

Persecution of Ahmadis in Pakistan during 1999

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1. Foreword

Approximately 25 years ago, in 1974, Zulfikar Ali Bhutto regime made the first major onslaught on the Freedom of Faith of Ahmadis in Pakistan by declaring them Not-Muslims for the purpose of constitution and law. Through this action, involvement of the state in suppression of human rights of Ahmadis was given a formal shape and backing. Later, in 1984, General Zia, the dictator president promulgated the notorious Ordinance XX that put severe restrictions on Ahmadis' religious practices and gave green signal to religious extremists to undertake persecution of the Ahmadiyya Community with state support. The Ordinance opened floodgate of tyranny against Ahmadis in Pakistan. The deluge has lasted over fifteen years, and continues unabated.

The year 1999 was no better than previous years for the Ahmadiyya Community in Pakistan. Freedom of faith remained denied as before, and persecution remained rampant in all fields of life. Ahmadis were kept in the pressure chamber of bad laws, and innovations were devised to push them to Special Courts set up under the Anti-terrorism Act, while they committed no act of terrorism; on the contrary, they were made targets of religious terrorism. The Nawaz Sharif government, whose top brass proudly claimed succession from General Zia, the author of the notorious Ordinance XX, kept fully alive the General's anti-Ahmadiyya agenda. In fact, the ousted Prime Minister pushed it further, and there were clear indications of more to come prior to his downfall. The forced change of the name of Rabwah, the headquarters town of Ahmadiyya Community, was a vulgar and blatant violation of civic rights of Ahmadis. It was followed up by arrest of some top leaders of the Community on fabricated charges. The drive to nab Ahmadis in the net of the notorious Blasphemy Law was kept in high gear. President Tarar went on record to propose extension of Anti-Ahmadiyya laws to Azad Kashmir. During last months of Nawaz government, the persecution reports of the Ahmadiyya Community kept on getting thicker by the month. It appeared that no bars were held to arrest the flood of anti-Ahmadiyya suppression. It is a long and woeful story, whose comprehensive narrative is well nigh impossible in a summary report. Only a few sample incidents can be mentioned briefly in this report.

2. Murdered only for their Faith

a. Mirza Ghulam Qadir of Rabwah

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 Chenab 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 press statement (The Daily Pakistan, April 18, 1999).

These Lashkar Jhangvi terrorists then dashed towards Jhang. In the meantime, police parties chased them. Finding themselves besieged, these outlaws 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.

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 two million rupees had been offered earlier for the head of Ijaz Tarar, the Commander Operations to 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 Khabrain, April 16, 1999). Involvement of the top brass of Lashkar Jhangvi, imminence of Muharram, the sizable weapons inventory and the status of their captive, all point powerfully towards a great 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 Lashkare Jhangvi is the militant wing of Sipah Sahaba. The SSP was created by General Zia. Although initially it had an anti-Shia posture only but for many years now it has adopted anti-Ahmadiyya position as well and acts in concert with Majlis Tahaffuz 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 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 grieved greatly over the death of an innocent and a good fellow, they 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, and had dedicated his life for the service of the community. He was 37, and he 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.

b. Ms Mubaraka Begum of Chawinda, district Sialkot

This Ahmadi lady went to a nearby village to visit the family of a new-convert, Mr. Abid, on May 7. While there, Rifaqat, a man of ill repute, attacked her with a knife and inflicted multiple injuries for the religious prejudice he bore against Ahmadis. She was administered 13

bottles of blood at the hospital. Her condition improved but only temporarily. It worsened thereafter and she was shifted to Lahore where she died two days afterwards.

3. Physical Assaults and Torture

Opponents of Ahmadiyyat undertake murder attempts and physical assaults because they feel that much risk is not involved. They are told that authorities will not take a serious view of such violence against Ahmadis. Hardly any murderer of an Ahmadi has ever been punished.

a. Dr. Rashid Ahmad of Golarchi (Sind) and his son were assaulted by a mob in March 1998 in an anti-Ahmadiyya violent incident. He was injured. Surprisingly it was he who was charged by the police, and since then he is suffering court appearances. In April 1999, he was again made the target of a physical assault. He intended to buy a residential plot close to his residence, but the mullas of the Khatme Nabuwat were opposed to the deal. The doctor went over to the seller to negotiate, where the ferocious mullas attacked him. The doctor received severe injuries in the head and on the face. He was taken to a hospital in a semi-conscious state. Later, he was sent to Badin for X-rays and examination of fractures. For better treatment, he was shifted to the clinic of Dr Siddiqui at Mirpurkhas.

b. Someone stole the LNB of the dish antenna belonging to the Ahmadiyya Community, Kot Abdul Malik, district Sheikhpura in September 1999. The Community reported the theft to the police and had a case registered against the unknown accused. The neighbors mistakenly assumed that the complaint was directed at them. They reacted by making a false report to the police of a theft at their home and accused Mr Nazar Hussain, an office bearer of the Ahmadiyya Youth Organization. The police arrested him, detained him for over a fortnight and subjected him to torture.

Mr Nazir's wife is the President of local Ahmadi women's organization. The family was then targeted by the opponents and faced hardship.

4. Storming, Loot and Arson

On 15-12-1999 an unruly mob attacked and destroyed the under construction extension of the house of Dr. Muhammad Nawaz of the town Haveli Lakha, District Okara, Punjab. Mr. Muhammad Nawaz is Amir Jamaat Ahmadiyya district Okara. The mob pulled down the under-construction rooms brick by brick, razed them to the ground and took away all the building material from the site. They also attacked, ransacked and looted his main house and put some furniture on fire. Dr. Muhammad Nawaz and his family saved their lives by jumping from the roof of their house on to a neighbour's housetop.

