1994. The defense took the plea that the accusation was a false one. The Chief Justice ordered that the petition be heard by a larger bench of the court.

For more than 1-1/2 years, the Supreme Court was not able to give a date for hearing the case. The accused stayed on in prison for over four years awaiting release on bail. Mother of two of the accused died during their stay in prison. The appalling conditions of Pakistani jails are well known. As the breadwinners were in prison, their families faced acute financial problems. Their situation remained distressing and pathetic. Eventually they were released on
bail in December 1997. Now they will face the dreaded trial. How long this trial on a fabricated charge will continue, is any body’s guess.

**Invitation Card for a Wedding and a Gift from the State**
Mr. Nasir Ahmad of Nankana, District Sheikhupura, issued invitation cards at the occasion of his daughter’s marriage that was scheduled for 15 May 1992. The card carried normal and routine greetings and phrases like: بسم الله الرحمن الرحيم (In the name of God, the Gracious, the Merciful), نحمنده ونصلب على رسول الله الكريم (We invoke praise and blessings upon the noble Prophet), السلام عليكم (May peace be on you) and words like Inshallah. The arrogant and spiteful mulla of the local anti-Ahmadiyya Khatm-e-Nabuwwat Association found in these phrases sufficient cause to cry ‘Blasphemy, and hurt feelings of a Muslim’, and got a criminal case registered on 16-5-1992 under PPC 298-C, 295-A and 295-C against 13 persons belonging to the family and circle of the bride. Before registering the case the police sought advice from their legal department, which, basing its inference from an earlier judgement of the Lahore High Court, directed the Police Station to register the case.

Of the 13 accused, two were women and one was a nine months old baby. How could a baby be blasphemous to the Holy Prophet, boggles one’s mind. Mr. Nasir Ahmad, father of the bride, remained in prison for almost three months. He was eventually released on bail, which was granted at no lower a level than the Supreme Court. The judicial process lingered on for three years. During the process, Lahore High Court gave the verdict, that prima facie a charge under 295-C could be applied. The application was then taken to the Supreme Court where, apart from other statements, Mr. Farooq Haider, Additional Advocate General, representing the State, asserted that this was the limit of their patience to tolerate these people (Ahmadis) in the country. The worthy Supreme Court gave the verdict that PPC 295-C was not applicable. Other sections however remained applicable.

Eventually, Additional Sessions Judge, Sheikhupura announced his judgement on 23-4-1995 whereby the father of the bride was sentenced to four years’ rigorous imprisonment and two years’ rigorous imprisonment u/s 295-A and 298-C PPC respectively for the wedding invitation card.

This was the gift of the State to the father of the bride at the blessed and happy occasion of her wedding.

**Investigation by a Judicial Officer in order to Avoid a False Complaint!**
Some years ago, government of Pakistan tried to reassure foreign human rights concerns that it had taken steps to avoid false complaints. The incident at Rajanpur, described below, should adequately show futility of such measures.

In October 1994, the mullas lodged an entirely false complaint against the Amir of Ahmadiyya Community, Rajanpur, Mr. Iqbal Ahmad, that he, in a discussion with them, used derogatory remarks about the Holy Prophet Mohammad (on whom be peace), while no such discussion had ever taken place between them. A magistrate was appointed by the Deputy Commissioner to make inquiries into the matter, who in his report submitted that the mullas “showed their non-confidence over the inquiry proceedings being conducted by me”. The Deputy Commissioner then entrusted the inquiry to the Assistant Commissioner, who wrote back that he found the accused liable to be prosecuted under section 298 PPC, as he was reportedly engaged in preaching. The Assistant Commissioner did not, however,
recommend that he should be charged under PPC 295C. The Deputy Commissioner who was
bent upon proceeding against the Ahmadiyya Amir under the Blasphemy Law, then sent the
case to District Attorney in order to seek his opinion, who eventually wrote back to him that
the Ahmadiyya Amir should be prosecuted under section 295C. The Amir was then arrested
and charged under the Blasphemy clause.

The Deputy Commissioner while addressing a public meeting took credit for the action taken
by him against the Ahmadi leader, (See for reference the Daily ‘Nawa-i-Waqt, Multan
Edition: 1 November 1994)

So much for the investigation by a judicial officer in order to avoid a false complaint.

**A Sulky and Corrupt Police Officer uses PPC 295C**
Mr. Mohammad Anwar, Ahmadi of District Rajanpur, had a dispute in 1995 with a party,
involving sale of some landed property. A court of civil law should have handled the case,
but the police department improperly passed it on to Riaz Ahmad, the local Sub Inspector of
Police. Using the normal police bully tactics, he insulted Mr. Anwar and even detained him.
Mr. Anwar moved a writ to the High Court against Inspector Riaz. The writ was turned
down. The Sub-Inspector, consequently exhorted Rs.10,000 from Mr. Anwar, against which
the victim complained to the Director Anti-Corruption. This infuriated Inspector Riaz who
arranged a professional complainant and a false witness, and had a case under the Blasphemy
Law registered against Mr. Muhammad Anwar who was then promptly arrested and placed in
Dera Ghazi Khan jail on 1 Feb 1996. An application for release on bail was moved before
Addl Session Judge, who rejected it. High Court was then moved which also rejected the
application. Then the appeal was made in the Supreme Court. Mr. Anwar had to wait for the
decision on his plea for release on bail for more than one and a half year in prison.

The Anti-Corruption Department has registered a case against the Sub-Inspector on charge of
seeking illegal gratification.

**A Novel Reasoning to Cry Blasphemy**
On 16 November 1995, Mulla Muhammad Siddique of Warah, district Larkana, Sind had a
complaint made against two Ahmadis to the police and asked them to register a case under
PPC 295-C, 298-C and 295-A against them. The complainant stated that he had personally
seen the two Ahmadi infidels using a motor cycle on which a sticker containing a verse of the
Holy Quran, الأنس الله يكاف عهد (Is God not sufficient for His servant?) was pasted; blasphemy
had therefore been committed. The police took Mr. Zahir Ahmad and his motor cycle in
custody. A sum of Rs. 17000 had to be paid to have them released. Maulvi Fazl-ur-Rehman,
Chief of the national Jamiat Ulama Islam and former Chairman of Parliamentary Foreign
Affairs Committee of Pakistan National Assembly arrived at Larkana and put his full
political pressure on authorities to formally charge the Ahmadis. Messers Zahir Ahmad and
Nur Hussain, both school teachers were accordingly arrested and their motor cycle again
taken in custody. An appeal was made to the Session Judge to let off the accused on bail
while awaiting trial, on the grounds that the basis of the case was flimsy. The Session Judge,
however, rejected the bail application. The case for bail was then moved in Sind High Court
at Karachi. The State counsel vehemently opposed the plea. However, the honorable Judge
accepted the application and the accused were released on bail after approximately three
months in prison.
The two accused now have this Damocles sword of death penalty hanging over their heads. Their crime is that they had a sticker on their motor cycle, ‘Is God not sufficient for His servant?’ The future historian is going to find it difficult to believe that the entire establishment in Pakistan during the last decade of the twentieth century of the Common Era had found a simple and non-controversial verse of the Quran sufficient reason to cry Blasphemy and to make an effort to award death punishment to the believing accused. However, in the presence of the documents, evidence of the police FIR and the records of the Sessions Court etc, he will be left with no choice except to believe the unbelievable.

**PPC 295C- A Tool of Mass Terror and Persecution**

In October 1992, a mulla, A.M. Hamadi of Tando Adam, Sind, who calls himself Amir Mujahideen, had reportedly a few letters, originated from an Ahmadiyya Office, stolen and sent to him. He could find nothing objectionable in them except epithets praising God and His Prophet and Islamic greetings. Armed with this highly “objectionable material” he approached the police and had a criminal case registered against 10 important functionaries of the Ahmadiyya Community, under PPC 295-A, 298-C and 295-C which carry long imprisonment and death as penalty.

To be exact, he accused the victims of writing the following in their correspondence:

بسم الله الرحمن الرحيم (In the name of God, the Gracious, the Merciful)

نحذمه ونصئلى على رسوله الكريم (We praise Him, and invoke blessings on His Noble Prophet)

 السلام عليكم ورحمة الله (May peace and Allah’s mercy be with you)

Those whom he got included in the list of accused are:

1. Mr. Mansoor Ahmad Khan: Director Ahmadiyya Foreign Missions
2. Syed Ahmad Ali Shah: Deputy Director Guidance and Reformation
3. Mirza A.R. Baig: Deputy President Ahmadiyya Community Karachi and an Advocate of High Court
4. Mr. Nazir Ahmad: Secretary Finance, Karachi
5. Mr. Sadruddin: Secretary Matrimonial Affairs, Karachi
6. Mr. M.J. Asad: Secretary Education, Karachi (Retd: Deputy General Manager, Pakistan Burma Shell)
7. Syed Sakhawat: Additional Secretary Guidance, Karachi and an Advocate
8. Mr. Abdul Majid: Secretary Finance, Gharo Community
9. The General Secretary, Karachi
10. Mr. Abdul Malik, Landhi, Karachi

The Police FIR states that the case was registered at the orders of Superintendent Police, Sanghar. It is relevant to mention that four of the accused were over 70 years of age, including two who were 80. The crime is considered so serious that the bail was granted by no less an authority than the Honorable Chief Justice of Sind High Court. The accused faced these charges for six years and some of them had to travel regularly almost one and a half thousand kilometers for each court appearance. Not all of them have still been cleared.
Apparently, the entire Ahmadiyya Community in Pakistan has become hostage under the Blasphemy Law. Anybody can have any Ahmadi implicated on the most flimsy excuse. There is no dearth of these ‘anybody(s)’.

A Dangerous Weapon in the Hands of Corrupt Officials
Six Ahmadis from District Gujranwala were booked on complaint of fundamentalists on 21 July 1996 under the notorious Anti-Ahmadiyya Law PPC 298-C, promulgated by the late General Zia. Two of the accused were arrested while the other four managed bail's before arrest. Mulas had this case registered with full support of and in collusion with the Deputy Commissioner, Mr. Javed Sarwar. Soon after, the Blasphemy clause PPC 295-C was added to the charges. Their appetite for malice and transgression still demanded more, so the district administration and the extremists added three more names to the list of accused. These were Ahmadiyya missionaries, namely, Messers Tahir Ahmad, Muhammad Daud Nasir and Munir Ahmad Shams.

It is interesting and relevant to give in brief, some salient aspects of the life of Javed Sarwar, the Deputy Commissioner who played, behind the scene, a leading role in this case.

Sarwar joined the civil service as a petty official (Tehsildar) in 1960. A few years later, he was fired by the government on charges of corruption. Many years later, he was reinstated. He is related to the well known ‘General Rani’ (Begum Raza) who claimed close relationship with Mr. Hamid Nasir Chatha, a Muslim League (J) leader. With these and some other powerful supporters in politics and bureaucracy, he was given the charge of district Gujranwala as Deputy Commissioner. He soon developed a reputation for open corruption and bribery. He was accused of receiving a heavy amount in bribes regularly every month. The President of the District Bar accused him in public of all these charges, some of which the Deputy Commissioner boldly and unashamedly admitted. Advocates and lawyers boycotted his court. In July 1997, Javed Sarwar was arrested and put behind bars for arranging murder of an adversary.

How could one feel safe from such administrators who, at will, can apply the Blasphemy Law?

Blasphemy Law - A Political Weapon
Mr. Atiq Ahmad Bajwa, an Ahmadi advocate from Vehari, distressed and moved by the moral and social decline in Pakistan decided to launch a social cum political movement, in his personal capacity. He named it ‘Tehrik Nizam Adal’ i.e. Movement for Justice. He called a press conference on 6 July 1992 in the Press Club where he stated his perception of the national situation and his scheme for its improvement. On 29 July, he addressed the District Bar Association.

One, Javed Iqbal, who claims himself to be a staunch Muslim, supported by other fundamentalists, approached the Multan Bench of Lahore High Court through a writ claiming that PPC 295-C and 298-C had been violated by Mr. Bajwa. The Police Addl SHO submitted to the court that if approached by the complainant, a case would be registered against Mr. Atiq Ahmad Bajwa. An FIR was accordingly registered on 10 November 1992 under Sections PPC 298-C and 295-C, the Blasphemy Law. The complainant complained that his
religious sensibilities had been hurt and Blasphemy committed, because Atiq Bajwa, a non-Muslim, said the following:

*Greeting of السلام عليكم* (Assalamo Alaikum)

بالسُّمَّاِمُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (In the name of God, the Gracious, the Merciful)

*The accused also recited the opening chapter of the Holy Quran.*

Mr. Bajwa was subsequently arrested. A large number of Muslim members of the lawyer community who were present in the meeting asserted in writing that Mr. Bajwa said nothing which hurt their religious feelings, and the complainant attended their Association meeting unauthorizely and uninvited. So Mr. Bajwa was released on bail, but the charges remained and he continued to fend for his life ever since.

On 19 June 1997, Mr. Atiq Bajwa was murdered in broad daylight by a bearded pillion rider. Mr. Bajwa was 60. He left behind a widow, three sons, a daughter and many admirers to mourn his gruesome murder.

**The Noble Lady Who Died Sixty Years Ago**

Sir Muhammad Zafrulla Khan was the first Foreign Minister of Pakistan. He was Judge of the International Court of Justice at Den Haag for 15 years, and was nominated its President. He was also the President of the United Nations General Assembly during its 17th Session. Sir Zafrulla was son of a very noble mother, and he was very fond of her. After her death, he wrote a small, but very interesting biography titled ‘My Mother’. It narrates many instances of her spiritual and moral excellence.

According to one, Waqar Jadoon, an activist of Khatam Nabuwwat Youth Force, Syed Bashir Shah, an Ahmadi sent a copy of this book to the mother of Hamid of Abbotabad. Jadoon claims that he located this book with Hamid, and he found it insulting to the religion of Islam. Obligingly the police registered a case against Syed Bashir Shah under section 295-C, 298-A and 298-C PPC (as if death penalty under 295-C was not sufficient).

It is relevant to mention that the book has been translated in English. Other than Waqar Jadoon and his type, anyone else may do the interesting exercise of reading through the book and try to discover anything even awkward in it. The soul of discreet Sir Zafrulla would indeed be very surprised at such an unlikely discovery.

**Doctor On Trial for Life**

Dr. Muhammad Akhtar Majoka, an Ahmadi doctor who invited some persons to an *Aftar* party, including one called Abdul Ghani, landed in a criminal case registered on 21-2-1994 with the police against him by his guest under PPC 298-C, 16 MPO and the Blasphemy Law 295-C. The doctor was arrested by the police. He was later released on bail, awaiting trial.

A counsel of state filed an application for cancellation of the bail in the Lahore High Court. The Judge dismissed the application with the observation that the addition of Sections 16 MPO and 295-C were made later without justification and legal basis.
The Additional Session Judge however did not concede to removing the charge of blasphemy, and on 20 March 1997, he framed Section 295-C against the doctor. On 9 April 1997, when the accused arrived at Khushab to face the charges, a host of prosecution witnesses and bearded sympathizers arrived at the scene crying hoarse that they were involved in Jihad. Most of them belonged to Sipah Sahaba; the group blamed for the recent wave of extensive terrorist activities in the Punjab. For the last many years, Dr. Majoka has suffered and tried hard to avoid hanging on the gallows, for a crime he cannot dream of committing.

In Prison- for what Reason?
Mr. Saeed Ahmad, an Ahmadi medical practitioner of Chak 61/RB Faisalabad was entrapped by the local mulla under PPC 298-C on charge of preaching and was arrested on 26 April 1997. When application was moved for his release on bail, the magistrate observed that the state counsel opposed the bail on the grounds that the accused translatted Quranic verses incorrectly. He also observed that prima facie, the accused does not believe in the physical ascension of the Holy Prophet and says so in an objectionable manner, as such Blasphemy under PPC 295-C was indicated; hence the bail application being outside his jurisdiction was returned. The application was then moved to the court of the Addl Session Judge on the plea that the accusation was malicious, as the accused believed the Holy Prophet to be the greatest among prophets. The application, however, was vehemently opposed by the counsel for State who asserted that the remarks of the accused about ‘Miraj’ (ascension of the prophet to heaven) were derogatory. The Addl Session Judge observed: Allah Almighty has ordained in the Holy Quran مَتَّىْ بَيْنَنَا وَبَيْنَ الْأَمْيَالِ ‘enter in Islam completely’; having embraced Islam one cannot remain hocus pocus and act like somersault in respect of the cardinal principles of Islam; to believe in the finality of Prophethood of Hazrat Muhammad (pbuh) as per his own saying ﴿لاَ تَنَىَ بِعَدْىٖ ﴾and according to the verse of Holy Quran خاتم النبيين is the corner stone of Islamic Faith. Having given these religious grounds, the ‘learned’ judge proceeded to reject the bail application of the accused who is charged with Blasphemy and is faced with a possible death penalty. One may ask: Is the accused being tried for having a different religious view or for blasphemy? Anyway, he continued to suffer in prison.

The bail application was then moved in the High Court, where it was accepted and the accused was released from the prison three months after his arrest to face the actual trial.

Translate the Quran and Face Hanging
A case was registered under the Blasphemy law on 12 October 1994 at police station Tando Adam, District Sanghar, against three Ahmadis for translating the Quran in Sindhi language. In the FIR, the accused were shown as (a) Professor Dahi, a senior educationist (2) Mr. G.B. Sheik, a Sindhi scholar and (3) Qazi Munir Ahmad, the keeper of Ziaul Islam Press Rabwah. The accused came to know of the case in early 1995 when the police came searching to arrest them. Subsequently, with malafide intentions two more Ahmadis were added to the Chalan (Final charge sheet), namely, Messers Agha Saifulla and Muhammad Ibrahim, falsely alleging them to be the publishers.

Long Reach of the Persecution Net of the Blasphemy Law
Mr. Abdul Qadir, an Ahmadi Missionary and his two brothers-in-law were charged nine years ago under PPC 298-A on 28 October 1988, on charge of preaching. The prosecution went on for years. Six years later when the court proceedings were almost complete, the
opposition gang applied to the magistrate that the case should be dealt with under PPC 295-C, the Blasphemy Law, rather than the 298-A. The magistrate obligingly referred the case to the Sessions. Two years later, on 16 May 1997, the Session Judge gave the decision that PPC 295-C was not applicable and sent the case back to the magistrate.

In the meantime, the Session Judge was transferred, so the magistrate again pushed the opinion that PPC 295-C was indicated. Lahore High Court was then moved by the defense for quashment of the whole case. Justice Mohammad Nasim, however, was not convinced; he set aside the 298-A, but maintained PPC 295-C, the blasphemy accusation. If after nine years, an accusation under 298-A can be changed into 295-C, no defendant can ever feel that the tie of the hangman’s knot is too far from his neck.

An appeal was made in the Supreme Court against the High Court decision. Judge Ejaz Nisar of the Supreme Court also did not provide any relief, instead ordered maliciously that the case be decided by 30 November 1997. Accordingly, Rana Zahid Mahmud, Additional Session Judge, Sheikhupura, gave the decision that each one of the three accused was to undergo 25 years of rigorous imprisonment and to pay Rs.50, 000/- fine. Immediately the accused were arrested inside the court and were taken to the district jail Sheikhupura. Later, they were shifted to the Central Jail, Faisalabad.

According to the trial judge the three accused had responded to the complainant who was critical of Hadrat Ahmad, in these words: ‘We say the same about Mohammad what you say about Ahmad’. Twenty five years’ imprisonment simply for this reply! In fact, even this reply is fabricated. And surely, not all the three accused said these words in unison. History will not readily forget nor forgive Rana Zahid Mahmud for his injustice.

**Conclusion:** The above stories have been repeated with slight variations in all the rest of the 189 cases concerning Ahmadis. Although a few individuals of other religious denominations including some Muslims have also faced charges of blasphemy, the most frequent victims of the blasphemy law are Ahmadis. A Supreme Court decision in 1994 provided the legal convenience for action against Ahmadis. The Supreme Court, while dismissing a petition of Ahmadis, observed: “When an Ahmadi or Ahmadis display in public, on a placard, badge, or a poster, or writes on a wall or ceremonial gates, or bunting the Kalima (Islamic creed) or chant other Shaaire Islam (Islamic epithets) it would amount to defiling the name of the Holy Prophet (pbuh)” Thus, while a Hindu, a Christian or any other non-Muslim could only be charged under the Blasphemy Law if he actually defiles the person of the Prophet or if he is falsely accused of such an act, Ahmadis, on the other hand, are charged under the Blasphemy Law when they profess or practice the faith they believe in, i.e. Islam. The persecutor thus may not bother to produce witnesses or any other evidence, as no Ahmadi is, ever, going to deny or denounce his own faith. Dr. Karen Parker, the internationally well-known human rights campaigner told the UN Sub-Commission that President Zia told her that he considered that Ahmadis defile the Holy Prophet; Ahmadis personally offend him and that it was his duty to eliminate heretics (Report of her interview with the General on 5 May 1996). According to a recent press report (Jang Sept 5, 1997) Raja Zafar ul Haq, the Federal Minister of Religious Affairs told a visiting delegation: Qadianis are enemies of both Islam and Pakistan; they are worse than Jews. The statement was subsequently not disowned by the Minister or by the Government, thereby indicating confirmation.
Sometimes ago, the Government of Pakistan proposed that the law would be amended to discourage unjustified use of complaints of blasphemy, but no concrete or binding steps have been taken in that direction or to provide relief to the numerous old cases. No safeguards and effective legal remedies have been made available against illegal or abusive application of PPC 295-C. Mulla and the officialdom are free to exercise their discretion to victimize innocent Ahmadis who could never even consider being blasphemous to the Prophet. Very recently, a sinister and inauspicious move by the government has come to light which is loaded with possibilities of grave miscarriage of justice and human rights. According to a report, which appeared in the Daily Jang, Lahore of 11 September 1997, Mr. Rana Latif, Additional Advocate General Punjab informed the Lahore High Court during the hearing of a blasphemy case against Yusuf Ali that, according to the new legislation, blasphemy case under PPC 295 will be placed under the jurisdiction of Special Courts, as such these anti-terrorist courts will hear these cases. On 20 September, the same newspaper reported that the High Court judge refused the applicant’s bail and concluded that according to the new law, Special Courts have the authority to hear Blasphemy cases. Subsequently, a number of such cases were referred to these courts under the Anti-Terrorist Act which a Human Rights scholar has called an Act of Terrorism (Newslime, Sept: 1992). Faced with international condemnation, the government withdrew the PPC 295 C from the ATA list but maintained the 295 A.

For sometime, various arms of the government have themselves been active in application of the Blasphemy Law on Ahmadis who happen to get implicated in religious litigation. Officials of both the judiciary as well as the executive branches have participated in this exercise. From 1994 to April 1997, twenty-four Ahmadis were made victims of this official tyranny. Now it has become almost routine. For instance, 19 Ahmadis were booked under this law at Umarkot Sind, on 2 September 1998. In addition, officers of the Attorney General Department have persevered in attempts to block bail applications of Ahmadi victims. This belies the government claim, made off and on, that the provisions of Anti-Ahmadiyya Ordinance are not being actively applied and the application of PPC 295C has been made ‘restricted’.

Last, but not least, Ahmadiyya Community is of the considered view that the Quran makes absolutely no mention of the Blasphemy Law or of punishment of death or imprisonment; on the contrary, there are many verses in the Quran which clearly support the principle of freedom of faith and conscience. Blasphemy, as an immoral act, however, stands to be condemned by not only Islam but also all decent persons and societies, no matter against whom blasphemy is committed.

(From the Archives)

Prize on the Head of Khalifatul Masih IV (Supreme Head of the Worldwide Ahmadiyya Jamaat)

According to a news item that appeared in the Daily Jurat, Karachi, of 30 September, 1998 and the Daily ‘Assalamo Alaikum Pakistan’, London, of 1 October 1998, the life of the Supreme Head of the Ahmadiyya Muslim Jamaat was threatened for a cash reward of ten million rupees. Both the newspapers claim wide circulation- the former in Pakistan, and the latter in the Urdu-speaking community in England. One, Kanzada Abdul Hamid Khan, who chaired a meeting of the Islamic National Front at Baitul Mujahedeen, Karachi, reportedly offered the cash reward. The government of Pakistan did not state what action, if any, it took against this instigator and exporter of terrorism.
Ahmadi Martyrs - Slain in Pakistan for their Faith

April 26, 1984 to April 1999

O ye who believe, seek the help of Allah through steadfastness and prayer; surely, Allah is with the steadfast. Say not of those who are killed in the cause of Allah they are dead; they are not dead but alive; only you perceive it not. We will surely try you with somewhat of fear and hunger, and loss of wealth and lives and fruits; then give glad tidings to the steadfast, who when a misfortune overtakes them do not lose heart, but say: Surely, to Allah we belong and to Him shall we return.

(Quran, Chapter 2: 154-157)

After promulgation of the notorious Ordinance, mullas had a free hand to preach violence against Ahmadis. They openly preach that to kill an Ahmadi is an act of great merit and it brings Divine reward. The official view of the State was expressed by the Deputy Attorney General to the Federal Shariat Court in these words: Death is the penalty of those who do not believe in the Finality of Prophethood, and in Islamic countries it is a heinous crime; it is not necessary that the Government should take action, but on the contrary any Muslim can take the law in his own hands. (UN DOC E/CN.4/1986/SR.30 at p.15). In this situation, mullas and villains planned and struck at will. Ahmadis were murdered only for their faith, often by hired assassins whom they did not even know. At occasions, murders were committed for personal reasons, knowing that authorities would not follow up murder of an Ahmadi. It was a rare occasion that an assassin was apprehended by the police. None was ever hanged for killing an Ahmadi. Mr. Nazir Ahmad, Ahmadi, was abducted and hacked to death by a gang of five on October 27, 1997 at Dhoneki, Wazirabad. The police apprehended the murderers and they admitted to the press that they had killed the Qadiani and were proud of their act. A few months later, the court found them ‘Not Guilty’ of murder and set them free.

Hereunder, a brief mention is made of those who were slain only or primarily for their faith. Those who were murdered from April 1984 to July 1989, are not mentioned here as they were mentioned in the 1989 Publication (Persecution of Ahmadi Muslims and their Response).

MR ABDUL QUDDOOS
Murdered on: 28 September 1989
At: Nawab Shah
Mr Quddoos practiced medicine. When he was returning from a visit to a patient, he was intercepted by a gang of three who shot him dead at close range.

MIAN MUHAMMAD SADIQ
Murdered on: 8 November 1996
At: Chak Chattha
Mian Sadiq was a devoted Ahmadi. The opponents decided to eliminate him. On a Friday, at about 11 a.m. when Mian Sadiq was proceeding to Chak Chattha to offer his prayers, he was shot dead.

Mr Naseer Alavi
Murdered on: 16/17 November 1990
At: Daur, district Nawab Shah

Mr Alavi was an Ahmadi full of faith and zeal. Extremists threatened him with murder. These were no empty threats. They shot him dead at night at his home.

Rana Riaz Ahmad
Murdered on: 5 February 1994
At: Lahore

Ten gangsters arrived in the afternoon of February 2, and tried to abduct Rana Abdus Sattar, father of the martyr. Rana Riaz intervened to rescue his father, but the attackers opened fire. He was hit in the head. Three days later, he died in the hospital.

Professor Dr Nasim Babar
Murdered on: 9 October 1994
At: Islamabad

Professor Babar was residing in the residential area of the QA University at Islamabad. Someone rang the door bell at about 10.15 p.m. When Dr Babar opened the door, the assassin killed him with a burst of clashinkof. His brutal murder was widely condemned by the intelligensia. Dr Babar was well known as a research scientist.

Mr Abdur Rahman Bajwa
Murdered on: 28 October 1994
At: Manzur Colony, Karachi

Anti-Ahmadiyya extremists stopped him in the street and fired eight bullets at him. Mr. Bajwa died on the spot. He was a member of the local Executive Committee of the Jamaat.
Chaudhry Riaz Ahmad was present at the courts' premises to stand bail for another Ahmadi, when a violent mob attacked him in the presence of police. They stoned him to death, and dragged his dead body in the streets. The police just watched.

**MR NAZIR AHMAD**  
Murdered on: 27 October 1997  
At: Dhoneki, district Gujranwala

Mr Nazir was a medical practitioner. At about 10.45 p.m. when he was attending to a patient, four armed extremists entered his clinic and took him away forcibly. Three days later, his dead body was recovered from a nearby watercourse. He had been shot dead and then hacked to pieces. Murderers were arrested subsequently and they proudly confessed to a journalist of committing the murder. A few months later, the court declared them 'Not guilty' and set them free.

**MALIK EJAZ AHMAD**  
Murdered on: 1 December 1998  
At: Wazirabad

Malik Ejaz was at his cement store when at about 0930hr an activist of the Khatame Nabuwwat came and shot him with a pistol. Malik Ejaz was rushed to the hospital where

**MR SALEEM AHMAD PAL**  
Murdered on: 10 November 1994  
At: Karachi

An anti-Ahmadiyya agitation erupted in Manzur Colony. Earlier they had murdered an Ahmadi there. A fortnight later they went for Mr Pal, and shot him dead when he was proceeding to the mosque for evening prayers after closing his store for the day. He received five bullet injuries.

**MR RIAZ AHMAD**  
Murdered on: 9 April 1995  
At: Shabqadar, district Mardan
he expired. He was a secretary of the Wazirabad Jamaat.

Mr Bajwa, was driving to his farm outside Vehari, when a pillion rider stopped his vehicle and shot him dead. Mr Bajwa, who was ex-Amir of district Vehari, had 17 bullet wounds on his body.

Mr Sharma was escorting a visiting family to the railway station when a motor cyclist shot him from behind. He fell down and was removed to the hospital where he died. Mr. Sharma was acting as the Regional Amir at the time.

Mr Azam was walking home at about 8.30 p.m. when three persons approached him and asked his name and if he was an Ahmadi. Having established his identity, they shot him twice and ran away. Mr. Azam was rushed to the hospital where he expired a few minutes later.
Someone knocked at his door at dawn. Mr. Buggio opened the door to find a bearded man who shot him twice through the chest and fled. Mr. Buggio died a few moments later.

