

**Persecution of Ahmadis in Pakistan
During 1998**

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A Summary

Foreword

Persecution of Ahmadis was adopted, as State Policy in Pakistan in 1974 when Mr. Bhutto, the then Prime Minister, had them declared 'Not Muslim' for the purpose of the Constitution or law. In 1984, President General Ziaul Haq went much further when he promulgated the notorious Ordinance XX (Appendix A), amended the penal code and prescribed imprisonment terms and fines for violation of various provisions of the intended persecution measures against Ahmadis. The Ordinance also gave a green signal to the fundamentalist establishment to proceed briskly with their anti-Ahmadiyya agenda, and assured them full support of the government. This opened floodgate of oppression and tyranny, and Ahmadis were subjected to murder, assault, loot, arson, terror, deprivations of all kinds and discrimination in many ways (Appendix F). They were deprived of many basic human rights. They were marginalised and effectively turned into third-class citizens of this pseudo-Islamic state.

From 1988 onward, Pakistan was ruled by civilian politicians in a democratic form of government. None of these governments made any serious effort, not even a nominal attempt, to redress Ahmadiyya grievances. Early in 1997, Mr. Nawaz Sharif came to power with a heavy mandate. Although he was powerful enough to improve the poor human rights record of the Pakistan government in Ahmadiyya context, he did nothing. In fact, by appointing Raja Zafarul Haq as Minister of Religious and Minorities Affairs in his federal cabinet, Mr. Nawaz Sharif closed all the avenues that could lead to restoration of fundamental human rights of Ahmadis. Raja Zafarul Haque has a long track record of anti-Ahmadiyya activities. As a federal minister he has pushed his anti-Ahmadiyya agenda; as a result, the Ahmadiyya situation has steadily worsened during the present regime.

Appointment of Mr. Rafiq Tarar as the President of Pakistan in January 1998 was a harbinger of still worse to come for Ahmadis. Mr. Tarar equals the Raja in his anti-Ahmadiyya commitment. They have made an effective team at the federal capital to keep the beleaguered community in a pressure cooker. In fact the pressure on Ahmadis now is greater than ever before in any previous democratic regime. Maulvi Manzoor Ahmad Chinioti, the mulla MPA of the Punjab Assembly who acted as the frontman and the prime-mover of the mindless and cruel Resolution on changing the name of Rabwah, the Ahmadiyya Headquarters town, betrayed the strong support of the top political brass to the Resolution when in his statement, (reported in the Daily Jang, Lahore of 30 November 1998) he "paid tribute to Mohammad Rafiq Tarar, the President of Pakistan and Mian Nawaz Sharif, the Prime Minister, for their personal interest in this matter." Earlier he disclosed that Mr. Rafiq Tarar and Raja Zafarul Haque, are themselves members of the Advisory Council of the Majlis Tahaffuz Khatame Nabuwwat, the foremost anti-Ahmadiyya Organization in Pakistan. (The Daily Din, Lahore; 27 November 1998)

Mr. Nawaz Sharif and his ruling party, for reasons best known to him, have shifted their position to the far right. A Shariat Bill has been moved in the legislature, which, if passed, would further drag this Islamic Republic back to the middle ages. Minorities will be the greatest sufferers in that situation. Mr. Sharif has vigorously campaigned in favour of the proposed Bill. He has also spoken favourably of the Taliban style of government and of the general situation prevailing in Afghanistan (The Daily Din, Lahore; 17 November 1998). The trend is indeed dangerous.

With a government, openly promoting a fundamentalist approach, the extremist factions feel encouraged. They now boldly undertake violent action against the peaceful Ahmadiyya Community. The Bureaucracy, who naturally tows the line of political potentates, finds it convenient to deny human rights and legal relief to the persecuted Ahmadi victims. As a result, Ahmadiyya Community has suffered more and experienced more hardships than last year. The trend is for the worse; and it is not good news. A brief statement of some outstanding incidents and events is given in this Summary, while essential data and an outline is placed at Appendix C.

Murdered Only for their Faith

Four Ahmadis were murdered this year for no other reason than their faith. These murders are unlike other religious murders in Pakistan, in that Ahmadis do not respond to violence with violence. Ahmadis are murdered mostly by assassins hired by well-known patrons who are never brought to book. The police seldom tracks down murderers; an odd one who is caught is often let off on the plea that he murdered to protect the honour of the Holy Prophet.

a) Mr. Mohammad Ayub Azam was murdered at Wah Cantt on 7 July. He was walking back home at about 2100hr when he was intercepted by three men close to his home. They asked him his name and whether he was an Ahmadi. To the latter part of the question he replied in the affirmative. At this they fired at him twice and fled from the scene of crime. Mr. Azam was rushed to the hospital where he died within an hour. No arrest has been made.

b) Malik Naseer Ahmad, President of the Ahmadiyya Community Vehari, Punjab was shot dead in the early hours of the morning of 4 August when he went to the mosque to offer his prayers. He drove to the mosque; after parking when he walked to the mosque, assailants opened fire at him. He was hit in the chest, fell down and died. When other worshippers arrived they identified the victim. No arrest has been made to date.

Almost a year earlier his predecessor, Mr. Ateeq Bajwa, was also murdered. He was killed in broad daylight by a pillion rider, who pumped 18 bullets in his body.

c) Mr. Nazir Ahmad Bugghio, a teacher by profession, was murdered at about 0620 hrs on 10 October 1998 at Nawabshah, Sind. Someone knocked at his door at the early hour. Thinking that it could be a beggar, Mr. Nazir took out some money, opened the door and offered it to him. The visiting bearded mullah took out his pistol, fired two shots at him from point blank range and fled. The police have not found the murderer, although leads are available.

d) Malik Ejaz Ahmad fell victim to an assassin's bullets at Wazirabad in the forenoon on 1 December 1998. He was 50.

Malik Ejaz was at his Cement Depot when a visitor asked him if he was Malik Ejaz. He replied in the affirmative. At this, the visitor took out his revolver, fired three shots at him and fled. He was given a chase by an employee who managed to grab him at a distance of one furlong. The killer was handed over to the police.

It may be mentioned that Malik Ejaz Ahmad belonged to the same twin village of Dhoneki-Dhonenki, where Mr. Nazir Ahmad, another Ahmadi, was murdered last year in October. The assassins were arrested. Had the government punished them and allowed the law to take its just and expeditious course, the murder of Malik Ejaz could have been avoided. It is learnt that the murderer, Imran Jaffri, is a member of the Majlis Tahaffuz Khatame Nabuwwat. It is the same organization on whose Advisory Council sit VIPs like President Tarar and Minister Raja Zafarul Haque, according to its General Secretary, Maulvi Manzoor Ahmad Chinioti.

Apart from these, other Ahmadis were also murdered. In these cases although the assassins committed the crime for personal reasons, they often took the plea afterwards that they murdered the victim on religious grounds. This often helps them cover up their heinous crime. The recent murder of Mr. Rashid Sharif, who was an official in the provincial administration, is a case in point. After his brutal murder, the assassins stated that they murdered him as he used to preach Ahmadiyyat and would not allow them to offer prayers. This statement was given wide press coverage and was meant to help the killers.

Murder Attempts

Three Ahmadis were sitting together in the Ahmadiyya mosque Mujahidabad at Dera Ghazi Khan on 13 January after the evening prayers when at about 2030hr a bearded armed intruder entered the mosque and opened fire on the three with his automatic pistol. Two shots hit Mr. Bilal Nasir, the President of the District Ahmadiyya Youth; the third bullet hit the wall. Mr. Nasir was rushed to the hospital where he was given first aid. He suffered compound fracture. As it was not safe to keep him in D.G.Khan he had to be driven to Rabwah hospital where he was operated upon.