The saddest and the most painful and inexplicable part of this cruel incident was that all this demolition, looting and violence took place right in the presence of and under the eyes of the local police and administration. All the while it was taking place the police and local administration did absolutely nothing whatsoever to protect Dr. Muhammad Nawaz, his family and his property. They made no attempt at all to stop the unruly mob. The only thing done by the police was that they arrested Dr. Muhammad Nawaz and his two sons from the neighbour's house where they had gone to save their lives and charged them under section 298-C of Pakistan

Penal Code and sent them to jail at Sahiwal. In the jail these gentlemen were initially put in the death row and kept in solitary confinement and denied even customary facilities allowed to the under trial. The culprits were allowed to go scott free and no case was registered against anyone for this crime and no one was arrested, whereas the victims were charged and incarcerated. Three other Ahmadis were also charged under the same section.

The background of this cruel incident is that adjacent to Dr. Muhammad Nawaz's house there was an old and dilapidated house which Mr. Muhammad Nawaz recently purchased from its owner, and started construction of four new rooms. One, Munir Ahmad whose house is also adjacent to this house was also interested in buying it and he was offended at this purchase by Dr. Muhammad Nawaz, and raised objections about the common wall between this house and his. The matter was taken to local civil court and litigation started. Munir Ahmad, feeling that he did not have a strong case, tried to give it a communal and sectarian colour by falsely propagating that Dr. Muhammad Nawaz was building an Ahmadiyya place of worship. In this, he sought and got full help and cooperation of local mullahs.

As the matter was under litigation, the local authorities had decided that they would make an on the spot examination of the site at 11a.m. on 15-12-1999, and make their own assessment. Fearing that the on the spot examination of the site would vindicate Dr. Muhammad Nawaz's stand, the mullahs started exhorting the people from loudspeakers of mosques of the town to assemble at Dr. Muhammad Nawaz's house. They proclaimed that it was a matter of *Jihad* and Dr. Nawaz should not be allowed to build what they claimed to be an Ahmadiyya place of worship. As a result, a large mob gathered at the place and completely demolished the rooms under construction and looted and damaged his main house and clinic.

The police and local administration made no effort to stop the violence. The authorities offered no help, relief or shelter to the family of Dr. Muhammad Nawaz consisting of women and minor school going children who sought shelter on their own as best as they could.

This incident, in a way, is a replay of the Naukot incident where a mob attacked the Ahmadiyya mosque in 1998 and demolished it. The defendants who unsuccessfully tried to save the mosque were arrested by the police and more than a year later are still behind bars, while none of the attackers was apprehended.

Higher authorities in the federal and provincial governments were duly informed of the incident. The letter written to the Interior Minister is reproduced at Appendix E to this Report. Relief to the victims is still awaited.

5. Arrest of Top Leadership on Fabricated Charges of Serious Nature

Mirza Masroor Ahmad, head of the Ahmadiyya Community in Pakistan, and Lt. Colonel (Retd) Ayaz Mahmud Khan, the President of the Ahmadiyya Community of Rabwah, along with 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 Khawaja Zafar Iqbal on May 4, 1999 at Chiniot and was rejected.

The background of this case is of interest although it is bizarre and evil. A few weeks earlier, 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 'Nawan 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, ‘Chenab Nagar’. Even then, the Ahmadiyya Community did not react 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 ‘Chenab 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 Mahmud Khan, the 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 Mirza Masroor Ahmad and Col. Ayaz on grounds that the act must have happened under their orders. The charge invited imprisonment for life. 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, Mullas try to influence court decisions through processions and crowds. Ahmadi 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 Khawaja Zafar Iqbal, Magistrate heard the plea of Bail after the Arrest. A dozen of mullas were present at the occasion. Among others, 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 magistrate conveniently rejected the plea of bail, and so did the Additional Session Judge on the next day.

The incident showed a definite change in the attitude of the government towards Ahmadi for the worse. Personal interest and involvement of the higher-ups at Islamabad cannot be ruled out, as without their approval and urging the provincial minions could not and need not undertake such unsupportable and condemnable actions. Human rights concerns, both at home and abroad took note of the incident and approached the authorities at the capital to redress the situation. It proved effective and the government decided to downgrade the false charges by declaring them unsubstantiated. The victims of this highhandedness were then released after approximately two weeks in prison.

The mulla, however, was not deterred by the withdrawal of official support to his baseless accusations. Mulla Ilyas proceeded to make a private petition to the Court to follow up the case. The accused thus still have to defend themselves against this fabricated accusation.

6. Vicious and Ruthless Application of the Blasphemy Laws

The blasphemy laws in Pakistan Penal Code remain the cruelest tools in the hands of religious extremists to unjustly harass and persecute the people they do not like. Almost always, these laws are applied with malafide intentions and on false accusations. It is no exaggeration to assert that not even one of the approximately 200 Ahmadiis accused of blasphemy till now, was even mildly guilty of the offence. However, dishonest and deceitful accusations keep on piling against innocent victims who then have to undertake the most stressful exercise of defending themselves against the penalty of death or life imprisonment. A verdict of guilt under PPC 295C (defiling the name of the Holy Prophet) invites death as penalty while PPC 295B (defiling the Holy Quran) prescribes life imprisonment. Following is a summary of the cases brought against Ahmadiis during 1999 under these clauses.