Malik Naseer arrived at the mosque to offer his Morning Prayer. When he got out of his car, he was shot dead by an extremist.

**DR ABDUL QADEER**  
**Murdered on:** 2 August 1989  
**At:** Qazi Ahmad, Nawab Shah

Dr Qadeer was at his clinic when at about 4 p.m. an unknown person came and shot him dead on the spot.

**MR MUHAMMAD ASHRAF**  
**Murdered on:** 16 December 1992  
**At:** Jalhan, district Gujranwala

Mr Ashraf joined Ahmadiyyat in 1984. He was a good and a hospitable man. Two strangers contacted him and got him to agree to an overnight stay. At night, they shot him dead, and escaped.

**MR AHMAD NASRULLAH KHAN**  
**Murdered on:** 5/6 February 1994  
**At:** Lahore

Mr Khan was a grandson of Ch Muhammad Zafrulla Khan, ex-President & Judge of the International Court and President of the 17th Session of the UN General Assembly. He was found murdered at his residence of which the door was found locked from outside.

**MR WASIM AHMAD BUTT**  
**Murdered on:** 30 August 1994  
**At:** Faisalabad

A gang opened fire at a small group of Ahmadis. He was one of the two Ahmadis killed.

**MR HAIFEEZ AHMAD BUTT**  
**Murdered on:** 30 August 1994  
**At:** Faisalabad

A gang opened fire at a small group of Ahmadis. He was one of the two Ahmadis killed.

**SAHIBZADA MIRZA GHULAM QADIR AHMAD**  
**Murdered on:** 14 April 1999  
**At:** Rabwah/Chiniot bridge

The Sahibzada was abducted from his farm by four 'proclaimed offenders' of the extremist Lashkare Jhangvi group who had made a heinous plan. When at the bridge, they got stuck in a traffic jam. The victim struggled to be free, but they shot him. He was rushed to the hospital where he died. He was highly qualified in computer science and had dedicated his life to the service of the Jamaat. He was 37. He left behind a widow and four children.

**MALIK NASEER AHMAD**  
**Murdered on:** 4 August 1998  
**At:** Vehari
**MR DILSHAD HUSSAIN KHICCHI**  
Murdered on: 31 October 1994  
At: Larkana  
Mr Dilshad joined Ahmadiyya in July 1993. His conversion annoyed the opponents who shot him in the back in the afternoon when he was proceeding home. He was taken to a hospital where he breathed his last.

**MR ANWAR HUSSAIN ABRO**  
Murdered on: 19 December 1994  
At: Anwarabad, district Larkana  
A few men dressed as paramilitary Rangers arrived and told Mr Abro to accompany them to their Major. Having traveled some distance on the jeep, the anarchists opened fire at Mr Abro and his accompanying son. Mr. Anwar Abro died on the spot while the son, Mr Zahur Ahmad was seriously injured.

**QAZI BASHIR AHMAD KHOKHAR**  
Murdered on: 17 January 1990  
At: Sheikhupura  
Mr Khokhar was a practicing Ahmadi. He received death threat by letter on October 20, 1989. Three months later, when he was cycling back home from the courts, he was attacked and slain by two persons with knives.

**MR MUBARAK AHMAD SHARMA**  
Died on: 3 May 1995  
At: Shikarpur  
Mr Sharma, a well-known Ahmadi was attacked with clubs and axes. He was left behind as dead. However, he survived with severe wounds on his body. He was treated at various places but his internal head wounds and the leg never recovered. He died of these afflictions eventually on May 3, 1995.

---

**(From the Archives)**

**Eight Ahmadies Booked & Arrested, Bails Rejected, Ahmadiyya Mosque Sealed By Authorities**

**Chak 32 South District Sargodha 1 January 1997**: A few Ahmadies were repairing the Ahmadiyya Mosque of Chak 32 South, District Sargodha. The opponents filed a case against eight of them under sections 506 & 298-C PPC.

Ahmadies were accused of building ‘Mehrab’ in their place of worship which resembled Islamic mosques, and of preaching their faith. The complainants demanded that Ahmadies be prosecuted under 295-A, 298-C & 506 PPC. The police, after investigations, reported that there were grounds to prosecute Ahmadies under 298-C & 506 PPC. Two of them were arrested by the police on 2 January 1997. Interim bail was secured on 4 January, for four Ahmadies. The date of 12 January 1997 was given for confirmation of temporary bail of six Ahmadies, however it was rejected by the Session Court. They were also placed behind bars, and on 22 January they were released after the magistrate granted them bail. Two Ahmadies arrested earlier were granted bail on 13 January after staying two weeks in prison.

Ahmadiyya mosque of the village was sealed by authorities under orders of Magistrate Liaqat Ali Chatha.
Anti-Ahmadiyya Commitment of the Pakistani Establishment since 1984

Top political and religious leadership, motivated by selfish and personal reasons, has never made secret of their commitment to the anti-Ahmadiyya policy. In this drive, they have pressed into service other pillars of the State e.g. the judiciary, press, administration etc. Hereunder, we quote some extracts on record to support this.

We will Insha Allah (God willing) persevere in our efforts to ensure that the cancer of Qadianism is exterminated.

General Zia, President of Pakistan; Message for the International Khatme Nabuwat Conference, London; 4 August 1985: reprinted in 132 CONG. REC. E2458 July 17, 1986

Ahmadis offend me because they consider themselves Muslims...... Ordinance XX may violate Human Rights but I don’t care.

Attributed to General Zia, by Dr. Parker of Humanitarian Law Project (NGO at United Nations) in her Commentary published at California, USA: December 1993

Government of Pakistan has taken various measures to deal with this problem (Ahmadiyya issue). I hope that the whole Muslim world will take similar steps to crush this curse with full force.

Mr. Junejo, the Prime Minister; Daily Nawai-Waqt, Karachi, 28 November 1985

In case a Muslim should join Ahmadiyya Community, such a person shall be an ‘apostate’ liable to suffer mandatory sentence of death.

Islamic Ideology Council’s advice to the Federal Government, in its Letter dated 10 November 1981

All those who renounce Islam should be forthwith dismissed from (government) Service.

Annual Report (1983-84) of the Islamic Ideology Council

Anyone who makes a claim of prophethood in any form and shape is a liar...........and an Islamic Government... is (duty) bound to order that either he should enter the fold of Islam or he be killed.
Only 12 Ahmadis were given appointments, as clerks and peons only, during 13 years period commencing from July 1977 to the end of November 1989.

*Reply to a Question, in the Punjab Assembly by the Chief Minister*

Benazir has stated: Qadianis were declared non-Muslim in my father’s rule; how could I undo the great service my father did for Islam? My government will not give any concession to Qadianis.

*Ms Benazir, Prime Minister; quoted by Maulvi Deenpuri, Advisor to the Federal Government- Daily Jasarat, Karachi, 9 January 1989*

On the Muslim festival of Eid, over 100 Ahmadis who gathered at the community’s place of worship in Mardan were taken into police custody after which their place of worship was demolished by a group of local people.

* Amnesty International-1987 Report; page 257*

The President’s Message was read out by Maulana Manzoor A Chinioti at the Anti-Ahmadiyya Khatme Nabuwwat (Finality of Prophethood) Seminar, held at London.

*Press Report; The Daily Nawa i Waqt, Lahore, 11 August 1998*

Surveillance of Qadianis Intensified all over the Country- Collection of Personal Data of Qadiani Government Officials Underway- Covert Monitoring of Qadiani Educational Institutions in Progress

*Press Report headlines; The Daily Din, Lahore, 14 August 1998*

It is Essential to Resist Qadianis in Every way.

*Raja Zafrul Haq, Federal Minister for Religions Affairs: The Daily Jang, Lahore, 5 September 1997*

(His life sketch is available at Annex XII.)

Are Qadianis liable to be prosecuted under PPC 295-C (The Blasphemy Law) for calling themselves Muslim?

Important legal issue raised before the High Court. A Larger Bench will hear the Petition.

*Lahore High Court: Reported in the Daily Nawai Waqt, 20 June 1988*

Till such time that punishment of death for apostasy is not imposed, the evil of Qadianism cannot be uprooted.

*Dr. Asrar Ahmad, religious mentor of Mian Nawaz Sharif, the Prime Minister: The Daily Din, 18 July 1998*

Death is the penalty for those who do not believe in the finality of prophethood, and in Islamic countries it is a heinous crime. It is not necessary that the Government should take action, but on the contrary any Muslim can take the law in his own hands.

*Deputy Attorney General (of Pakistan) in the Federal Shariat Court. UNDOC E/CN.4/1986/SR.30 at P.15*
If by exposing the faiths and belief of the Qadiani Community hatred is created against them among the Muslims of this country, it is so much the better, because it will be instrumental in preventing the fitna (mischief).

*The Advocate General of Punjab – before the Lahore High Court*

Qadianis are Liable to Death sentence for putting on a Kalima badge.

*Mr Nazir Ahmad Ghazi, Additional Advocate General of Punjab - to the Lahore High Court: The Daily Nawa-i-Waqt, Lahore, April 2, 1990*

(From the Archives)

**The Head of the Pakistani Ahmadiyya Community and Three Others Arrested in a False Case**

Mirza Masroor Ahmad, Chief Executive of the Sadr Anjuman Ahmadiyya Pakistan, and Lt. Colonel (Retd) Ayaz Mahmud Khan, the General President of the Ahmadiyya Community of Rabwah alongwith Messers Muhammad Hussain and Muhammad Akbar were refused ‘Bail before Arrest’ in a false religious accusation, and were arrested at Chiniot on April 30, 1999. Later, they were shifted to the District Jail Jhang. Their plea of Bail after Arrest was heard by Magistrate Khawja Zafar Iqbal on May 4, 1999 at Chiniot and was rejected. Now an appeal against this decision has been made with the Additional Session Judge. The Court has notified May 6 as the next date of hearing. In the meantime, the accused remain in prison.

The background of this case would be of interest although it is bizarre and evil. A few weeks ago, a Resolution was moved in the Punjab Assembly to change the name of Rabwah town that has its identity internationally recognized as the headquarters town of the Ahmadiyya Jamaat. At the wish of the ‘movers’ of the Resolution, the town was renamed Nawab Qadian. Thereafter they realized that the new name might not sufficiently hurt the ‘Qadianis’, so they agitated again to further change the name. Accordingly, the town was given another new name, Chanab Nagar. Even then, the Ahmadiyya Community did not react fiercely to this outrage. The anti-Ahmadiyya lobby, dismayed at the lack of reaction, contrived another plan to stoke the fire. They arranged someone to efface with black paint the newly written nameplates of Chanab Nagar. Having done so, one of them who is facing numerous charges and investigations by the police, got registered a criminal case under MPO 16 against Lt. Colonel (Retd) Ayaz Mahmood Khan, the General President of the Ahmadiyya Community, Rabwah on the grounds that the paint brush must have been applied at his instructions.

The next day, Maulvi Ilyas, a son of Maulvi Manzoor Chinioti, the mulla MPA from Chiniot, got registered another case with the police that one of the over-painted signboards carried two verses of the Quran. Accordingly, another case under PPC 295B was registered against the Chief Executive and the General President on grounds that the act must have happened under their orders (Copy of FIR and its English translation is enclosed). It is pertinent to mention that the FIR and the complaint made no mention of those who used the brush nor any witnesses were indicated. The High Court was immediately moved by the accused to grant ‘Bail before Arrest’. The High Court granted it provisionally and directed them to approach the Session Judge at Jhang. The Session Judge passed the case on to the Additional Session Judge, Jhang who in turn referred it over to the ASJ, Chiniot. Chiniot happens to be the constituency of Mulla Manzoor Chinioti MPA.

This town is a hub of anti-Ahmadiyya agitation. Here, Mulas try to influence court decisions through processions and crowds. Ahmadis lawyers have been subjected to assault in the past. It was under these circumstances that a plea for confirmation of bail for the accused was moved. The result was no different than expected. The bail was refused by the Additional Session Judge, Mr Rao Sultan Ali Tahir; and Mirza Masroor Ahmad, the Head of Ahmadiyya Community in Pakistan and Lt. Col. Ayaz and the other two accused were arrested. Later they were shifted to the District Jail Jhang.

On May 4, 1999 Khawja Zafar Iqbal, Magistrate heard the plea of Bail after the Arrest. A dozen of mullahs were present at the occasion. Beside other points, the defense took also the plea that Maulvi Manzoor Chinioti is a virulent opponent of the Ahmadiyya Community and is a habitual liar on record. The prosecution advocate stated that the past was no longer relevant and the present case was important in the sense that it would set the pace and tone of future legislation.

The charge under PPC 295 B invites imprisonment for life. Human Rights situation has taken a grave turn for Ahmadis in this country.
Unbecoming Views of a Future President

A Special Article whose translation is produced below was written by Senator Justice (Retd) Rafiq Tarar in the Daily Khabrain of 24 April 1997. The senator, a few months later, was appointed President of Pakistan (Annex XI). The article exposes his strong prejudice against the Ahmadiyya Community. It also shows how conveniently Mr Tarar can bend unreliable data and unsupportable logic to suit and support his partiality and malice unbecoming a Senator, an ex-Chief Justice and a future President.

Violation of the Constitution in the Name of Tolerance
By Senator Justice (Retd) Rafiq Tarar

Now-a-days it is being reported in the newspapers that the cases of Qadiani session judges who were not recommended by Mr. Khalil ur Rehman, the ex-Chief Justice of the Lahore High Court, are going to be reconsidered. It is being argued that if Christians and Parsis can become judges of superior courts, why not Qadianis.

Apparently this argument would appeal to a layman but those who are aware of Qadiani dogma know that this argument is baseless. Other than Qadianis, all the non-Muslims, they be Christians, Parsis, Hindus, Sikhs or Buddhists, recognize the entire one billion Muslims as such and call them as Muslims. It is only non-Muslim Mirzais* of the Qadiani and Lahori factions who consider a billion Muslim as infidels, and call themselves Muslims. Article 260 of the Islamic Republic of Pakistan declares the Qadiani and Lahore Mirzais as non-Muslims; these people do not accept this. This is proven by the fact that no Qadiani public servant or judge of any kind, including the Qadiani judge of the Lahore High Court who has been appointed on the most important bench, is registered in the voters’ list of any election sector. As they can be enrolled only in the non-Muslims’ lists, they do not enroll themselves as voters and thus openly violate Article 260 of the Constitution by not accepting their non-Muslim status. The Chief Justice may check up if those whom they would like to appoint as judges of the High Court are registered in the non-Muslims’ voters’ lists of any election sector of Pakistan. If not, and it is certainly not, then the Chief Justices should consider that how those who do not recognize Article 260 of the Constitution would take the oath of protection and defense of the Constitution as judge of the superior court. Their oath would be like the case of a fraudulent atheist who through swearing by God hoodwinks and cheats others. Would not the position of one, who administers the oath to protect and defend the Constitution of Pakistan to such a person, get itself compromised? The learned Chief Justices may themselves question those whom they want to install as Judges whether they accept themselves as non-Muslims in accordance with Article 260 of the Constitution. The situation will become quite clear.

There are 4088 Qadiani voters in the Punjab. No Qadiani judge of any lower or superior court is listed among them. They already occupy one seat in Punjab’s High Court on these 4088 votes. In this Province, the number of Muslim voters exceeds 3,21,00,000. If Muslims are also given one vacancy for each 4088 votes, the number of Muslim judges in Lahore High Court should exceed 7008 judges, while only 50 vacancies are authorized here. It transpires from recent news in the print media that an ‘important person’ is bent upon

* Note: This label is used for Ahmadis by the vulgar as a form of insult-Tr.
appointing Qadianis as judges of the High Court, and it was he on whose instance Justice Khalil-ur-Rehman was sent to the Supreme Court. If now this 'Important person' again uses any pressure tactics, the Muslim masses will Inshallah take the issue in their own hands and then—let the Hell be let loose. (Emphasis provided. Ed.)

One billion of world Muslims are most emotionally linked with the Holy prophet (peace be upon him). If his honor is at stake, one is then not bothered about who is the so-called important person, how powerful he is and what he wants. In such a situation Muslims enter the battlefield ready to sacrifice their lives, children, properties and parents for the sake of the Holy Prophet. (Emphasis provided. Ed.)

The movements of 1953 and 1974 are sufficient proof that followers of the fake prophet* who rebelled against the Holy Prophet cannot be imposed upon Muslims of this God-given country. Mirzais and their 'Important Person' should learn a lesson from the shameful departure of Sir Zafrulla* from the Foreign Ministry, and should refrain from planting Qadianis in the judiciary. 'The important person' should pay heed; not much time is left in his departure from the seat of power. Does he not see that many individuals who were powerful only six or seven months ago are now languishing in prisons. Among them is the one who played an important role in patronizing this 'important person' and had him installed in his present position. Only God is ever self-subsisting. Many a lackeys like this 'important person' are lost in wilderness after their fall from power— they roam about and no one bothers about them. Figuratively they proclaim: 'Look at us and take a lesson'.

* Note: The writer is referring to the holy founder of Ahmadiyyat. Tr.
* Note: In fact, Sir Zafrulla subsequently went to the UN where he became President of the 17th Session of the General Assembly. Later, he was appointed President of the International Court of Justice at The Hague.
Comments and Views of Impartial Individuals and Groups on Anti-Ahmadiyya Moves by the Government of Pakistan

Those who introduced anti-Ahmadiyya legislation, and others who upheld them later, have supported their position through State propaganda machinery in the national and international spheres. They think that people, at home and abroad, are convinced of their reasoning. That is not so. Hereunder, we produce some views of impartial observers who have condemned the Pakistan government's policy in this regard in no uncertain words.

By a constitutional amendment, the National Assembly has stripped half a million members of the Ahmadiyya Community of their religious status as Muslims. The ex-communication of such a large number claiming to be Muslims by a political institution is a unique event in the 1400 years’ history of Islam.

The Guardian (UK), 9 September 1974

There can be little doubt, therefore, that Ordinance XX of 1984 has resulted in a substantial curtailment of the freedom of Ahmadis to practice and profess their religion.


The (United Nations) Sub Commission on Prevention of Discrimination and Protection of Minorities:

Expresses its grave concern at the promulgation of Ordinance XX of 26 April, 1984, which, prima facie, violates the right to liberty and security of the persons, the right to freedom from arbitrary arrest or detention, the right to freedom of thought, expression, conscience and religion, the right of religious minorities to profess and practice their own religion, and the right to an effective legal remedy.


The (Zia) regime has succeeded in depoliticising society. In this atmosphere, it is only natural that political advance should be replaced by dogmatic regression. Mr. Bhutto thought he could ride the tiger of untamed religion in 1974 when he amended the Constitution to declare the Qadianis as non-Muslims. But the tiger was appeased only for a while. It had tasted blood and was to be tamed by no one. Playing to the religious gallery came to a head in the summer of 1977. Much the same with the latest decree (Ordinance XX). Sooner or later, its framers will depart from the scene but their handiwork on which clowns are already imposing edifice of intolerance and hate will remain. Dismantling this edifice later will not be easy.

Mr. Ayaz Mir in the Viewpoint, Lahore: 10 May 1984

All men of goodwill should condemn strongly this last move (Ordinance XX) of President Zia to perpetuate himself in Pakistan. It is most unthinkable for this terrible and barbaric law to be promulgated by a Muslim President in a Muslim country against a Muslim Community. President Zia’s law is a cheap and mean attempt to use religion to win political favour at a time he sees an end to his rule.

Editorial in The Pioneer, Kumasi, Ghana: 23 May 1984
I thus urge our compatriots to think carefully. No one has any right to decide how others should practice their faith, which is a matter between God and the individual. Islam declares: No compulsion in Islam. I therefore abhor this Ordinance and demand its immediate withdrawal. It is totally wrong to exploit people in politics in the name of ideology, whether the ideology is presented in the holy name of religion, or in the shape of extreme tendencies belonging to the Right Wing or the Left Wing. Istiqal party does not intend to brook any nonsense in politics, and we stand clear of this most detestable, inhuman, uncivilized and Un-Islamic Ordinance.

Mr. Zahoor Butt, Chairman Tehrik Istiqal Great Britain

Lahore High Court Bar Association Rejects Sectarian Move
(by our reporter)

A resolution commending the Anti-Qadiani Ordinance was defeated by the general house of the Lahore High Court Bar last Thursday…….
According to him (President of the bar-ed.), the mover of the resolution, Dr. Abdul Basit had promised that he would not table the resolution but during the meeting he came on the dais and tabled it. When put to vote, the Resolution was rejected 125-12.

Viewpoint: Lahore, 24 May 1984

The Government of Pakistan has not only persecuted Ahmadi Muslims by promulgating Ordinance XX and by subsequent arrests and arbitrary detention of Ahmadis and curtailment of protected rights; government officials persist in public incitement of anti-Ahmadiyya sentiment.

Human Rights Advocates, Inc. California USA- Report January 1987

It is patently obvious that Ordinance XX violates these international standards (given in UN Charter, Universal Declaration and the International Covenant) because it penalizes Ahmadi Muslims for believing they are Muslim and for worshipping and assembling as they wish.

A Commentary by Karen Parker, J.D. of Humanitarian Law Project, California 90048-December 1993

The Ordinance promulgated by the President on April 26, 1984 goes a long way in accepting the most extreme anti-Ahmadi demands and transforms much of the daily life of the Community into a criminal offence…….

Ya’ahanan Friedmann in his book ‘Prophecy Continuous’

Now, therefore be it
Resolved by the House of Representatives (the Senate Concurring), that it is the sense of the Congress that the Government of Pakistan should –

1. Repeal Ordinance XX;
2. Cease persecution of, and discrimination against Ahmadis;
3. Provide that any trial of civilians by military courts be reviewed by civilian courts; and
4. Restore all internationally recognized human rights to all of the people of Pakistan.
The law applied specifically to the Ahmadi minority is particularly questionable and in some respects frankly unwarranted.

Reported of Special Rapporteur to the UN Commission on Human Rights – 2 Jan 1996

Karachi; March 23: Six former Judges of the Supreme Court and High Court have demanded that freedom to practice the religion of one’s choice be guaranteed to all in Pakistan.

The current restrictions on forms of prayers and the right to recite the Kalima Tayyaba by members of Ahmadiyya Community is a gross transgression of the rights guaranteed to the citizens of the state, they said.

They said, “It is a negation of the concept of human rights.”

The signatories are Mr. Fakhruddin G. Ebrahim, former Judge of the Supreme Court of Pakistan, Mr. Mohammad Ali Saeed and Mr. Fazle Ghani Khan, former Judges of the West Pakistan High Court, and Mr. Abdul Hafeez Memon, Mr. A.Q. Helipota and Mr. G.M. Shah, former Judges of the Sind High Court.

Statement of six Judges published in the daily Dawn, Karachi, of March 24, 1985

As a citizen of Pakistan, I honestly feel that at present our treatment of the Ahmadiyya Community is indeed unjust.

Mr. Haneef Ramay- Extract from his article in the daily Jang, Lahore : 11 February 1985

***

(From the Archives)

AN ISLAMIC GOVERNMENT MUST KILL ALL AHMADIS!

Pattoki: The Chief Mulla (Khatib) of the Central Mosque in Pattoki prepared and distributed in July 1997, a hand bill in which he issued an edict that Ahmadis are heretics and apostates, as such their position is unforgivable, and Muslims should neither have any commercial dealings with them nor join them on social occasions to share their grief and happiness. According to him, Ahmadis, being apostates, must be killed by an Islamic state, but since no government in Pakistan has ever been sincere to the imposition of Sharia, this law of Sharia has yet not been implemented. The Government took no action against the mulla.

AHMADI HARASSED, PHYSICALLY ASSAULTED & BEATEN MERCILESSLY

Chak Jhumra, District Faisalabad 18 December 1996: Mr. Munawar Ahmad, an Ahmadi of Chak Jhumra who joined Ahmadiyya Community two years ago, was made a target of mischief, which could flare up and result in very serious consequences for the victim. He was engaged in a discussion by a few shopkeepers who asked him to bring Tafsir-i-Saghir, the short commentary of the Holy Quran by Hadrat Khalifa-tul-Masih II. When he brought the book, they started abusing him and shouting, that he was talking ill of the Holy Prophet Mohammad (May peace be on him), and started beating him mercilessly. A large crowd gathered around him. He was dragged, beaten severely and taken to the police station in a bad physical condition. Local mullas demanded that a case under 295C i.e. the Blasphemy Law be registered against him. Mr. Munawar had to remain behind bars for three days before release. ‘You are getting off lightly’: he was told.
Crimes against Humanity

It is not possible in this publication to record all the outrages and excesses of the government and the mulla, that were committed against the peaceful Ahmadi citizens of Pakistan, therefore, only a few sample incidents are described in essential detail to bring home the nature and severity of the treatment meted out to the Ahmadiyya Community and its members. Admittedly, a pen-picture can hardly do full justice to the emotions and mental agony and suffering of the victims who suffer constantly while under attack by the clerics and the State; only an effort can be made. These narratives are based on either first hand reports or on victims’ own statements which have been verified from independent sources.

Murder in the Name of Allah
Mr. Nazir Ahmad, an Ahmadi medical practitioner from Dhoneki District Gujranwala, was murdered on 28 October 1997 by anti-Ahmadiyya extremists.

Mr. Nazir was a well known Ahmadi in the area and was popular among the local people because of his sympathetic disposition, medical work and charity services. Late on the evening of 28 October when he was busy attending to a patient, a group of armed and masked religious terrorists along with one without mask made a forced entry into the room and took hold of their victim. They demanded all the cash in the house; this was handed over to them. The four intruders then bolted the house from outside and took Mr. Nazir away. The family thought that the abduction was a terrorist act for ransom. The police was informed who made inquiries and undertook the search. Nothing could be traced for the next day, however the police maintained the required vigil for search. It was learnt that a few weeks earlier a mulla had agitated the people of a nearby village against Ahmadis. Then someone informed the police about the identity of a murderer, and they arrested Zaman Shah, a brother of Inayat Shah, the local Imam of Dhoneki mosque. Inayat Shah belonged earlier to Tahirul Qadri’s Islamic group. During the interrogation he informed the police of his anti-Ahmadiyya stance and stated that he, along with some others, picked up the doctor from his residence and murdered him the same night and left his dead body in the stream of Palkhu nulla. The police discovered the dead body at the location indicated by the murderer. The corpse was found riddled by many bullets, hacked to pieces, stuffed in a sack and dumped in the water course. It had been partly nibbled by fish. The murder gang comprised Zaman Shah, Irshad Ahmad, Abid Hussain, Mohammad Boota, Nadeem Abbas and Asif Sindhi. Asif Sindhi absconded while the other five were arrested. The murder weapons were also recovered. Zaman Shah admitted to the press to have committed the murder.

Mr. Nazir Ahmad’s death was mourned by the local population in general. People genuinely admired him for many of his qualities.

Subsequently, anti-Ahmadiyya activists formed an association and started open and unabashed campaign not only to defend the assassins but also to portray them as religious heroes who had performed an act of great merit by murdering an Ahmadi. The Daily Sadaqat of 5 November 97 published the news giving the following headlines:

“ We salute him who dispatched the apostate to hell” - Khatme Nabuwwa Movement
“It is in the great tradition of Ghazi Ilm Din to dispatch to hell someone who is an enemy of Islam and the constitution of Islam.”

“Syed Zaman Shah’s (the murderer) act fills us Muslims with pride”. Khatme Nabuwwat Movement Pattoki

The Government took no notice of this inflammatory reporting. A few months later a court declared that the accused were ‘Not Guilty’, and set them free.

**Human Rights Agencies report another Gruesome Murder of an Ahmadi**

Amnesty International and Human Rights Commission of Pakistan reported the incident at Shabqadar (NWFP) Pakistan as follows.

**Pakistan: Another Ahmadi Muslim Deliberately Killed By Islamists**

A violent mob attacked two members of the Ahmadiyya Community in Shab Qadar, prompting Amnesty International to renew calls on the government of Pakistan to condemn such incidents and take immediate measures to prevent them.

On April 19, Dr. Rashid Ahmad and his son-in law, Riaz Ahmad Khan, were attacked as they were about to attend a court hearing in Shab Qadar in the North West Frontier Province; Riaz Khan was stoned to death and his dead body stripped and dragged through the town on a rope. Dr. Rashid Ahmad was taken to a hospital in Peshawar with serious injuries. A third Ahmadi Muslim, Advocate Bashir Ahmad, escaped unhurt.

The three men - senior members of Ahmadiyya Community from Peshawar- had come from the provincial capital to help another Ahmadi Muslim, Daulat Khan, who had been harassed following his conversion to the sect several months ago; local Muslim clergy reportedly called for the death of the convert.

Daulat Khan was arrested on April 5, when members of the Ahmadiyya Community approached the police they were told that he had been arrested “for his own safety”. Later police registered a case against him under sections 107 (abetment) and 151 (disturbing public tranquility by joining an unlawful assembly) of the Pakistan Penal Code.

The three men attacked had gone to Shab Qadar in order to file a bail application on Daulat Khan’s behalf; when they entered the court premises, a violent mob attacked the three men with sticks and stones. To Amnesty International knowledge, no one has been criminally charged for the killing and Daulat Khan is still in custody.

During the past year, at least seven Ahmadi Muslims have been attacked and killed with impunity by religious extremists. Though most of these deliberate and arbitrary killings have taken place in broad daylight and before many eyewitnesses, in none of the cases reported to Amnesty International have those responsible for the killings been arrested and charged.

Amnesty International believes that the failure to criminally prosecute those responsible for attacks on members of religious minorities appears to indicate the acquiescence of the authorities with the perpetrators.
"We once again urge the government of Pakistan to unequivocally and publicly condemn such attacks and to take all possible measures to protect the lives and security of members of Pakistan’s religious minorities who appear to be at risk”, said Amnesty International.

(AMnesty International April 8, 1995)

At page 82 of its Annual Report (1995), the HRCP reported the same incident as follows:

Chapter: Freedom of conscience and religion

‘There were also several instances of fanatical groups of organizations harassing members of the Ahmadi community. In one gruesome case in Shabqadar in April two Ahmadi lawyers were publicly lynched outside the courtroom for having come to plead a bail application for a convert to Ahmadiyyat. One of them was stoned and clubbed until he died when his eyes were gouged. The other was left for dead, but survived the ordeal. A third had sensed the atmosphere early and escaped while he could.