Two unknown gangsters attacked Mr. Bashir Ahmad, President of the Ahmadiyya Community at Arain in district Lodhran, on the 13/14 night in August. He received head and arm injuries.

Ruthless Application of the Blasphemy Law

The authors of the so-called Blasphemy Law (Appendix B) intended it primarily against the Ahmadiyya Community. The events have amply supported this hypothesis. In the middle 90s the

international community condemned this law forcefully, therefore the authorities became a bit apologetic about it, and they announced some half-hearted measures against the law's ruthless application. However, as the pressure of the international community eased with the passage of time, the monster of the Blasphemy Law has been let loose again, at least against Ahmadis. No bars are held. In fact, the State itself has shown the way to Ahmadi-bashers to avail of this tool. This is also very apparent from the number of cases registered against Ahmadis this year; these were fourteen times more than those registered the previous year. Imposition of this law with such a vengeance shows not only a scornful disregard for the international concern on human rights in Pakistan, but also a dangerous shift towards extremism by the present regime. Specific cases are mentioned below.

a) An anti-Ahmadiyya procession comprising mullahs and their disciples approximately one thousand strong was taken out in Naukot (Sind) on 26 August 1998 subsequent to the incident at 'Nafisnagar.' The procession was harangued into frenzy, and it was led to the town's Ahmadiyya mosque. There it attacked the mosque and a few Ahmadis who had assembled inside to defend their place of worship. As a result, two of the attackers and three Ahmadis were injured. The mob managed to enter the mosque, demolished and ransacked it. Then they set fire to the building. The fire damaged not only the mosque but also two adjacent shops, which also belonged to Ahmadis. Subsequently, in the follow-up action, it was the Ahmadi defenders and victims who were arrested. In all, 17 Ahmadis were charged under PPC 295-C the Blasphemy Law in addition to many other clauses of the penal code. This was done in pursuance of directions from the highest level in the country, according to the boastful disclosures of the local mullahs. The Blasphemy Law was applied, according to the FIR, simply because the complainant had found the *Kalima* '(Islamic creed i.e. There is none worthy of worship except Allah; Mohammad is His Prophet) and *Darud* (Blessings on the Holy Prophet) written on plaques inside the mosque. These cases were all registered at police station Judhoo, district Umarkot. Of the accused, fifteen persons, including a fourteen years old boy, were arrested. They were first detained in Digree. Their cases were referred to an Anti-Terrorist Court at Hyderabad. All the prisoners were then transferred to the Central Jail, Hyderabad where on arrival they were treated very harshly.

Not a single person, from among the attackers, assailants and agitators, was arrested. The President of Pakistan, Mr. Rafiq Tarar and the Minister of Religious Affairs, Raja Zafarul Haq and others in the government have asserted repeatedly that minorities in Pakistan are treated kindly and generously. Hardly anything else could be further from truth. The results of their actions clearly belie their words.

b) Two brothers from Gujrat, namely Messers Raza Hussain and Tabassum Hussain joined the Ahmadiyya Community a few months ago. A case under the Ahmadi-specific PPC 298-C and the Blasphemy Law PPC 295-C was registered against them in September 1998, despite the fact that the legal department of the police opined that PPC 295-C was not indicated in the case.

c) Chak 20 Ghugh, district Jhang, has a small Ahmadiyya community. They have their own mosque. On its front the Kalima (Islamic creed) is written. The Kalima inscription has been there

for years. During the month of October mullahs arranged an anti-Ahmadiyya open meeting where, as usual, they delivered highly profane and reviling speeches. As action point, they targeted the Kalima written on the face of the mosque. They reported to the police that they saw an Ahmadi writing the Kalima, another Ahmadi was holding the paint for him while two more were present there to provide support. Although the police were unwilling to level the charge, the clerics showed them an earlier Supreme Court decision supporting their plea, and threatened them with court action if they failed to comply with their demand. So the police conceded to register a case under PPC 295-C against four Ahmadis, even though inscription of Kalima in an Ahmadi mosque cannot be termed 'blasphemy' by any logic. Of the four accused, one is a very old man in his eighties and another is not as yet an adult. All the four belong to a poor family, which has now been separated from all its male members. The family is now subjected to a vigorous social boycott. Such concerted effort in persecution of the poor family is nothing but tyranny- pure and simple.

d) No Ahmadi is safe from the mischief of the Blasphemy Law- not even one, who has been a chief administrator of a Province and even a caretaker minister, like Mr. Kanwar Idrees. Mr. Idrees' appointment as a minister in the caretaker government of Sind in 1996/97 raised many eyebrows. A journalist interviewed him and the interview was published in the daily 'Jang'. The mullah could not gulp the fact that an Ahmadi's views were aired in the press. It broke the tight blockade, which they had imposed upon Ahmadis since long. Although there was little that was even remotely objectionable in Mr. Idrees's statement, the mullahs can conveniently interpret any statement unreasonably to suit their whims to cry 'blasphemy'. They made repeated applications to authorities to take action against Mr. Idrees, but the legal exerts failed to point out even a hint of disrespect to the Prophet in what he had said. The mullahs then decided to approach the court directly complaining against a letter written by the Supreme Head of the Ahmadiyya Community to Mr. Idrees in which at the top he wrote (We praise God and invoke His blessings on the noble prophet). Mullahs think this invites the application of the Blasphemy Law and the consequent death sentence. The judge agreed that the case merits judicial review, so he issued aailable warrant to Mr. Idrees. Mr. Idrees is now defending his life in a court at Karachi in this case, for the pious phrase which someone else wrote to him in a letter. The fundamentalists in Pakistan have gone crazy; the establishment has decided to join them.

The Anti-Terrorism Legislation

The present 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 given them a helping hand by declaring PPC 295-A as cognisable by anti-terrorist courts. Ahmadis who were not even

remotely involved in terrorism have been shamelessly taken to these courts and punished. Following two cases are typical.

a) 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 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 the 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 came to notice this entry, and he scared Punhor to the bone, of the serious consequences of conversion. Some mullahs were intimidated of his conversion by the official; so they, not only frightened him out of his conversion, they persuaded him to accuse Mr. Waheed of mis-stating his religious affiliation. Mullahs, in the meantime, organized processions and riots 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 till 21 March. The next day, on 15 March, he was subjected to severe police torture, that 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 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 mullahs who had traveled all the way to undertake sectarian violence remain 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.

b) The incidents at Nafisnagar and Naukot were inter-related and show how dishonestly the Anti-Terrorist Act is being applied to Ahmadis.

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 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 mullah in the town who informed others, and all these started crying hoarse that a mosque had been desecrated and destroyed by Qadianis; the Holy Quran was burnt, etc. Ahmadis 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 mullah, however, was not prepared to let the Ahmadis 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. Extensive publicity was given to what had happened at these two places with plenty of misinformation to incite the ignorant masses in other parts of Sind. The authorities were, from then on, firmly directed by high-ups at Islamabad. Further actions were based not on facts of the case but on political exigency. In all, twenty-two Ahmadis, including five from Nafisnagar were charged under religious laws and their cases were referred to Anti-Terrorist courts. Ahmadis 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. None, not even one of the attackers and assailants was arrested. It is indeed outrageous and unbelievable.

Places of Worship Desecrated

Ahmadiyya mosques are a special target in the overall anti-Ahmadiyya plan. They were mentioned in the text of the notorious Ordinance XX. The mulla and the State have disturbed Ahmadiyya worship in as many locations as it was possible for them. A number of mosques were damaged, some were set on fire, and some were taken over, while some others were sealed. A list is provided in an Appendix to this report. A few incidents involving places of worship are mentioned below.