Under PPC 295C (*the Blasphemy law*)

a. Mr. Nazir Ahmad of Qasur decided to join the Ahmadiyya denomination sometimes back. Extremists did not like it. They planned to make trouble for him. On 13 January 1999, two fundamentalists approached and questioned him. Then they went to the police station and accused him of blasphemy. The police willingly registered the case and arrested the youth.

b. Mr Intizar Ahmad Bajwa of district Sialkot was charged on 3 March 1999, under the Ahmadi-specific law PPC 298C for preaching. His plea for Bail was rejected on 11 May 1999, and he was arrested by the police. Only subsequently when his case was placed before Malik Mohammad Iqbal, a magistrate, that the magistrate ordered at his own initiative the addition of PPC 295A and 295C. A charge under PPC 295A can be tried in an anti-Terrorist Court. These sections were added by the authorities despite the fact that the victim committed no act of terrorism, nor uttered a word of blasphemy.

c. Messers Ijaz Ahmad, Nasir Ahmad, Qamar ud din and Abdul Hameed, Ahmadiis from district Sheikhupura were maliciously charged under PPC 295C on 21 June 1999 on entirely fabricated story. The details of this horrid case are given in Section 14 of this Report.

d. Messers Mushtaq Ahmad and Nasir Ahmad, Ahmadi from district Muzaffargarh were charged on 19 July 1999 under PPC 295 for preaching. Later, Muhammad Saeed, a magistrate unjustly added the 295 A and 295C to the charge sheet, although the police had not accused them of violation of these sections.

e. Messers Tahir Ameen, Shah Nawaz, Shazhad Aslam and Hafeez of Chak 18, district Sheikhupura were caught in the blasphemy net on 31 August 1999. The four committed no act whatsoever of blasphemy against the Holy Prophet. Their opponents had them implicated only to settle personal scores. The police, for their own reasons, willingly co-operated with the accusers. The case was closed, eventually, after investigation.

Under 295B (*Blasphemy against the Holy Quran*)

a. Rustam Ali Shad, resident of Kot Radha Kishan, Qasur was charged under PPC 295B on 27 May 1999 in Case No.293 at Raiwind Sadr Police Station, even though he did not defile the Holy Quran as he believes it to be a holy scripture.

b. The four accused mention at sub para e above (under 295C) were falsely charged under PPC 295B as well, in the same case.

7. The Misuse of Anti-Terrorist Act (ATA)

Authorities and Ahmadi-bashers in Pakistan discovered in the Anti-Terrorism Act an effective device to persecute Ahmadis. The ATA courts have been given powers to short circuit procedures and expedite the judicial process. The ATA also contains the provision that anyone accused under the religious law PPC 295A can be tried in an Anti-Terrorist Court even though no act of terrorism had been committed. Under the section, the accused can be awarded 10 years' rigorous imprisonment. As such, they discovered in the ATA a perfect answer to the 'Qadiani problem'. Whenever an Ahmadi was charged on religious grounds, they would add PPC 295A to it to take him to an ATA court for speedy trial. It was under this policy that Dr Waheed Ahmad of Sind who had been accused of allegedly filling in a Census Form incorrectly was taken to an ATA court and awarded 10 years' imprisonment in April 1998. Moreover, a new trend appeared whereby judiciary officials themselves started adding unabashedly the PPC 295A to Ahmadis' charge sheets. The Ahmadiyya cases in which this section was unjustly added are mentioned below:

a. Mr. Mushtaq Ahmad Saggoo, an Ahmadi from Muzaffar Garh, was arrested on charge of preaching in July 1999. When presented before a Magistrate, Muhammad Saeed, he ordered that Section 295A be added. The accused is now facing prosecution in an Anti-terrorist court, although even the prosecution does not accuse him of carrying a weapon or threatening its use.

b. Mr Intizar Ahmad Bajwa was charged under the anti-Ahmadiyya section 298C in April 1999 for preaching. When Magistrate Muhammad Iqbal was approached to grant him release on bail, he not only rejected the request, but also ordered that PPC 295A be added to the charge sheet. An appeal was made to the ATA court that this section was not applicable. The judge Khawaja Javed Ahmad granted the appeal. However, the accusers have gone to the High Court protesting the latest decision.

c. Messers Bashirul Haq and Mubashar Javed, Ahmadis of Pattoki, had allegedly arranged a festivity five years ago to celebrate the centenary of the Divine Sign of eclipses of the sun and the moon in 1894. They were charged under section 295A. Three years later, it was found that they had the Kalima (Islamic creed) written in their shops. On this basis, again a criminal case under PPC 295A was registered against them on 16 June 1997. They have been defending themselves in a court of law since then. However, a few months ago, the magistrate sent their case to an anti-terrorist court at Lahore where proceedings are going on.

d. Mr Munir Ahmad of district Sialkot was accused of preaching but charged perfidiously under 295A on 6 September 1999. His plea for bail was rejected by the ATA court.

e. Mr Tahir Ahmad Nadeem, an Ahmadi youth, received gift of a T-shirt from a relative in the US. The Kalima (Islamic creed) was beautifully written on its front. He put it on and went to the town. There, mullas and some gangsters noticed his shirt and went for him. They grabbed him, beat him up, tore open his shirt and kept it with them. Later in the day, the police raided his house and arrested Tahir. They responded to the howls of the mulla, who threatened to create a law and order situation, close down the city and burn the Ahmadiyya mosque. Rather than arresting those who threatened the peace, the administration arrested the victim and charged him under section PPC 295A. If upheld in a court, the youth could end up in a prison for 10 years. Sher Khan, the DSP reported to the mullas that the police had accepted their demand and a criminal case had been registered.

At the instance of the mullah, the police again raided the residence of the victim to look for some more of such shirts. None were found. However, the inspector took away two copies of the Holy Quran saying that it was illegal for Ahmadis to keep the Quran at their homes. During the night, the police beat up the youth severely to obtain some irrelevant community information from him. The police pushed their cowardly and shameful act still further by taking steps to refer the victim's case to an Anti-Terrorist Court.

An Ahmadi putting on a shirt with Kalima (Islamic creed) on it is considered guilty of terrorism-how absurd and preposterous!

f. Dr Abdul Ghani of Daska, Sialkot was arrested on accusation of preaching. He was charged under 295-A in addition to other sections on 16 September 1999 and taken to an anti-terrorist court. The judge rejected his plea for bail. An appeal has been made to the High Court.

g. Mr Anis-ur-Rahman of Shahdadpur was accused of preaching his views and was charged under various clauses including the 295A on 15 September 1999.

It would be of interest to give here some essential details of an Ahmadi's case who was prosecuted in an ATA court.