The police stood and watched. It later pleaded that it could not have intervened in a situation like that. No one was held or charged even afterwards. Instead the Ahmadi convert whose bail application was to be moved (he was under detention for disturbing the peace under section 107 because of his conversion), was further charged with posing as a Muslim and preaching Ahmadiyyat (298-C) and insulting the religious sentiments of Muslims (295-A).’

Murderous Assault on Ahmadi Ladies followed by Injuries by the State

Two Ahmadi ladies, Mrs. Bushra Taseer and Mrs. Sameea Bokhari of Karachi went to a tailor’s shop at Tariq Road Market on March 26, 1996. Mrs. Bushra Taseer entered the tailor’s shop but Mrs. Sameea Bokhari went further to buy some articles. After a short time, the tailor rushed out of his shop, took a knife from a nearby butcher’s shop, and attacked Mrs. Bushra Taseer inflicting serious injuries on her head and shoulder. She fell unconscious. The tailor considering her to be dead left her and hastened to Mrs. Sameea Bokhari and attacked her too, with the same knife. She was also wounded seriously. Both the women were rushed to the hospital where they underwent major surgical operations for five and three hours respectively. Mrs. Bushra Taseer’s condition was serious, as she became paralyzed due to head injuries.

The tailor, who was taken into police custody, blamed the ladies in his statement that they told him that Ahmadis were better Muslims and that they gave him a piece of cloth for stitching with the inscription of Quranic verses on it. It was an entirely false and baseless allegation. Under the mounting pressure from the fundamentalist ‘Sunni Tahrik’, the police obligingly registered a case against Mrs. Bushra Taseer under Sections PPC 295 A & 295 C (the Blasphemy Law) for possession of a cloth with Quranic inscription on it. She was placed under arrest, after registration of the case against her, on 31 March 1996, six days after the incident of assault on her. The police was posted at the Agha Khan University Hospital Karachi, where she was under treatment. A bail application was filed on her behalf in the court of Additional Session Judge Karachi East, who granted her bail on 17 April 1996 for a sum of Rs. 50,000/- The disputed cloth was produced in the court. It proved the prosecution story against Mr. Bushra Taseer baseless, as the print on the cloth was a design and not a script in any sense, nor even readable in any manner.
A few months later, Mrs. Taseer decided to leave the country, as she found the environments here too violent and unjust to feel at ease.

**Denial of Freedom of Faith**

Since the creation of Pakistan, anti-Ahmadiyya forces had always managed to think of and implement new ways and innovations to persecute Ahmadis. It seemed now that they had run short of ideas; but no, they struck again with a vengeance and established a new low in their vicious campaign. It was a well co-ordinated attack at Swat where the executive, the police, the clerics, the press and even the newly installed Khidmat Committee took part to share the discredit. The high command was exercised from Islamabad.

On 18 June 1998, the Daily ‘Ausaf’ of Islamabad reported in heavy print that: Qadianis have established in Swat a preaching headquarters; All actions are being taken in secret; Their library contains 1100 books; The authorities are negligent; The emotional flood of Swati people will be difficult to control. The Daily ‘Azadi’, on the same day, printed the same report and added, ‘Swati people are lovers of Islam; their emotional flood will not only damage the targeted sect but also national assets and properties’. It was amazing that these petty members of the yellow press simultaneously described the Ahmadiyya preaching drive as ‘secret’. Falshood is reputed to have a short memory, but not so short.

The next move was also preplanned. The following day, on 19 June, an extremist by the name Syed Badr Zaman Sabar made a written complaint to the Superintendent Police, Mingora, who under the directions of Muhammad Yousa, the Deputy Commissioner of Swat, organized a wholesome raid team. According to the Daily Ausaf of 20 June, the team comprised Magistrate Altaf Hussain, Khurshid Ali Khan DSP, Haq Nawaz CIA inspector, Zehrab Gul police inspector and for novelty, some members of the ‘Khidmat Committee’. Khidmat Committees had been recently installed as part of the National Agenda of Mr Nawaz Sharif the Prime Minister and their job is to ‘serve the people’. The raiding team raided the residence of Mr. Naimatulla, the local President of the Ahmadiyya Community and the living quarters of Mr. Karamatulla, the Ahmadiyya Missionary. As Mr. Naimatulla was not at home, the police arrested his son instead, Adil Suhail, who was a secondary school student. The youth, whose peace was disturbed at home by the raiding party, was charged under section PPC 107/151 for disturbing the peace. Mr. Karamatulla was also arrested and removed to an unknown location. A criminal case was registered against both Messers Naimatulla and Karamatulla, but initially the charges against them were kept confidential. Perhaps the police wanted to arrest the president before declaring the charge. Mr. Naimatulla came to know about the police search, so he avoided returning home and presenting himself.

The raiding party, according to the FIR and the press reports, confiscated scores of books written by the Founder of the Ahmadiyya Movement, a book of Hadith, a pack of Ahmadiyya daily newspapers, letters, four audio cassettes, one video cassette, some books on history and a commentary on the Holy Quran, a few books written by non-Ahmadi authors, one on Sufism, the Bible and three photographs of Hadrat Ahmad (Founder of Ahmadiyya Community). This inventory is commonly to be found in almost all Ahmadiyya Centers and in most Ahmadiyya homes where residents are well initiated in religion. A licensed pistol along with three bullets was also found; this belonged to Mr Naimatulla who was a well-placed respectable citizen and kept it for self-defense. One could ask; what is objectionable about having at home religious books, daily newspapers, and a licensed small arm? There was nothing illegal-the intruders found nothing objectionable-still they charged the innocent
Ahmadis under PPC Sections 298C, 298B and 295A. The administration had no shame about framing charges for which they had no basis, no evidence—nothing. In any fair court, the authorities would lose the case on the first day and would be asked to pay damages. However, they feel safe in Pakistan where they know that only the defendant suffers even if he is not in the least guilty. The proxy complainant, in his application, rabidly demanded the victims to be charged under the Blasphemy Law, PPC 295-C and face a death punishment.

It was subsequently arranged that Mr. Karamatulla was shifted to Saidu Sharif to deny him easier access to his friends and well-wishers who could arrange some legal aid for him. Mr. Naimatulla stayed away from the police while the extremists and the yellow press howled for his blood. The expert coordinators followed up the operation to their satisfaction. The hired press printed news eulogizing the commendable action of the district authorities. Even the DSP Khurshid Ali Khan’s statement was reported in the Daily ‘Aaj’ of 20 June. A ‘Reporting Team’ reported that the eradication of the Qadiani Center had pleased the people of Swat to no end. A Swat Action Committee was formed which comprised a few clerics who demanded that Qadianis and Pervezis be banned in Swat. The clerics demanded that properties of Qadianis be seized by the State. The Deputy Inspector General of Police, Malakand received a delegation of the ulama and assured them appropriate action.

**Expulsion from Home and Hearth**

District Magistrates in Pakistan have the authority to expel residents from their districts for two months without trial. In this, they have found a convenient way to take punitive action against Ahmadis without having to go through the formality of letting them defend themselves in a court of law. Often, mullas approach these administrative officers and urge them to use their special powers to deprive Ahmadis of their home and hearth. The victims not only suffer dislocation, they also lose business and sometimes their jobs. A prolonged absence from their family causes numerous problems for the affected household. Many such cases have occurred; one of these is described below.

Mr. Nazir Ahmad, a teacher by profession, had a job in Loralai, Baluchistan. When he was a young lad, his father, Mr. Allah Yar, was subjected to an assault in 1973 at Zobe by an armed mulla who attacked him while he was in police protection during the days of anti-Ahmadiyya unrest. He received a bullet injury in the arm, but luckily survived as he was rushed to the nearby hospital where he availed an emergency operation. Many years later, when Nazir grew up, he settled down in Loralai. One evening in 1995, Nazir Ahmad invited a few Ahmadi and non-Ahmadi friends to dinner. After the meal, they talked about Ahmadiyyat as well. Nazir tried to clear the prevalent misunderstandings and notions about his faith. The next day a mulla came to know of the dinner and the conversation. How dare they talk about Mirzaiyat—was his arrogant reaction. He lost no time in informing other mullas of the town, who hurriedly called a meeting. There they formed an Action Committee to formulate and implement their wicked designs. These rabid mullas took to the pulpit and delivered fiery sermons in all the mosques. They contacted the police and met the Deputy Commissioner whom they urged to act against the Ahmadi.

They were told that not even one of the participants had objected to the proceedings of the evening, so what was the fuss about. Mullahs, however, refused to be pacified, and insisted that if the charge cannot be upheld, the DC should act unilaterally and expel the Ahmadi from the district. The Action Committee met the politicians and the press and pressed their demands. They threatened violence and bloodshed if action was delayed. In fact, they issued
an ultimatum that by a certain date all the Ahmadis, including their women and children, should quit, or face consequences.

The Deputy Commissioner Mr. Tariq Rafique found it expedient and convenient to comply with the demand of the clerics and issued orders on 1 July 1995 to remove Mr. Nazir Ahmad from the revenue jurisdiction of District Loralai for a period of two months (Expulsion Order is reproduced at Annex VIII). As a result, Nazir could not attend to his job. Because of the tense situation, he could not return for about six months. He was not paid wages for eight long months, and his family faced great financial hardships. Calm prevailed subsequently for a while, but mullas restarted the agitation in 1997. They contacted Maulvi Amir Zaman, Provincial Minister who pushed the Deputy Commissioner to act. Thus once again, the DC, Mr. Imtiaz Tajwar, without letting the poor fellow defend himself, expelled Mr. Nazir from the district for 60 days (Order 1423/AB dated 13 October 1997). He was verbally told never to return. Nazir spent these days at the Quetta mosque- there was nowhere else to go. In January, he returned to Loralai. A few days later, he departed for the Punjab to spend Eid vacations. In his absence, mullas again took up howling after him. The politicians and the administration again cooperated with them, so the police raided his residence and told the residents to deliver him unto them. They were told that Nazir had already left for the Punjab. The magistrate then contacted Nazir on telephone and told him that he risked death at the hands of a mob if he returned to Loralai. He told him not to return. However, Nazir had to return to his job. When he returned in April 1998, the police seized him and drove him outside the district boundary. He was told that the DC had forbidden him to return. Thus, expulsion was physically imposed upon him by force. Thereafter, an order was issued expelling him again for 60 days. (Order No. 521/l/68-Act/AB/1997 issued on 5th day of June 1998). He was suspended from his job with recommendation from the DC that his next posting be made somewhere far away in the wilderness.

On expiry of this order, the agitation picked up again. The troika of mullas, politicians and administrators acting in perfect harmony, made it impossible for Ahmadis to live at Loralai. All the families had to leave in a hurry with whatever little they could carry. Four Ahmadis, who were head of their households, including Nazir, were summarily expelled from the district. These families left in circumstances of extreme danger and great fear, and shifted to Quetta. In their absence the opponents looted and took away whatever they could from their homes and businesses. Mr. Nazir had not been paid for seventeen months. How his family survived is a story of faith and perseverance.

**Ordeal of a new Convert**

*Freedom of faith is denied in Pakistan to those who would like to join the Ahmadiyya Jamaat. They are subjected to all kinds of persecution including murder, physical assault, prosecution in courts, social boycott, deprivation of family, disinheri-tance, expulsion from town, loss of job etc. Mullas consistently demand that the Sharia punishment for apostasy (death) be made a part of the Law Book. While awaiting that ultimate measure they do all that is possible to make the choice of Ahmadiyyat extremely difficult for a possible convert. Statement of one convert, Mr Khurshid Ahmad Abbasi from Lodhran district is produced below as a sample.*

“In 1974, a great agitation was launched in Pakistan against Ahmadis. Miscreants held large conferences, took out processions and indulged in murder, arson and loot against Ahmadis. At the time, I was not an Ahmadi, but I did not like the rioting and agitation against a
peaceful community. I took up a study in depth of the Ahmadiyya doctrine. I also visited Rabwah in 1982 to get to know them at first hand. I was impressed, so eventually, on 23 March 1989 I joined the Ahmadiyya Community. I was afraid of the opposition, so I decided to keep my conversion confidential.

In 1988, I got married. In 1989 my baby daughter died. Many Ahmadis came over for condolences; this disclosed my conversion. My relatives and village-folk got thereby very angry, and forbade me to offer her funeral prayers and to participate in her burial. Subsequently their hostility got so severe that even my wife departed and went away to live with her parents. They made it impossible for me to stay on in the village, so I quit and moved to Lodhran. My wife rejoined me there two months later. Unfortunately the next year our second baby also died. Ahmadi-bashers did not let me again arrange her burial; in fact, they beat me up.

In October 1996, my village-opponents fabricated a story and got a false criminal case registered against me under PPC 298-C, 341 and 506, for preaching and possessing illegal firearms. For fear of arrest, I quit Lodhran and took refuge in Hasalpur. I passed one and a half year in fear and anxiety. Eventually they got me. It was perhaps 11 April 1998 that at about 11 p.m. the police came over to my residence. They knocked at the door. When I opened the door, they seized me. There were seven constables led by an ASI, Malik Mohammad Aslam. They arrested me and took me to the police station, where they kept me in police lock-up for 12 days and then sent me to a jail. After 38 days, the court accepted my plea for ‘bail’. These events hurt my family and me severely. I am not a criminal type. For me to get involved with police, lock-ups and courts was a great torture. My job and my children’s education also suffered. In fact, I am facing severe hardships and persecution for the last nine years. It is not possible to convey all the agonizing details; I can only make a brief mention of some aspects:

a. Anti-Ahmadiyya activists harassed my wife, and threatened me with murder. I therefore quit my village. During my absence, my son, Hasnain Abdullah, had his right thumb badly injured. Nobody helped with his removal to the hospital; his thumb could have been saved.

b. Since 1989, I am living a life of fear. I am the only Ahmadi in my village. My entire family is facing hardship. We could be assaulted and harmed without warning. Once the village elders assembled and made a plan to set me right and have me beaten up. They pointed out my house to fundamentalists from Lodhran. At another occasion, a band of men had a lengthy meeting with my non-Ahmadi brothers, planning how to make me recant. Such events subjected me and my family to great stress.

c. People who know me in Lodhran and Bahawalpur districts consider me a defector and bear ill will against me. I am unable to travel in daytime by public transport to and from the Market and on the Main Road, as I am afraid of harm from the miscreants.
d. My own brothers have turned against me. They have usurped 25 kanals of my agricultural land on which I had spent Rs.8000 for development. My father also does not let me have a share in the family property. All members of my little family are having a hard time. Even my children are not spared. Their uncles detract them from my religious upbringing and me. Children thus feel insecure and harassed. They lose peace of mind and concentration in studies.

e. I had a government job. Activists chased me there as well and disturbed my job environment. I had to quit. In view of the hate environment, I am unable to seek and keep a job within district Lodhran.

f. I am facing prosecution in a Lodhran civil court. Almost every fortnight I have to present myself there. It costs money and wastes time. In addition, I am exposed to the risk of religious terrorism. Ahmadis have been murdered in the past in premises of courts. In case charges are upheld which is not unlikely, I could end up in prison for seven years and be fined beyond my capacity.”

Sd/-

Khurshid Ahmad Abbasi
S/o Mohammad Ashraf

**Worship Forbidden**

Ahmadis have faced many difficulties in performing the prescribed worship and offering congregational prayers in their mosques. Ahmadi mosques were made a special target. Arrests were made en-masse at places. Prayer centers were threatened by violence and had to be closed down. Ahmadis were directed not to assemble for the Friday Prayers, so they often took to shifting their places of congregation. Hereunder, the story of an Ahmadi from Kotri is given in his own words.

“It was on 3 April 1992, the last Friday of the month of Ramadan, that while in a state of fasting and waiting for the Juma prayers in the Ahmadiyya Mosque, Bhitai Colony, Kotri, I was arrested along with nineteen other Ahmadis at about 1230 hrs.

Fundamentalist mullas of the Khatm-e-Nabuwwat, Kotri were opposed to the construction of an Ahmadiyya mosque in Bhitai Colony Kotri. In conspiracy with the local police, they arranged a raid on its site alleging that armed Ahmadis were abusing there the Islamic religion.

The police on arrival found unarmed peaceful Ahmadis waiting for the Juma prayer that was to start at 1 p.m. Nevertheless, they took all of us under custody saying that we had to be protected from mullas who were furious about our place of worship. They took us to the police post, humiliated us, and even forced some of us to undress and beat us up with batons.

The next day we were informed that all of us were being charged under Sections 295-C and 298-C (insulting the Prophet and hurting the feelings of Muslims) an outrageously false charge. In the Police Report, Ijaz Ahmed was alleged to have made a speech, and another Ahmadi, Abdul Qadeer, and I were falsely charged of possession of revolvers without license. In addition, all of us were also charged with threatening to disturb the peace. We were made to remain in the lock-up even on the day of the Eid festival. That was indeed
callous and inhuman. Mulas and the police had cast aside minimal human values and decency.

After more than 2 weeks, we were released on bail by the Addl Sessions Judge Kotri, except for Mr. Ijaz Ahmad who was later released on bail by the High Court.

We were all prosecuted in court for more than a year and were finally found Not Guilty of the collective charge. Abdul Qadeer and I were also acquitted on 23 January 1995 of the false charge of possession of unlicensed revolvers, by the Judicial Magistrate, Kotri. However, the very serious charges under Section 295-C/298-C linger on even after six years in the court of Addl Sessions Judge Kotri, although five Judges have been transferred since then. The punishment under the clause PPC 295-C is nothing but death. Afraid of the wrath of fundamentalists, no judge had the courage to grant us justice and to acquit us of the fabricated charges.

I am a graduate engineer in electronics from Mehran University, but am unable to find a suitable job due to the pending case against me. Moreover, murder threats by fundamentalists have subjected me to persistent insecurity and fear. There remains also the distinct possibility that a judge may award me the death penalty or life imprisonment on this fabricated charge of blasphemy; it has already happened to other innocent Ahmadis, for instance the three from Sheikhupura, who were sentenced to 25 years’ imprisonment on 2 December 1997.”

Shahid Murid Ahmad Talpur

Jobs in Jeopardy
The perpetrators of persecution against Ahmadis are very mindful of their commitment to cripple the Ahmadiyya economy. For the last half a century one of their main demands consistently was: Qadianis be removed from key-posts. Infact they would like Ahmadis to be denied all posts, because in the opinion of mulas almost all posts in the service of the State are key-posts for religious minorities. The government has obliged by easing or forcing Ahmadis out of most of the public positions. Those who were in service were discouraged due to discrimination and lack of advancement opportunities; so they left or were prematurely retired. Fresh enrolment was severely curtailed. Therefore, the public sector is now left with very few Ahmadis. The private sector did not lag behind either, as, with fewer controls and regulations, it could deprive Ahmadis, with greater ease, of jobs and promotions. In the following story, experiences of Mr. Farooq Ahmad, an employee in private sector, are narrated to illustrate the problem faced by the present generation of Ahmadis in making a living.

“I, Farooq Ahmad S/O Bashir Ahmad, am a resident of SITE Area, Kotri, Sind. Those from the Ahle Sunnat Jamaat were deadly opposed to us, Ahmadis. Their mulas had widely spread hatred against us, and told their flock that murder of an Ahmadi is an act of great merit and it ensures the killer a place in paradise. On Friday, April 3, 1992 these clerics assembled a crowd of approximately 300 men and raided the Ahmadiyya Mosque at about 12.30 p.m. They attacked Ahmadi worshippers and made a violent scene. Then police inspector, Ejaz Pandian, whom they had already taken in their confidence, arrived and took 22 Ahmadis including me in custody, refused us permission to offer our prayers and dragged us to the police station. I was falsely accused of possessing a fire arm. They made me undress, tied me with a pillar and beat me severely until my senses got numb and I became
unconscious. For the next three days, blood came out with my stool, and I could sleep only upside down for the next fortnight due to the sores. We were all charged under the anti-Ahmadiyya PPC 298-C and the Blasphemy Law, PPC 295-C.

As I was detained by the police for 23 days, I was fired from my job at the Sapphire Mills. This was arranged by the mullahs who told the factory management that I was an Ahmadi. Thus, I lost my source of income. For the next one and a half years, I faced prosecution in courts. I had to sell my house at throwaway price to support myself and pay the legal fees to defend myself. Unable to face the hardships at Kotri, I shifted to the Punjab and took up a job at Bashir Cotton Mills. Later I worked at Sitex, Bhai Pheru where they discovered my Ahmadiyya identity after a year. This exposed me to stiff opposition and consequently I lost my job again.

Thereafter I found a job at the Suraj Mills. I earned sufficient money to save as well. My colleague, Ghulam Mustafa, a non-Ahmadi, borrowed a considerable sum from me. However, when the time came to pay back, he refused. His friends told him that as I was an Ahmadi, it was perfectly legitimate for him to break the obligation of repayment. This gang conspired further and approached the factory owner against me. He obliged them by firing me from the job. Thus, I lost my savings as well as my job.

A few weeks ago, I got a well-paying job at Nishat Weaving Mills, Bhai Pheru. Unfortunately, two employees at the Mills knew me already, so they informed the manager, Maulvi Mushtaq, that I was an Ahmadi. Mushtaq told me that I had to quit. Thus, I am jobless again. In private businesses, they do not even have to state a reason to dismiss an employee. It is all too easy for them. At many locations the accusation of being an Ahmadi is sufficient reason to deprive one of the job.”

Faroq Ahmad

Ahmadiyya Press in Chains
One of the sections that has suffered the most during the tempest of persecution is the Ahmadiyya press. The drafters of the notorious Ordinance XX included a special section in it to gag the Ahmadiyya press and to severely restrict Ahmadiyya publications. Consequently, Ahmadiyya daily paper, ‘The Alfazl’ and five periodicals namely ‘Khalid’, ‘Ansarullah’, ‘Misbah’ ‘Tashheezul Azhan’ and ‘Tehrik Jadid’ have suffered great setbacks during the last 15 years. Their editors, printer and publisher remained under prosecution by the State throughout, and worked under great tension and stress that was almost perpetual. It was a heroic effort on their part, which deserves to be written in golden letters in Ahmadiyya history. Here only a brief mention is made.

According to the Ordinance XX, any words or matter whereby the writer ‘poses’ as a Muslim, invites legal action and imprisonment for three years. As such the state and mullas have a free hand in accusing these papers and initiating police and legal action against them and their management. The editors thus face a great problem as to what they can write. The Ordinance specifies some religious terms and epithets, which are forbidden to Ahmadis; the editors meticulously avoid their use, however, that does not suffice to save them from the mischief of the law.

For example, once the Daily Alfazl used the word من كریم i.e. ‘the Noble Quran’. An extremist from Sialkot objected to that and complained to the authorities that as ‘Alfazl’ is an ‘unclean’ paper, by referring to the Noble Quran it has committed a grave excess and hurt his feelings. A criminal case was therefore registered against the editor and producers of
‘Alfazl’. They had to travel frequently all the way to Sialkot, 200 kilometers away, to face the trial.

In 1984, the authorities demanded a surety of Rs.30,000 from the daily Alfazl and another Rs. 30,000 from its press. Even before the notice was served, they forced the press to close down. The ‘Alfazl’, therefore, did not appear again until 1988.

The editor and management of the ‘Alfazl’ had to exercise great care to keep their head above water and to ensure that the Daily was not proscribed or shut down. Mudas read the paper every day to raise objections against its contents and bring them to the notice of authorities that were ever ready to oblige. In numerous cases brought against Alfazl and other periodicals, the FIRs did not even specify the contents, which had allegedly violated the letter or spirit of the law. The cases were registered simply on the directives of Home Secretary of the Punjab Government. Every time a case was registered, the editor Mr. Nasim Saiifi, the publisher Agha Saifullah, and the printer Qazi Munir Ahmad had to go into hiding to avoid arrest by the police. They had to spend the nights outside their homes while sometimes they had to flee from Rabwah. Once, when the police was at their heels, they could avoid arrest only by availing a flight to another province. They worked under great tension as they could be arrested anytime after an FIR was registered against them. The local police inspector would send for them often, ostensibly on a fair excuse, but there was no certainty that the person called would be allowed to go back home or office. The magistrate occasionally demanded that the accused be presented hand-cuffed.

The editorial staff was forced into a situation that they could not use even innocent routine words like Amen, Inshallah, Alhamdo Lillah etc. Verses of the Holy Quran and extracts from Hadith (sayings of the Holy Prophet) had to be excluded. Even terms like مرحوم (the Late) for deceased persons and Sayyadi for respectful address were objected to by the State and the Mulla. The Home Secretary was requested to specify a list of words and phrases, which were disallowed to Ahmadiyya press, but he gave no such list and kept himself and mullas free to object to anything they liked. In January 1994, the Session Judge, Chiniot himself took the initiative to add a charge under PPC 295-C, the Blasphemy
Law, against Messers Nasim Saiifi, Agha Saifullah and Qazi Munir Ahmad for printing the word 'Huzoor' (a respectful address word) for the Head of the Community. He was wrongly of the view that the word was specific only to the Holy Prophet, although it can be and is used for anybody. He was told accordingly, but he arrogantly pushed the charge and refused to accept bail. The three victims were therefore lodged in prison. Mr. Saiifi, among them, was nearly 80 years old. They had to stay behind bars for four weeks. The prison was grimy, and the cell where these gentlemen were lodged had more than twice the number of authorized occupants. The sanitation was in a poor state and life there was close to intolerable. On another occasion in 1994, Agha Saifullah and Chaudhry Ibrahim were shamelessly included among those charged under PPC 295-C for publishing Selected Verses of the Holy Quran, on the grounds that they were publishers of the Ziaul Islam Press, although it is common knowledge that a press does not have publishers—only publications have a publisher. Despite this obvious lacuna, the prosecution went on for four years and the accused had to travel frequently all the way to interior Sind, a return journey of 2000 kilometers, to defend themselves against an entirely fabricated charge. In fact, scores of criminal cases are going on against the Ahmadi pressmen. Qazi Munir Ahmad, the printer, alone is facing charges in 92 cases; it is perhaps a world record for any printer. Many of these cases are 10 to 14 years old; only a few have been concluded. Such gruesome prosecution generates vast amount of stress and strain; the victims could not have survived it except for Divine help and support.

An outline of the number of such cases and other relevant details is given at Annex III.

Life under Threats

It is a common practice with Ahmadi-bashers to make serious threats to Ahmadi individuals and their families. They convey their evil intentions on telephone or by letter. Sometimes they carry out what they threaten, while at other times the threat is a hoax. In any case, the victim cannot be sure; he only suffers the uncertainty and fear of the situation. These threats give rise to tremendous stress and strain and can be a cause of great agony to the entire family for long periods if repeated.

As an example, translation of a threatening letter is given below. This letter was written in April 1998 to Mr. Mohammad Feroze Malik, an Ahmadi resident of Islamabad. He reported this letter and other threatening telephone calls to the police, but to no avail. The family suffered a great deal as a result.

The translated letter

Long Live Khatme Nabuwwat
Apostates must be killed

Haq Char Yar
Shias are infidels
Ahmadis are infidels

Malik Firoze, the Apostate,
We have already sent you a warning through our Pindi Branch that you and your family are on our hit list. The reality behind your silent neutrality in our mission is now clear to us; you have become an Ahmadi apostate; as such you are firmly on our hit list. In case you do not recant, we shall slaughter you and your children just like other hundreds of apostates who have been dispatched to hell. We are determined to eradicate all the enemies of Finality of Prophethood like you.

Maulvi Nazir Ahrari
Sipah Khatame Nabuwwat
A Non-Ahmadi’s View
An article from the Daily ‘Dawn’ of 11 January 1998 is reproduced below. The Dawn is a leading English newspaper of Pakistan. The writer, Mr. Aziz Siddiqui, is a non-Ahmadi intellectual. In this article, rare of its kind to be published in Pakistani press, he has commented, in his own way, on the Ahmadiyya situation in Pakistan.

A glance through this essay would show that if non-Ahmadis in the powerful establishment can be blackmailed so unmercifully after being falsely labeled as Ahmadi-sympathizers, how grim is the situation of actual members of this beleaguered Community in Pakistan these days.

The Hunt for Witches
If the orthodoxy’s bid to purge society of ‘kufr’ (religious infidelity) has so far been sporadic it is not for want of ardor. It is more because it would in the end leave little of that society for it to enjoy the state of its ultimate purity. There is scarcely a soul around not guilty of kufr in someone else’s eye.

There have even been laws, as we know, apart from caches of klashnikovs, to aid such confessional cleansing. One set of them, those against blasphemy and sacrilege, have lately been in relative disuse. The spurt of their earlier abuse, including in the wholesale sacking of nearly a century-old Christian abadis of Shantinagar early this year, had caused a touch of embarrassment all round.

But the others, the ones against the Ahmadis, continue to be among the most frequently invoked laws of the land, including not just legal but also extra-legal activity. The ravages that causes on the members of that community made a compendium by themselves. But a bizarre aspect of it is that it has begun sometimes to create problems for honest non-Ahmadis as well. So much so that it has brought notes of protest even from those who have been cheerleaders of the hot pursuit of Ahmadis.

A recent victim was the finance minister and PML secretary general, no less. He had seemed a strong, because the most credible, party candidate for the presidency. (In fact, though, he was never probably seriously considered.)

There was never a more natural choice for the job than the person actually chosen considering the prime minister’s recent experience with the former president and his likely future problems with the judiciary. There were some however who did not quite approve of Mr. Sartaj Aziz. They let out a word that he was a crypto-Ahmadi. If he were a serious contender for presidency that nearly would have cooked his goose.

As it turned out, he was not. But that did not satisfy his detractors. Apparently they still had a score to settle. So a newspaper story came out saying in effect that all right he was not a Qadiani himself but his father was, so there. Even that was greatly upsetting for Mr. Aziz. He wrote a letter to the editor strongly denying the ‘allegation’ and pleading for appropriate correction. That was not enough. He approached the Amir of Jamaat-I-Islami requesting for a certificate that his father was a devout Muslim. The Amir kindly obliged.