Ahmadiyya prayer-center in Drigh Colony, Karachi that had been in use for the last 25 years, was outraged, worshippers were removed, and the centre was sealed after an angry mob sallied forth from a nearby mosque in the presence of the police.

On 18 January, under some plan, Mansab Ali, a retired police official, uttered some rough outbursts against the centre and demanded that it should be closed down. He refused to be mollified through dialogue and negotiations, and took steps to agitate other non-Ahmadi residents of the street. He also approached the mullah of the nearby mosque where they hatched a plan to incite a mob against the Ahmadiyya Centre the next Friday. The Ahmadiyya Community at Karachi informed the police and civil authorities of the situation and requested help. The authorities took no action to discourage the agitators; they only pushed the Ahmadis to the wall to yield 'for the time being' to non-Ahmadis' demands. On Friday, a threatening mob of about 1000 strong arrived at the Ahmadiyya Centre raising angry slogans. The police arrived and refused to take any firm action against the agitators. On the other hand they forced one of the two choices upon Ahmadis:

(1) All Ahmadis be removed from the Centre under police care, and lock your centre. Police would be posted outside the centre.

or

(2) The police will arrest all Ahmadis present at the Centre, and the police will seal it.

Ahmadis were given five minutes to decide. In fact it was not a choice because the mosque was to be sealed in both cases. So they sealed the mosque. In the meantime the mob got hold of a number of Ahmadis and beat them up. Three Ahmadis were badly hurt. One of them, Mr. Ashraf Cheema received head injuries; three stitches were applied. It is noteworthy that despite early warning and request, no police presence was made at the Centre at the time of the Friday prayers to scare away the possible attackers. The police SHO when questioned, replied, " I was assured by mullahs with long beards that on this holiest day of the Ramdan they would undertake no violence, so I removed the police contingent." What puerility!

Eight Ahmadis, who had retired to the Centre for 10-days' 'Itekaf' for traditional devotion and remembrance of God, had to be moved from there before it was locked to worshipers. Mr. Amir Irshad, the Ahmadiyya resident missionary, was also moved away from there alongwith his family. The Centre which was in use for the last 25 years was closed down not only in the presence of authorities but also under their arrangements; and the politicians do not tire talking about the religious freedom enjoyed by minorities in Pakistan.

The fate of the mosque at Nafisnagar and Naukot has been described earlier under another heading. It is true that in no Islamic country during the last fourteen centuries as many mosques have been desecrated as in Pakistan.

Ahmadiyya Mosque at Chak 61 RB, district Faisalabad was subjected to stoning in January 1998.

The Kalima written on the face of the Ahmadiyya Mosque, Ghugh Chak 20 was erased under police supervision on 4 November 1998.

Designs against Rabwah

Rabwah, the Ahmadiyya Headquarters town in Pakistan, is considered a holy town by Ahmadis worldwide. It has faced many dangers and suffered in many ways since 1974. For years it was like a city under siege. It suffered its first and foremost shock when it lost its crowning jewel, in that, the Supreme Head of the Ahmadiyya Community was forced to leave Rabwah and proceed abroad because he could no longer perform his functions from Rabwah after promulgation of Ordinance XX. In pursuance of the State policy, freedom of faith in this religious town was severely curtailed. Its prolific educational complex had already been nationalized and the standard of education was steadily on the decline. Mullahs were posted in this town, and their full-time occupation was nothing but anti-Ahmadiyya machinations. A large contingent of state intelligence agents was also billeted at Rabwah. All routine and traditional Ahmadi gatherings were banned while mullahs were given a license to hold highly provocative and abusive rallies and open air meetings in this

Ahmadiyya town. Choice residential land owned by Ahmadis was forcibly grabbed and turned into a so-called Muslim Colony where a mosque, a seminary and houses were built to provide permanent presence to anti-Ahmadiyya extremists. The peace of Rabwah has remained at an edge despite grave outrages by its ill wishers- thanks to the Ahmadiyya emphasis on peace and forbearance.

The latest onslaught on Rabwah was a Resolution to change its name. The Punjab Assembly, on November 17, unanimously passed a Resolution recommending that the name of Rabwah be changed. The Resolution was passed by the Punjab Assembly in total disregard of the opinion of the residents of Rabwah. Rabwah was developed from a barren tract into a veritable town by the Ahmadiyya Community over the past 50 years. In fact the town is an Ahmadiyya property through purchase. At present more than 95% of its population comprises Ahmadis, and they cherish its name Rabwah. However, the fundamentalist lobby, none of whose members belongs to Rabwah, has insisted upon humiliating Ahmadis and depriving them of their Basic Rights. It is indeed highly unbecoming for a democratic institution like ' the Provincial Assembly' to pass a unanimous resolution about a town, that is entirely against the will and wishes of 95% of its inhabitants. It is indeed gross violation of human rights and of the democratic principle.

The Daily Jang of Lahore reported on 19 November widespread resentment of the local population, including Non-Ahmadi and Christian inhabitants, against the unjust Resolution. Recently elected Muslim and Christian councilors for the Rabwah Town Council condemned the Resolution as immoral, undemocratic, anti-people, and declared it unacceptable for being violative of human rights.

The Resolution was passed by the treasury benches as well as the opposition. No discussion took pace, and the foul resolution was passed within minutes. It belies the repeated claims of the present government that they are mindful of the fundamental rights of minorities. It does not do what it says.

The conspiracy behind this move came to limelight when Maulvi Manzoor Chinioti, the mullah MPA of the Punjab Assembly, who was acting as the front-man in this move, disclosed that "the real credit of the change of name of Rabwah goes to President Rafiq Tarar who provided me full support on this issue." His statement was reported in the Daily Jang, Lahore; 8 December 1998.

There is still more to this sordid event. On 12 December 1998, the government, in consultation with Maulvi Chinioti, issued a formal notification (Appendix E) renaming Rabwah as Nawan Qadian. Some mullahs objected to the new name. According to them it was not sufficiently 'insulting' to Ahmadis and they feared that it did not injure the Ahmadiyya feelings as much as they had intended. The mullahs had an in-fight, and they decided to approach the government again. Quite oblivious of the Ahmadiyya feelings, the Revenue Minister, Mr. Shaukat Daud again complied with the demand of the mullah and once again changed the name. The latest new name of Rabwah is Chak Dhigian, according to the Daily Din of 25 December 1998. It is so ridiculous.

A mention must be made here also of the anti-Ahmadiyya rallies and conferences held in this Ahmadiyya town by their non-Ahmadi adversaries. While Ahmadis have been refused permission to hold their traditional Annual Conference here and forbidden to arrange even annual sports events, which were a routine feature previously on Rabwah's calendar, mullahs are routinely and regularly granted permission and provided support by the government to hold highly provocative and objectionable rallies and meetings in Rabwah.

Three processions were taken out by different organizations on 7 July 1998 on the occasion of Holy Prophet's birthday. The first procession was led by Mullah Arshad who made a fiery speech against Ahmadis, based on slander and lies. His lieutenant, Qari Yamin, called Ahmadis a gang of terrorists, corrupt and evil people. Another speaker was grossly blasphemous against the founder of Ahmadiyyat; he spoke when the procession was at city centre, in front of the Resident Magistrate's office. Mullahs in the other two processions behaved no better.