Mr. Ghulam Mustafa, an Ahmadi religious teacher, was sentenced in March at D.G. Khan to a total of 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 Judgment 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 Hamdani. When questioned, the accused replied that the advent of Imam Mahdi had taken place and he has been succeeded by four caliphs. 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 Judgment 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 298-C 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, who rejected it. At this, his application for

release on bail was moved in the Sessions Court. The Additional Session Judge, Mohammad Aslam Janpuri, rather than granting the bail, remarked that the accused's offence attracted section 295A. It was ordered that the accused be tried by a Special Court for the Suppression of Terrorism. The Special Court held its first hearing on 17-03-99 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 fine 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 295-A for blasphemy was initially not applied; it was a state official who added it later on by implication.

Maximum prison terms were awarded to the poor accused who carried medicines to provide free treatment to the sick and the needy of the area.

8. Mosques Desecrated

Desecration of a place of worship is a very serious social offence. Unfortunately the notorious Anti-Ahmadiyya Ordinance XX made Ahmadiyya mosques a specific target. As a result, the opponents of Ahmadiyyat in league with authorities commit grave outrages against Ahmadiyya mosques. They have been almost given a license to desecrate them. During 1999, the number of such heart-rending incidents were greater than the average of earlier years. Some are described below.

Baddomalhi, District Narowal

Early this year, the mullas of Baddomalhi targeted the Kalima (Islamic creed) written on the façade of the local Ahmadiyya Mosque. They took the plea that it hurts their feelings to find the Islamic Creed on an Ahmadiyya mosque. It may be mentioned here that Ahmadis have no other creed than the same Kalima.

The mullas approached the authorities to help remove the kalima. The authorities obliged them by undertaking the impious act upon themselves. Accordingly, on 13 January 1999 the SHO arrived with a police contingent and a laborer, and removed the Kalima with a chisel and hammer. The incident had a traumatic effect on some of the Ahmadis who were very seriously grieved to see the desecration undertaken by authorities. An Ahmadi, Mr. Abbas Kazmi, could not bear the gravity of the sacrilege and fainted. The entire Ahmadiyya Community was terribly hurt and bore the injury with fortitude and restraint.

The incident reminded one of the dark and evil days of Zia regime. The political progeny of the General was now trying to accomplish the unfinished agenda of the dictator.

Naseerabad, Larkana (Sind)

Sub Divisional Magistrate ordered the Ahmadiyya Mosque sealed on July 30.

Subsequent to a demand of local mullas, the SDM visited the Ahmadiyya mosque on June 30, along with a DSP and a police contingent. He inspected the inside of the mosque and asked

various questions. He even objected to the keeping of the Quran in the mosque and remarked maliciously that it is an offense for an Ahmadi to study the Holy Quran. It is not.

Independently, or in coordination with authorities, mullas maintained their pressure to pursue their goal. They threatened to take out processions from three different mosques after the Friday Prayers on July 30, 1999. Rather than tackling the mulla according to the law, the SDM found it permissive and more convenient to deny basic human rights and freedom of religious practice to Ahmadis. He ordered sealing of the mosque.

The incident deeply hurt the Ahmadiyya Community and they wondered what freedom of faith, if any, they are left with, as guaranteed in the Constitution of Pakistan.

Earlier on July 4, 1994, the Sub Divisional Magistrate, Wara had sent for the President of the local Ahmadiyya Community and told him:

- a. "to remove the Holy Quran from the Ahmadiyya Mosque
- b. to remove Ahmadiyya literature as well
- c. to rub off the Kalima written inside the mosque
- d. to fill up the internal niche in the mosque with bricks, as it is considered objectionable by Maulvis. If you do not comply, we shall ourselves do the needful."

One wonders if the SDM is an employee of the Mulla or of the State. He found it more convenient to appease the clerics rather than uphold the freedom of faith guaranteed in the Constitution. Even the notorious Ordinance XX does not require him to make the above demands.

Less than a month later, the authorities sealed the mosque.

Hasilpur, District Bahawalpur

A few mullas from Multan and Bahawalpur, along with a magistrate and a police party arrived at Chak 192 on April 18, and demanded that minarets and dome of the under-construction Ahmadiyya Mosque be pulled down. Having conveyed this demand, one week later, a gang of 18 mullas came to the village and declared that they will undertake *Jihad* and pull down the minarets themselves. Ahmadis boldly told them not to dare undertake this kind of Jihad.

At this, the mullas went back to Hasilpur and invoked the support of the authorities. They returned escorted by a magistrate and the police. As a result of pressure from the authorities, Ahmadis offered not to resist covering of the minarets and the niche. Thus peace was restored at the expense of the minority. It is noteworthy that the non-Ahmadi residents of the village refused to support the visiting mullas, and declared that they do not object to the minarets etc.

Klaswala, District Sialkot

Opponents of Ahmadiyyat had taken to regular harassment and mischief against the local Ahmadis for weeks. They held meetings, made demands and issued threats. They demanded that the Kalima (Islamic creed) inscribed in marble outside the Ahmadiyya mosque is removed.

Eventually the Resident Magistrate arrived at about 11 p.m. on May 4, 1999 accompanied by one of the Khatame Nabuwwat types and told him to go up the ladder and remove the Kalima. Ahmadis present at the scene protested against this and urged that only some official may undertake this act in his official capacity. The magistrate then ordered a policeman to do the needful who complied. Ahmadis asked for the plaque but the magistrate refused and took away the ill-gotten spoil along with him.

Chishtian, district Bahawalnagar

At the orders of Mr Baqa Muhammad, EAC, Magistrate, Chishtian the police raided the Ahmadiyya mosque, sealed it and registered a criminal case under PPC 298B against Mr. Ataullah, the President of the local Ahmadiyya community on September 8, 1999. The Police FIR mentions that the police found that the Ahmadiyya place of worship was constructed like a mosque; it had minaret, a crown and a niche; Ahmadiyya books and a copy of the Holy Quran were also found there, and these were impounded. Mr. Ataullah Waraich, the local president was arrested subsequently. His plea for bail was rejected even by the Sessions Judge.