A newspaper columnist asked, what if a person did not know a religious figure well enough to get him to testify for him? The simple answer is: well, he would stay damned, that’s what.
A current victim of the damning game is the minister for law and parliamentary affairs. The irrepressible Mr. Wahab-ul-Khairi has urged the Pakistan Bar Council to permanently bar Mr Khalid Anwar from practising as a lawyer since in doing all the outrageous things he recently did to the judiciary he had been following ‘the heinous agenda of the country’s Qadiani community in which he is said to have a strong faith’.

Mr. Khairi’s charges against Mr. Anwar were devastating enough. But he apparently thought he could make it conclusive by adding this coup de grace about the latter’s faith. When Cinna in Shakespear’s play falls into the hands of the angry crowd someone hastens to point out that he is not Cinna the conspirator but Cinna the poet, upon which someone else cries out, tear him for his bad verse then. That was at least poetic justice. Here it is the other way round: Mr. Anwar is being sought to be impaled not for what he is but what probably he is not.

There have been other notable examples of giving a person an Ahmadi name and hanging him. From the judiciary there was the case of Mr. Saad Saad Jan. As the senior most judge on the bench he should have succeeded Mr. Nasim Hasan Shah as chief justice of the Supreme Court.

But again a canard was spread that he was an Ahmadi. The poor gentleman had to go to extraordinary lengths to deny the ‘charge’. He even went to a mosque and solemnly affirmed, hand on holy Book, that he was not that.

But apparently the mischief was done. It was one of the rare occasions in the country’s history that the senior most judge, and a couple of others after him, were bypassed and Mr. Sajjad Ali Shah was elevated to that office. And with what explosive consequences remained later to transpire.

Ms Bhutto once admitted that the allegation had been a factor against Justice Jan, though she has also since claimed that he had nevertheless remained her choice but not Mr Leghari’s.

Mr. Manzur Wattoo’s was another case of recent memory. During his chief ministership of Punjab in coalition with PPP he had the voluminous PML(N) opposition continually baying at his heels. One fell instrument of their assault was that he was a Qadiani. He found it necessary to deny the charge everytime it was made.

His father however was indeed an Ahmadi. When the latter died in his village the opposition outcry acquired a cutting edge. Wattoo pleaded that the dead man was after all his father and how could he not go to his funeral. But, he added, he had not joined funeral prayers.

The cruelties bigotry inflicts are matched only by the compromises politics makes.

There have even been stories in the press about Gen Jahangir Karamat having an Ahmadi or two in the family bush. That is said to have become his Achilles’ heel, made him less inclined towards taking sides in the civilian squabbles than chiefs of army staff have proned to be.

There is thus nothing more sure of effect and more convenient than putting an Ahmadi label on a person to damn him. Rational discourse is already at a discount. Vituperation and violence are the common currency. To those has been added the practice of a false calumny being falsely applied. A person may rob public treasury, betray national trust, or cause the country to run to seed, he may be a thief, a rapist or a weakling, that may not be altogether as socially suspect as being stigmatised as an Ahmadi.
And if one is so stigmatised it doesn’t much matter how honest, intelligent or great achiever, even of the rank of a Nobel laureate, one is; one is open to discrimination and harassment.

It is unfair to a person who is not an Ahmadi. It is no less so to another who is. Which is worse, being accused of being an Ahmadi or Ahmadiyyat being made into an accusation itself?

It brings about situations like a Nazir Ahmad, a medical practitioner ministering to the ailments of the humble folk of his village Dhoneki in Gujranwala, being kidnapped one evening from his clinic by a gang of fanatics unhappy at his popularity, and his body being later found in Palkhu nullah riddled with bullets and nibbled by fish.

It leads to Abdul Qadeer, Mohammad Shahbaz and Mohammad Ashfaq of Sharaqpur being accused of preaching their faith and their eventually being sentenced to life imprisonment and heavy fines under 295-C.

It causes Nusrat Jahan Bajwa’s being relieved of her post as district education officer within three months of her appointment because, in the words of the Majlis Tahaffuz-i-Khatm-i-Nabuwwat, the appointment of an Ahmadi to such an important post had done irreparable damage to the faith and the nation.

And to prompt such actions as the community being locked out of its place of worship in Chakwal, a resident of Loralai being suddenly expelled from the district for life, and doctors, teachers and others devoted to their calling being basely exploited by their subordinates, colleagues or students because of their ‘guilt’ of being what they are.

Hussain Ahmad, but what happens to the hundreds of thousands of others who, like the rest of us, were born to their faith?

If that remains a guilt of extraordinary severity, the bearing of false witness too will abide as a phenomenon to contend with. And it may get worse. So long as mediaeval Europe believed in witchcraft innocent women continued to be burnt at the stakes.

In Salem in Massachusetts in the 1690s it were a group of minor girls that convinced an array of high judiciary that several of the good men and women of the community were in fact driven by the evil spirit. They saw those people hanged by the public gibbet one by one.

It is a tested characteristic of our ideological establishmentarians that they do not just not heed warnings, they denounce all dissent; And when the dragon’s teeth they have sown produce their dreadful harvest they not only do not recognize their hands in it, they again only damn the others.

In Toulouse in France once, an angry crowd had eight judges send Jean Calas to the gallows, his son into exile, his daughters to the convent and his wife to a life of penury.

The crowd was hostile to the family because they were Protestant. It became instantly convinced against all reason that their eldest son had not actually committed suicide but had been killed by them. Writing of it Voltaire put it to the hand of fanaticism. It was a time, he said, when the accused had no defence but his virtue, and when the judges could slay with impunity by a legal decree.

That does not sound as if it was nearly two-and-a-half centuries ago.

••••••••••
Unworthy Role of the National Urdu and Sindhi Press

Urdu and, to a less extent, the Sindhi print media of Pakistan, the so-called fourth estate, has generally played a very negative role in the Ahmadiyya issue since independence. It is distressing to note that the newspaper community, which is expected to be enlightened and intellectual, has consistently violated its own professional ethics while reporting upon this question. In fact, the leading Urdu press always exploited this problem with sales in view rather than professional ethics or national interest. Some newspapers worked for the mulla and the politician and received payments for fanning the fires of anti-Ahmadiyya hatred. The judicial high-level Punjab Disturbances Inquiry on anti-Ahmadiyya riots of 1953 mentioned the following on page 386 of its Report: “Four vernacular papers had been handsomely paid for thousands of copies which were perhaps never purchased... ...., and although these papers were the keenest agitators, their contracts were renewed early in July 1952 with the knowledge of Mr. Daultana (the Chief Minister). A sum of over two lakhs which the Assembly had voted for the education of illiterate adults was diverted under the orders of Mr. Daultana to the purchase of these four papers and the scheme was to be kept confidential”.

The virulent anti-Ahmadiyya propaganda by the Urdu Press has been persistent and unrelenting during the entire 52 years of the existence of Pakistan. It has contributed, more than its share, in further spoiling and perpetuating the communal hate climate. Its campaign has been so extensive that only a book could do some justice to its description. For shortage of space, only a few typical cases are mentioned below to illustrate the nature and level of this propaganda war.

Reporting the Murder of an Ahmadi
On 28 October 1997, five criminal activists of the Khatme Nabuwwat Movement kidnapped and murdered in cold blood Mr. Nazir Ahmad, Ahmadi, of Wazirabad. The supporters of the murder gang formed an association and started an open and unabashed campaign not only to defend the assassins but also to portray them as heroes who had performed an act of great merit by murdering an Ahmadi. In this, the press helped them. The Daily ‘Sadaqat’, in its issue of 5 Nov 1997 published the news giving the following headlines:

“We Salute Him who Dispatched the Apostle to Hell”- Khatme Nabuwwa Movement

“It is in the great tradition of Ghazi Ilm Din to dispatch to hell someone who is an Enemy of Islam and the Constitution of Islam”

“Syed Zaman Shah’s (the murderer) act filled us Muslims with Pride”- Khatme Nabuwwat Movement Pattoki

The newspaper claimed that the above sentiments were expressed by the leaders of the Movement in a letter to the paper. The paper considered it print-worthy, and the government took no notice of this inflammatory reporting. The same newspaper thought it fit and news-worthy to voice the murderer’s own opinion as the following headlines:

“I am proud to dispatch the Apostle to Hell”- Syed Zaman Shah
"I had no Option in view of the anti-Islam activities of Qadianis"

Interview to "Sadaqat"

Another Murder Reported
A 25-year old Ahmadi young man, Irfan Tipoo, was murdered by four non-Ahmadis in District Sargodha. MULLAS and the Press gave it a religious color to justify this horrible act. A few headlines from the national Urdu Press:

"Sargodha- Three Youth delivered a 'Qadiani' to Hell for blasphemy against the Holy Prophet- Irfan Tipoo declared the cursed Ghulam Ahmad superior to the Holy Prophet- The Students Finished him off with a Dagger."

Daily Pakistan, 3 Nov 97

"Qadiani was Murdered for Blasphemy against the Holy Prophet. If anyone else repeats the Outrage, he will meet the same Fate statement by the arrested youth".

Daily Nawa-i-Waqt, 5 Nov 97

These newspapers not only stuck the charge of blasphemy on the victim, they educated their readers on how to get away with murder of an Ahmadi by crying 'Blasphemy'. The Daily 'Pakistan' appeared to provide news of the Hereafter as well, by reporting that the victim had been dispatched to nowhere but Hell.

Declaration of War against Ahmadis and its Publicity
If even a nonentity decided to declare war on Ahmadis, the press was always at hand to project his howl to millions. For instance, the Daily Nawa-i-Waqt, in its Lahore edition of 8 March 1998 printed the following headlines in a 2-column news-report:

"Those Who Deny The End Of Prophethood Have No Right To Stay In Pakistan"
"The Time Is Now Ripe To Wage An Open War Against The Enemies Of Islam"- Abdul Ghaffar Bhatti

In the follow-up details, it was mentioned that A.G. Bhatti, Chairman of the Ahle-Hadith Students Federation, Okara City further stressed:

"Mirzai Community (Ahmadis) should emigrate to London, the abode of Mirza Tahir, the apostate who is the successor to their false prophet, Ghulam Ahmad, the apostate. Put them to sword- burn their crops- demolish their places of worship, as I cannot tolerate the existence of rebels of Mohammad, the Prophet- and rebels have no right to live. It is government's duty to cleanse this pure land of all Mirzais and do away with their false mosques, as Mirzais are the worst and ugliest traitors to Islam and Pakistan; and no Muslim can tolerate the presence of these traitors and British agents in Pakistan."

In fact, this Bhatti was not known even to all the Ahle-Hadith of Okara. What he said shows only the low level of his intellect and education, but it is noteworthy that the editor of Nawa-i-Waqt (a newspaper published from Lahore, Karachi and Islamabad simultaneously), Mr.
Majid Nizami, brother of the late renowned Mr. Hameed Nizami, and who till recently was the President of All Pakistan Newspaper Society, should consider it fit to print this rabid provocation in his 'prestigious' newspaper. The government did not act against Bhatti, the agent-provocateur, or against the newspaper. Apparently the Laws PPC 295-A (Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs) and PPC 298 (Uttering words etc; with deliberate intent to wound religious feelings) are not applied, as a matter of policy, to a felon, when Ahmadis are his victim.

Support to Unsupportable Demands
The Daily Din of February 24, 1998 printed the following headlines at 'top center' of its back page:

- Qadianis are traitors to Homeland- Nothing good be expected from them
- Strict surveillance be maintained against them during the Census, so that they may not enroll themselves as Muslims
- Qadianis be Forbidden to hold Sport Rallies, and their Periodicals be Proscribed

Maulana Allah Wasaya and Maulana Yaqub address Students

Such spiteful headlines influence and corrupt the minds of the youth and the ignorant public. Its cumulative effect could be disastrous. However, the Urdu Press only plays to the gallery.

Publicity of an Evil Fatwa
According to a report published in the Daily Jang (Karachi) of 6 November 1995, several top leaders of the anti-Ahmadiyya "Aalmi Majlis Tahaffuz Khatame Nabuwwat" declared that "Every member of the Qadiani Community deserves to be killed for being blasphemous against the Holy Prophet of Islam". Perhaps there is some justification for including it in the newspaper as news, but the editor made absolutely no editorial comment, not even a hint, on the harmful and disastrous effects of this edict from the pulpit. The owners-cum-editors of the Jang Publications are apparently interested in nothing but the balance sheet of their print-media empire.

The Yellow Press turns Brilliant Yellow
The Daily Sahafat, Lahore printed the following front-page banner headline on 22 May 1998:

(Translation)
"QADIANIS OPEN FIRE IN THE MOSQUE
Imam suffered Injuries- His beard was Grabbed and Pulled
Qadianis attacked and beat up Maulana Kalimullah Muavia, the Head Priest of the Central Mosque of town near Sheikhpura.
The DC and SP Sheikhpura arrived at the site immediately on receipt of the report. Arrest the Accused: The Ulema demand"

Headline in an Urdu daily. 'Qadianis open Fire in the Mosque. Imam suffered Injuries- His beard was grabbed and pulled'. The Daily Sahafat, Lahore: 22 May 1998. Pure fabrication and lies.
These were the headlines. The details given were also a bunch of lies. It was entirely a fabricated story; Ahmadis had nothing to do with the incident.

Ahmadiyya Headquarters carried out an immediate investigation. It was learnt that there was a dispute in the village about the sale proceeds of sacrificial hides. The mulla was facing some difficulties in this regard. A Shia youth approached the mulla to make an announcement regarding a planned procession. The Mulla’s refusal resulted in a brawl. A case was registered, and some arrests were made by the police. Ahmadis were not involved in any manner at any stage.

The news reported by the Sahafat amounted to press terrorism. It was presented in a highly provocative manner. Ahmadiyya rebuttal in press release was sent to the press and authorities, but few bothered to respond, as the occasion demanded.

It is not possible to report here even a small fraction of all the crimes committed by the Pakistani Urdu Press. We reproduce below only some of the anti-Ahmadiyya headlines which appeared within only a few days of December 1997. These will give an idea of the enormity of this propaganda war:

- Qadianis can never be loyal to the country-Shabbir Ahmad  
  Daily Pakistan, 18-12-1997
- Qadianis should be tried under Article 6 for high treason-Majlis Khatame Nabuwwa Nawai Waqt, 20-12-1997
- Hang Mirza Tahir- Demonstration of Pasban Khatm-e-Nabuwwat  
  The Daily Din, 20-12-1997
- Due notice will be taken of Qadianis’ activities- Yasin Wattoo Assures the National Assembly  
  Din, 20-12-1997
- Qadianis should be removed from all key posts- A.H. Qadri  
  Daily Musawat, 8-12-1997
- Qadianis are not infidels: they are apostates, and the punishment of an apostate is death- Daily Musawat, 9-12-1997
- Surveillance of Qadiani Officers ordered-  
  Nawai Waqt, 12-12-1997
- Qadianis are like an injured snake- The government should crush its head. Mirza Tahir should be charged for treason and arrested through Interpol- Maulana Chinioti  
  Nawai-i-Waqt, 13-12-1997
- Muslim League intends to appoint a Qadiani as President- Hafiz Idrees  
  Daily Khabrain, 14-12-1997
- The country can be saved only if it is cleansed of Qadianis- Ataul Mohsin  
  Nawai-i-Waqt 15-12-1997
- Mirza Tahir declares war-  
  Daily Pakistan, 15-12-1997

In short, the apparently educated and scholarly of the Urdu daily press of Pakistan worked hard throughout the second half of the twentieth century to win a place in the history of persecution of Ahmadis. They have succeeded.

Major newspapers vied with each other in this unworthy competition. Press releases by mullas, loaded with acrimony against the Ahmadiyya Community are readily printed in full. Address by a cleric to an audience whose number may not be in two figures is reported often on front or back page under a two-column headline. Ahmadis are called enemies of Islam as well as Pakistan, while they are neither. To excite the hatred of common man, Ahmadis are
often linked in these statements with Jews and Hindus. The Daily ‘Jang’ brings out annually a supplement in colour on 7 September to celebrate the anniversary of declaring Ahmadis a ‘non-Muslim minority’. Its articles are always hateful and salutary to those who participated to achieve ‘victory’ in this self-imposed and one-sided constitutional battle. They call it ‘a day of great joy and happiness’. The government takes no notice of this evil propaganda; in fact, it encourages it. On the other hand, Ahmadiyya news and views are either not published or unabashedly suppressed. In July 1986, when a baby quaduped died in Karachi zoo, the Daily Jang reported the event in a two-column news on its front page, but for the horrid murder of Baboo Abdul Ghaffar, a prominent Ahmadi of Hyderabad, the Jang could spare space of the size of a postage stamp only. In short, Urdu press has acted a veritable representative of a corrupt and decadent society; in fact it has, unfortunately, helped in speeding up the downhill trend, unmindful it is that the fall of this society will bring about the fall of its Press as well. The history will not but judge the Urdu Press of Pakistan harshly.

*(From the Archives)*

**Plight Of Ahmadis In Data, District Mansehra**

Data is a small town in District Mansehra. In 1974 riots, the property of Ahmadis at Data was damaged, and Ahmadiyya Mosque was demolished. In 1984, when the notorious Anti-Ahmadiyya Ordinance of General Zia was promulgated, a number of prominent Ahmadis of Data were arrested under section 298/C. Some were charged under 107/151. In 1994, the situation worsened. Ahmadis were intimidated, tortured and threatened with death. Some miscreants entered the Ahmadiyya cemetery and damaged tablets on some graves.

Anti Ahmadiyya Khaim-e-Nabuwat Organization formed a Youth Force consisting mostly of mischief-mongers of the town, under the patronage of the Imam of Data. They first contacted elders of the Ahmadiyya Jamaat in order to force them to denounce Ahmadiyyat. When they did not succeed in their evil design they forged a letter addressed to the Imam of Data mosque telling him to desist from opposing the Jamaat otherwise face commando action. As planned, this false letter was taken to the police station. The local administration moved swiftly. The police raided Ahmadi houses and arrested Messers Kalimud Din, Mubarak Ahmad and Rana Mubashir Ahmad.

The local administration demanded that if the President of the Jamaat Data would present himself for arrest, the situation would be brought under control. A dead line, 8 April 1994 was fixed for the arrest, failing which they would destroy Ahmadi houses. The President of the Jamaat who was away at Peshawar offered his arrest on 6 April. On 8 April, the opposition arranged a meeting in which they decided upon a complete boycott of Ahmadis. A high police official was present in this meeting along with his police guard. Some unbridled militants rushed to the Ahmadiyya cemetery and damaged the graves. One of them, fired some shots in the air to harass Ahmadis. They damaged the roof of an Ahmadi’s house and broke the dish antenna installed on it.

The Assistant Commissioner also visited the town. Extremists felt encouraged, and went to a nearby private school where an Ahmadi lady taught. The Principal was told to sack the lady or face arson. The Ahmadi teacher was sacked immediately, thus depriving of her meager income.

On 15 December 1996, a prominent Ahmadi, Subedar Aziz Ahmad died in Data. A few non-Ahmadi friends visited secretly to offer condolences. The opponents came to know of the visit and were greatly enraged. Names of the non-Ahmadi who offered condolences were announced over loud-speakers, and they were abused profusely. Their kind gesture of sympathy to the bereaved family was condemned by the mullas. A non-Ahmadi cook who prepared food for the guests on this sorrowful occasion was insulted by the opponents and was made to repent. The man was so terrified that he could not turn up even to collect his cooking utensils.

On 22 December 1996, Subedar Abdul Rahim, an Ahmadi, fell ill with a heart condition. The town dispenser refused to attend to him. Transporters were too afraid of the extremists to take the patient to Mansehra. An Ahmadi doctor visited from Mansehra and took him to CMH Hospital, Abbottabad.

In the market vendors would not sell any thing to Ahmadis. Ahmadi women, when they went out to the town, were pelted with rotten tomatoes, eggs and rubbish. Harassment of Ahmadis and use of filthy and disgraceful language against them and their respected leaders is a daily routine of mullas and their disciples at Data. (Reported in 1996)
Believe it or not!

Absurd Applications of Ordinance XX and Religious Laws

Promulgation of the notorious Ordinance XX was not only the introduction of a law; it was also meant to change the entire social and political milieu in which the Ahmadiyya Community existed in Pakistan. The persecution thereafter became pervasive, and Ahmadis were made to feel unsafe at all times, everywhere. The State-supported tyranny was widespread and the extremist elements made full use of the black laws, which were interpreted widely, and viciously to suit the needs of Ahmadi-bashers. These were given a meaning and applied in such a subjective and self-serving manner that is unbelievable to a cultured mind. Some sample events are described below briefly to show the extent and nature of the environment in which Ahmadis maintain a precarious existence in the country they call ‘home’.

Prison term for saying Islamic ‘Hello’
A report was lodged with Mansehra Police on 4 June 1984 by one Azizur Rahman against Rana Karamatullah, Ahmadi, complaining that the apostate, infidel Qadiani had extended Salam to him, the Islamic greetings, and thereby injured his feelings. The police registered a case under PPC 295, 295-A against the accused and arrested him. Prosecution of the victim went on for four years when on 29 October 1989 the Assistant Commissioner, Mian Mohammad Salim, convicted him u/s 298C and sentenced him to undergo six months’ imprisonment and a fine of Rs. 1000/- or in default to undergo further six months’ imprisonment.

Sentenced on Charge of Offering Prayers
Mr. Mahmood Ahmad Shams, Engineer and Deputy Manager at Heavy Mechanical Complex, Taxila visited the Power Station, Wapda, Multan on duty in February 1985. While there, he offered his Zuhr prayer at the office premises and used the office mat for the prayers. The staff there objected to Mr. Shams’ use of the mat, his prayers and the Kalima (Islamic creed) badge on his collar. Under the pressure of the staff and local mullas, a case (NR 397) under PPC 298-C was registered by the police against Mr Shams on 15 August 1985 at Sadar, Multan. Mr. Shams faced prosecution in courts for many years and was sentenced on 28 January 1990 to one year’s rigorous imprisonment and one thousand rupees’ fine by Mohammad Hussain Baloch, magistrate.

Objection to Wearing a Ring
Mr. Abdul Shakoor was intercepted by a few anti-Ahmadiyya activists in collusion with the police at Sargodha on 10 March 1990 and was charged under PPC 298-C for wearing a ring on which the Quranic verse (i.e. Is God not sufficient for His servant) was inscribed. He was arrested and placed in a police lock-up. He was prosecuted in a court for over one year. Eventually Mr Ejaz Hussain Baloch, Magistrate sentenced Mr Shakoor on 20-7-1990 to undergo rigorous imprisonment for three years and to pay fine of Rs. 50000/-. ‘The ring shall stand confiscated in favor of the State’, the Magistrate concluded.
Punished for Building a Mosque
Four Ahmadis of Chak 35 North, district Sargodha were awarded two years’ imprisonment and fine of Rs.5000/- each by a Magistrate for building a mosque.

Ahmadis were forbidden to build minarets at their mosques. Kalima written on the front of 66 mosques was removed or covered with plaster by state authorities in 1992 alone. Wherever the word Masjid was written on the building, it had to be removed or covered up.

The Lunatic Advocate General
The Government of Punjab banned the Ahmadiyya Centenary celebrations in 1989. The Community challenged this order in the Lahore High Court. Presenting the Government’s case, the Advocate General of Punjab asserted in 1991 before the court that:

“It is an offence for a Qadiani to impart the teaching of Qadianism to his own children”.

“When a Qadiani repeats the writings of Mirza Qadiani (Founder of the Ahmadiyya Community) it is an offence under Section 295-C, the penalty under which is death.”
The Daily Nawai Waqt, 10 May 1991

The High Court Judge upheld the banning order and supported the view that displaying or utterance of the Kalima (Islamic Creed) by an Ahmadi is a violation under the clause, PPC 295-C. (i.e. Blasphemy Law, punishable with death).

Judicial Absurdity
Mr Nasir Ahmad used Islamic epithets and phrases on the wedding invitation card of his daughter on 15 May 1992. He was arrested. Application for his release on bail had to be made to the Lahore High Court where Justice Nazir Akhtar heard the case and rejected the bail application.

The judge, behaving more like a mulla, based his decision on religious polemics, and wrote that by printing Islamic epithets on the wedding card, the Ahmadi committed an offence under PPC 295-C (The Blasphemy Law, punishable with death). His judgement was given wide publicity in Pakistani press on 5 August 1992.

Charged for Adultery with his own Wife
A non-Ahmadi young lady married her cousin, Mr Mohammad Iqbal, an Ahmadi of Narang Mandi. Mr. Iqbal was later on booked and arrested under PPC 298-C, 420 and the Hadood Law in September 1996. Marriage of an Ahmadi with a non-Ahmadi girl was illegal, according to the complainant. A bail application was filed on his behalf. The Sessions Court, Firozwala rejected his bail application on 17 November 1996, and the poor fellow remained behind bars.

The Offensive Meat
Mr Nisar Ahmad, Ahmadi, had a goat slaughtered to distribute its sacrificial meat in charity at Daska, District Sialkot. The butcher suggested that the management of the local madrassa normally accept the meat for its students. Accordingly, the two delivered the meat at the
Believe it or not!

Madressa. The offering came to the notice of two rival mullas who then arranged to have a criminal case (NR 195) under PPC 295-A registered on 3 May 1985 against the Ahmadi, with the police. The charge provides for ten years’ imprisonment, or with fine, or with both. The accused was detained in the police station for inquiry. He faced prosecution in the courts for years. A decision was still pending when he died.

Dangerous Vacations
Mr Tariq Javed, an Ahmadi from Faisalabad accompanied by his family proceeded to Abbottabad in August 1995 and booked into ‘Pine View Hotel’. From the Hotel, he booked a telephone call to Rabwah; this disclosed to the host staff that he was an Ahmadi. They reported the fact to the anti-Ahmadiyya extremists and the police who conspired jointly to implicate the innocent tourist in a criminal case under Ordinance XX. During Javed’s absence they raided his room, searched his belongings and found a booklet on Basic Religious Knowledge. A case was registered by the police against him under PPC 298-C on a fabricated charge of preaching. The tourist rather than enjoying the pine-view suffered the stink of the local jail. The magistrate rejected the victim’s application for bail. Mr Javed’s relatives had to rush from Faisalabad to Abbottabad to rescue his striken family.

Different Yardsticks
Hafiz Suhail, an Ahmadi youth applied for admission in a Dental College. As a Hafiz (one who has memorized the entire text of the Quran), he was entitled to 20 marks. He got the admission in August 1994. One year later, on 10 January 1995 he was dragged out of the class by a group of Islamists who beat him up mercilessly in front of the Principal’s office. They told him that as a Qadiani he was not entitled to 20 marks for Hafiz. They urged the Principal to cancel his admission. The Principal referred the matter to the Ministry who conveniently gave the ruling that the marks were only for Muslims. The student gang manhandled Suhail again in May. That was the end of his Dental studies.

Change your Names
Siraj Din son of Lal Din of Dunyapur, District Lodhran approached the Resident Magistrate and objected to the name of a local Ahmadi, Muhammad Sadiq. Siraj demanded that a criminal case be registered against the Ahmadi, as the ‘Muhammad’ part of his name injured his feelings. The magistrate forwarded his application to the police for action, who immediately registered case NR 41/92 on 29-7-1992 under PPC 298-C against the Ahmadi.

Verdict of Apostasy
Surprisingly, the Headquarters of Pakistan Air Force took it upon them the unbecoming responsibility of issuing a Fatwa of apostasy against an Ahmadi, Cpl. Tech. Mubahshir Ahmad. In a letter, issued on 31 July 1989, Group Captain Gultasab Khan conveyed to the airmen that as he was guilty of ‘Apostasy,’ his request to review his dismissal could not be acceded to. Mubahshir was also informed that he was ineligible for any other state service in Pakistan.

Rabwah given a New Name
Rabwah town is an Ahmadiyya property. It was built on a barren ground, and given its name by the residents half a century ago. On November 17, 1998, the Punjab Assembly passed a unanimous resolution, after no debate or discussion, to change its name. Despite claims to
being a democratic state, the government did not consult the residents at all on the issue. The move was sponsored by a mulla MPA from Chiniot, Maulvi Manzoor Ahmad, who later disclosed full support of the President and the Prime Minister on this issue. The commemorative plaque (in photo) places it on record that it was installed by Hassan Akhtar Moakkal, the Deputy Speaker of the Punjab Assembly. (Government Order is at Annex V).

The Supreme Head of Ahmadiyya Jamaat
Indicted
Hadrat Khalifatul Masih IV, the Supreme Head of Jamaat Ahmadiyya wrote a letter in 1996 to Mr. Kanwar Idrees, a minister in the caretaker government of Sind and an ex-Chief Secretary of the province. The letter contained the phrase تحماته و نصيحة على رسول الوهی i.e. "We praise God and invoke His blessings on His Noble Prophet." The letter was published by the Daily Jang. Mulla Hamadi went to the court crying, ‘Blasphemy’. Mr. Sabir Chippa, Additional Session Judge, Tando Adam examined the Mulla’s complaint and ordered on 7 Mar 1998 that ‘Prima facie case is made out’, and issued bailable warrants to the accused u/s 295C, 295B, and 298C, 34 PPC. PPC 295B allows life imprisonment, while a finding of ‘guilty’ under PPC 295C permits no sentence other than death.

Top Leadership Arrested
Mulla Ilyas, son of the General Secretary of the International Majlis Khatame Nabuwwat, wrote an application to the police that a signboard of Chenab Nagar (erstwhile Rabwah) containing the inscription was found covered with paint; that must have been done at the instructions of Mirza Masroor Ahmad, Chief Executive of the Sadr Anjuman Ahmadiyya Pakistan and Lt Colonel (Retd) Ayaz Mahmood Khan, the General President of the Ahmadiyya Community of Rabwah. At this flimsy and unsupported report the police arrested these two gentlemen and two others, Messers Muhammad Hussain and Muhammad Akbar on April 30, 1999. Khwaja Zafar Iqbal, magistrate heard the plea for Bail and rejected it. Subsequently Rao Sultan Ali Tahir, Additional Session Judge, Chiniot also rejected the appeal for release on Bail. The accused were charged under PPC 295B which if upheld invites imprisonment for life. The mulla and the state machinery were reportedly supported and even encouraged in this malicious concoction by political paramouts.