On September 7 they held a conference to celebrate their anniversary of victory against Ahmadis, as it was on this date that Ahmadis were declared Not-Muslim. The Stage Secretary, in his opening remarks called it a day of thanks-giving. He urged the audience to make concerned efforts to eradicate the evil of Qadianiyat from their midst. A mullah, Jhangvi by name, asserted that the British planted Qadianis so that Islam would be destroyed. Maulvi Aslam harangued the audience to undertake Jihad like Usama Bin Laden; Mirzais (Ahmadis) should be exterminated for their apostasy, he said.

With the permission of authorities, Majlis Khatame Nabuwwat held another two-day conference at Rabwah on 15/16 October 1998. Mullahs took out a procession and made rabid speeches. Mullah Toofani urged that if Muslims get down to it, there would be left no Qadiani and no Qadianism. Maulvi Fazlur Rehman, President of JUI, urged a Taliban type revolution in Pakistan. Dr. Muhammad threatened an armed agitation to destroy Ahmadis.

Recently, the government, vide its letter No. 10442 /GB dated 8 December 1998, refused Ahmadis permission to hold their traditional Annual Conference at Rabwah, on the plea of prevailing law and order situation, while it permitted the anti-Ahmadiyya lobby to hold numerous provocative conferences at Rabwah during the year. This is a double-faced policy, which is greatly unjust, partial and unbecoming to a fair administration.

The government never tires of repeating like a parrot that it is very conscious of the rights of minorities and that minorities enjoy full freedom in Pakistan. The situation of Rabwah is quite the reverse of what the potentates assert, and gives them the lie squarely on the face.

Ahmadis in Prison

Since the promulgation of the notorious Ordinance in 1984 not a single day has passed when an Ahmadi was not in prison as its consequence. Ahmadis were arrested in the past and sentenced to imprisonment terms, but they could sometimes get relief in higher courts and were released on bail

to await trial or consideration of their appeal. However, it has been rough going for unfortunate individuals like the 'Minawali Four' who suffered for four years in jail before they were released on bail last year. This year has proven to be the worst in recent years in this respect. Three Ahmadis from Sheikhpura are serving life terms in prison for 'Blasphemy' which they never committed. In fact, the judge himself conveyed to them privately that he was convinced that they were not guilty of the charge. Mr. Waheed Ahmad of Golarchi, who allegedly filled in a Census proforma incorrectly, is serving his 10 years' imprisonment term awarded him by an Anti-Terrorist court. Four Ahmadis from Ghugh are awaiting trial in jail on a so-called blasphemy charge; they are accused of writing *Kalima* in their mosque. Then, there are fifteen Ahmadis in Hyderabad jail who are awaiting trial before an anti-terrorist court, even though they themselves were exposed to terror by the religious extremists.

This situation, according to a fair assessment, is a result of the interest of the highest person in the land, who is highly prejudiced against Ahmadis.

State Support to the ongoing Persecution

The state support to anti-Ahmadiyya activities is not restricted only to their prosecution under religious laws, it pervades all situations where Ahmadis' basic rights are involved e.g. jobs, representation, professional and higher education, admission to hostels, registration, passports - almost anything one can think of.

The entire gamut of persecution against Ahmadis is being maintained with the help of the government, however, there are various events which cannot be collated under the given headings of this Report, but deserve a mention here on account of the authorities' involvement therein. These are mentioned below:

1. An SS-type Raid at Swat

At Swat, on 20 June 1998, anti-Ahmadiyya forces struck with a vengeance and established a new low in their vicious campaign. It was a well-co-ordinated attack in which the executive, the police, the clerics, the press and even the Khidmat Committee took part to share the discredit. The high command seemed to be exercised from Islamabad.

On 18 June, 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, 'Swat people are lovers of Islam; their emotional flood will not only damage the targeted sect but also national assets and properties'. It is amazing that these petty members of the yellow press simultaneously described the Ahmadiyya preaching drive as 'secret'. Falsehood is reputed in the East to have a short memory, but not so short.

The next move was also preplanned. The following day, on 19 June, a fundamentalist, by the name Syed Badr Zaman Sabar made a written complaint to the Superintendent Police, Mingora, who under the directions of Muhammad Yousaf, the Deputy Commissioner of Swat, organized a wholesome raiding 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 the Police Inspector and, for novelty, some members of the 'Khidmat Committee'. It would be recalled that Khidmat Committees were installed as part of the National Agenda of 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. Karamatullah, the Ahmadiyya Missionary. As Mr. Naimatulla was not at home, the police arrested his son instead, Adil Suhail, who is 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 of them 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 alongwith three bullets was also found; this belonged to Mr. Naimatulla who is a well placed respectable citizen and keeps it for self-defense. One may 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. But 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 295C and face a death punishment.

It was subsequently arranged that Mr. Karamatulla be 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 co-ordinators 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 ulema and assured them appropriate action.

It may be reminded here that Swat is the area where not long ago the federal government had to launch a massive army operation to crush a fundamentalists' revolt that demanded immediate implementation of Sharia in the area. Now the same government supports the same types to persecute Ahmadis. How amazing!

2. Expulsions from Loralai (Baluchistan)

Muhammad Imtiaz Tajwar, District Magistrate of Loralai has made himself a puppet in the hands of mullahs, who are supported by Maulvi Amir Zaman, a minister in the Provincial Government. The politician, the mullah and the administrator joined hands to expel Messers Nazir Ahmad, Sajjad Ahmad, Mohammad Ilyas and Dawood, Ahmadis from the District. In fact they undertook a sort of religious cleansing of the district. These Ahmadis were blamed of preaching. The DM did not say as to whom, where and when did they preach. Nor were the accused given a chance to defend themselves. They were simply pushed out of their home and hearth by brute executive orders. In fact, all Ahmadis of Loralai were thus given a signal to recant or face expulsion. They were even told so verbally.

Ahmadis at Loralai are facing great pressure, suffering and state-supported tyranny.

3. Obscurantism - Virus that Persists

The state-owned Central Training College, Faisalabad, in an effort to catch up with many other state institutions, has introduced an 'admission form' which would deny admission to Ahmadi students to this college. The form has columns, which an Ahmadi would consider against his faith and conscience to fill in. For example the statement below:

Statement under oath by non-Muslims Students

I declare on oath that I belong to a minority group (state religion...), and I do not consider myself a member of the Muslim Umma. (Minority candidates are required to attach a certificate issued by their mission).

Candidate's signature

As no Ahmadi will ever call himself a non-Muslim, nor can he consider himself outside the pale of Islam, he will have no choice except to forego his right to receive this professional training, and as a result, miss a job opportunity. This form is not a legal requirement; it is nothing but a malafide innovation by the college authorities.

4. The Government Trails Ahmadis - But Why?

The state authorities track down Ahmadis every now and then. It smacks of fascism. Although they think they do it discreetly, but sometimes it gets leaked to the press. The Daily Jang, Lahore of 19 June 1998 reported as follows:

Preparation of Lists- Qadiani Residents in the Punjab and their Businesses

Sargodha (Jang Reporter). The government of the Punjab has directed a secret agency to immediately prepare lists of all Qadiani residents in the Province, and to report to the government on the activities of all active Qadianis and other personal data including their businesses. In addition, the government has asked for lists of all their places of worship and their missionaries.

Again on 14 August 1998 the Daily Din, Lahore reported another drive by the government of the same nature. Its headlines:

- *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*

The paper reported that secret agencies were required to render their reports to the government within a fortnight.

It is amazing that a government, inflicted with so many problems, as the present one, should spare time and effort for such a worthless and futile activity. Only a maniac would initiate such a paranoiac and despicable exercise.