Faisalabad

The authorities sealed the Ahmadiyya prayer center in Khyaban Colony, to oblige local mullas. This happened two and half months after the military had taken over the administration of the country and assured the whole world that human rights of all sections of the society would be respected. Normally fundamentalists agitate against minarets and niche in Ahmadiyya mosques, but this prayer center had no minaret and niche, still the authorities sealed the center. Obviously, the mulla and authorities have no scruples; they only want to deny the freedom of faith to Ahmadis. The nearest Ahmadiyya mosque to this locality is eight kilometers away.

Shergarh, District D.G. Khan

The Ahmadiyya Mosque at Shergarh was sealed by authorities in 1986 when anti-Ahmadiyya agitators created a law and order situation at the time of the death of Sardar Qaisrani, a local tribal chief who was an Ahmadi. The authorities gave a decision 13 years later, in 1999, to hand the mosque over to non-Ahmadis.

Qila Kallarwala, District Sialkot

Ahmadis built a new mosque at Qila Kallarwala. Mullas could not tolerate the construction of an Ahmadiyya mosque. They started an agitation and made threatening moves to scare the authorities. They demanded that minarets and the niche should be demolished and the local Ahmadi community officials should be arrested. The situation became very tense in October. The administration refused to assert itself. It rather urged the Ahmadis to yield and cover the minarets and the niche. In the interest of peace, Ahmadis agreed to meet the unfair demand. The incident however was an ominous attack on Ahmadis' basic human right - the freedom of faith.

Bhitai Colony, Karachi

During the holy month of Ramadan, (January 1999) local Ahmadis decided to assemble at an Ahmadi's residence for congregational prayers in Bhitai Colony. A few mullas came to know of it and they took out a procession against the arrangement. They raised slogans and made foul and threatening remarks against the worshipers. They threatened to close down the place by force if necessary. They also distributed anti-Ahmadiyya literature. The President of the Karachi Ahmadiyya Jamaat had to direct the prayer arrangements to be cancelled.

9. Prosecution under Religious Laws

Ahmadiyya Community is the only religious denomination that has been singled out for special legislation. Ordinance XX was entirely Ahmadi-specific. It was later incorporated in the

8th Amendment to the Constitution. It is an easy tool not only with authorities and mullas to persecute Ahmadis, but public at large has been made aware of the existence of these laws through seminars, conferences and print-media campaign. As a result, unscrupulous non-Ahmadis use these laws to settle personal scores with Ahmadis. These have been worded so craftily that Ahmadis can be charged of a criminal offence for activities that are a part of their daily routine.

During 1999, 80 Ahmadis were implicated in 26 cases on religious grounds. These are briefly mentioned below. A chart, in which essential data is given, is placed at Appendix A to this Report.

1. Mr. Intizar A Bajwah, resident of Ban Bajwa, district Sialkot was charged under the anti-Ahmadiyya law PPC 298C on March 3, 1999. Later, 295C the Blasphemy clause was added to the charge. He could be awarded death sentence. Mr. Bajwa is only 26 years old. He joined Ahmadiyya Community only two years earlier. He was told to recant; he did not – that is the real issue.

2. At the application of one Nazir Ahmad to the Deputy Commissioner Rajanpur, the police registered a case No. 260 on June 8, 1999 under PPC 298 and 298C against Mr. Iqbal Ahmad, advocate who is district Amir of Ahmadiyya Community, Rajanpur and six other unnamed Ahmadis. According to the accusation, “Mr Iqbal made evil attempts to blackmail Muslims to join Ahmadiyyat, spoke nonsense against the Holy Prophet, held an open meeting and distributed cooked rice, and that he has built a mosque with Kalima (Islamic creed) inscriptions on its walls, thus injured Muslims’ feelings”.

The DSP (legal) gave his opinion that ‘ offence u/s 298/298C PPC seems to be made out’. Subsequent to this perfect but easy co-ordination between the mulla, the executive and the police, a criminal case was registered against Mr Iqbal Ahmad and six unnamed Ahmadis. The addition of these six, speaks volumes of the arbitrary and malicious nature of this case. The idea is to harass numerous Ahmadis in this fabricated case.

The accuser subsequently applied that the PPC 298C be converted to PPC 295C, for death penalty.

3. Messers Mushtaq Ahmad Saggon and Nasir Ahmad of district Muzaffargarh were booked under PPC 295 on charge of preaching and distribution of literature in case No. 282 at Khangarh police station on July 19. When the case was presented before the magistrate for bail, the state attorney suggested that the case implied Blasphemy and terrorism. The Judicial Magistrate obligingly forwarded the case to the Anti-Terrorist Court at Dera Ghazi Khan. Prosecution commenced there.

In the meantime, anti-Ahmadiyya activists arranged public meetings and processions at Bet Chin and Nasirabad in order to agitate the masses. The accusers have stated in the FIR that the accused arranged a trip for Muslims to visit Rabwah.

It is noteworthy that the Judicial Magistrate himself added PPC 295A and 295C to the charge sheet of the accused, although the police had not done that. This is nothing but highly irresponsible and criminal manipulation of the law to persecute Ahmadis and to expose them to the risk of judicial murder.

4. Mr. Rustam Ali Shad, Radha Kishin, Qasur, was booked on May 27, 1999 for burning pages of the Quran, and was arrested. His appeal for Bail was accepted and he was released on July 6, 1999. He now faces the trial.

5. Mr. Saeed Ahmad Qureshi, Ahmadi of Peshawar, son of Mr. Mohammad Din was arrested by the police on July 17, 1999 on charge of preaching, at the complaint of a mulla, Nurul Haq of Khatame Nabuwwat, Peshawar. He was later released on bail. His prosecution, however, continues.