The international Community protested vigorously against such unscrupulous application of the Blasphemy Clause on fabricated grounds. The government thought it fit to withdraw the charge to avoid further embarrassment. The accused were then released.

Do not Translate the Holy Quran
A criminal case was registered against Messers Khan Muhammad and Rafiq Ahmad Naeem, Ahmadis of Dera Ghazi Khan on 5 December 1991, for translating the Holy Quran in Seraiki language. Mulla Allah Wasaya made the complaint, and the Deputy Commissioner ordered
the follow-up action. The two accused were arrested. Their bail application had to reach the Supreme Court before they could be released after about three months in detention. They were charged under Section 295A, 295B and 295C. If found guilty they could have been imprisoned for life or executed under PPC 295C. They faced prosecution for three and a half years before they were acquitted in June 1995.

Ahmadis not to Celebrate the Holy Prophet’s Birthday
An anti-Ahmadiyya activist, Shahjah, complained to the police at Dunyaapur, District Multan on 5 November 1987 that three Ahmadis, Ashfaq Ahmad and his two sons, decorated their shop with colored buntings at the occasion of the Prophet’s birthday; this had severely injured the feelings of Muslims, thereby inviting the punishment under PPC 298C. The Legal Branch confirmed that application of PPC 298C was indicated. The Senior Superintendent of Police ordered that a criminal case be registered against the accused. This was done and the three victims were dragged to courts for next seven months.

Ban on a British Book
Mr Iain Adamson, a renowned British author, wrote a biography of Hadrat Mirza Tahir Ahmad, the Supreme Head of the Ahmadiyya Community, under the title ‘A Man of God’, and published it in the United Kingdom. Although this is one of the rare biographies written by a European author about a Pakistani, the authorities thought it fit in 1991 to ban the publication in Pakistan.

Noise Pollution in Rabwah
The railway line passes through the center of Rabwah town and the railway station is located somewhat in the middle. The government deliberately allocated part of the railway land near the station to the Khatme Nabuwwat organization who built a mosque there and appointed a rabid mulla there to blare every day profoundly insulting and venomous orations to the entire Ahmadiyya neighborhood. There were almost no worshippers inside the mosque but there was no shortage of loud and blasphemous sermons for which the mulla was paid. Often he would turn on his cassette player and the loudspeakers on the minaret to full volume to spare himself the trouble of speaking. There was little the local community could do to save itself from this severe noise pollution.
The Shameless Cleric
The government routinely proscribed any Ahmadiyya publication to which the mullas objected. Among hundreds of such proscriptions, one was the Tafsir Saghir, an Urdu translation and short commentary of the Holy Quran by Khalifatul Masih II. The Jamaat decided to contest the order in the court. Mulla Manzoor Chinioti volunteered to defend the government’s decision. The judge asked the mulla the precise translation to which he objected. The mulla presented the words Khataman Nabiyyeen and objected to its translation as ‘the seal of prophets’. The Ahmadi counsel, in response, presented a list of sixteen other translations of non-Ahmadiyya origin that had given the same translation i.e. the seal of prophets. Mulla Chinioti was not impressed: ‘Well, since the promulgation of the Ordinance, this version of the translation is forbidden by law’, he retorted. The Tafsir Saghir remained banned.

Ridiculous Instructions
Assistant Director Education of Faisalabad Division, issued written instructions on 21-5-1990 prohibiting Ahmadi students to study the Holy Quran and ‘Islamic Studies’ in their schools. This order was issued at the instigation of the Secretary, International Majlis Tahaffuz Khatme Nabuwwat.

Even at Rabwah, Ahmadi students were not permitted to recite the Holy Quran at the morning Assembly in Talimul Islam High School which Ahmadis had built and developed themselves.

Ban on Sports Meetings and Celebrations
All annual functions of the Ahmadiyya Community were banned at Rabwah, the Community headquarters, after the promulgation of Ordinance XX. Even the Convention of Lajna, the Ahmadi Ladies’ Association and the annual religious education classes for the Ahmadi youth and children were banned. Annual sports events like All Pakistan Basketball Competition, the Kabaddi Tournament and the Horse Racing Competition have also remained banned ever since. In 1989, the Ahmadiyya Community planned to celebrate its first Centenary, but on behalf of the government, Mr Muhammad Saleem, the District Magistrate Jhang prohibited all celebrations and expressly forbade illuminations on buildings, erection of decorative gates, exhibition of buntings and even distribution of sweets and service of food. This order, NR 1905/GB, was given under his hand and seal of the Court on 21st day of March 1989.

The Mianwali Four – L to R: Riaz Ahmad, Basharat Ahmad, Qamar Ahmad, Mushtaq Ahmad. Someone fabricated a story of blasphemy against them and had them arrested to settle a personal feud. They suffered in prison for four years awaiting trial. Eventually, a Supreme Court bench released them on bail.
The Anti-Terrorism Legislation

The government legislated anti-terrorism measures in 1997, whereby Anti-Terrorist Special Courts were established to expeditiously handle cases involving terrorism and to award punishments. Grave apprehensions were expressed at the time by various sections of society about the possibility of misuse of this legislation. Those apprehensions were not misplaced. The fundamentalist lobby was delighted to discover in this legislation possibilities of harming and terrorizing the peaceful Ahmadiyya Community. The government has helped them by declaring PPC 295A (Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs) as cognizable by anti-terrorist courts. Ahmadis who were not even remotely involved in terrorism have been shamelessly taken to these courts and punished. Following three cases are typical.

Mr. Waheed Ahmad of Golarchi, Sind, was given 10 years' rigorous imprisonment by an ATA court in a census incident in which he himself was subjected to religious terrorism. The state machinery was liberally and unscrupulously used and supervised by the top political brass to unjustly incriminate an innocent man.

Briefly, Mr Bikkhar Punhor, a convert to Ahmadiyya Community approached Mr. Waheed Ahmad to help him fill in his Census Proforma, as he himself was illiterate. Waheed filled it for him. In the ‘religion’ column, Waheed, having asked Punhor, entered ‘Ahmadi’. Later, an official noticed this entry, and he scared Punhor to the bone, of the serious consequences of conversion. The official intimated some mullas of his conversion; so they not only frightened him out of his conversion, they persuaded him to accuse Mr. Waheed of mis-stating his religious affiliation. Mullas, in the meantime, organized processions and riot in the town and precipitated a law and order situation in which some Ahmadis were subjected to assaults and Ahmadiyya property was damaged. Thus the fundamentalists forced the administration into a kind of submission, and then jointly they proceeded to register criminal cases, not against the rioters, but against the victims. Mr. Waheed Ahmad was charged under PPC 295-A, a clause which invites action under the Anti-Terrorism Act. He was accused of injuring the feelings of the complainant by misquoting his faith.

Mr. Waheed Ahmad was presented in an ATA court on 14 March 1998 and was remanded by the police until 21 March. The next day, on 15 March, he was subjected to severe torture by the police who insisted on being told as to what instructions he had received from his community superiors. On 16 March, when a friend met him in the jail, he found his face very swollen due to police torture. The jail authorities were contacted and a complaint was made. They took some gratification and promised that the victim will be treated thenceforth with consideration. When an appeal was made in appropriate courts for release of the accused on bail, the Assistant Attorney General, the state official took pains to oppose the request. Anyway, Mr. Waheed Ahmad was given a speedy trial in a Special Court under the provisions of the Anti-Terrorism Act. From the judge’s handling of the case and his own admission, it had become quite obvious that he was under instructions to convict the accused and award a severe punishment. It was hardly a surprise when on 21 April 1998, the Special Court judge awarded 10 years’ rigorous imprisonment to Mr. Waheed Ahmad. Rabid mullas, who had traveled all the way to undertake sectarian violence remained free to wait for their next target of sectarian terrorism. They are quite satisfied with the support provided to them by their patrons in Islamabad.
Here is another example. The incidents at Nafisnagar and Naukot during August 1998 were inter-related and show how dishonestly the Anti-Terrorist Act is being applied to Ahmadiis.

A small old mosque stood in the farmland of Mr. Mustafa Khan, an Ahmadi landlord at Nafisnagar, district Umarkot. It was in use by a few Ahmadi and non-Ahmadi peasants, and was in a dilapidated state. Mr. Khan was requested to rebuild the mosque, to which he agreed after consultation with fellow non-Ahmadi users. Arrangements were made accordingly. The old hall was demolished and the rebuilding started. An opponent came to know of this and he saw in it germs of potential mischief. He reported the activity to a mulla in the town who informed others, and all these started crying hoarse that a mosque had been desecrated and destroyed by Qadianis and the Holy Quran was burnt, etc. Ahmadiis hurried to take the authorities in confidence, and informed them that nothing of the kind had happened. Officials were taken to the site and were shown the construction in progress. They seemed satisfied. The Mulla, however, was not prepared to let the Ahmadiis off the hook so easily. He had already informed his mentors at Karachi who are ever ready to cash a cheque of this kind. The incident at Naukot was a follow up of this. At Naukot, they organized a mob, one thousand strong. It was harangued into frenzy and it threateningly proceeded to the Ahmadiyya Mosque. Ahmadiis hurried to their mosque to defend it against an attack. On arrival at the mosque the mob started throwing stones at the defenders and the mosque. Thereafter the agitators entered the mosque and started to demolish it. A clash took place in which two of the attackers and three defenders were injured. As the Ahmadiis present at the mosque were in great danger, they were moved out of the mosque and provided protection at the nearby Rangers’ post. The next day, extensive publicity was given to what had happened at these two places with plenty of disinformation to incite the ignorant masses in other parts of Sind. The authorities, from then on, were firmly directed by higher-ups at Islamabad. Further actions were based not on facts of the case but on political exigency. In all, twenty-two Ahmadiis were charged under religious laws; of these 18 under the Blasphemy law, and their cases were referred to an Anti-Terrorist court. Ahmadiis who suffered discrimination, lack of protection, attack on their mosque and assault on their persons, were now exposed to state-terrorism, in that they have been taken to the anti-terrorist courts. Fifteen Ahmadiis, including a fourteen years old boy were arrested. They are still in prison. None, not even one of the attackers and assailants was arrested. It is indeed outrageous and unbelievable.

The case of another Ahmadi, Mr. Ghulam Mustafa, a religious teacher, is the model that Mallas and the government would like to follow every time. He was sentenced at D G Khan to a total 13 years of rigorous imprisonment and a fine of rupees 100,000 on religious charges by a Special Court.

It is derived from the 10-page Judgement that the accused was discovered preaching Qadianiyyat to Muslims. Two mullas, namely Ramazan and Latif, tracked him for some days and eventually caught up with him at about noontime at the tube-well owned by Laal Khan of village Hamadi. When questioned, the accused replied that the advent of Imam Mahdi had taken place and four caliphs have succeeded him. He also posed as a Muslim. ‘On hearing this talk about the said Imam Mahdi, they flew into rage and after controlling themselves they decided to put the matter before authorities,’ the judgement justified. The police was informed. It arrived at the site and recovered some homeopathic medicines and some booklets from the accused. In the light of the complaint by mulla Ramazan, a case under Section 298C was registered against Mr. Ghulam Mustafa for preaching and he was arrested.
He was liable to get three years’ imprisonment and fine under this clause if found guilty by the court. His bail application was moved in the court of a magistrate; it was rejected. At this, his application for release on bail was moved in the Sessions Court. The Additional Session Judge, Muhammad Aslam Janpuri, rather than granting the bail, remarked that the accused’s offence attracted Section 295A. This section applies to cases where religious feelings of any class are outraged maliciously by insulting its religion. Nothing of this kind had happened at all in this case. It was ordered that the accused be tried by the Special Court for the Suppression of Terrorism. The special court held its first hearing on 17 March 99 and gave its decision three days later, on 20 March 1999. Mr. B.A. Fakhri, Judge, Special Court ATA-97, D.G. Khan Division convicted the accused under the two clauses and awarded maximum prison terms i.e. 10 years and 3 years of rigorous imprisonment. In addition, Mr. Mustafa was fined Rs. 50,000 under each clause, or in default to further undergo six months’ imprisonment on each count.

It is noteworthy and relevant to mention that the case was sent to an Anti-Terrorist court while no terrorism of any kind had occurred and no violence had taken place nor even alleged. The accused was not using a loud speaker nor did he address a crowd. Out of the few persons he talked to from the village, not even one complained, and none of them agreed to appear as a prosecution witness. The serious charge under PPC 295A was initially not applied; it was a state official who added it later, by implication.

It has now become a practice with mulls and authorities to conveniently add clause PPC 295A to the charge sheet of Ahmadis who are booked under a religious law. It enables them to send the case to an Anti-Terrorist Court. The victim thus himself is terrorized, although he committed no act of terrorism. Such is the situation of Ahmadis. Laws, courts and legal procedures that apparently have no relevance to Ahmadis, are maliciously brought to bear against this persecuted community. The notorious Blasphemy Law is another such tool in point.

Funeral prayer of a slain Ahmadi. No case, involving murder of an Ahmadi, has ever been sent by authorities to an anti-terrorist court, while Ahmadis accused of even preaching have been prosecuted and punished in these courts.
Ordeal of an Ahmadi in Pakistan who is Targeted Under Country’s Anti-Ahmadiyya Laws

Since the promulgation of the notorious Anti-Ahmadiyya Ordinance in 1984, which now has become a part of the Constitution as 8th Amendment, 2791 Ahmadis have been booked under provisions of various religious persecutory laws. Of these, many cases have been decided, while the remaining are under process in courts. Registration of such a case, arrest of the accused, his release on bail and the trial process is such an agony, even torture of a special kind, that most people are unaware or would find it hard to imagine. The law does provide for the possibility of release on bail but its procedure is made so exacting and painful for Ahmadis cited in religious cases that its brief description would be informative and worth while.

A criminal case can be initiated with the police simply by writing on a plain piece of paper a baseless story involving one or more Ahmadis. It is common practice to name many, as that way more Ahmadis can be victimized with the same effort. The police at this stage shows little concern with the facts of the case, and little effort is made to ascertain if the complaint is just, valid or even credible. An FIR (First Information Report) is registered by the police quoting the complaint. As soon as the victim comes to know of the FIR, he goes into hiding so that he may try to avoid arrest through ‘Bail before Arrest’. Thus the first casualty of the target is his loss of security and comfort of home.

The victim can proceed only if he can have a copy of the FIR, which is quite a hurdle for him. The police are reluctant to provide the copy to his friend, as they would like to arrest the accused to deprive him of the opportunity to seek bail before arrest. FIR is made available to his family or friend on illegal gratification. Now, for each accused, a person has to be found to stand surety. This person must own some property within the area of jurisdiction of the court. The next problem is to obtain a fresh certificate of possession of the agricultural land, as the courts normally do not accept old deeds. The accused has therefore to look for the area Patwari (Revenue Clerk) who does not have a regular office. It may take couple of days to finally locate him. He issues a possession certificate after charging the government fee and the inescapable personal fee. Now the victim/victims have to find an advocate who would prepare the needed appeal for bail. Bail applications along with other necessary documentation have to be taken to the court's premises before the opening hour to deposit them in the box. It is essential that the accused, their sureties, advocates and testifiers, all be personally present in the court. If there are ten accused, the whole defense team may comprise thirty persons. As ‘Bail before Arrest’ application has normally to be made in the Session Court; all these people have to be transported to the district or Tehsil headquarters. This costs money and requires management. The Sessions Judge hears the case and gives his verdict. Then copy of the verdict is made available the same day or the next day and the whole group then has to present itself to the local court where necessary paper formalities have to be undertaken. This may take another day.

The sessions judge normally grants bail provisionally subject to confirmation after seven days. During this period, the accused are required to help with the investigation at the police office. The police officer may take many days to conduct his inquiry. He is a busy man and is not readily available. He has to be persuaded in the usual way to complete his inquiry in time, as it is essential that before the confirmation of the bail this process is completed.
For confirmation of the bail, the accused and the advocates must again present themselves at the court. The police are asked to put up its inquiry report and other records. The official attorney is also sent for. Generally, the poor accused has to make the transportation arrangement for the police officer to ensure his presence there. It is often that in Ahmadiyya cases the state attorney opposes the bail request. Anyway, the judge may confirm or reject the bail. In case of rejection the procedure for ‘Bail after Arrest’ is initiated, while the police immediately arrests the victim.

Often, the accused or his family has to arrange transport for the police and the accused for travel to the police lock-up. They also arrange for food and bedding of the accused for as long as he is in the lock-up. This is a very demanding duty, as it has to be performed regularly, day after day. As the family is concerned about their afflicted member, they attend to his needs even if they have to keep the police happy by other means, which is often the case.

In addition to these problems, the court procedure for ‘Bail after Arrest’ has to be attended to. A copy of the judge’s order is obtained through the advocates. A decision may be written by the judge days after the verbal decision and it may take his office another 2 or 3 days to provide a copy.

Now the next stage begins and a new deal has to be made with the advocate for fees to be paid. Once that is settled, the advocate prepares a new petition to be put up to the magistrate. The police ask the court for physical remand of the accused for up to 14 days- the longer, the better for the police, who would like to put the accused to as much trouble as possible, as that way they hope to be better remunerated by the victim’s family. The accused has to remain in the lock-up during this period and is subjected to inquiry. During the inquiry, the use of mental and physical torture is a routine methodology. On many an occasion, the accused face beating and physical harm even within premises of court. Murders have also taken place while in police custody.

A date is fixed for hearing. The state attorneys try to prolong the date. The magistrates sometimes demand two persons as surety for each accused. Sometimes cash has to be deposited as surety. It is not uncommon that on the given date, the police or the state attorney is unable to present the case, so a fresh date is given. This prolongs the detention period of the accused, and it suits the police. It happens often that on the date of hearing of an Ahmadi’s bail application, mullas arrive in the court area accompanied by a crowd who act viciously to intimidate the magistrate. The press joins in and presents a malicious picture making it difficult for the judicial officer to grant release on bail. A fresh date for hearing, normally two weeks later, may be announced.

If the magistrate rejects the bail application one has to go through all the above procedure again to seek relief at the Session Court. There is no compulsion of time limit within which decision must be given. The victim has to suffer in the inhuman conditions of detention cells during this period. If there were no room in the judicial lock-up, the accused would be shifted to the district prison. As this prison is usually at a greater distance, the logistic support to the accused becomes that much more problematic. Although the prison administration is supposed to provide food, it is generally not fit for safe human consumption. Furthermore, prison authorities have to be tipped to permit contact with and support to the detainee.
More often than not, the accused is the only breadwinner of the family. His detention puts severe restraints on family income. His trial and support cost lot of money and effort to the family. Emotional strain may be unbearable.

There is a tendency to apply freely the Blasphemy clause PPC 295C to Ahmadis, for effect. So the bail is usually rejected by session judges, and the case goes to the High Court. High Courts in Pakistan are very busy courts and long delays and postponements are often involved in cases before them. It may take months before the High Court takes notice. The accused needs more competent defense at High Court level, so it costs more. Travel and hotel expenses at the provincial capital mount for the advocates. Each appearance demands more time and effort. The tension mounts further. It is not easy to imagine the mental agony of the accused at this stage. He may start losing hope. Depression may set it. High Courts may reject the application for reasons best known to them. Religious terrorism and threats of mullas often make their ugly appearance in courts.

If a case is rejected by the High Court, authorities and prison officials become still more difficult to please. Every functionary at the prison expects greater gratification to make even small concessions. If the case is taken up at the Supreme Court, the victim requires a new legal team of still higher caliber at higher costs. The Supreme Court may decide that a bench hears the application. It may take ages for a bench to be formed. Then the bench takes its own time to give a date for hearing. Then, of course, they may take their time to announce a verdict. The four Ahmadis accused from Mianwali remained in prison for over four years—no trial, no bail. Their bail application was lying with the Supreme Court for twenty one months. This is indeed a quagmire. How the involved innocent Ahmadis feel in it, only they know.

Shakoor Bhai, under arrest for wearing a ring bearing Quranic inscription. The policeman in mufti forbids the cameraman to take photos.
Prosecution in Courts

A GENERAL VIEW

An Ahmadi, charged under the anti-Ahmadiyya laws, has to go through a vexing, expensive and tortuous procedure to keep his head above water. A charge sheet is normally followed by arrest. As Ahmadis are mostly respectable citizens, they have no prior experience of police stations, courts and prisons. They find it very distasteful and painful to end up in prison, even if it is for a few days. Therefore, they have to run around to get legal help and try to arrange bail before arrest. The fortunate ones manage it, while most do not. These days, magistrates and district judges do not grant bail normally. Cases then have to go to the High Court and often to the Supreme Court to get release on bail. Many have stayed in jail for months and some even for years before they could get out and face the trial. All this consumes a great deal of physical, mental and financial resources and leaves the victim exhausted. Some of the legal events for only one month, September 1997, are mentioned below to give an idea of the judicial agony undergone by the victims.

1 Sept: Mr. Sarfraz of Sialkot, advocate, appeared in Lahore High Court to defend Mr. Naseer Ahmad and five other Ahmadis and applied that Section 295-A should be removed from the charge. The court directed the Sessions Court Sheikhupura to provide records. The prosecution has been going on for the last five years.

2 Sept: An advocate for Abdul Qadeer Shahid and two other Ahmadis waited upon the Supreme Court to have the Blasphemy charge removed which the High Court had upheld. Due to lack of time, the court did not hear the case. This case is nine years old.

4 Sept: Mr. Rehman, advocate from Rawalpindi had to proceed to Chakwal session court to defend Ahmadiyya claim to Dumlial Mosque. Ahmadis were required to appear in Chakwal in two other cases also, namely the graveyard case and the contempt case. More than 200 mullas and madrassa students had come to the courts' premises as a show of force. Fearing breakdown of law and order, the police was present in strength. The judges postponed the hearing.

5 Sept: Justice Ejaz Nisar of the Supreme Court heard the appeal of Mr. Shahid and two others. The advocate had prayed that the lower court be told not to proceed with the case until a decision on appeal for 'Quashment'. The judge did not accede to the request, however, he directed, rather wickedly, that the lower court must decide within two months. Quashment plea would be heard after the court vacations. Application for the bail for the accused was expected to be heard by the High Court on 10 September.

9 Sept: The Supreme Court accepted the plea for bail for Messers Bashirul Haq and Mubashir Ahmad of Pattoki. The police had, as an after-thought, added the section 295B to their charge sheet (Life imprisonment for defiling the Holy Quran). The Sessions Court and the Lahore High Court had earlier rejected bail applications.

10 Sept: Lahore High Court accepted the bail application of Mr. Shahid and two others for three days and told the accused to seek longer bail from the Sessions Court at Sheikhupura. On 13 Sept, the judge was on leave, another judge extended it for another three days. On 16 Sept, the new date, the dealing judge did not attend the court, as his uncle had died. On 17
September, an Addl Sessions Judge granted temporary bail until 26 September when a decision would be taken about confirmation. Throughout this period, the accused were liable to lose their freedom for even a minor lapse on their part.

13 Sept: Civil Judge Chiniot to hear 36 anti-Ahmadiyya cases. As the judges were on leave, the court gave a new date of 10 November 1997.

13 Sept: The Kharian Mosque case was due to be heard in the court, but no proceedings took place; Ahmadiyya defense team had to remain available. A new date of hearing, 27 September, was given.

17 Sept: Mr. Justice Bhandari heard the plea of Mr. Iqbal Ahmad from Narang, that his two charges be delinked. Mr. Iqbal has been charged for preaching, and for committing adultery with his own life, as she is a Muslim. The court accepted the plea and ordered that the matter be presented again on 27 October 1997.

16 Sept: Dr. Akhtar Majoka presented himself in the court, but no proceedings took place. A new date, 23 September, was given.

23 Sept: No proceedings could take place on Dr. Majoka’s case. 30 October 1997 was given as the new date.

20 Sept: Five anti-Ahmadiyya cases from Tando Adam had been transferred to Karachi at Ahmads’ request. No proceedings took place on this date and a fresh date in next month was given. Seven of the accused had to travel 1500 km for the court appearance.

22 Sept: The magistrate could not hear the Graveyard case, so it was postponed until next month.

25 Sept: The area magistrate improperly sealed Ahmadiyya Mosque at Goleki, District Gujrat, without giving Ahmadis a hearing.

26 Sept: The Additional Sessions Judge Sheikhupura confirmed the bail application of Mr. Shahid and two others.

29 Sept: Two Ahmadis to appear in Court in Qasur to face charges under PPC 298-C. An advocate from Sialkot to defend.

30 Sept: Mr. Shahid and two others appeared in the Sessions Court. No proceedings- fresh date of 11 October 1997 was given.
The Burial Problem of Ahmadis in Pakistan

Over a period of the last 25 years, Muslim clerics (Mullas) have successfully carried out a relentless campaign against the Ahmadiyya Community. In Pakistan, they have prevailed upon the State to declare them Non-Muslims, while in many other Islamic countries they have pressurized compliant governments to adopt anti-Ahmadiyya attitudes and policies. They have spread the evil of sectarianism to the non-Muslim world as well, where although the governments pay them little heed, the majority of local Muslim populations unwittingly fall in line with Mulla’s anti-Ahmadiyya stance.

In the comprehensive plan of Mulla’s anti-Ahmadiyya drive, segregation of Ahmadi dead is an important item on his action list. In Pakistan, these fundamentalists have maintained a steady pressure on the society and the government to enforce segregation of Ahmadi and non-Ahmadi graveyards. Although disinterment is a grave offence in Pakistani law, the Mulla precipitated, over the years, many situations all over the country, in which this sacrilege was undertaken under State protection or by the State itself. The Mulla’s argument, although false, is very simple and the Muslim masses normally dare not contest it. He tells them that Ahmadis, being infidels and unclean, if buried in their graveyards, pollute and desecrate them; as such they cause great torture and suffering to the Muslim dead, who feel afflicted as if they were in hell. He makes it an emotional issue and agitates his flock to become violent if necessary, to ensure that Ahmadi dead is disinterred from their graveyards. If and when the authorities resist, he calls his narrow-minded followers to rise in Jihad. Usually, the authorities, even though unwilling, give in to such a pressure and comply with his wishes in the name of law and order. Burial of the dead is a favorite issue with the Mulla and he considers it a God-sent opportunity to wield his social and communal influence.

Instances of resistance to Ahmadi burials and disinterment have occurred in South Asia since early 20th century, but their frequency has increased manifold in Pakistan since early 1980s. In 1985, Ms Zubaida Begum, wife of a retired Ahmadi police officer died at Steel Town, Karachi. Her funeral was attended by many non-Ahmadi Muslims, and she was buried in the common graveyard with due respect in the presence of a large body of local Muslims. A few days later, Mullas came to know about it, and they started a very active campaign to exhume her dead body. They threatened that if the authorities did not arrange her disinterment; they would undertake it themselves regardless of the consequences. The bereaved family was shocked and greatly disturbed at the prospects and underwent intense emotional anguish. The local administration was not in favor of exhumation but in the face of Mulla’s agitation authorities yielded and ordered Ahmadis to dig up their dead and bury it elsewhere. Ahmadis declined to undertake the sacrilege themselves, but conceded not to resist the authorities in doing what they wanted. It was an ugly and shameful situation, highly traumatic for Ahmadis, and very embarrassing for the government. A large police contingent was called up to be present at the site. Two weeks after the burial, the dead body of Ms. Zubaida was exhumed during the dark hours of 29 December 1985 and shifted to a location 10 kilometers away where the authorities hurriedly allocated approximately two acres of land to Ahmadis for their exclusive graveyard. This scenario was repeated time and again all over the country during the following years. Now the situation has stabilized to some extent, as many Ahmadi communities have been able to secure graveyard land to spare everybody unnecessary embarrassment and hostile agitation.

During the past few years, 15 cases of disinterment were reported to Ahmadiyya headquarters, while on 23 other occasions on record, the clerics mounted an agitation to resist Ahmadi burials in common graveyards. The actual number of such occasions is certainly
more. It is appropriate to mention that on almost all occasions when disinterment had to take place, the initial burial had taken place with consent and approval of the majority of the local non-Ahmadi Muslims. In addition, almost always, the authorities were initially against the disinterment but then found it expedient and convenient to yield to the Mulla later. Sometimes they bent backward to appease the Mulla and undertook disgraceful actions. In October 1994, when Mr. Qadeer Jat of Kot Momin, Sargodha died, the authorities not only exhumed his body but also leveled four other Ahmadi graves in the common graveyard at the instance of agitators. In April 1993, a four days old infant of Ahmadi parentage died at D.G. Khan. The mullas demanded his exhumation and threatened that if it were not done, they would desecrate 18 other Ahmadi graves there. The authorities complied as demanded. In January 1986, an Ahmadi tribal chief, Sardar Amir Muhammad Qaisrani, died and was buried at Shergarh, District Muzaffarbad. Mulas manipulated to transform this routine event into a major political issue. The Ahmadis were also determined to resist the clerics’ shameful agitation. Eventually the authorities assembled a force of approximately 3000 police and paramilitary, and undertook the exhumation operation, again yielding to the fanaticism of the fundamentalists. In October 1995, Ms Sardaran Bibi, Ahmadi, of Chak 356/GB, district Toba, died and was buried in the common graveyard where already 40 Ahmadis had been buried. Still the extremists, although only a few in number, had their way and compelled the authorities to dig up the dead and bury her elsewhere.