5. Census form, was leaked to mullahs who raised hue and cry over it and demanded Wazir to be treated like an apostate. Mullahs demanded that Wazir's Ahmadi friends be charged under PPC 298-C for preaching. Finally the police extorted a written statement from Wazir Ali that he believed in the Finality of Prophethood. This statement was presented to mullahs to calm them down. All this was done by the administration in clear violation of law, and with little regard to the fundamental human rights of Ahmadis. At Rabwah also, Mr. and Mrs. Zafar

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 Khatame Nabuwat Movement's platform. The Movement's Secretary General, Maulana Manzoor Chinioti, was also present at the occasion alongwith 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); we have expectations from him.'

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

6. National Census and Ahmadis

The government held the long-awaited Census in March 1998. It urged the citizens to co-operate with officials and assured them repeatedly that the information provided will be treated as confidential. Ahmadis, as usual, cooperated with Census officials but the authorities did not honour their government's commitment when dealing with Ahmadis. Mr. Waheed Ahmad's ordeal has been described earlier. In his effort to help another citizen to fill in a Census program, he was arrested under a religious law PPC 295-A, tried in an anti-terrorist court and imprisoned for 10 years. Another, Mr. Wazir Ali, a fresh convert to Ahmadiyyat, was harassed. The information of his conversion, given in the Ahmad, Ahmadis were harassed over 'religion entries'. At this occasion of Census, the anti-Ahmadi mullahs placed ads in national newspapers in March 1998 with anti-Ahmadiyya messages urging the population to vigilance and action against Ahmadis. These ads were Ahmadi-specific and the only ones of their kind. The government looked the other way.

7. Police Vigilance

The police in Pakistan is not rated high for its efficiency; however, the Deputy Inspector General of Police, Rajanpur decided to become vigilant - but only against Ahmadis. According to a reliable report he ordered the police force under his charge to keep a strict watch on the activities of Ahmadis and to ensure action against their unlawful activities (whatever that means).

8. 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 required: '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.

9. 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 behaviour. On the other hand an Ahmadi, even if he invokes Gods' blessings on the Holy Prophet of Islam, he 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.

10. Who is a Terrorist?

By referring Ahmadi accused to anti-terrorist courts, the authorities attempt to convey an impression that Ahmadis are involved in terrorism. How does one define terrorism? Ahmadis are blamed of terrorism when they call their mosque, 'mosque,' and when they recite *Kalima* (their creed), and when they demolish an old mosque and build a new one at the same site; although the mosque at Nafisanagar was demolished by non-Ahmadis, no case was registered against them, while Ahmadis who were building the new one were charge sheeted for terrorism. In fact the State itself is terrorizing its own Ahmadi citizens through indiscriminate and false accusations of terrorism. The President and the Minister for Religious and Minorities Affairs are no doubt the authors and supporters of this policy; mullahs say so openly on loudspeakers.

Murderers who kill Ahmadis are rarely arrested. Those few, who get caught, take shelter in accusing the victim of blasphemy or preaching. Hardly any murderer is ever arrested and punished. The State has apparently given a license to kill Ahmadis. Who is a terrorist- one may ask.

11. The 15th Amendment

The government has moved the Sharia Bill (CA15) and got it passed, as a first step, by the National Assembly. If the Constitution is finally amended as proposed, the Sharia shall have effect notwithstanding anything contained in the Constitution, any law or judgement of any court. The Sharia, of course, will be what the Government considers to be Sharia. Its wishes, therefore will over-ride all existing guarantees and protection provided by the Constitution. The CA15, is therefore a highly dangerous proposal which if enacted will open a floodgate of abuse of human rights of all in general, and of minorities in particular.

12. Denial of Release on Bail

It is great relief for an Ahmadi if he can be released against surety while awaiting and undergoing trial under the religious laws. In the past, sometime bails could be obtained, although not easily, but with the passage of time, and particularly with the introduction of anti-terrorist courts, and excessive application of the blasphemy law, it is becoming impossible to get bail. The four Ahmadis from Mianwali suffered for four years in prison while awaiting trial and a decision on their request for bail. Mr. Anwar, another Ahmadi, waited for two years in prison before he was released on bail. Indiscriminate and mindless application of the blasphemy clause PPC 295-C against Ahmadis gives an excuse to lower courts not to consider bail applications. At present 15 Ahmadis from Umarkot district are awaiting trial in an anti-terrorist court, so their release on bail is out of question. The three Ahmadis from Sheikhpura who were sentenced to life imprisonment after being falsely accused of blasphemy have appealed to the High Court against the unfair judgement and requested to be released on bail. The High Court judge took no time in rejecting the bail application. The four

Ahmadis from Chak 20 Ghugh, awaiting trial for writing Kalima in their Ahmadiyya mosque are now in prison; they applied for bail but the Sessions Judge refused it. Refusal of bail to these poor fellows amounts to making them suffer imprisonment even before finding them guilty of the alleged offence.

13. The Media

The state-owned electronic media continued its complete blackout of Ahmadiyya existence in Pakistan. It drummed up, however, all the news and comments whenever there was an anti-Ahmadiyya occurrence, for example, Punjab Assembly's resolution on change of name of Rabwah town. The English press preferred to stay generally quiet on the Ahmadiyya situation, however it did voice its opinion on the absurdity of the Resolution on Rabwah. The Urdu Press, however, continued with its anti-Ahmadiyya policy and tried to excel each other in this trend, with sale of their papers in mind. Highly inflammatory and harmful statements issued by petty mullahs were given prominent spaces on front and back pages of newspapers that claim large nation-wide circulations. For instance, the Daily Nawa-i-Waqt, Lahore carried the following headlines in a two-column report on 8 March 1998:

'Those who deny the Finality 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 the 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 the ugliest traitors to Islam and Pakistan; and no Muslim can tolerate the presence of these traitors and British agents in Pakistan.*"

The above is only a sample of what is said and printed. Sometimes the statements are uglier and filthier, which are unfit to be repeated here. It is surprising that with this kind of anti-Ahmadiyya propaganda, Ahmadis still try to maintain their presence in Pakistan. The government takes no notice of this evil; in fact it encourages it. On the other hand, Ahmadiyya news and views are either not published or unabashedly suppressed. In short, the Urdu press has acted as a veritable representative of a corrupt and decadent establishment; in fact, it has, unfortunately, helped in speeding up the downhill slide. History will not but judge the Urdu Press of Pakistan harshly.

The Agony of Court-Appearances

Ahmadis implicated in various religious cases suffer prosecution in courts often for years. They have to present themselves in person in the court periodically. Quite often it is hazardous as well; Ahmadis have been murdered in court premises in the presence of police. Court appearances are costly also. The accused have to be present at the courts at 8 or 9 a.m. and wait there for the call, sometimes the whole day. They lose working times and thus it affects adversely their wages and income. Occasionally they have to travel long distances. Some residents of Rabwah have traveled over many years to present themselves at a court in Karachi- a return journey of 2000 Km. Hereunder please find a statement for the month of February 1998 only.

Apart from the 88 on-going cases at Chiniot, many Ahmadis all over Pakistan had to appear before magistrates and judges in anti-Ahmadiyya cases. All the details are not known; some of these are mentioned.