6. Dr Abdul Ghani, an Ahmadi of Daska was arrested by the police on September 16, 1999. He was accused of preaching but was charged under PPC 295A and 298A in addition to the 298C. He faces 10 years in prison.

7. The police had registered cases against Messers Mushtaq Ahmad Saggoo and his son, Nasir Ahmad Saggoo under the Anti Ahmadiyya Law (298C) and the PPC 295A. Mr. Mushtaq was arrested while Mr. Nasir Ahmad escaped arrest.

On 21 August 1999, the police again raided the residence of Mr Nasir Ahmad Saggoo at about 2230 hrs to arrest him. He was not present at the house; so the police arrested instead his younger brother, Mr. Muhammad Arif. They accused him of providing protection to his brother. The police registered a case against him in FIR Nr 352/99 at Police Station Khan Garh on 21 August 1999, under PPC 216.

The police action defies any comment.

8. In Chaura Suggar, one Samee Basir, developed some grievance against the local Ahmadiyya community and proceeded to use the convenient legal tools against Ahmadis of the village. He contacted the police and had a complaint lodged against seven Ahmadis under PPC 295A and 298C. The accused included Messers Muhammad Din, Muhammad Aslam, Muhammad Akram, Muhammad Khalid, Muhammad Sharif, Muhammad Arshad and another Muhammad Sharif. They were accused of preaching. Under PPC 295A, the accused could be tried in an anti-terrorist court and imprisoned for a duration of 10 years each. Five of the accused Ahmadis were arrested, while two absconded. The FIR was registered by the police on 9 October, Nr 22/99 under PPC 295A/298C at Police Station Warburton, district Sheikhpura.

Registration of this very serious fabricated criminal case against seven Ahmadis caused great concern and worry in the district community. All resources were mobilized to forestall indictment. Higher police officials were contacted and a herculean effort was mounted. A week of hectic activity followed. Lengthy talks were held with the police and the accusers, while the innocent victims suffered in police lock-up. Some of the accused were subjected to police torture. The efforts, however, did not go waste; eventually the case was withdrawn and shelved. The event however showed once again how vulnerable Ahmadis are in Pakistan in the face of the religious laws in force.

9. Mr Azhar Rahman S/o Abdul Rahman, Ahmadi of Jahanian Shah was booked by the police under PPC 298C and 506 on September 22, 1999 at the report of a non-Ahmadi, Muhammad Nawaz. Although the cause of the dispute was the betrothal of Rehman's brother to a new convert, Nawaz gave the whole thing a religious twist and got the criminal case registered under the anti-Ahmadiyya law. The accused is now faced with penalty of three years in prison.

10. On 15 December 1999, an unruly mob attacked and destroyed the under construction extension of Dr. Muhammad Nawaz of district Okara. The police did little to save the victim's property and the family, instead charged the doctor and his two sons under the anti-Ahmadiyya section 298C, arrested them and sent them to jail. The details of this sordid episode are given in Section 4.

11. Messers Ejaz Ahmad, Nasir Ahmad, Qamar Din and Abdul Hamid, Ahmadis of Chak No.18 Bhauru, district Sheikhpura were charged under PPC 295C, the blasphemy law and 597 III CSR on 21 June 1999. They were charged on the legal excuse that they had the Kalima (Islamic creed) written on their residences. Otherwise, the real reason was the declared intention of the local Ahmadi-bashers that they would not allow Ahmadis live a normal life of self-respect. The details of this case are available in Section 14.

12. Messers Ejaz Ahmad, Muhammad Akram, Wasim Ahmad and Muhammad Amin of the same village as in 11 above were charged under various sections of PPC on 11 June 1999 under the same circumstances.

13. Mr. Tahir Ahmad Nadeem of Mirpur Khas (Sind), an Ahmadi youth was charged under the Anti-terrorism clause 295A for wearing a T-shirt with Kalima (Islamic creed) inscribed on it, on August 10, 1999.

14. Mr Kalim Ahmad of Ghatialian, district Sialkot was charged on June 7, 1999 under PPC 298B for calling *Azan*, the call to congregational prayer.

15. Messers Tahir Amin, Shah Nawaz, Shehzad Aslam and Hafeez Ahmad, Ahmadis from Chak 18, Bhauru were also charged under PPC 295 and 295B on August 31, 1999.

16. Mr. Nazir Ahmad of District Qasur was charged under the notorious PPC 295C on January 13, 1999.

17. Eighteen Ahmadis of Kunri (Sind), including the President of the District Ahmadiyya Community were charged en-masse under the anti-Ahmadiyya section PPC 298C on May 6, 1999. Such group incrimination is the most cost and time-effective means available to the mulla to harass Ahmadis, as maximum victims can be terrorized with minimum effort.

18. Mr Hasan Din of district Sialkot was charged under PPC 298B/298C on 21 July 1999.

19. Mr. Munir Ahmad of district Sialkot was charged on September 8, 1999 under the anti-terrorism section 295A for preaching his views.

20. Mr Ataullah Waraich, President of the local Community of Chak 11 F.W; district Bahawalnagar was charged under PPC 298B for construction of a minaret and niche in the community's house of worship.

21. Lieut. Colonel (Retd) Ayaz Mahmud Khan, the General President of Rabwah and Messers Muhammad Hussain and Muhammad Akbar were charged under 16MPO on behest of a mulla on 11 March 1999.

22. Ten Ahmadis of Ghatialian, district Sialkot were charged under various laws in Case No 105 on June 4, 1999, ostensibly to maintain law and order, but in fact the entire situation was the result of religious animosity of the anti-Ahmadiyya opposition.

23. Case No 106 was registered on the same day as above against three Ahmadis of the same village under the same circumstances.

24. Another case (No.109) was registered in the same village against three Ahmadis, three days later. The aim was to hammer down the local not-so-insignificant Ahmadiyya Community.