It is indeed difficult to fully describe on paper the agony and mental torture generated by this type of occasion where a dead body has to be exhumed under the threat of agitation of religious violence. The victimized family suffers great emotional stress and mental torture. The whole community shares their grief. The authorities are put in a very embarrassing and difficult position. Such problems arise normally all of a sudden and demand a quick administrative solution. Often, the concerned authorities have to choose between upholding a principle and facing an ugly law and order situation. Ahmadis have learnt their lesson from experience over a period of 25 years, and have reconciled to the idea that separate graveyards from other Muslims are the only answer. Not only in Pakistan, but even in some European countries, Ahmadis now have separate areas to bury their dead. This way, everyone is happy, including the mulla, although he loses the opportunities to make mischief and assert his unworthy social and religious power.
Desecration of Mosques

The drafters of the notorious Anti-Ahmadiyya Ordinance XX of 1984 were conscious of the importance of the Masjid (mosque) in Ahmadiyya liturgy, so they specifically targeted this institution by providing a clause in the Ordinance, that any Ahmadi who ‘refers to, or names, or calls, his place of worship as ‘Masjid’ shall be punished with imprisonment which may extend to three years and shall also be liable to fine’. The same punishment was prescribed for any Ahmadi reciting Azan, the Islamic call to prayers. The message contained in the new law was well understood by anti-Ahmadiyya extremists and they indulged in large-scale desecration of Ahmadiyya mosques all over the country. In this, almost always, they were supported and even encouraged by the agencies of the government. These miscreants, guided and led by the Mulla, took all kinds of actions to violate the sanctity of Ahmadiyya mosques. Their most favorite target was the Kalima (the Islamic creed: There is no god but God, and Muhammad is His messenger) on the face of the mosques, which they took to erasing. In this, they were fully supported by the government. In 1987, the Government of Punjab ordered all district magistrates to remove the Kalima inscription from all Ahmadiyya mosques. According to the ‘New Life’ UK of 18 December 1987, the government circular said that the Majlis Khatme Nabuwwat held a meeting under the chairmanship of the Federal Minister for Religious Affairs at which they decided that these words should be removed from the Ahmadi places of worship immediately and that members of the Ahmadiyya Community responsible should be arrested and tried. The directive was followed up and Kalima was erased, often in very disgraceful and painful manner, from many mosques, and a large number of leading Ahmadis were arrested and prosecuted. This vulgar campaign was supported fully all along by the government and remains supported until now.

The desecration of mosques was undertaken in many ways in addition to the erasure of the Kalima. Mulas demanded that Ahmadi mosques should have no minaret and no Mehrab (niche). They told Ahmadis to shift the orientation of their mosques away from Qibla at Mecca. Often they attacked and destroyed or took away the dish antenna installed in mosques to receive the sermons of the Khalifatul Masih i.e. Supreme Head of Ahmadiyya Community, through satellite transmission. A number of mosques were attacked and demolished or damaged. Mosques, which were under construction, were not allowed to be completed. Many mosques were unlawfully occupied by opponents. Some were sealed by authorities and have remained sealed ever since. Many mosques were set on fire. All such actions hurt Ahmadis' sensibilities to the core and they suffered greatly. These outrages were among the highest
forms of religious persecution and were undertaken by clerics with full support of the government. Wherever Ahmadis tried to resist even passively, they were subjected to State tyranny and suppressed completely. International Commission of Jurists in their 1987 Report, ‘Pakistan Human Rights, After Martial Law’ reported upon two such incidents relating to Mardan and Quetta in the following words:

“Further the government appears to be either ignoring unprovoked attacks on Ahmadi places of worship or allowing public order to be used as a pretext for stopping acts of worship. Thus their mosque in Mardan, North West Frontier Province was ransacked and then reduced to rubble shortly after the police, on Eid day, 17 August 1986, had arrested all the Ahmadis gathered there for prayers. While many of the Ahmadis were prosecuted or charged under 298-C of the Pakistan Penal Code (see above), no proceedings have been brought against those involved in the demolition of the mosque despite an information being laid and the pictures of many of those involved being published in newspapers. The government has not awarded the Ahmadis in Mardan any compensation for the destruction of their mosque and indeed the Daily Nawai Waqt printed on 8 September 1986 a report of an agreement between the government and the International Majlis Tahafuzze Nabuwwat that the mosque would not be allowed to be rebuilt. An Ahmadi mosque in Rahwali has also been destroyed and the mosques in Bhakkar, Jhang and Sadr have been set on fire.

“A number of Ahmadi mosques have also been sealed on the instructions of local officials. For example, the mosque in Quetta was closed down and put under police guard on 9 May 1986 when a mob arrived outside and threatened to take it over. There had been advance warning of possible trouble, both in threatening letters and newspaper reports of various groups declaring that they would take action if the government did not change the mosque-like shape of the Ahmadis’ place of worship by demolishing the mehrab, minarets and minber. The District Magistrate was contacted for help but only a handful of police came at first and they did not direct the mob away from the mosque. When the Deputy Commissioner arrived, he requested the Ahmadis to leave and then, after they had refused to do so, he directed their dispersal under s.144 of the Criminal Procedure Code. Everyone inside the mosque, other than the children, was then arrested and detained for four days. They were ultimately acquitted on the charge of disobeying the order of a public servant (Pakistan Penal Code, s.188). Meanwhile the mosque was sealed up and put under police guard. Although the arrest and dispersal of the Ahmadis in this way might be an adequate response to a difficult policing situation, there has been no explanation for the failure either to take appropriate preventive action against the mob which had initiated the threat to public order or
to bring proceedings against those who took part. Moreover, it is doubtful whether the maintenance of public order was the real consideration underlying the official intervention since the mosque was still under police guard during the visit of the mission seven months later. Attempts to challenge this continued sealing of the mosque have so far proved unsuccessful and, as there has been no response to requests for an alternative place to offer prayers, the Ahmadis at present have to pray in a garage. It is scarcely credible that it is not possible for the police to guarantee the members of a religious group the freedom to worship in their own mosque but there seems to be no intention of trying to do so. Ahmadi mosques have also been sealed up in Gujrat, Musewala and Sahiwal on the orders of the District Magistrate”.

Ms Karen Parker of Human Rights Advocates, Inc: an organization with consultative status at the United Nations, quoted the following in her January 1987 Report regarding the above-mentioned incident at Quetta: “Maulana Azizur Rahman, International Spokesman for Majlis Tahaffuz-e-Khatm-e-Nabuwatat announced that an agreement with the government had been reached. The mosque will not be allowed to be rebuilt and the government will not take any action against persons who demolished the mosque, including the members of the National and Provincial Assemblies who participated”. Such was the nature and quantum of indecent cooperation between the Mulla and the government. Even Rabwah, the headquarters town of the Ahmadiyya Jamaat- its 95% population is Ahmadi- was not spared from the evil of this vicious campaign. Mosques at Rabwah were exposed to all the dangers emanating from the Ordinance; however, a conspicuous restriction was the denial for many years of the facility of loudspeaker for the Friday sermon which is an essential part of this important congregational prayer. The normal attendance at the mosque on Fridays is approximately 15,000 persons. Accordingly, a number of heralds had to be posted at suitable distances to repeat, one sentence at a time, after hearing what originated from the Imam. Most of the audience could not benefit from the sermon. Pakistan had taken a major leap backward in history. This situation prevailed for years.

This drive which started in 1984, continues till to-date. During the past fifteen years it has taken a heavy toll. Scores of mosques were destroyed, damaged, sealed or disallowed to be built (See Annex I). A few recent cases are mentioned below briefly to show what goes on, almost a decade after the death of General Zia.
Chakwal, a town in the Punjab, has a sizable Ahmadiyya Community established there for almost a century. In February 1996, approximately 300 mullas and their followers demolished the walls of Ahmadiyya place of worship where Eid and funeral prayers are held. After playing this havoc, these people lodged a false report with the police that Ahmadis had opened fire on their youth, so in retaliation they demolished these walls. They also damaged partly their own Eidgah and put the blame on innocent Ahmadis to justify their heinous crime. Later, when Ahmadis rebuilt their walls, the mullas and their followers demolished them again during a nocturnal attack. They followed it up by a general call to anti-Ahmadiyya agitation and laid claim to the town’s Ahmadiyya Mosque, which had been with Ahmadis for the last 100 years. They started litigation and managed to get a decision from a judge in May 1997 that as Ahmadis were no longer Muslims according to the Constitution, they were not entitled to retain the old mosque. He debarred Ahmadis even from entering the mosque. The next day, a heavy police contingent arrived at the site and forbade Ahmadis to hold their Friday prayers in the mosque. Ahmadis held their prayer service outside in the adjacent street. They sobbed, and cried before their Lord. It was a moving scene and even the authorities were touched. An official remarked: This is tyranny and persecution pure, it will not go unpunished. An appeal was made later on in the Session Court which stayed the earlier decision. The litigation, however, goes on.

At Goleki, district Gujrat, the Ahmadiyya mosque had been in Ahmadiyya possession since long. During the last few years, they spent considerable amount of money on its renovation. A few miscreants urged non-Ahmadis to lay claim to it. Mulla Manzoor Chinioti, an MPA visited Goleki, and persuaded a turcoat to lay claim to the mosque. Accordingly, non-Ahmadis Muslims approached the police to hand over the mosque to them. In September 1997, the Area Magistrate ordered the mosque to be sealed. Ahmadis had nowhere to pray so they took up praying in the street. The event severely shook up the entire local Ahmadiyya Community and they suffered great emotional stress and strain. It is noteworthy that the magistrate issued the sealing order without hearing Ahmadiyya position and without due inquiry.

In the cosmopolitan city of Karachi, Ahmadiyya prayer center in Drigh Colony, which had been in use for the last 25 years, was outraged, worshippers removed, and the Center sealed, after an angry mob salied forth from the nearby mosque on 23 January 1998 in the presence of police. The mob got hold of a number of Ahmadis and beat them up. Three of them were badly hurt. One of them, Mr. Ashraf Cheema received head injuries; three stitches were applied there. It is noteworthy that despite early warning and request, no police presence was provided at the Center at the time of the Friday prayers to scare away the possible attackers. Instead, the police and the administration yielded to the Mulla.
In the last week of August 1998, a mob approximately 1000 strong, led by mullas attacked the Ahmadiyya mosque at Naukot. Some Ahmadis had assembled in the mosque for its protection. The police also arrived at the scene. The mob started throwing stones at the defenders and the mosque. The police inspector himself was injured. Thereafter, the mob managed to enter the mosque and started to demolish and ransack it. Ahmadis had to open fire in self-defense, which resulted in injuries to two of the intruders. The mob was not deterred. They demolished some walls and the mosque’s roof. Then they set the building on fire. Two shops adjacent to the mosque that belonged to Ahmadis were also badly damaged. Three Ahmadis were injured as a result of stoning, one of them seriously. He was hospitalized. As the Ahmadis present at the mosque were in great danger, they were moved out of the mosque and provided protection at the nearby Rangers’ post. The Sindhi and Urdu press covered the event next day in provocative headlines. Clerics were thereby able to spread the trouble to other towns. The authorities, on instructions from higher offices of the government, arrested all the Ahmadis who had been present to defend the mosque, including those who were injured. On 26 August, they registered a case NR 83/98 against 14 Ahmadis under PPC 427, 147, 148, 149, 285, 324 and 436. Another case, NR 95/98 under 13/D Arms Ord was registered against three Ahmadis who were in possession of arms while defending their mosque. None of the attackers was arrested and no charges were pressed against any participant or leader or attacker. To top it all, on 2 September, another case NR 83/98 was registered against 18 Ahmadis of Naukot under PPC 34, 295A and 295C, the notorious Blasphemy Law. The Blasphemy Law was applied, according to the FIR, because the complainant had found the Kalima and Darud (Blessings on the Holy Prophet of Islam) written on plaques in the Ahmadiyya mosque. Fifteen Ahmadis, including a fourteen years old boy were arrested. They were then all taken to the Hyderabad jail and were produced before an Anti-Terrorist Court. The object was to indict them and sentence them expeditiously. The punishment under PPC 295C is nothing short of death. Conviction under PPC 295A invites 10 years’ imprisonment. Mulas at Naukot announced on loudspeakers that they had the backing of the Capital, and no Ahmadi will be spared; they will be punished with death, long imprisonment and confiscation of properties.

In conclusion, it can be stated without any risk of contradiction that since the advent of Islam never as many mosques have been desecrated in any Islamic state as in Pakistan during the last 15 years.
Persecution of Ahmadies in the Field of Education in Pakistan

When Pakistan's Constitution was amended in 1974 to impose a minority and non-Muslim status upon the Ahmadiyya Jamaat, the State gave a clear indication of its policy on suppression of this religious community. In 1984, the dictator, General Zia, promulgated the notorious anti-Ahmadiyya Ordinance XX and thereby made it legal and a state obligation to persecute Ahmadies and usurp their basic human rights.

In addition to the promulgation of the Ordinance, the government took a number of steps in consultation with extremist Mullas (Islamic clerics) to stifle this peace-loving community. These measures were harsh and pervasive. They covered many areas like Ahmadies' economic position, employment, education, registration, travel, electoral representation, freedom of press etc.

Ahmadies, as a group, are among the most educated people in Pakistan. Therefore, the government-mulla team hatched and implemented a plan to actively damage Ahmadiyya position in the field of education. Ahmadiyya schools and colleges, which had already been nationalized, were staffed with incompetent and fundamentalist faculty, and thus allowed to deteriorate through bad management. Virulent anti-Ahmadiyya religious propaganda was encouraged in classrooms all over the country to injure the feelings of Ahmadi students and thus discourage them. Ahmadi teachers and lecturers were maltreated and denied positions of influence when they deserved them on merit. Violence against Ahmadi student was not only tolerated but also occasionally encouraged. Admissions to professional institutions were barred on many occasions to Ahmadi candidates. Even stay in college hostels was made impossible for many of them through discrimination, social boycott and violence. Murders took place and the authorities did not care.

Successive governments have done little to improve the anti-
Ahmadiyya environments in the field of education. It is not possible in this brief to mention in any great detail the suffering that has been inflicted in the field of education upon Ahmadi youth. A few instances are mentioned only to illustrate and give an idea of the nature of the persecution drive against this budding section of the beleaguered Ahmadiyya community.

**Violence against Ahmadi Students**

Ahmadi students faced discrimination, maltreatment and even manhandling in most areas of the country. Often it resulted in violence, as the tormentors knew that they would get away with it. Maqbool Nasir, a student of class VII of Government High School Rabwah was beaten up mercilessly on Feb 19, 1992 by his teacher, Malik Aslam who is a non-Ahmadi disciple of Maulvi Manzoor Chinti, a rabid anti-Ahmadiyya priest and politician. The victim had to be rushed to the hospital for saving his life. Another student, Qamar-ul-Zaman, a resident of the Islamia College Hostel, Lahore was attacked and wounded by some hooligans on the night of 18/19 August 1990. He and his brother, Masih-uz-Zaman decided to leave the hostel to avoid more harm. In another case during July 1990, two Ahmadi students, Muzaffar Ahmad and Abdul Saboor of Allama Iqbal Medical College were falsely accused of burning a copy of the Holy Quran. Muzaffar was beaten mercilessly. Both the students left the hostel in search of security. The Ahmadi-bashers set their books on fire and stole some precious belongings. Another student lost his motor bike; still another lost cash. Through posters, the opposition demanded expulsion of all Ahmadi students from the hostel as well as the college. At the King Edward Medical College, Lahore, there was an ugly scene on September 19, 1994. Ahmadi students were threatened and manhandled. Aziz Ahmad was beaten up.

Ahmadi students were not safe even at home. Fifteen non-Ahmadi students visited Saad Gondal, a student of Engineering University, at his home at 1.30 p.m. on October 8, 1993. They dragged him out and beat him up. When his father came out, they grabbed him and beat him up as well. Then they pushed the victims to the police station where 30 others who were more hooligans than students joined them. The police were told to book the victims under the notorious Blasphemy Law and the Anti Ahmadiyya Ordinance. Both the victims had to be hospitalized. Even there, an attempt was made upon their person. The hospital received threats not to treat them. Accordingly, they were told to go home. At another occasion, Khalid Majoka, an Ahmadi student of the Punjab University was abducted on October 21, 1993, interrogated and beaten up. He was told to migrate from Lahore. Only ten days later, Shafqat Rahman another student was abducted and beaten up. Dr Wasim Ahmad, an Ahmadi
professor at Allama Iqbal Medical College was insulted and assaulted at his clinic in those very days. It was like a reign of terror.

Murders
Violence against Ahmadi students sometimes encouraged the extremists to commit even murder. There was little risk involved in this venture; they correctly assessed. For instance, Nasir-ud-Din Ahmad son of Bashir ud Din Ahmad, a student at the Engineering University, Lahore was murdered by students of Islami Jamiat Tulaba on 20 March 1990. Although initially they planned to kill four students of the Quaide Azam Federation, but eventually they zeroed on only one— the Ahmadi. Nasir ud Din was sitting in the hostel lawn at about 10 a.m. when they fired shots at him simultaneously from different hostel blocks. Three bullets hit him. He breathed his last before the ambulance left the hostel. When his dead body arrived at Taxila, his hometown, the Islami Jamiat students of the Taxila University danced with joy and distributed sweets to celebrate the murder. As expected, the murderers were not punished. This was not the first murder in that University— earlier, another Ahmadi student, Anas Chaudhry, was murdered there on 3 December 1980.

Admission Problems
Education authorities, encouraged by the government, created many obstacles in the way of Ahmadi students to get admission in professional colleges and institutes of higher learning. They were denied admission on merit and told to seek admission on minorities’ quota, which is very limited. Some students had to appeal to the High Courts to seek redress. This cost them money and time, and earned them the displeasure of heads of the institutions they wanted to join. Just five instances out of many are mentioned below to illustrate the multifarious difficulties faced by Ahmadi candidates for admission.

1. One of the columns of the admission form at Government College of Education, Faisalabad requires the applicants to declare themselves Muslims or non-Muslims. It does not require them to declare their religion. The question is cunningly designed to trap Ahmadi candidates. Consequently, many Ahmadi students are deprived of admission.

2. Similar declaration has to be made by female Ahmadi students while seeking admission in Master’s course at the Government College of Physical Education for Women, Township, Lahore. This also causes a lot of embarrassment and difficulties.

3. Admission Form of the Government College of Education, Faisalabad requires that every applicant must declare on oath that:
   a. Muslim students do believe unconditionally in the finality of the Holy Prophet of Islam and they do not believe in any one who claims to be a prophet or religious reformer in whatsoever sense; neither do they belong to Qadiani/Lahori sect of Ahmadies.
   b. Non-Muslim students are to declare that they are non-Muslim and do not claim to be a part of Islam.

4. A teachers training school (for Primary Teacher Certificate-PTC) was opened at Chak No.99 and admissions were to be on open merit. Seven Ahmadi female candidates from Chak 98 and three from Chak 99 secured admission in the school on open merit.
Some people from the village, along with a few fanatic mullas raised hue and cry at this, and opposed the admission of Ahmadi women to the school. Under the circumstances, all of the ten Ahmadi women were informed on 26 August 1989 that their admissions had been cancelled. Deputy Director of Education was subjected to politico-religious pressure to issue such an order.

5. Seven Ahmadi candidates were refused admission in the National Institute of Modern Languages at the QA University after the promulgation of Ordinance XX.

**Hostel Problems**

In a country like Pakistan, where specialist and professional schools are few, students come and join from far off, and have to put up in the hostel of the school. If hostel facility is denied, he or she may have to discontinue the education. Because of the anti-Ahmadiyya drive in the country, most hostels became very hostile towards Ahmadis. A few instances are mentioned below.

1. Admission Form for the Government College Hostel, Jhang included unabashedly a column (No.9) requiring every applicant to declare that he does not belong to the Qadiani Jamaat (i.e. Ahmadiyya Community).

2. According to a report received in January 1995, mess incharge (who is often a student) of the Ghazali Hall (Hostel of the Quad-i-Azam Medical College, Lahore) was forced by mischief makers not to allow Ahmadi students to have their meals at the Hostel’s mess. The message was delivered to the Ahmadi students, and they started having their food in their rooms to avoid mischief and agitation.

In 1989, Shafqat and Ijaz Qureshi, Ahmadis had been boarders at the Allama Iqbal Medical College for years. Imitiaz, an Islami Jamiat student discussed religion with them and decided to get angry for no reason other than arrogance. He and his colleagues started an agitation and urged the authorities to act against the Ahmadis. Next day, the Mess Manager told Ahmadis not have their meals in the dinning hall. The day after, the agitators decided to become violent. Having got the wind, six Ahmadi students left the hostel and spent the night at an Ahmadiyya sanctuary. During their absence, Jamiat students set all their belongings on fire. The agitation continued and Ahmadi students suffered in many ways. Two students missed their exams. Three Ahmadis were expelled from the college for one year. Their only fault was their faith.

**Expulsions**

A story regarding expulsion and hostel life of Ahmadi students has been given above. Expulsion is another tool to severely harass and harm a student, and the authorities know it.

In May 1995, at Jauharabad, district Khushab, an Ahmadi student of class X at a private school was expelled from the school by the principal. The reason was that the principal himself started a religious debate with the student and then flew into rage when the student defended his faith in Ahmadiyyat.

In district Rajanpur, a boy, Shahid Mahmood, and his sister were expelled from the high school when their father decided to join the Ahmadiyya Community. Even school-leaving
certificates were denied to them. This cost them an academic year of their life. At Kakul, authorities withdrew nine Ahmadi cadets, who were under training at the Pakistan Military Academy, after the promulgation of the Ordinance XX. Another youth, Mr Rafiq Ahmad was removed from the Police Training Academy, and was transferred to the Ministry of Interior. The Ministry refused to accept him. He was sent on forced leave.

**Criminal Litigation**
As the notorious anti-Ahmadiyya Ordinance has been made a part of the criminal law in Pakistan, Ahmadi students and teachers have also faced the brunt of the legal fire.

Mr. Rafi Ahmad Shahzad and Malik Rashid Ahmad of Khushab were schoolteachers. After a report by a mischief monger, they had to face charges under PPC 298C and defend themselves against three years in prison. In another case, as a village teacher of the school at Chak 648-GB, District Faisalabad used to behave wickedly with Ahmadi students, a Secretary of the local Jamaat Ahmadiyya met him and asked him not to be unkind to the children. At this, a police case was registered against five Ahmadi of the village. Although the eventual victims were not students in this case, but the trouble arose because Ahmadi students were subjected to unfair and highly prejudicial treatment. Ms Sughra Begum who had served as a teacher for 10 long years at Santpura, District Gujrat faced the same problem. Everyone was happy with her work until the anti-Ahmadiyya riots erupted at Chak Sikandar in 1989. Maulvi Amir, the main instigator and agent-provocateur of the riot, turned his attention to the job and security of this woman and conspired to make life unbearable for her. He got registered a false criminal case against her that she had been guilty of blasphemy against the Islamic creed. The police harassed her at the school. She received many threats from extremists. She was assured of security only if she recanted; she refused the offer. She was therefore arrested and transported to Kharian police station where Mulla Amir was sitting in company with the inspector-incharge. The inspector told her to reconcile with the Mulla otherwise face imprisonment. She remained defiant. Despite all protestations, the inspector formalized the false accusation and sent her to a lock-up in Gujrat. She remained there for days. The lady faced prosecution for the next eight months. She could have been jailed for years. However, she was cleared of the bogus charges.

**Ahmadi Teachers, Lecturers and Professors**
This section of the Ahmadiyya Community has greatly suffered during the last two decades. Their careers were indeed demolished and they suffered hardships of unfair postings, transfers and lay off. The situation remains very bad. Many have quit while others have learnt to live under the circumstances imposed upon them.

1. Professor Munawar Shamim Khalid, of Ahmadliyya high school at Rabwah taken over by state authorities
Talim-ul-Islam College, Rabwah was promoted to the post of Principal at Chiniot College. When he went there to take over the charge of the college, the agitators did not allow him to take over his charge. Therefore, he was transferred back to Rabwah.

2. Talim-ul-Islam High School Rabwah was nationalized in 1972. When the anti-Ahmadiyya agitation picked up its tempo, most of the very competent Ahmadi teachers of the school were transferred to other schools, one by one, on various malicious grounds. They suffered a great deal and so did the school and its Ahmadi students. There, a false case was filed against four Ahmadi teachers who then had to seek transfer from the school to save their skin. Although between 1972 and 1987 approximately seventy non-Ahmadi teachers were transferred to this school, still great clamor was raised against the presence there of these four Ahmadi teachers. Majority of the non-Ahmadi teachers belongs to Chiniot, and most of them are under the influence of Maulvi Manzoor Chinioti, a die-hard Ahmadi-hater. Mirza Muhammad Aslam, the Arabic teacher, has been given the special task of dealing with Ahmadis. He often addressed the morning assembly and spoke against Ahmadiyyat. He arranged to impose heavy financial contributions on students. He even planned and encouraged the habit of loitering and roaming about aimlessly among the students.

3. Mr. Basharat Ahmad Bhatti, an Ahmadi lecturer in physics at T.I. College, Rabwah was reported against to the Director Colleges Faisalabad, by an opponent in the college, Taj-ud-Din. Consequently, his tenure was made very problematic at the Rabwah College.

4. Assistant Commissioner Chiniot, relying upon a letter from the Resident Magistrate (No. 946 of 7 September 1988) recommended to the Deputy Commissioner, Jhang under Ref No: 3607 dated 12-9-1988, that Qadianis were mostly settled in Ahmad Nagar and Rabwah; most of them were employed in Education Department and Health Department; that they preached against Islam; hence they should be transferred to different places to scatter them. This malicious recommendation was followed up by action.

5. An Ahmadi teacher, who was transferred to a high school at Chak No.209/RB Akaal Garh, District Faisalabad, was boycotted and his utensils were separated from those of the rest, out of hatred. Efforts were also made to remove him from the school. The case of Professor Sultan Akbar, Ahmadi, a professor in Arabic language at the T.I. College Rabwah is also noteworthy. The local mulla approached a VVIP in the Federal Capital and got the professor posted far away to the southeastern border of
the Punjab, Bahawalnagar. This very competent and senior professor was posted to that remote area in a college where Arabic was not even taught as a subject. There was no Arabic class, no student. It is almost unbelievable how the authorities can waste limited financial and academic resources of this poor country.

6. In 1993, Mr Naseer A. Nasir was serving as Headmaster for the previous five years at the Government High School Thathi Bala Raja of District Jhang. On 25 Nov 93, at the morning assembly, a student was instigated by two Wahabi teachers to read from the anti-Ahmadiyya material supplied to him. Then one of the teachers, Sikandar Hayat, started addressing the assembly himself and used foul language in condemnation of Ahmadiyyat and its holy founder. This was in gross violation of the school tradition and rules. After the “assembly”, the students proceeded to their classrooms and Mr Nasir went to his office. A few minutes later, Sikandar Hayat accompanied by a few other teachers came over to the headmaster’s office, abused him and called him an infidel and an apostate. The other Wahabi teacher Muhammad Khan, who happens to be his brother as well, pulled the headmaster by his collar and finally took away from him the keys of the school and the office, and pushed him out of the school. The two miscreants organized the students to encircle his office to deny him re-entry. The headmaster went home.

The Hate Campaign

The anti-Ahmadiyya think-tank has figured out that schools, colleges and universities are best suited to cultivate long-term anti-Ahmadiyya hatred and ill feelings. They have therefore been active on this front. At the T.I. High School, Rabwah it became a norm that in the name of Dars-ul-Quran, anti-Ahmadiyya talks were often delivered during the ‘morning assembly’ by one, Muhammad Siddique, a confessed Ahmadi-hater. Professor Taj-ud-Din, a teacher of Physics at Government T.I. College Rabwah was in the bad habit of talking against the Founder of the Ahmadiyya Movement and his Successors, in the classroom. He sometimes spent the entire period in religious talk, using foul language against respected personages of the Ahmadiyya Community.

A female Ahmadi student, Farrah Naz D/o Chaudhry Muhammad Iqbal, resident of Hassan Pura, Tehsil Kabirwala, was a student of class X at Government Girls High School, Kabirwala. She was a regular student of the school until 10 October 1984. In the month of September, a schoolteacher started talking against Ahmadiyyat in her Islamic Studies class. She laid false accusations against the Community. Farrah Naz could not bear these false allegations and propaganda against Ahmadiyyat and told the teacher that she (Farrah) was an Ahmadi and what the teacher had said about her beliefs was not correct. The teacher got angry. At the time, admission forms were about to be sent for the matriculation examination. Farrah asked for a school-leaving certificate, which was issued with a back date of June 1984, whereas she had attended the school until 10 October. Farrah’s father, Chaudhry Muhammad Iqbal filed a case at a Civil Court in Kabirwala and sued for a penalty of Rs. 24,000/- because of the fraud done to his daughter and the loss of her academic year. On 29 January 1985, the Headmistress who had issued the certificate and others were summoned to the court. A message was later received from the Headmistress to settle the matter out of the court and admit the girl back in the school.
Miscellaneous
A few instances that are available on record deserve to be mentioned to give an idea of the Ahmadi’s life at school and college.

Education authorities issued a letter on 21 May 1990 to DEO Faisalabad that non-Muslim students be forbidden to pursue the Holy Quran and Islamic Studies as part of the curriculum. Ahmadi students and teachers in government high school at Rabwah were banned from addressing the Assembly, recite the Holy Quran and to offer prayers at the school mosque. At various other educational institutions, social boycott was enforced, for example at Groat and Chak 107 school, district Sargodha in 1993. Ahmadi teachers had to seek transfer to avoid the situation. At Mansehra, the word ‘Qadiani’ was added by the school staff to the name of an Ahmadi student, Raheel Ahmad. The aim was to harm his future in education and future employment. At the same high school, they arranged an anti-Ahmadiyya Quiz program and distributed prizes to winners.

Conclusion
The state policy to suppress the Ahmadi Community in Pakistan was implemented vigorously in the field of education as well. Ahmadi students as well as teachers and professors were targeted. A multifarious drive was launched by the anti-Ahmadiyya lobby to permanently harm education among Ahmadi youth.

Ahmadi students have been made to face discrimination, isolation, violence and even murder. Efforts are made to deny them admission in professional colleges and institutes of higher learning and specialization. On petty pretexts, Ahmadi students have been expelled from colleges. A powerful hate campaign was launched against Ahmadiyyat and carried out to the extent that identity as an Ahmadi student is now a risk factor. Hostel facilities are denied to them for their faith. A humiliating social boycott is imposed against them in messes when they are told not to use the general mess crockery. On occasions, they faced loot, arson and violence in hostels. Their academic careers have been targeted at times. In a number of cases, brilliant Ahmadi students were declared ‘Fail’ in science practicals, as the examiners were free to exercise their discretion, and could not be subjected to accountability, as in written tests. After leaving the school or university, Ahmadi youth find it very hard to get employment. The government has almost closed its doors to recruitment of Ahmadis in military and civil service academies. This has disheartened at least a section of Ahmadi youth who now show a lack of adequate interest in the pursuit of higher education.