- Mr. Anwar of Rajanpur presented himself at the court on 6 February. No hearing; to be present again on 12 March
- Messers Riaz and three others traveled to Mianwali on 20 February to present themselves. Directed to come again on 7 March
- Ch Naseeruddin of Ahmadabad to present himself before the magistrate on 21 February
- Dr Majoka presented himself before the Addl Session Khushab on 21-2-1998. No proceedings; to present himself again on 21 March
- Nine Ahmadis of Ali Pur Chatta presented themselves before the Session Judge Gujranwala on 14 February; to present themselves again on 21 March
- Messers Nisar and Sharif and the President Lodhran Ahmadiyya Community presented themselves on 3 February. The next date of presentation-26 February
- Ahmadis involved in Dulmial Mosque case to present themselves again on 14 March
- Thirteen Ahmadis presented themselves before Civil Judge, D G Khan on 24 February
- Ahmadis appeared in court on 9 February in the Graveyard case at Chakwal. Appeared again on 24 Feb
- Master Nasir Ahmad, sentenced to six years imprisonment in Wedding Invitation Card case to appear in Lahore High Court on 2 March

This list is not complete.

Miscellaneous

Persecution of Ahmadis is a multi-headed monster. It strikes from different directions and in strange ways. A few instances, different from those already mentioned under various headings, above are mentioned below to illustrate this point.

1. **Arson.** Mr. Nazir Ahmad Gondal, Ahmadi, suffered when his house and belongings were set on fire by extremists. Mr. Nazir is old, retired and lived alone at 34 Hassamuddin Street, Sialkot City. When he was away, some miscreants set fire to his house at about noon on 29 June 1998. All the furniture and his personal belongings were destroyed. The room and its ceiling suffered severe

damage. In 1974 anti-Ahmadiyya riots also, his house was set on fire. Prior to the arson, hooligans were harassing him on account of his faith.

2. Freedom of Worship Denied. Local Ahmadis established a prayer centre at Hakim & Co in Defense Market NR 2, Karachi. Approximately 10 worshippers would gather there for a few minutes to offer their routine prayers quietly, in private. The religious zealots came to know of this, and on three different occasions they sent messages to Ahmadis to stop praying at the location. Then they threatened to blow up the place. As a result, Ahmadis stopped assembling there for prayers.

3. Disinterred. Fundamentalists do not spare Ahmadis even when they are dead. Mr. Khalil Hussain a young Ahmadi from district Sialkot died and was buried in common graveyard of the village. Ten days after his burial, some miscreants dug up his grave at night, broke open the wooden coffin and threw the dead body a few yards away. In the morning when the village folk discovered the hideous act, they felt disgusted and condemned the felons. Authorities were informed who registered a case against unknown criminals. They advised Ahmadis to take the dead body to some Ahmadi-specific graveyard in another village and bury it there. This was done. The incident had a telling effect on near relatives of the deceased. His mother had a nervous breakdown and she did not recover from the shock for many days.

4. Threats to Life. 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. The 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 phone calls to the police, but to no avail. The family suffered a great deal as a result.

The translated letter

| | | |
|---------------------------|--------------|----------------------|
| Long Live Khatme Nabuwwat | Haq Char Yar | Shias are infidels |
| Apostates must be killed | | 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

Recd on April 98. Mohammad Feroze Malik
Also on phone Deputy Secretary Islamabad,

Complaints made. No follow up.

5. Prize on the Head of Khalifatul Masih IV (Supreme Head of the Worldwide Ahmadiyya Jamaat). According to a news items appearing 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 Khanzada 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 has not stated what action, if any, it has taken against this instigator and exporter of terrorism.

6. Fired from their Jobs. Three Ahmadiis who worked at Sapphire Mills at Kotri, Sind were handed over highly provocative anti-Ahmadiyya literature. They burnt it. This provoked the extremists, who left no stone unturned to punish them. They approached higher authorities and got registered criminal cases against them under PPC 295-C, 295B, 295-A and 336. They also forced the factory management to fire the poor fellows.

7. Wall Chalking. Although wall-chalking is forbidden in the Punjab, but it appears, not, if it is against Ahmadiis. Mr. Saeed Ahmad, Ahmadi, is facing a charge under the blasphemy law. The judge has been urged by some interested parties to expedite his decision. Simultaneously extensive wall-chalking has been undertaken in Faisalabad demanding that Mr. Saeed Ahmad be hanged. All this is being co-ordinated to achieve an evil 'end' to this drama.

8. 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 Ahmadiis 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 Minhais, the leader of the PPP in the Punjab Assembly.

On another occasion in July 1998, Mr. N D Khan, an ex-Federal Minister in PPP government attended and addressed an anti-Ahmadiyya Conference arranged by Majlis Khatme Nabuwwat at Gulshan 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 Nabuwwat (Finality of Prophethood) campaign. What a way for a self proclaimed progressive party to improve its vote bank!

Human Rights Lobby

Regretfully, the human rights lobby decided to adopt a low profile on the Ahmadiyya situation, during 1998. No voice was boldly raised abroad or at home in defense of persecuted Ahmadis who were subjected to still a higher level of tyranny than before by the State. The case of three Ahmadis from Sheikhpura who have been imprisoned for life on an entirely fabricated charge of blasphemy should have touched the conscience of many a human rights activists, but for reasons best known to the leadership of these organization, little was done to help the poor individuals. Indiscriminate arrests and summary trials of Ahmadis under the notorious Blasphemy Law should have agitated the moral and humane sense of many a good human rights workers but all remained quiet on this front. Perhaps one has to belong to some other religious minority to deserve sympathy from these worthy organizations.

Mullah's Future Plan

The hell of Mullah's vicious desires is spacious, and it demands perpetual refueling. He is not content with what he has achieved during 1998; he would like to discover new lows next years, for which he is planning ahead. Mullah Manzoor Chinioti, General Secretary of the Khatme Nabuwwat Organization, has formulated his future three-point action plan. It was reported in the Daily Jang, Lahore of 8 December 1998. While talking to the Jang reporter, he stated that his next mission in life is to implement the Sharia punishment for apostasy (i.e. Death), (2) grant of ownership rights to the residents of Rabwah (whatever that means), and (3) State take over of Ahmadiyya Jamaat's properties. By these three measures he hopes to deliver a deathblow to Ahmadiyya proliferation, organization and finance. With a sympathetic government at Islamabad his hopes are high. But God has His own plans, which may be different.

Conclusion

The year 1998 witnessed a sharp increase in the persecution of Ahmadis in Pakistan as compared to the previous year. It resulted in 25% more murders of Ahmadis, and 200 per cent increase in those charged under various laws on religious grounds (Appendix D). Ahmadis charged under the Blasphemy Law, whose punishment is nothing but death, were fourteen times greater in number than in 1997. The prison population of Ahmadis, held under religious accusations, was three times larger at the year's end than at the end of 1997.

This situation has been obtained primarily as a result of the present regime's policy and attitude towards Ahmadis. The Muslim League government came to power at Islamabad with a large majority of seats in the National Assembly. It could have made the much-needed improvement in

human rights situation of Ahmadis, but it took veritable measures to make it worse. It installed a President in Islamabad who was well known for his strong prejudice against Ahmadis. Raja Zafarul Haque, Minister of Religious and Minorities Affairs, is of the same type. The Tarar-Raja team has worked overtime in harmony to make life still more difficult for Ahmadis in Pakistan. During 1998, anti-Ahmadiyya gangs and authorities enjoyed a free hand in application of Ahmadi-specific and other religious laws. No bars were held against ruthless application of the notorious Blasphemy Law against innocent Ahmadis who were not even remotely guilty of the offence. The law was applied simply because it was available and the intended victim was an Ahmadi. Anti-terrorists courts, which were originally meant to discourage terrorism, were given the task of expeditiously deciding Ahmadi cases. Mr. Waheed Ahmad, Ahmadi, who was accused of incorrectly filling in Census-Data form of an illiterate acquaintance, was thus awarded 10 years' imprisonment after a few days' hearing by an anti-terrorist court. Ahmadis were expelled by authorities from districts they lived in. Ahmadiyya Centers were raided by police and security agencies. The government collected personal data of Ahmadi citizens, as in a fascist state. Ahmadis also faced discrimination in education, jobs, career development etc. Rabwah, the headquarters town of Ahmadiyya Jamaat, was made a special target, to the extent that even its name was changed against the wishes of its citizens, and a new name was imposed upon it which was sanctioned by Islamic clerics. The mullah was given a license to spread as much hatred against Ahmadis as he possibly could. In the Ahmadiyya context, the fundamentalists could violate any rule, any law, with impunity.