25. Mirza Masroor Ahmad, Chief Executive of the Sadr Anjuman Ahmadiyya Pakistan, Lt Colonel (Retd) Ayaz, the General President of the Ahmadiyya Community of Rabwah and Messers Muhammad Hussain and Muhammad Akbar were charged under section PPC 295B on March 12, 1999 at Rabwah.

Essential details of this important case are given in Section 5.

26. Mr Qaim Din of Qila Kalarwala was booked under Section 298C and arrested for calling himself a Muslim on 23 December.

10. Ahmadis in Prison

1. Mr Ghulam Mustafa Baloch, an Ahmadi teacher, who was accused of preaching, was sentenced to a total of 13 years' imprisonment by an Anti-terrorist court.

2. Dr Waheed Ahmad of Golarchi, who was found guilty of filling incorrectly the religion column of a census form of an acquaintance, is serving the 10 years' imprisonment sentence awarded by an Anti-terrorist court.

3. Fifteen Ahmadis of Naukot, Sind, who unsuccessfully tried to defend their mosque when it was attacked and demolished by a mulla-led mob, were charged under the Blasphemy Law in August last year, and were arrested. They have been locked up in Hyderabad jail. It is now more than a year that they are in prison. No light is yet visible at the end of their tunnel.

4. Dr Abdul Ghani of district Sialkot was detained in September 1999 on charge of preaching. His plea for release on bail was rejected.

5. Mr. Tahir A Nadeem of Mirpur Khas (Sind) who was found wearing a T-shirt with the Kalima on it. He was arrested and hauled before an Anti-terrorist Court. He has not been released on bail.

6. Mr Mushtaq Ahmad Saggoo of Khangarh was accused of preaching in July. He was charged under clauses that prescribe death and long-term imprisonment as penalty. He is in jail although not yet found 'guilty'.

7. Mr Ataulla Waraich of Chishtian Sadr was accused of building a minaret and a niche in the Ahmadiyya mosque. The judiciary finds the accusation too serious to grant him bail while he awaits trial.

8. Mr Munir Ahmad of district Sialkot was accused of preaching in September and charged under PPC 295A that carries 10 years' imprisonment as penalty. He remains behind bars.

It may be mentioned that most of the above mentioned Ahmadis are married and have children. They have hardly anyone else to support their families. Their detention causes great hardships to the stricken families. The unjust situation imposed upon them is indeed distressing.

11. Rabwah Remains a Prime Target

Rabwah, the headquarters town of Ahmadis remained a focus of attention and a prime target with Ahmadi-bashers of the establishment and mulla. They further built upon the edifice of injustice and tyranny in this town. Some important events are mentioned below.

a. Another Change of Name of Rabwah

The Punjab Assembly decided on 17 November 1998 to change the name of Rabwah. The government issued a notification on 12 December, by order of the Governor of the Punjab that Rabwah Town was re-named 'Nawan Qadian' with immediate effect. On 14th February 1999, another notification was issued by the Revenue Department, again by the order of the Governor of the Punjab, that in suppression of the earlier notification, the Nawan Qadian was renamed as 'Chenab Nagar'; the government notification is placed at Appendix B. Some details of this cruel joke are noteworthy and are given below.

The Resolution to change the name of Rabwah was passed unanimously by the Punjab Assembly on a Private Members Business Day. However, only 67 members out of a House of 275 strength were present. No discussion took place in the Assembly, and no reason was given for the change of name. Although all those present, both from the Treasury Benches as well as the Opposition, found it convenient and expedient to vote for the Bill, both the Leader of the House and the Speaker of the Assembly decided to absent themselves from this shameful event. Rabwah town was raised over a barren tract of land and given its name by the Ahmadiyya Community half a century ago and it is known the world over as Rabwah among Ahmadis in 160 countries. The way the Punjab Assembly skipped the need of consulting the local population of the town (of which 95% are Ahmadis), whose name was being changed, and in moving contrary to the wishes of the people involved, it confirmed that it had no democratic conscience. One of the movers of the infamous Resolution was Mr. Said Minhais, the PPP leader of the Opposition who did not tire protesting the human rights record of the government where the Peoples Party

was concerned, but he did not miss to solicit his pound of political flesh at this occasion where human rights of Ahmadis came under attack. It is so amazing.

Now enter the main players from behind the curtain. The front man of the Resolution was undoubtedly Maulvi Manzoor Chinioti MPA. He was abroad on the day the Bill was moved, however he had obviously been assured such full support and smooth passage of the Bill through the Assembly by the government and the opposition that he could not have steered the Bill any better even if he had been personally present. It spoke volumes of the political impotency of the individual members of the House. The petty role of the revenue minister, Chaudhry Shaukat Daud, deserves a small mention in this narrative. He timidly rose up and said that he was a believing Muslim as anyone else and if he spoke on the motion that would not make him less of a believer. Having said that, all he proposed was to set up a committee to suggest a new name. This was done, but later events showed amply that the minister only conceded whatever Mulla Chinioti told him. The minister knew that the Mulla enjoyed full support from Islamabad.

A mulla likes to brag. He loves to convey to the people that he wields political power. On the 'Rabwah issue', political potentates at Islamabad had decided to remain behind the screen; however, Mulla Chinioti let the cat out of the bag. 'He (Chinioti) congratulated Mian Nawaz Sharif, the Prime Minister of Pakistan, and said that (the change of name) happened only through the personal interest of Nawaz Sharif', reported the Daily Ausaf, Islamabad in its issue of 28 November 1998. The same newspaper mentioned that the Maulana had met earlier Raja Zafarul Haq, the Federal Minister of Religious Affairs and Mr. Rafiq Tarar, the President, over Rabwah's change of name and other issues. A day earlier, in the Daily Din of 27 November 1998, the same mulla disclosed that Messers Raja and Tarar were members of the Advisory Council of the Majlis Tahaffuz Khatam Nabuwwat (the anti-Ahmadiyya Organization to protect the Finality of Prophethood).