Rabwah, the Community’s headquarters town, was particularly hit. It had excellent schools and colleges for men and women. Youth from other towns of the country, including non-Ahmadis, used to come here to study. However, since 1974, after these schools and colleges were taken over by the State, they were allowed to rot and deteriorate. The authorities took deliberate steps to mar the education at Rabwah and succeeded largely. It was arranged by the non-Ahmadi Principal at the T.I. College that a Khatam-e-Nabuwat (Finality of Prophethood) Students Union was formed that undertook active sectarian student politics. This gave rise to tension and helped in damaging the academic environment. Most of the capable and experienced Ahmadi professors were transferred away from here and replaced by uninterested lecturers. The women’s college at Rabwah, which was earlier renowned for its excellence, is now an ordinary college like most others in the Punjab. The post-graduate section building is now in a dilapidated state and the section is no longer proud of its results. Ahmadi students are discouraged from residing at the college hostel and almost all the
boarders are non-Ahmadis. When Ahmadi students pass out from here, they face difficulties in getting a job as their diplomas and degrees show that they are from Rabwah, the Ahmadiyya town.

Ahmadi teachers and professors have had their share of persecution. Their parent offices maltreated most of them. They suffered remote postings, sometimes repeatedly, to multiply their difficulties. Senior professors were denied the posts of Principal. A few who were given the post faced protest from the powerful religious lobby, to the extent that they were either not allowed to take charge or forced to relinquish it. Ahmadis are denied administration and management posts both at the campuses as in the Head Office. Sometimes, even routine and ordinary postings are opposed by the religious lobby. Their favorite trick is to write letters of protest to the Department and to make press statements, which the yellow press readily prints. Often the situation is made impossible for the Ahmadi victims and he/she is tucked away at some remote location.

On the whole, Ahmadis have had a very rough ride in the field of education during the past 25 years in Pakistan. Almost a whole generation has suffered, and damage has been done. The persecution continues unabated and Ahmadis try to live with it. However, they have not lost hope and faith- their main assets.

(From the Archives)

**Guess, Who is at the Helm?** The Daily Pakistan in its issue of 7 March 1998, reported the meeting of the President with the delegation of the International Khatme Nabuwat Movement (Finality of Prophethood) led by Maulana Abdul Hafeez Makkee. The delegation presented him a 10-point plan. The President appreciated the efforts of the Movement and urged them to work for the unity of Muslims from the Khatme Nabuwat Movement's platform. The Movement's Secretary General, Maulana Manzoor Chinioti, was also present at the occasion along with some delegates from Saudi Arabia and Kuwait.

During those very days, Maulvi Chinioti addressed a meeting at Masjid Omar Farooq in Metroville area of Korangi Town, Karachi and spoke venomously against the Ahmadiyya Community. He referred to Mr. Tarar and said: “He is from ‘Harakat-ul-Ansar’ (a well known religious organization involved in violence and terror-Ed.); we have expectations from him.”

On 11 August 1998, the Daily Nawa-i-Waqt reported in some detail the proceedings of the (Anti-Ahmadiyya) Khatme Nabuwat seminar held at London. It was also reported that Maulana Chinioti represented there the President of Pakistan, Mr. Rafiq Tarar, and read out the President’s message in the seminar.

**Deputy Commissioner made to Explain his Faith** The Daily Sadaqat of 18 October 1997 printed the following clarification and explanation:

I am Not a Qadiani - D.C. Bahawalnagar

BAHWALNAGAR (MLJ) I shall not become a Qadiani, if dubbed as one, said Mr. Suhail A Sheikh, Deputy Commissioner Bahawalnagar while talking to newsmen. He said: I am a Muslim and consider Hadrat Muhammad to be the last prophet; in my family there are Shias, Sunnis as also some Qadianis, while I am ‘alhamdolillah’ a Muslim and believe in one God, one Prophet and one Book.

A vain, unbecoming and unnecessary statement from a district manager.
1953 Punjab Disturbances Inquiry Report
(1953/1954)

Salient Observations of Historical Importance by Justice Muhammad Munir and Justice M. R. Kiyani of the Lahore High Court

In 1953, Majlis Ahrar-i-Islam precipitated widespread anti-Ahmadiyya violent disturbances in the Punjab. In this, they were helped by most of the religious parties, like Jamaat Islami etc. They agitated the mobs in the name of Islam, Khatame Nabuwwat etc. As a result, many Ahmadis were murdered, and assaults, loot and arson were undertaken on a large scale. The law and order situation got completely out of hand, and martial law had to be imposed in Lahore, the provincial capital. Both the Central and the Provincial governments fell, and were replaced.

A Court of Inquiry, comprising two eminent judges of the Lahore High Court, Justice Muhammad Munir and M.R. Kiyani, was established and given the task of examining the causes, nature and events of the disturbances. After a lengthy and wholesome inquiry, they rendered a 387-page report, which was widely acclaimed by national and international circles as a great 'historical document' and was recognized for its deep analysis and clairvoyant observations.

The court determined that responsibility for the disturbances rested primarily on Ahrar who, to make political gains, used Islam as 'a weapon which they could drop and pick up at pleasure to discomfort a political adversary'. The court observed that the anti-Ahmadiyya movement was 'an instrument whereby religious groups and leaders who lacked popular support and secure political constituencies were trying to capture a political living space for themselves'.

Some observations and remarks of this Report are reproduced below for their historical value, as these, in principle, remain applicable, half a century later (in 1999 CE), to the Anti-Ahmadiyya groups and their actions in Pakistan.

i. The Report recorded the past of Ahrars as below:
"The Ahrar were a party of nationalist Muslims who seceded from the Congress and in a meeting held in Lahore on 4th May 1931 founded the Majlis-I-Ahrar-
i.

Islam..... In every important speech one leader of theirs or another criticized the Muslim League and its leadership, including the Quaid-i-Azam for whom they had little love and who in those days had come to be regarded as the sole and undisputed leader of the Muslim nation. They took mean advantage of his liberal views and lack of ostentation in religious matters by calling him an infidel.... The partition of 1947 and the establishment of Pakistan came as a great disappointment to the Ahrar because all power passed to the Congress or the Muslim League, and no scope for activity was left for the Ahrar in India or in Pakistan. The new Muslim State had come to them as a shock.... The Ahrar should have had little difficulty in realizing that with the creation of Pakistan their past ideology had become obsolete and that there was no scope for their past activities in the new State, but the Ahrar are not made of that stuff, and seasoned agitators as they are, having had experience of championing and conducting many an agitation to enhance their popularity, they began to think of an outlet for their activities in their new surroundings.” Extracts from page 10-13 of the Inquiry Report.

ii.

Ahrar’s favorite weapon
“During the period that the Muslim League under the leadership of the Quaid-i-Azam was striving for Pakistan, the Ahrar were flinging foul abuses on all the leading personalities of the Muslim League and accusing them of leading un-Islamic lives. Islam with them was a weapon which they could drop and pick up at pleasure to discomfort a political adversary.” Page 254

iii.

Ahrar’s situation subsequent to the creation of Pakistan, a homeland for Muslims of the Sub-continent
“The partition of 1947 and the establishment of Pakistan came as a great disappointment to the Ahrar because all power passed to the Congress or the Muslim League and no scope for activity was left for the Ahrar in India or in Pakistan. The new Muslim State had come to them as a shock, disillusioned them of their ideology and finished them as a political party. For sometime, they found themselves in a state of frustration, completely bewildered as to their future”.

iv.

The Police reports produced before the court indicated that:
“There is no doubt that Ahrar workers and leaders are out to sabotage the safety and peace of our state and miss no chance of creating disaffection against Ahmadis. Their outward object is to denounce Ahmadis, their Khalifa and Sir Zafrullah Khan but their inward object is to create disorder and lawlessness in our country. Ahrar leaders are occupying a good many mosques and are working as Imams and Khatibs. Their ring-leaders usually keep behind the scene and incite others against Ahmadis in the name of their religion and in the name of our prophet.”

v.

Mr. Daultana, the Chief Minister of the Punjab actively encouraged the press to fan the fire of hatred.
“The press was definitely encouraged by the Director of Public Relations to fan the agitation, and with Dr. Qureshi we are inclined to think that Mr. Daultana could not have been unaware of what the press was doing. Four vernacular Papers had been handsomely paid for thousands of copies which were perhaps never purchased, in
pursuance of an old policy that Papers which supported the government should be patronized, and although these very Papers were the keenest agitators, contracts were renewed early in July 1952 with the knowledge of Mr. Daulatana. A sum of over two laks which the Assembly had voted for the education of illiterate adults was diverted under the orders of Mr. Daultana to the purchase of these four Papers and the scheme was to be kept confidential. The Director told us without the least compunction that his scheme was to aid a certain type of Papers, not to promote literacy. The “Zamindar”, notwithstanding that it continued spreading hatred even after July 1952, when Dr. Qureshi complained to Mr. Daultana, was treated as God’s own agent and action delayed against it until it could no longer be delayed. In short, the Center complained vigorously. The “Azad”, the Ahrar’s official organ, was repeatedly brought to the notice of the provincial government by the Center and repeatedly reacted with mere warning.”

vi. **On Ahrar’s competence at using religion to make political gains**
“If they had carried on this religious controversy, as other religious controversies are carried on, they would not have perhaps attracted much support. But they were clever enough to recognize that the feelings of a Musalman are nowhere more easily and bitterly aroused and his indignation awakened than over a real or fanciful insult to the Holy Prophet. They, therefore, began to give out that their activities were meant to preserve the *Nabuwat* (prophethood) of the Holy Prophet and to repel attacks on his *namus* (honour) which had been made by Ahmadis in propagating the belief that the Holy Prophet was not the last of the prophets and that another prophet had appeared who claimed not only to be equal but superior to the Holy Prophet. The trick succeeded and they began to attract large audiences to their meetings, and since some of the Ahrar speakers are experts in the choice of words and expressions and the use of similies and metaphors and can intersperse their speeches with flashes of humor and wit of however low an order, they soon began to be popular.” Page 257

vii. **On 4 July, 1952 the Home Secretary Punjab recorded the following on file:**
“‘This Province is no doubt the stronghold of the Ahrar and contains the largest number of Ahmadis in any one Province of Pakistan but the fanaticism and philosophy of hatred which the Ahrar are preaching under the cloak of religion for their own political resuscitation, if not curbed and killed now, will not remain confined to this Province or to the Ahrar and Ahmadis.’”

viii. **The DIG (CID) said in his report:**
“The Ahrar leaders probably do not realize that they are playing with fire. A certain amount of buffoonery can be overlooked, but where feelings are inflamed to such an extent that murders, riots, the heaping of insults, etc., are threatened, a halt must be called.”

ix. **The Court’s remarks near the end of the Report**
“Everybody was agreed that the Ahrar were a subversive force. They were opposed to the creation of Pakistan and even Sardar Abdur Rab Nishtar thinks that they were anxious to “rehabilitate” themselves. In 1950 and again in 1952, Mr. Anwar Ali, then DIG CID strongly recommended that they should be declared an unlawful body. Mr. Qurban Ali Khan wrote very strong and prophetic notes on the possible consequences of neglect. One lawlessness breeds another. One do nothing leads to another. But
whenever there was a conference, either they were persuaded to change their strong views, or official decorum restrained them from protesting. Mr. Daultana therefore says that everybody agreed with whatever decision we find on the files, and the officers concerned have not contradicted him. We ought to hold, therefore, that the responsibility was joint, though we feel differently. Further, we feel that the Ahrar were treated as members of the family and the Ahmadis as strangers.”

x. **The Court’s severe censure**

“The conduct of the Ahrar calls for the strongest comment and is especially reprehensible. We can use no milder word for the reason that they debased a religious issue by pressing it into service for a temporal purpose and exploited religious susceptibilities and sentiments of the people for their personal ends.”

xi. **The Court’s apt comment on inter-relationship of religion and politics in Pakistan**

“In his evidence Kh. Nazimuddin has used a very apt simile while complaining that Mr. Daultana wished him “to hold the baby”. If the demands be compared to a baby, the whole subject of responsibility can be put into a single sentence and that is that the Ahrar gave birth to a baby and offered it to the ulema for adoption who agreed to father it; anticipating that the baby would cause mischief if it grew up in the province, Mr. Daultana cast it on a canal, dug with the assistance of Mir Nur Ahmad and watered by the press and Mr. Daultana himself, to flow down Moses like to Kh. Nazimuddin who in the apparent good looks of the baby noticed a frown and something indefinably sinister and therefore refusing to take it in his lap threw it away, with the result that the baby kicked and raised up a row which enveloped the province of its birth and threw both Kh. Nazimuddin and Mr. Daultana out of office. The baby is still alive and waiting for someone to pick it up and in the god-gifted State of Pakistan there are careers for everyone- political brigands, adventurers, Non-Entities.” Page 286

Twenty five years later, Chief Justice Muhammad Munir, on page 45 of his book ‘From Jinnah to Zia’, said:

“… and we know that some 20 years later no less a person than Mr. Bhutto took up the baby in his lap and by a constitutional amendment declared the Ahmadis non-Muslims.”

xii. **The Court’s concluding remarks**

“and it is our deep conviction that if the Ahrar (the leading party) had been treated as pure question of law and order, without any political considerations, one District Magistrate and one Superintendent of Police could have dealt with them. Consequently we are prompted by something that they call a human conscience to inquire whether in our present state of political development, the administrative problems of law and order cannot be divorced from a democratic bed-fellow called a ministerial government which is so remorselessly haunted by political nightmares. But if democracy means the subordination of law and order to political ends then Allah knoweth best and we end our report.”

The governments that followed, democratic as well as despotic, learnt nothing from the events of 1953, in so far as what was good for the country. They, however, in league with
Mulla, conspired, planned and implemented what was politically expedient and self-serving for short term, and persecuted the Ahmadi Muslims far beyond the unacceptable demands of the clerics of 1953. These wrongs, unfortunately have done great and perhaps irreparable damage to the State and people of Pakistan. Forty five years later, now, Mr. Rafiq Tarar, a young activist of Majlis Ahrar of 1953, whom Syed Ataulla Bokhari, Amir Shariat Ahrar, called his fifth son, presides over the State of Pakistan. Cry, the beloved country.

***************

(From the Archives)

ANTI AHMADIYYA PROCESSION IN RABWAH - FIVE AHMADIS ARRESTED

Rabwah 18 January 1997: At the instigation of mullas, a few college students took out a procession in Rabwah. They walked through the streets shouting highly abusive and provocative slogans. When they reached Aqsa round-about, they became more aggressive and started using highly disgraceful and filthy language against the founder of Ahmadiyyat, injuring the feelings of Ahmadis, which resulted in a clash with a few Ahmadi youth. The police immediately registered cases against seven Ahmadis under sections 324, 337/A-1 and 148/149 PPC and placed five Ahmadis behind bars. Fifty other unnamed Ahmadis were also included in the F.I.R. by the police which enables them arrest almost anybody whenever they wish. Arrested Ahmadis had to remain in police custody and then in Jhang prison for two weeks till they could get release on bail on 30 January 1997. No action was taken by the police against the processionists who instigated the incident.

A COMPLAINT TO THE PRIME MINISTER

Mansehra: The beleaguered Ahmadiyya Community of Data in District Mansehra thought it fit to send an appeal in 1997 to the Prime Minister of Pakistan in view of their distressing situation. The opening paragraphs:

‘We belong to a religious minority community of Pakistan who were declared non-Muslim by religious fanatics sometimes back...... Due to the hatred created by religious fanatics in general public, we and our families are under constant threat to our lives and property. Hardly a day passes when we do not face their indignation, hate and hostile attitude towards us. In our village, people always try to harm us and our families by whatever means they can lay their hands on. Now these people have implicated (us) in false cases’.

‘b. For the last so many years we are subjected to indirect threat to our families’ lives which has given (them) physical and mental ill health. We can’t do anything except to endure their physical and mental torture’.  
(Translation)

These simple folks thought that they would get a sympathetic probe into their situation and would be relieved of the constant persecution. Alas, no action was taken, and the Prime Minister’s office did not even bother to acknowledge the receipt of their petition.
### Summary of Cases

**REGISTERED AGAINST AHMADIS IN PAKISTAN**

From 26 April 1984 to 30 April 1999

<table>
<thead>
<tr>
<th>No</th>
<th>Description of Cases</th>
<th>Number</th>
<th>Punishment Prescribed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Booked for posing as Muslim</td>
<td>378</td>
<td>3 Years’ imprisonment, Fine</td>
</tr>
<tr>
<td>2.</td>
<td>Booked for praying</td>
<td>93</td>
<td>Ditto</td>
</tr>
<tr>
<td>3.</td>
<td>Booked for celebrating Ahmadiyya Centenary</td>
<td>27</td>
<td>Ditto</td>
</tr>
<tr>
<td>4.</td>
<td>Booked for celebrating the Eclipses of Sun and Moon</td>
<td>50</td>
<td>Ditto</td>
</tr>
<tr>
<td>5.</td>
<td>Booked for allegedly burning the Holy Quran</td>
<td>10</td>
<td>Life Imprisonment</td>
</tr>
<tr>
<td>6.</td>
<td>Falsely charged under the Blasphemy Law, PPC 295-C</td>
<td>189</td>
<td>Mandatory Death punishment, Fine</td>
</tr>
<tr>
<td>7.</td>
<td>The entire Ahmadi population of Rabwah was charged under PPC 298-C on 15 Dec 1989.</td>
<td>35,000 persons</td>
<td>3 Years’ imprisonment, Fine</td>
</tr>
<tr>
<td>8.</td>
<td>Khalifa-tul-Masih IV has been charged in his absence in cases under the Anti Ahmadiyya Laws and PPC 295-C</td>
<td>17</td>
<td>Mandatory Death punishment, Imprisonment Fine</td>
</tr>
<tr>
<td>9.</td>
<td>Booked for displaying <em>Kalima</em></td>
<td>748</td>
<td>3 Years’ imprisonment, Fine</td>
</tr>
<tr>
<td>10.</td>
<td>Miscellaneous</td>
<td>1296</td>
<td>Various</td>
</tr>
</tbody>
</table>

**TOTAL:** 2791 plus approximately 35,000 inhabitants of Rabwah

### Summary of other Events

- Number of Ahmadis killed from 26 April 1984-April 1999 ........................................ 39
- Number of Attempts of Murder upon Ahmadis during 1984-1999 ..................................... 81
- Number of Ahmadiyya Mosques Demolished ........................................................................ 9
- Number of Ahmadiyya Mosques Sealed by the Authorities .................................................. 15
- Number of Ahmadiyya Mosques set on Fire or damaged ..................................................... 17
- Number of Ahmadiyya Mosques Forcibly Occupied .................................................................. 7
- Number of Ahmadiyya Mosques, Construction of which was barred by the Authorities .......... 14
- Ahmadis bodies Exhumed after Burial in the cemetery ..................................................... 17
- Burial of Ahmadis denied in common cemetery .................................................................... 30

All kinds of gatherings of Ahmadis in Rabwah i.e. Ahmadiyya headquarters town, large or limited have been under a strict ban since April 1984, after the promulgation of Anti-Ahmadiyya Ordinance. The authorities have prohibited even sports events organized by the Community.
Details of Ahmadis Implicated under

The Blasphemy Law, PPC 295C

(Penal Code for defiling the Sacred Name of the Holy Prophet Muhammad, on whom be peace, punishable with Death)

It is asserted without any risk of exaggeration that all cases of Blasphemy against Ahmadis are fabricated and false. Just as no practicing Christian would commit blasphemy against Jesus, no Ahmadi would ever consider being blasphemous against the Prophet of Islam. Ahmadis have been often charged under this law simply for showing their commitment to the Islamic creed and the Holy Prophet and Islam. In fact, opponents and authorities have frequently added this serious clause to the charge sheet of Ahmadis as a matter of routine. In many cases, non-Ahmadi who had personal feuds against Ahmadis got them implicated in fabricated Blasphemy cases.

<table>
<thead>
<tr>
<th>NR</th>
<th>Ahmadi Accused; Where and When</th>
<th>Outline of the Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-3</td>
<td>Mirza Muhammad Din Naz, Editor Monthly Ansarullah; Qazi Munir Ahmad, Printer; Muhammad Ibrahim, Printer At Rabwah; on 15 June 1986</td>
<td>The management staff of this Ahmadiyya periodical was booked simply for printing an article on the life of the Holy Prophet Muhammad (peace and blessings of Allah be on him).</td>
</tr>
<tr>
<td>4</td>
<td>Khalil Ahmad, Amir Ahmadiyya Community Sanghar (Sind) At Shahdadpur; on 17 Feb 87</td>
<td>A non-Ahmadi lawyer, Muhammad Ishaq took a magazine from the accused, for reading. He subsequently delivered the magazine to Mulla Hamadi, who filed a case against the accused for preaching.</td>
</tr>
<tr>
<td>5-7</td>
<td>Mukhtar Ahmad; Abdur Rehman; Ali Ahmed At Shahdadpur; on 13 August 87</td>
<td>For reciting Quranic verses &amp; reciting Darud i.e. invoking blessings upon the Holy Prophet Muhammad (on whom be peace)</td>
</tr>
<tr>
<td>8-11</td>
<td>Sheikh Muhammad Aslam; Mushtaq Ahmad; Muhammad Islam; Qureshi Noor Ahmad At Qasur; on 27 August 87</td>
<td>For displaying Kalima (Islamic creed), on their houses, shop and mosque</td>
</tr>
<tr>
<td>12</td>
<td>Kaleem Ahmad At Nankana; on 28 August 1987</td>
<td>He was accused of allegedly tearing a poster of Khatme Nabuwwat Organization.</td>
</tr>
<tr>
<td>13</td>
<td>Hakim Jamil At Khushab; on 28 Oct 87</td>
<td>He was accused of displaying Kalima (Islamic creed) on Ahmadiyya Mosque, and applying paint on a board erected by Khatme Nabuwwat Organization.</td>
</tr>
<tr>
<td>14-24</td>
<td>Maulana Dost Muhammad Shahid; Nazeer Ahmad; Manzoor Ahmad; Munawar Ahmad; Muhammad Yousa'; Shabbir; Nasir; Zafar; Shabir Ahmad Shahid; Khalid; Saleem</td>
<td>They were accused of preaching.</td>
</tr>
<tr>
<td>25</td>
<td>Rasheed Ahmad Khan At Sangarh; on 5 April 88</td>
<td>Charged for displaying Quranic Verse at his house</td>
</tr>
<tr>
<td>26-28</td>
<td>Malik Nisar Ahmad; Malik Noor Muhammad; Aashiq Mahmud At Sambarial; on 14 Apr 88</td>
<td>They were accused of writing Kalima (Islamic creed) on their houses.</td>
</tr>
<tr>
<td>29</td>
<td>Mirza Mubarak Ahmad At Sangarh; on 3 Jan 89</td>
<td>He was accused of writing following prayers in a letter;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. In the name of Allah, the Gracious, the Merciful</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. We praise the Holy Prophet Muhammad &amp; invoke blessings of Allah for him,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. and his servant, the Promised Messiah</td>
</tr>
</tbody>
</table>
Ahmadi Accused; Where and When

30-38
Sheikh Muhammad Yusuf; Sheikh Muhammad Aslam; Mrs. Aslam; Mrs. Farida Farhat; Malik Abdul Rabb; Khawaja Khalid Ahmad; Captain Muhammad Zakariya; Sajid Nadeem; Sheikh Muhammad Anwar
At Qasur; on 20 Sep 89

39-42
Mirza Muhammad Din Naz, Editor Ansarullah; Chaudhry Muhammad Ibrahim, Publisher; Qazi Munir Ahmad, Printer; and Manager
At Rahwah; on 11 Sep 90

43
Muhammad Ashraf Sindhu, Advocate
At Lahore; in October 90

44-49
Khawaja Muhammad Amin; Malik Inayatullah; Hameed ul Hasan Shah; Muhammad Yusuf; Malik Nisar Ahmad; Masud Ahmad Zaragar
At Sambrid; on 8 March 91

50-56
Ghaffar Ahmad; Basharat Ahmad; Mahboob Ahmad; Muhammad Yaqub; Muhammad Aslam Mughal; Rahmatullah; and Muhammad Ismail
At Distt: Sialkot; on 21 Sept 91

57
Habibullah
At Shahdara; on 29 Oct 92

58-61
Mobashir Ahmad; Ghulam Bari; Nasir Ahmad Baluch; Abdul Quddus
At Kotri; on 31 Mar 92

62-81
Ijaz Ahmad; Shahid Mureed; Muhammad Sharif; Iftikhar Ahmad; Imtiaz Ahmad; Abdul Qadeer; Imran Ahmad; Shabzah Ahmad; Bakht Ali; Abdullah Abid; Masud Ahmad; Mahtab Ahmad; Kashif Ahmad; Sadiq Ali; Saeed Ahmad; Farhan Ahmad; Rafiq Ahmad; Muhammad; Muhammad Aslam; Faruq Ahmad
At Kotri; on 3 April 92

82-94
Ch. Nasir Ahmad; Mrs. Nasir Ahmad; Chaudhry Sarfraz Ahmad; Mrs. Sarfraz Ahmad; Ch. Muhammad Yusuf; Ch. Bashir Ahmad; Ch. Khalid Ahmad; Ijaz Ahmad; Ch. Sikandar Pervez; Ch. Bashir Ahmad; Ch. Babar; Ch. Shah Rukh Sikandar; Ijaz Ahmad
At Nankana; on 16 May 92

95-104
Mansoor Ahmad Khan; Syed Ahmad Ali Shah; Mirza Abur Raheem Beg; Sadruddin Khokhar; Ch. Nazir Ahmad; Syed Sakhawat Shah; The General Secretary; Financial Secretary; M.J. Asad; Abdul Malik
At Karachi; on 5 Oct 92

Outline of the Case

They were accused of writing following verses and prayers on a wedding invitation card.

i. In the name of Allah the Gracious, the Merciful.

ii. Assalamo Alaikum (peace be on you)

iii. Inshallah (If God so wills)

They were accused of posing themselves as Muslim through publishing articles on Islam.

He was implicated in a false case of alleged blasphemy.

Accused of displaying Kalima (Islamic creed) on their houses and mosque

They were accused of displaying Kalima (Islamic creed) on their houses and shops.

Falsely accused of blasphemy

They were implicated for describing the beauties of Ahmadiyyat at their own Center.

The entire prayers assembly, including the Imam offering Friday Prayers in Ahmadiyya Mosque was arrested. All participants were charged of blasphemy.

They were all booked for writing following prayers on a wedding invitation card:

Bismillahir Rahman-ir-Rahim; Assalamo Alaikum; Inshallah.

The accused included a 9 months old baby. The main accused, Mr. Nasir Ahmad remained behind bars for weeks. Even the High Court rejected his bail application. Supreme Court of Pakistan eventually awarded him the bail.

These leaders of the Ahmadiyya Community were charged for writing following prayers in letters written by them to various persons:

i. Bismilla hir Rahma n-ir Rahim i.e. in the name of Allah, the Gracious, the Merciful.

ii. Assalamo Alaikum i.e. May peace be upon you.