The Urdu Press maintained its policy of gross partiality against Ahmadis, in its news reporting and articles. The human rights lobby, both at home and abroad, stayed mute on the Ahmadiyya plight, during 1998.

There is a visible shift towards far right in the Pakistani policy makers. The government has decided to take the lead in playing the religious card, and the Prime Minister has reportedly expressed his appreciation of the Taliban style governance. The President is committed to promoting his brand of Sharia in the country. The Mullah has openly declared that the top-priority task, after Sharia is enforced in Pakistan, is to legislate capital punishment for apostasy. In this, he is targeting Ahmadis. The forecast for next year is somber, to say the least.

APPENDIX C

AN OUTLINE OF PERSECUTION OF AHMADIS IN PAKISTAN SOME STATISTICS AND INFORMATION - 1998

1. Murdered for their Faith

- a. Mr. Ayub Azam of Wah Cantt was murdered on 7 July 1998.
- b. Malik Naseer Ahmad, President Ahmadiyya Community Vehari was murdered on 4 August 1998.
- c. Master Nazir Ahmad Buggio of Nawab Shah was murdered on 10 October 1998.
- d. Malik Ejaz Ahmad was murdered at Wazirabad on 1 December 1998.

2. Murderous Assaults

- a. On Dr Bilal Ahmad of D.G.Khan on 13 January 1998
- b. On Mr. Bashir Ahmad, President Jamaat Arain, on 13/14 (night) August 1998
3. Number of Ahmadis implicated in various criminal cases under religious laws, which carry severe punishments including mostly Death, imprisonment for life and Unlimited fines- 106
4. Number of Ahmadis implicated under the Blasphemy Law, PPC 295 C, for which the prescribed punishment is nothing but 'Death'- 28

5. Ahmadis in Prison

- a. Messers Abdul Qadeer, Ashfaq Ahmad and Shahbaz are serving life sentences under the Blasphemy Law.
- b. Mr. Waheed Ahmad is serving 10 years' prison term for allegedly filling in the religious column of Census Performa incorrectly for another person.
- c. Fifteen Ahmadis from Naukot are in prison awaiting trial. They were arrested subsequent to the incident when a non-Ahmadi mob attacked their place of worship.
- d. Four Ahmadis from Chak 20 Ghugh, district Jhang, are in prison awaiting trial under PPC 298-C.

6. Group Persecution

As a result of incidents at Naukot/Nafisnagar precipitated by mullahs, seventeen Ahmadis of Naukot and five from Nafisnagar were charged; not a single mullah has been arrested. Four Ahmadis at Chak 20, six in district Gujranwala, five at Pattoki, eleven in district Sialkot while eleven from District Gujrat have been implicated in various criminal and civil cases on communal grounds.

7. Ahmadiyya Mosques sealed by the Government

- a. At Gilgit on 4-2-1998
- b. At Drigh Road on 23-1-1998

8. Mosque destroyed

At Naukot (Sind)

9. Mosques under litigation

- a. Dulmial, district Chakwal
- b. Goleki, district Gujrat
- c. Kharian, district Gujrat
- d. Kot Mirza Jan, district Gujranwala
- e. Musa Wala, district Sialkot
- f. Sahiwal

10. Raid at Ahmadiyya Mission

Ahmadiyya Centre raided by the Police at Swat. Books, cassettes, files, photographs confiscated. Ahmadi Missionary and son of the local Ahmadi leader arrested, and charged under discriminatory religious laws. Ahmadi President of Swat Community also charged under the Ahmadi specific laws.

11. Government Policy

The government has directly encouraged anti-Ahmadiyya gangsters in all their efforts to suppress and victimize Ahmadiyya Community. As a result human rights situation has visibly worsened for Ahmadis this year. There is a quantum jump in the number of criminal cases in which Ahmadis have been implicated. The government has insisted on sending Ahmadiyya cases to anti-terrorist courts for quick disposal. Change of name of Rabwah town is the new low in the State's attitude towards Ahmadis.

Appendix F

**SUMMARY OF CASES
Instituted Against Ahmadis in Pakistan
From April 1984 to 31 December 1998**

| No. | Description of Cases | Number | Maximum Punishment Prescribed |
|-----|---|-----------------------------|----------------------------------|
| 1. | Number of Ahmadis booked for posing as Muslims | 378 | |
| 2. | Number of Ahmadis booked for praying | 93 | |
| 3. | Number of Ahmadis booked for celebrating Ahmadiyya Centenary | 27 | |
| 4. | Number of Ahmadis booked for celebrating centenary of the eclipses of Sun and Moon | 50 | |
| 5. | Number of Ahmadis booked for allegedly burning the holy Quran | 10 | Life Imprisonment |
| 6. | Number of Ahmadis charged under Blasphemy Law, PPC 295-C | 186 | Mandatory Death punishment, Fine |
| 7. | The entire Ahmadi population of Rabwah, i.e. Ahmadiyya Headquarters in Pakistan was charged under PPC 298-C on 15-12-1989. | Approximately 35000 persons | |
| 8 | Supreme Head of the Community currently living in London has been charged in his absence in cases under PPC 298-C, i.e. Anti Ahmadiyya Laws and PPC 295-C | 17 | |
| 9 | Others | 1612 | Various |

Summery of other Events

| | |
|--|----|
| Number of Ahmadis killed during 1974-1998 | 67 |
| Number of Ahmadis killed during 1984-1998 | 36 |
| Number of attempts of murder upon Ahmadis during 1984-1998 | 80 |
| Number of Ahmadiyya Mosque demolished | 9 |
| Number of Ahmadiyya mosques sealed by the authorities | 15 |
| Number of Ahmadiyya Mosques set on fire | 8 |
| 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 | 16 |
| Burial of Ahmadis denied in the common cemetery | 30 |

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

CASES INSTITUTED AGAINST AHMADIYYA PERIODICALS & MAGAZINES

The Ahmadiyya Community in Pakistan publishes a daily paper namely Al-Fazl, and five magazines; the monthly 'Misbah' which is a publication for Ahmadi ladies organization; the monthly 'Ansarullah' which 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' which is a children's magazine; and the monthly 'Tahrik-i-Jadid' which is a magazine of Tahrik-i-Jaid, 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 Law, i.e. PPC 298-B/C. This is a continuous process. Here is a summery of such cases against the Ahmadiyya Press:

| No | Description of the cases | Number of cases |
|----|--|-----------------|
| 1 | Number of cases instituted against the Daily Alfazl under instructions from government authorities | 24 |
| 2 | Number of cases instituted against the Daily Alfazl by the opponents | 14 |
| 3 | Number of cases against the Monthly Ansarulla by the authorities | 12 |
| 4 | Number of cases against the Monthly Ansarulla by the opponents | 7 |
| 5 | Number of cases against the Monthly Misbah by the authorities | 7 |
| 6 | Number of cases against the Monthly Misbah by the opponents | 1 |
| 7 | Number of cases against the Monthly Khalid by the authorities | 10 |
| 8 | Number of cases against the Monthly Khalid by the opponents | 1 |
| 9 | Number of cases against the Monthly Tashheez by the authorities | 5 |
| 10 | Number of cases against the Monthly Tashheez by the opponents | 5 |

The recently retired editor of the daily 'Al-Fazl' Mr. Nasim Saifi faces charges in 40 different cases.