The letters were intercepted and stolen from the Post Office.
<table>
<thead>
<tr>
<th>NR</th>
<th>Ahmadi Accused; Where and When</th>
<th>Outline of the Case</th>
</tr>
</thead>
</table>
| 105  | Chaudhry Ateeq Ahmad  
District Vehari; on 10 Nov 92                                               | He was charged for using Islamic epithets while addressing District bar meeting.     |
| 106  | Rana Irsal Ahmad  
Ahmadiyya Missionary Sargodha  
At Karana; on 26 Nov 92                  | Accused of preaching and blasphemy                                                  |
| 107  | Syed Bashir Ahmad  
At Abbottabad; on 27 July 93                                          | For presenting a book titled ‘My Mother’ authored by Sir Mohammad Zafrulla Khan      |
| 108-109 | Mian Rafiq Ahmad; Mian Saad  
At Lahore; on 9 Oct 93                       | Accused of preaching                                                                |
| 110-113 | Riaz Ahmad; Basharat Ahmad; Qamar Ahmad; Mushtaq Ahmad  
At Mianwali; on 21 Nov 93 | The accuser had a personal feud with accused; to settle it he fabricated a Blasphemy story. The accused stayed in prison for over four years before their release on bail. The Sessions Judge Chiniot, rejecting their bail application, added charge under 295C for printing the word ‘Huzoor’ for Head of the Ahmadiyya Community. Charges pushed by the government for contents in four issues during October & November 1994. Authorities pushed the Blasphemy charge for contents in June 1994 issue of the Monthly. |
| 114-116 | Nasim Safi (Editor); Saifullah Khan (Manager); Qazi Munir Ahmad (Printer) of the Daily Alfazal  
At Rabwah; on 15 Jan 94 | Accused of preaching                                                                |
| 117-119 | Nasim Safi (Editor); Saifullah Khan (Manager); Qazi Munir Ahmad (Printer) of the Daily Alfazal  
At Rabwah; on 15 Jan 94 | Charged for preaching                                                                |
| 120-122 | Mirza Mohammad Din Naz (Editor); Ch. M. Ibrahim (Manager); Qazi Munir Ahmad (Printer) of Monthly ‘Ansarullah’  
At Rabwah; on 15 Jan 94 | Simply for translating parts of the Holy Quran in Sindhi                           |
| 123  | Dr. Akhtar Majoka  
At Noorpur, (Khushab); on 21 Feb 94                                   | Falsely accused of blasphemy                                                        |
| 124-125 | Zafar Ahmad Tanoli; Rafi Ahmad Tanoli  
At Abbottabad; on 21 Sep 94                               | Accused of preaching                                                                |
| 126-130 | Abdul Qadir Dahri; Qazi Munir Ahmad;  
Sheikh Ghous Baksh; Agha Saifullah;  
Mohammad Ibrahim  
At Tando Adam; on 12 Oct 94                  | Accused of displaying banners with Quranic verses in a gathering of Ahmadis          |
| 131  | Mian Iqbal Ahmad  
At Rajanpur; on 12 Oct 94                                             | Accused of preaching Ahmadiyyat                                                      |
| 132  | Nasir Ahmad  
At Hafizabad; on 9 Oct 95                                            | For displaying a sticker bearing a Quranic verse on their motor bike. She was attacked with knife by a tailor who accused her of using cloth with Quranic verses on it. The inquiry discovered that it was not a script but only a design. Mrs. Taseer was seriously wounded and hospitalized. Accused of preaching Ahmadiyyat |
| 133-137 | Ch. Abdul Latif; Dr. Mohammad Ismail; Ijaz Ahmad; Nisar Ahmad; Dr. Mukhtar Ahmad  
At Faiz Ganj (Khairpur); on 10 Oct 95 | Accused of displaying banners with Quranic verses in a gathering of Ahmadis          |
| 138  | Ch. Mohammad Anwar  
At Dajal (Rajanpur); on 28 Jan 96                                      | For displaying a sticker bearing a Quranic verse on their motor bike. She was attacked with knife by a tailor who accused her of using cloth with Quranic verses on it. The inquiry discovered that it was not a script but only a design. Mrs. Taseer was seriously wounded and hospitalized. Accused of preaching Ahmadiyyat |
| 139-140 | Zahoor Ahmad; Noor Hussain  
At Wara (Larkana); on 16 Nov 95                                  |                                                                                      |
| 141  | Ms. Bushra Taseer  
At Karachi; on 26 March 1996                                      |                                                                                      |
| 142-150 | Muhammad Ilahi; Tasawar Ilahi; Muhammad Khan;  
Javaid Ahmad; Ijaz Ahmad; Tahir Ahmad;  
Dawood Ahmad; Munir Ahmad; Mubashir Ahmad  
At Alipur Chatta (Gujranwala); on 21 July 96 | For articles published in the Daily Alfazal                                               |
| 151-153 | Nasim Saifi; Agha Saifullah; Qazi Munir Ahmad  
At Rabwah                                                                        |                                                                                      |
<table>
<thead>
<tr>
<th>NR</th>
<th>Ahmadi Accused; Where and When</th>
<th>Outline of the Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>154-156</td>
<td>Abdul Qadeer; Shah Baz; Ashfaq Ahmad At Sharaqpur (Sheikhpura); on 28 Oct 88</td>
<td>Accused of preaching Ahmadiyyat All three sentenced to life imprisonment.</td>
</tr>
<tr>
<td>157</td>
<td>Dr. Saeed Ahmad At Chak 61/RB (Faisalabad); on 26 April 97</td>
<td>Accused of preaching Ahmadiyyat.</td>
</tr>
<tr>
<td>158</td>
<td>Anis ur Rehman At Shahdadpur; on 15 Sep 97</td>
<td>Accused of preaching Ahmadiyyat.</td>
</tr>
<tr>
<td>159-160</td>
<td>Hazrat Mirza Tahir Ahmad; Mr. Kanwar Iqrees At Tando Adam; on 7 March 1998</td>
<td>Mr. Iqrees gave an interview to the Daily Jang. To the interviewer he provided copy of a letter written by the Supreme Head of Ahmadiyya Community in which the Holy Prophet was praised and God’s blessings had been sought for him. These men tried to defend their mosque when a mob attacked their mosque. They could not succeed and the mob severely damaged the mosque and set it on fire. Later, the opponents found that Kalima (Islamic creed) and Dua were written inside the mosque, so the authorities booked all these unsuccessful defenders under very serious charges under which they could be hanged. Most of them were arrested and their case was sent to an Anti-Terrorist Court. The attackers roam about freely, waiting for a fresh opportunity. These youths decided to switch over to Ahmadiyyat. Their own relatives turned against them and got them charged for Blasphemy. Their village mosque had Kalima (Islamic creed) on its façade.</td>
</tr>
<tr>
<td>161-178</td>
<td>Saifee Ahmad; Abdul Khaliq; Zaheer Ahmad; Rasheed Meeani; Farooq Ismail; Allah Nawaz; Irsad Javaid; Anees Ahmad; Naveed Musharif; Muhammad Asim; Hameed Tahir; Faisal ur Rehman; Mushtaq Ahmad; Waris Ahmad; Mahmood Ahmad; Ghulam Murtaza At Jhudo; on 2 Sept 98</td>
<td></td>
</tr>
<tr>
<td>179-180</td>
<td>Syed Raza Hussain Bukhari; Syed Tabassam Hussain Bukhari At Gujrat; on 4 Sep 98</td>
<td>Mubarak Ahmad, imprudently tore open an anti-Ahmadiyya magazine which the opponents circulated in the factory to spread hatred. Mubarak and his two Ahmadi co-workers were fired from their jobs, and all three were charged under PPC 295A, 295B and 295C under which they could be given life imprisonment or death. Nazir is a fresh convert. He was roped falsely in a Blasphemy case.</td>
</tr>
<tr>
<td>181-184</td>
<td>Haq Nawaz; Muhammad Siddiq; Zafar; Nazeer At Shorkot; on 12 Oct 98</td>
<td>A magistrate himself maliciously added 295A and 295C to the case.</td>
</tr>
<tr>
<td>185-187</td>
<td>Nasir Ahmad Baloch; Nasir Ahmad Baloch; Mubarak Ahmad; Zafar Ahmad At Kotri; on 17 Dec 98</td>
<td></td>
</tr>
<tr>
<td>188</td>
<td>Nazir Ahmad At Qasar; on 13 Jan 99</td>
<td></td>
</tr>
<tr>
<td>189</td>
<td>Intizar Ahmad Bajwa At Pasrur; on 3 March 1999</td>
<td></td>
</tr>
</tbody>
</table>
ANNEX III

Criminal Cases Registered Against Ahmadiyya Periodicals & The Daily Alfazl

The Ahmadiyya Community in Pakistan publishes a daily paper namely AL-Fazl, and five magazines. The monthly ‘Misbah’ is a publication for Ahmadi women; the monthly ‘Ansarullah’ is a publication of the organization for Ahmadi men above 40 years of age; the monthly ‘Khalid’, a publication of Ahmadi Youth Organization, the monthly ‘Tashheezul Azhan’ is a children’s magazine and the monthly ‘Tahrir-i-Jadid’ is a magazine of Tahrir-i-Jadid, a central body of Ahmadiyya Community that looks after Ahmadi Communities outside Pakistan. Not only that the government authorities proscribed many issues of these publications but also they have implicated the editors, printers and publishers of all the Ahmadiyya periodicals under anti- Ahmadiyya Laws, i.e. PPC 298-B/C etc. This is a continuous process. Here is a summary of such cases registered against the Ahmadiyya press:

<table>
<thead>
<tr>
<th>No.</th>
<th>Description of the Cases</th>
<th>Number of Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Number of cases instituted against the Daily Alfazl under</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>instructions from government authorities</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Number of cases instituted against the Daily Alfazl by the opponents</td>
<td>14</td>
</tr>
<tr>
<td>3</td>
<td>Number of cases against the Monthly Ansarulla by the authorities</td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td>Number of cases against the Monthly Ansarulla by the opponents</td>
<td>7</td>
</tr>
<tr>
<td>5</td>
<td>Number of cases against the Monthly Misbah by the authorities</td>
<td>7</td>
</tr>
<tr>
<td>6</td>
<td>Number of cases against the Monthly Misbah by the opponents</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Number of cases against the Monthly Khalid by the authorities</td>
<td>10</td>
</tr>
<tr>
<td>8</td>
<td>Number of cases against the Monthly Khalid by the opponents</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Number of cases against the Monthly Tashheez by the authorities</td>
<td>5</td>
</tr>
<tr>
<td>10</td>
<td>Number of cases against the Monthly Tashheez by the opponents</td>
<td>5</td>
</tr>
</tbody>
</table>

The last editor of the Daily ‘Al-Fazl’ Mr. Nasim Saifi faced charges in 40 different cases. He died recently.
The printer of various Ahmadiyya periodicals, Mr. Qazi Munir Ahmad faces charges in 92 various cases.
The publisher of the Daily ‘Al-Fazl’ Mr. Agha Saifullah faces charges in 26 cases.
The editor of the Monthly ‘Ansarullah’, Mr. M.D. Naz faces charges in 18 cases.
The publisher of the Monthly ‘Ansarullah’ Mr. M. Ibrahim, faces charges in 17 cases.
Number of various issues of Ahmadiyya periodicals proscribed by authorities -400
Number of books/ publications published by the Ahmadiyya Community (published before April 1984) proscribed by Government authorities- 62
Charge Sheet (FIR)
Against the Entire Ahmadi Population of Rabwah

(Translation)
First information report about a cognizable offence under Section 154 of Penal Code. No: 367 Police Station: Rabwah District: Jhang Date & Time of occurrence: today

1. Date and time of report
   Dated 15/12/89. Vide report No: 5, 1.30 p.m

2. Name & Residence of person reporting and complainant
   According to the complaint lodged, prepared and sent by Mohammad Ashiq Marath Station House Officer, Rabwah

3. Brief description of the crime (with relevant section)& property if something has been lost
   PPC 298C

4. Place of occurrence & its distance and direction from the Police Station
   Within limits of Rabwah. 100 yards form the gate of the police station towards North village Chak No.17

5. Investigation carried out. If any delay in registering the complaint; its reason.
   As soon as complaint received

6. Date & time of departure from the police station
   By special report

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

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

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

Ghulam Mustafa Shah A.S.I. Police Station: Rabwah 15/12/89
ANNEX V

Change of Name of Rabwah, the Ahmadiyya Town

GOVERNMENT OF THE PUNJAB
REVENUE DEPARTMENT

Lahore, dated the 4th February, 1999

NOTIFICATION

No. 034-99/Ch.36/81- R&G/S.O.II. In supersession of notification No. 344-98/Ch-36/631-R&G/S.O.-II, dated 12th December, 1998, the ‘Nawan Qadian’ Tehsil Chiniot, District Jhang is re-named as “CHENAB NAGAR” with effect from the date of this notification.

BY ORDER OF THE GOVERNOR OF THE PUNJAB

( IMTIAZ MASRUR)
SECRETARY TO GOVT. OF THE PUNJAB,
REVENUE DEPARTMENT.

No.034-99/Ch-36/ 81-R&G/SO-II.
A copy is forwarded to the Superintendent, Government Printing Press, Punjab Lahore for publication in the extra-ordinary Gazette of the Punjab.
30 copies of the Gazette may please be supplied to this Department for record.

Sd/-
Statistical Officer-II(R&G)
Board of Revenue, Punjab
Farid Kot House, Lahore.

No. 0344-99/Ch-36/ 81-R&G/SO-II.
A copy is forwarded to the :-
1. Commissioner, Faisalabad Division, Faisalabad for information and necessary action.
2. Deputy Commissioner, Jhang for information and necessary action. He should ensure that the Name of the “NAWAN QADIANT” may be corrected in light of above notification in the Revenue Records.
3. Director Land Records, Punjab, Lahore.
5. Deputy Census Commissioner, Population Census Organisation 259-A New Muslim Town, P.O.Box.660, Lahore.
Banning Order of a Book

The Gazette of Pakistan, Extra., March 6, 1999

OFFICE OF THE CHIEF COMMISSIONER ISLAMABAD CAPITAL TERRITORY

Islamabad, the 6th March 1999

No.2 (12)-APRO/99—WHEREAS, the Chief Commissioner, Islamabad Capital Territory is satisfied that the book titled “Revelation Rationality Knowledge and Truth” by Mirza Tahir Ahmad, contains objectionable material and views against the true spirit of Islam and thus attracts the provision (b) of section 99-A of Cr. P.C.

1. AND WHEREAS, the copies of the aforesaid book are liable to forfeiture U/S 99-A of Cr. P.C.

2. NOW, THEREFORE, in exercise of powers conferred on him U/S 99-A of Cr. P.C. read with Ministry of Law Justice and Parliamentary Affairs Notification No. 17 (2)80-Pub. Dated 31st December, 1980 (P.O. No. 18 of 1980), and all other powers enabling him on that behalf, the Chief Commissioner, Islamabad Capital Territory is pleased to declare that all copies of the aforesaid book stand forfeited to the Government within the territorial limits of Islamabad Capital Territory with immediate effect.

By Order of the Chief Commissioner Islamabad Capital Territory

SULTAN KHAN,
Deputy Director (Admin.).
Magistrate’s Order Forbidding Sports to Ahmadis
(English Translation)

Form: - Area Magistrate, Rabwah
To:- Hakim Khurshid Ahmad, General President Rabwah
               Nazir Umoor Aama

No. 24   Dated:- 10 Feb 1994

It has been brought to our notice that Anjuman Ahmadiyya is holding a games
tournament within the town limits of Rabwah. A lot of people have objections against it. So
there is a great danger to peace.

In view of this great danger to peace these games should be stopped. Therefore, you
are hereby directed to stop every such competition immediately, so that danger to peace may
be averted.

Seal of the Office

Sd/-
Magistrate First Class
10 Feb 1994

Copy of the original
Expulsion Order

ORDER BY THE DISTRICT MAGISTRATE, LORALAI

No. 69-AB/1/68-Act/AB/1995, WHEREAS, it was reported by a delegation of Anjaman Khatm-e-Nabuwwat Loralai that one Nazeer Ahmad son of Allah Yar, caste Awan, resident of Loralai deliberately indulged in preaching tenets of Ahmadi thought, thereby polluting the minds of some young Muslim boys and thus acting against the Law of the Country and seriously hurting the religious sentiments of the Muslim Masses.

WHEREAS, in a preliminary inquiry it appears that the said Nazeer Ahmad acted in a manner prejudicial to the religious sentiments of the Muslims.

AND WHEREAS, the general public sentiments are mounting against the said Nazeer Ahmad and the atmosphere in Loralai District is charged with tension which is likely to adversely effect the public safety, the safety of the person of the said Nazeer Ahmad and maintenance of public order.

AND WHEREAS, I am satisfied that there are sufficient grounds for proceeding under Section 5(1) © of the West Pakistan maintenance of public order ordinance, 1960 for preventing acts prejudicial to public safety or the maintenance of public order.

NOW, THEREFORE, I Tariq Rafique, District Magistrate Loralai, in exercise of powers conferred on me under section 5(1) © of the West Pakistan maintenance of public order ordinance, 1960, do hereby order that aforesaid Nazeer Ahmad shall be removed from the revenue jurisdiction of District Loralai and he shall not enter, reside or remain in the District of Loralai.

THIS order shall remain in force for a period of (60) sixty days from the date of issue unless withdrawn earlier.

Given under my hand and seal of the day of this 1st day of July, 1995.

(Tariq Rafique)
District Magistrate,
Loralai

Copy forwarded to the:-

1. Secretary, Home Department Government of Balochistan, Quetta.
2. Commissioner, Zhob Division at Loralai.
4. Assistant Commissioner, Bori/Loralai.
5. District Education Officer, Loralai.

Sd/-
Tariq RAFIQUE District Magistrate LORALAI
ANNEX IX

Proforma for Obtaining Pakistani Passport

(Back Page)

DECLARATION

17. I declare on solemn affirmation as under:-
   (1) To the best of my knowledge and belief the information given in this application is correct.
   (2) I have not previously held or applied for a Passport of any description or been refused passport facilities.
   (3) All previous passports granted to me have been surrendered other than the passport or travel document noted below which is now attached and that I have made no other application for a passport since the attached passport or travel document was issued to me.

   (a) No. of the attached passport/travel document....................... 
   (b) Date of issue ..................(c) Place of Issue.........................

Note: If the applicant had a passport which has been lost, he should furnish particulars as per Sub para (4) below.
   (4) The passport as per details given below has been lost. In the event of its coming again into possession I undertake to return it to the Regional passport office.

   (a) Passport No...................................(b) Date of issue..............
   (c) Place of issue.................................................................
   (d) Circumstances in which passport was lost or destroyed and measures taken to recover it.....
   (5) I have never been repatriated at Government expenses.
   (6) I am/am not a Government servant, an employee of a semi-Government body a municipality, any other local body or a State owned Industry.
   (7) I have/have not served in the Armed Forces.
   (8) I am/am not reservist in the Armed Forces.

DECLARATION IN CASE OF MUSLIMS

I.................S/o......................Aged......................Years, adult Muslim, Resident
of.................................................., hereby solemnly declare that :-

(i) I am Muslim and believe in the absolute and unqualified finality of the prophethood of Muhammad (peace be upon him) the last of the prophets.

(ii) I do not recognise any person who claims to be a prophet in any sense of the word or of any description whatsoever after Muhammad (peace be upon him) or recognise such a claimant as prophet or a religious reformer as a Muslim.

(iii) I consider Mirza Ghulam Ahmad Quadiani to be an imposter nabi and also consider his followers whether belonging to the Lahori or Qadiani group to be Non-Muslim.

Signature & thumb impression (with name in block letters of applicant in indelible ink)

Date...........

(Continued) .......

Same type of declaration on a proforma is required by authorities for issuance of a National Identity Card. Ed.
## A Sample List of Some of the Ahmadis Who Lost Their Jobs on Account of Their Faith

<table>
<thead>
<tr>
<th>Nr</th>
<th>Name of Employee</th>
<th>Details of Service</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mr. Khurshid Alam; Menshehra</td>
<td>Government Transport</td>
</tr>
<tr>
<td>2.</td>
<td>Mr. Zahir Ahmad Mushtaq; Kohat</td>
<td>Textile Mills</td>
</tr>
<tr>
<td>3.</td>
<td>Mr. Sultan Mahmood; Toba</td>
<td>Prison Service</td>
</tr>
<tr>
<td>4.</td>
<td>Mr. Wasim Ahmad; Toba</td>
<td>Pakistan Air Force (P.A.F.), in June 1984</td>
</tr>
<tr>
<td>5.</td>
<td>Mr. Basharat Ahmad; Rabwah</td>
<td>From P.A.F. in August 1984</td>
</tr>
<tr>
<td>6.</td>
<td>Mr. Masih Ahmad; Rabwah</td>
<td>Coca Cola Factory, Sahiwal; on 2-2-87</td>
</tr>
<tr>
<td>7.</td>
<td>Mr. Nasir Ahmad; Multan</td>
<td>On 24 Feb 1985</td>
</tr>
<tr>
<td>8.</td>
<td>Mr. Mahmood Ahmad Cheema; Director, Lahore</td>
<td>Water and Power Development Authority</td>
</tr>
<tr>
<td>9.</td>
<td>Mr. Muhammad Ramzan</td>
<td>Railways</td>
</tr>
<tr>
<td>10.</td>
<td>Mr. Zartasht Munir Ahmad; Karachi</td>
<td>M D, Overseas Corporation, Karachi</td>
</tr>
<tr>
<td>11.</td>
<td>Mr. Yaqoob Ahmad Nasir; Faisalabad</td>
<td>Clerk in the Army</td>
</tr>
<tr>
<td>12.</td>
<td>Miss Bushra Tayyaba</td>
<td>Teacher, on 3 Jan 1987</td>
</tr>
<tr>
<td>13.</td>
<td>Mr. Yaqoob Ahmad; Faisalabad</td>
<td>Corps of Engineers, Army, in June 1986</td>
</tr>
<tr>
<td>14.</td>
<td>Mr. Shahid Ahmad; Kuthowaly, Toba</td>
<td>PAF, on 24 Dec 1976</td>
</tr>
<tr>
<td>15.</td>
<td>Major® Abdul Waheed; Faisalabad</td>
<td>Kaka Khail Ghee Mills, on 11 Mar 1985</td>
</tr>
<tr>
<td>16.</td>
<td>Mrs Amtul Mateen; Peshawar</td>
<td>Lecturer Agricultural University, 21-6-88</td>
</tr>
<tr>
<td>17.</td>
<td>Mr. Mansoor Ahmad; Khushab</td>
<td>Clerk in Police Office, Khushab, 28-9-84</td>
</tr>
<tr>
<td>18.</td>
<td>Mr. Ch. Nisar Ahmad; Khushab</td>
<td>Officer Cadet under training ,on 7 July 84</td>
</tr>
<tr>
<td>19.</td>
<td>Mr. Basharat Ahmad; D.G. Khan</td>
<td>Textile Mills, D.G. Khan</td>
</tr>
<tr>
<td>20.</td>
<td>Mr. Akhtar Hussain; Chak No.117/GB Faisalabad</td>
<td>P.A.F; on 12-8-1984</td>
</tr>
<tr>
<td>21.</td>
<td>Mr. Raoof Ahmad; Soldier</td>
<td>Sind Regiment</td>
</tr>
<tr>
<td>22.</td>
<td>Mr. Hamidullah; Rajanpur</td>
<td>Radar Operator</td>
</tr>
<tr>
<td>23.</td>
<td>Mr. Shabbir Hussain; Gujrat</td>
<td>Engine Fitter</td>
</tr>
<tr>
<td>24.</td>
<td>Mr. Riaz Bhabhra; Distt: Sargodha</td>
<td>P.A.F; Karachi</td>
</tr>
<tr>
<td>25.</td>
<td>Mr. Mula Dad; Chak No.35, Sargodha</td>
<td>Pakistan Army</td>
</tr>
<tr>
<td>26.</td>
<td>Mr. Mohammad Yaqoob; Chak No.195/KB</td>
<td>Pakistan Army</td>
</tr>
<tr>
<td>27.</td>
<td>Mr. Asad Farooqi; Karachi</td>
<td>Private Firm, on 16 Oct 1984</td>
</tr>
<tr>
<td>28.</td>
<td>Mrs. Razia Rashid; Karachi</td>
<td>Private School, in June 1984</td>
</tr>
<tr>
<td>29.</td>
<td>Mr. Tahir; Rabwah</td>
<td>Atomic Energy Commission</td>
</tr>
<tr>
<td>30.</td>
<td>Mr. Mohammad Iqbal; Faisalabad</td>
<td>Electrical Supervisor at Nishat Mills</td>
</tr>
<tr>
<td>31.</td>
<td>President Ahmadiyya Community; Haripur</td>
<td>Dismissed on 22-7-84</td>
</tr>
<tr>
<td>32.</td>
<td>Mr. Malik Mohammad Sharif; Manshehra</td>
<td>Booking Clerk at Bus Stand</td>
</tr>
<tr>
<td>33.</td>
<td>Mr. Muhammad Rafiq Shakrani; Och Sharif</td>
<td>Sanitary Inspector</td>
</tr>
<tr>
<td>34.</td>
<td>Mr. Malik Munawar Ahmad Khan</td>
<td>Stenographer, Excise &amp; Taxation Dept.</td>
</tr>
</tbody>
</table>
President Rafiq Tarar

His Religious Profile

According to favourable press reports, President Tarar, from his early life, was a strong believer in *Khatame Nabuwat* (End of Prophethood after Holy Prophet Muhammad, peace be on him). He had memorized poems on this subject written by Maulvi Zafar Ali Khan. He used to attend rallies organized by Majlis Ahrar Islam; (it may be recalled that this party of political mullas was intensely anti-Pakistan and anti-Quaid-I-Azam in pre-partition days. Ed.). Syed Bokhari, a top leader of Ahrar called Tarar his fifth son and had named him Khadim Khatame Nabuwwat (servant of the End of Prophethood) for his anti-Qadiani activism. Early in his career, Tarar was once attacked by a Qadiani and received injuries (The Daily Jang, 17 December 1997). The fact is that in 1954(after extensive anti-Ahmadiyya Ahrami riots in the Punjab) Tarar, a young activist, approached an old man by the name of Rahmat, an Ahmadi, and initiated a hot argument and attacked him. Rahmat, fearing harm, took out his penknife from the pocket and used it in self-defense. Tarar was injured. Later, when the case was heard in the court, the Judge observed that while Rahmat was at fault in using his penknife, Tarar was also at fault in initiating the brawl. Tarar, in his own interest, withdrew his complaint.

With the passage of time, Mr Tarar hardened in his fundamentalism and animosity towards Ahmadis, and made no secret of it. During his tenure as Judge of the Lahore High Court, Ahmadis, implicated under religious laws, had a very rough time at that court. As a senator, he may not have contributed much in the Senate, but he did write a few virulent and rabid articles against the Ahmadiyya Community for the Urdu Press. In his article for the Nawai Waqt of 27 Jan 1997, he stressed that Ahmadis must be called ‘Qadiani’ even if they dislike this label. He openly instigated the readers to violence on this issue by writing: “If any ‘important personage’ or persons attempt to juggle with the Anti-Qadiani Ordinance, they would face millions of Muslims ready to lay down their lives for the defense of Finality of Prophethood”. In the conclusion to his article, he challenged the disputants in Persian idiom: “Hameen maidan wa hameen goo”; its simple translation is - let us fight it out.

Senator Tarar wrote an article for the Daily Khabrain of 24 April 1997 in which he made a big case to prove why an Ahmadi should not be appointed a judge at the provincial High Court. He reasoned that as Qadianis are not reconciled with the constitutional amendment which declared them non-Muslim, they cannot be trusted to take oath under the constitution. He conveniently forgot that even the President and the Prime Minister, who take the oath of their office under the constitution, often voice their dissatisfaction with certain clauses of the same constitution; hence lack of reconciliation with a clause of the constitution should be no bar against taking oath under it. Then the Retired Justice went on to say that as there were only 4088 registered Qadiani voters in the Punjab, for each Qadiani Judge, the Muslims should have 7008 judges at the Lahore High Court. To conclude, he threatened, as usual: ‘If any important personage uses his influence in this dispute, then the Muslim crowds will themselves take up the banner on this issue and then *Her cheh bada bad* (i.e. let the hell let loose).

Last but not least- according to a press report, Mr. Tarar is a great admirer of General Zia.
Life Sketch of Raja Zafarul Haq

Federal Minister of Religious Affairs and Minorities

Raja Zafarul Haq was born in District Rawalpindi of the Punjab in 1935. He grew up to be a lawyer by profession but was not a great success in this field. He developed anti-Ahmadiyya prejudices early in his career and was a gratis defense counsel for Aslam Qureshi, a lift operator, who carried out a criminal assault with dagger in 1970 on Mr. M. M. Ahmad, a prominent Ahmadi and an Advisor to the President of Pakistan. Later, the Raja switched over to politics and flourished in this field during the dictatorial regime of General Zia. He was appointed a Federal Minister from 1981-85. When in the Federal Cabinet, he played an active role in preparation of the notorious Anti-Ahmadiyya Ordinance XX, and helped General Zia in opening floodgates of persecution and tyranny against Ahmadiyya Community. He also announced in 1984 a 7-point plan whereby all the Muslim countries were to form a united front to strive for the eradication of Ahmadiyyat (Pakistan Times, 12 May 1984). He also had an anti-Ahmadiyya compendium issued by the Government. All this resulted in a spate of serious violations of Human Rights not only in Pakistan but also in some other Muslim countries. During 1985 elections, he failed to win a seat in the National Assembly, so he was appointed an ambassador in Egypt. Thereafter he was appointed advisor to the dictator.

After Zia’s death in a plane crash, Raja Zafarul Haq has been in the political limelight only when the Muslim League was in power in Islamabad. Sometime ago he was appointed a Senator, the position he still holds in 1999. Mr. Nawaz Sharif, the Prime Minister, has appointed him Federal Minister of Religious Affairs and Minorities. According to a press report, Raja Zafarul Haq told a visiting delegation of mullas: ‘Qadianis (Ahmadis) are enemies of both Pakistan and Islam; they are worse than Jews’. He also informed them that a master plan is being prepared to negate Ahmadi propaganda abroad concerning their persecution (The Daily Jang, 5 September 1997). This statement subsequently was not disowned by him, thereby admitting it as his and the Ministry’s position.
Believe it or not!

At the turn of the present century, in this age of enlightenment, there exists a land where:

- A people, Ahmadi Muslims, who believe in One God and Muhammad as His Prophet, are dubbed as 'Not Muslims' in Constitution and law.
- If they profess to be Muslims or call their mosque a masjid (Arabic for mosque), or make a call to prayers, they are liable to three years' imprisonment and fine. Many continue to be sentenced.
- When one of them was present in a court's premises to seek justice, a mob of rabid mullahs attacked him in the presence of police, stoned him to death and dragged his dead body in the town's streets. The police took no action. No public figure, big or small, condemned the attack nor uttered a word of sympathy for the victim.
- Although blasphemy must be condemned by all decent people, a law exists here whereby anyone guilty of defiling the name of Prophet Muhammad (pbuh) must be awarded death punishment. 'Defiling' has been left undefined. The Supreme Court, however, decreed that any display of the Islamic Creed by an Ahmadi amounts to defiling the name of Prophet Muhammad. The Deputy Attorney General, representing the State, asserted that Death is the penalty for those who do not believe in the Finality of Prophethood. Till now, 189 Ahmadis have been maliciously and falsely charged under this law, while three were sentenced to life imprisonment.
- A man was sentenced to a total of 13 years' imprisonment by an anti-terrorist court simply because he informed others that the Reformer of the Latter Days has already appeared.
- A man who greeted another with Assalam-o-Alaikum, the Islamic hello, was awarded six months' imprisonment by a magistrate.
- A mob led by mullas attacked and severely damaged an Ahmadiyya mosque. The defenders tried but were unable to defend it. The authorities took no action against the attackers; instead they arrested the defenders and took them to an anti-terrorist court for speedy trial and quick 'justice'.
- Nine mosques were destroyed, seventeen were set on fire or damaged, and fifteen were sealed by authorities. At places, the worshippers were obliged to worship in side streets, even in a garage.
- Organized sports are forbidden to citizens in Rabwah, the Ahmadiyya town.
- Students have to sign a proforma declaring their faith to get a place in a residential hostel of a college.
- The Community was forbidden to distribute even sweets to its children during its Centenary celebrations.
- Name of a town is forcibly changed against the wishes of 95% of its inhabitants.
- Religion is entered in the passport of the holder to facilitate discrimination.
- A town is administered by a body that represents only 5% of the voters. Ninety five percent of the voters are not allowed to exercise their right of vote.
- The Minister of Minorities tells a visiting delegation of mullahs: Ahmadis are enemies of both Pakistan and Islam; they are worse than Jews.
- The President urges a wider application of the country's offensive religious laws to offshoot territories. On petty issues he urges bloody civil war.

The above may sound unbelievable, but it is all true. This book provides evidence and describes all this and more about this unfortunate Land and its beleaguered Community.