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 month 'Ansarullah' Mr. M. Ibrahim, faces charges in 17 cases.

Number of various issues of Ahmadiyya periodicals proscribed by the Government authorities- 400

Number of books/publications published by the Ahmadiyya Community (published before April 1984) proscribed by the Government authorities- 62

APPENDIX D

Details of Religious Cases Registered Against Ahmadis During 1998

| Nr | Names of Accused | Accuser | Police Station | Case Nr | Date | Penal Code PPC |
|-------|---|---------------------------------|----------------|---------|----------|-----------------------|
| 1-17 | Messers Mahmud Ahmad, Safir Ahmad, Rana Abdul Khaliq, Zahir Ahmad, Rashid Ahmad Merani, Farooq Ismail, Allah Nawaz, Irshad Ahmad, Arshad Javaid, Anees Ahmad, Naveed Mobashir, Muhammad Ahsan, Faisal ur-Rahman, Abdul Hameed Tahir, Mushtaq Ahmad, Waris Ahmad and Dr. Abdul Rashid. | Mohammad Sarwar of Naukot | Jhuddoo | 88 | 2.9.98 | 295-C,295A,34 |
| 18-21 | Haq Nawaz, Muhammad Siddiq, Zafar and Nazeer of Chak 20 Gugh | Hafiz Dost Mohammad | Shorkot Cantt | 30 | 12-10-98 | 295/C |
| 22-23 | Dr. Rashid Ahmad, Kamran Hafeez | Faqeer Muhammad of Badin | S.F. Rahu | 23 | 12-3-98 | 504/337/H/2 324/34 |
| 24 | Dr. Waheed Ahmad | Ali | S.,F.Rahu | 14 | 12-3-98 | 295/A |
| 25-27 | Nasir Ahmad, Mushtaq Ahmad and Yaqub | Maulvi Muhammad Siddique Gambit | Gambit | 14 | 18-3-98 | 298/C |
| 28-30 | Karamat ullah, Ch.Nemat Ullah and Syed Rahmat Ali | Syed Badar Zaman of Mangora | Rahim Abad | 242 | 20-6-98 | 298/C,298/B, 298A |

| | | | | | | |
|--------|---|---|-----------------------------|-----|---------|-------------------------------|
| 31-35 | Muhammad Daud, Muhammad Akram, Nasir Mahmood, Maqsood Ahmad, Maqbul Ahmad, and Muhammad Islam | | Wahndo, District Gujranwala | 292 | 7-8-98 | 506/337/H/2, 298/C |
| 36 | Abdul Majeed Mangla, Chak 168/171 District Sargodha | Sayed Sohail Gailani | Sillanwali | 389 | 24-9-98 | 298/C |
| 37-38 | Syed Raza Hussain Bukhari and Tabassum Hussain Bukhari | Syed Safdar Ali Shah of Fatehpur | Civil line Gujrat | 845 | 4-9-98 | 295/C, 298/C |
| 39 | Ms Mubarka Begum | Alim Din Madni of Mansehra | Mansehra | 495 | 18-6-98 | 298C |
| 40.44 | Nasir Ahmad, Suhail Ahmad, Imran Ahmad, Ashraf Ahmad and Rashid Ahmad | Rajah Rustam Zaheer of Pattoki | Pattoki | 67 | 8-3-98 | 452/324, 295/A, 148/149 |
| 45 | Zafer Ali S/o Karm Ali Qureshi | Javid Akhtar Census Officer | Rabwah | 83 | 15-3-98 | 420/468, 471/182 |
| 46 | Sayed Akhtar Shah | Police | Orangi | | 25-4-98 | 107/151 |
| 47-48 | Adil Sohail and Karamat ullah | Police | Mangora | | 20-6-98 | 107/151 |
| y49-62 | Farooq, Dr. Rashid Jatt, Hafeed Ahmad Jut, Irshad Ahmad, Fasih-u-Rahman, Mushtaq Ahmad, Muhammad Ahsan, Allah Naaz, Rashid Ahmad Mirani, Naveed Ahmad, Arshad Ahmad, Anis Ahmad, Waris Ahmad and Ghulam Murtaza of Naukot | By Sayed Zowar Hussain Shah S.H.O. Police Jhuddo (Sind) | Jhuddoo District Umarkot | 83 | 26-8-98 | 427/147, 148/149/324/436, 295 |
| 63-67 | Nazeer Ahmad, Nabi Ahmad, Allah Rakha, Ch. Mahmood Ahmad, and | Haji Bashir Ahmad of | Jhuddoo District | 87 | 2-9-98 | 295/C, 295/A, |

| | | | | | | |
|---------|--|---|-------------------|-----|------------|---------------------|
| | Javid Ahmad of Nafisnagar | Naukot(Sind) | Umarkot | | | 295/B |
| 68-70 | Rashid Ahmad Mirani, Dr. Rashid and Fasih-u-Rahman | The Government | Jhuddoo | 85 | 26-8-98 | 13/D, ARMS Or |
| 71-81 | Muhammad Yusuf, Aas, Mustafa Yaqub, Muhammad Hussain, Muhammad Khan, Muhammad Aslam, Tariq, Azher, Zahid and Mohammad Akbar Solehri, | Muhammad Yosuf of Darya Pur Distret Sialkot | Sabbaz Peer | 208 | 30-8-98 | 506/337/H2, 148/149 |
| 82-92 | Muhammad Yar, Fazal Ahmad, Mushtaq Ahmad, Muhammad Sarif, Mobashir Ahmad, Abdul-Razaq, Ahmad Khan, Muhammad Asgar, Iftikhar Ahmad, Naseer Ahmad, and Gulam Rasool. | Mukhtar of Goleki | Civil Line Gujrat | 789 | 26-8-98 | 420/468 |
| 93-100 | Mahmood Ahmad, Abdul Mannan, Malik Muhammad Rafiq, Malik Muhammad Saleem, Shahid Sadi, Malik Khalid Masud, Colonel Ayaz Mahmud and Mahmud Ahmad B.A.B.T | Mahmud Ahmad of Kharyan District Gujrat | Rabwah | 281 | 10-10-1998 | 354,452/427 |
| 101 | Gulam Mustafa Baloch | | D.G.Khan | | 14-12-98 | 298/C |
| 102-103 | Muzafar Ahmad and Nasir Ahmad | | Nawabshah Sind | | | 107/151 |
| 104-106 | Nasir Ahmad Baloch, Mubarak Ahmad, Zafar Ahmad, and | Muhammad Nazar of Latifabad | Kotari Sind | | 17-12-98 | 295/C,295/A, 295/B |

Mr Nazir Ahmad's Case (Nafis nagar)

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 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 mullah in the town who informed others, and all these started crying hoarse that a mosque had been desecrated and destroyed by Qadianis; the Holy Quran was burnt, etc. Ahmadis 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 mullah, however, was not prepared to let the Ahmadis 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. Extensive publicity was given to what had happened at these two places with plenty of misinformation to incite the ignorant masses in other parts of Sind. The authorities were, from then on, firmly directed by high-ups at Islamabad. Further actions were based not on facts of the case but on political exigency. In all, twenty-two Ahmadis, including five from Nafisnagar were charged under religious laws and their cases were referred to Anti-Terrorist courts. Ahmadis 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. None, not even one of the attackers and assailants was arrested. It is indeed outrageous and unbelievable.