This grave decision in favour of intolerance and in violation of human and democratic rights of Ahmadis pleased the clerics to no end. Newspapers gave ample coverage to their views, for example:

The change of Rabwah's name is an Important Step towards Imposition of Islamic System-Ulema. The Daily Nawai Waqt, 21 November 1998

The Punjab Assembly's Decision will be engraved in Golden Letters in the Islamic History-Maulana Azam Tariq's letter from his cell. The Daily Jang, Lahore 2 December 1998

For Qadianis, this Explosion is Bigger than the Atomic Explosion of 28 May-Manzoor Chinioti's letter to the Prime Minister. The Daily Pakistan, 25 November 1998

It is amusing and also thought provoking that the Prime Minister of Pakistan should let one of his confidants eulogize his role in glowing terms in subjecting an important section of Pakistan's own citizenry to suffer an explosion bigger than the atomic explosion.

What followed is equally bizarre. Mulla Chinioti, drunk with success, conveyed his personal approval to the compliant Revenue Minister for the new name, 'Nawan Qadian'. However, it seems that in this he had not consulted his fellow mullas. The government went ahead and issued a Notification to that effect by the 'Order of the Governor' on 12 December 1998. Copy of the notification was sent for publication in the Extra-ordinary Gazette of the Punjab. The Deputy Commissioner Jhang was directed to ensure that the name of the Revenue

Estate be corrected accordingly in the Revenue Records. Bureau of Statistics, Land Records Office, Population Census Department etc were also informed of the change.

Having succeeded in changing the name of Rabwah in collusion with the Federal authorities, the fundamentalists decided to deliver the insulting message at the doorstep of the residents of Rabwah. Maulvi Manzoor Chinioti organized a procession and led it through Rabwah. The authorities not only did not stop his outrageous passage, they escorted the procession through the town. Mulla Usmani who was wielding the microphone of the loudspeaker was shouting slogans:

1. *Now that the name of your town has changed, Qadianis, you should change yourself also.*
2. *Khatame Nabuwwat - Zindabad*
3. *Conqueror of Rabwah, Maulana Chinioti - Zindabad etc.*

The mobile procession did not stop anywhere but passed through the town raising slogans and shouting their habitual foul remarks.

However, when other mullas came to know of the new name, they were not pleased. They wanted it further changed. The 'Nawan Qadian' could be retained only over their dead body. Their argument was simple. According to them, the word Qadian was more provocative to them than Rabwah. They would not tolerate a new Qadian in Pakistan. Whether Chinioti and the Government liked it or not, they had no option but to further change the name. For decades, mullas had proposed 'Siddique Abad' as an alternate name, implying that as (according to their version of history) Siddique, Abubakar the First Caliph had put apostates to sword; the residents of this town would merit the same fate. However, someone pointed out that Siddique Abad literally means, 'Abode of the Truthful'. So this name was discarded. By this time the government was getting embarrassed, once again at the hands of the mulla. Mulla Chinioti reportedly met the Revenue Minister again, and made a statement to the Press that Rabwah was to be given its old name 'Chak Dhaggian' (the Daily Din 25 December 1998). In fact this name was there in records, when Rabwah did not exist. Nobody paid much attention to what the Mulla was saying. The local Resident Magistrate went ahead and changed his office nomenclature plate to 'Nawan Qadian' as per the government notification. But that was not to be the end of this circus act.

While perhaps everyone else was sick of this game, the mulla was at the throat of the government to change its decision once again to accommodate him, however ridiculous the government might appear in public. The government extricated itself by issuing another Notification on 4 February 1999 (Copy at Appendix B) changing once more the name of 'Nawan Qadian' to Chenab Nagar'. Although the notification was issued 'By order of the Governor of the Punjab', the Governor knew that it was issued by order of some mullas. Very rarely, a government had been made to stoop so low on behest of a group of mullas who have such little standing with the people. It was a self-inflicted injury.

The mulla is a very ungrateful species. Although the government had done so much for his unworthy cause, he soon disowned all the support. Only three weeks later, when Mulla Chinioti arranged a two day celebrations and festivities, on 25 and 26 February 1999, to implement the change, he invited Said Minhais the Opposition man, as special guest to unveil the new name-plate of 'Chenab Nagar' at a local mosque. Said Minhais did not lose the opportunity to belittle the government performance. 'During its two years' rule, the only worthwhile achievement of the Muslim League government is the change of Rabwah's name', he said (the Daily Din, 27

February 199). At this occasion Mulla Chinioti reminded the government of his three-point agenda for the future; the first on his list is the Sharia punishment for Apostasy i.e. Death. He said that he would approach the Assembly, as before. He had reason to be hopeful.

b. Anti-Ahmadiyya Conferences at Rabwah

Throughout the year, mullas, on one excuse or another, held numerous conferences at Rabwah with the approval and support of authorities. The authorities, however, did not permit Ahmadis to hold even one, in their own town. A brief account of only one such conference organized by mullas is given below.

An anti-Ahmadiyya major conference, allowed by authorities, was held at Rabwah on 7,8 October 1999. Participants were brought over in busloads from other towns. The speakers freely used their loose tongue and spoke with intense malice against the Ahmadiyya Community, the West and even against the government. A few highlights of the conference are mentioned below:

- Mulla Ashraf Ali of Baluchistan stated that the Taliban and Pakistani Ulema are not terrorists. Like in Afghanistan, Pakistan will soon have an Islamic government of Taliban.
- Maulvi Allah Dad Khairkhwa, also from Baluchistan criticized Mr Shahbaz Sharif's visit to the US and proposed that he should be turned out of the pale of Islam.
- Mulla Bashir Shad asserted that either Qadianis will have to go or Pakistan will go. Pakistan will prove a graveyard for the agents of US and UK. "Those who oppose Taliban oppose Islam and the ideology of Pakistan", he said.
- Mulla Ziauddin said: "I wonder at the intellect of those who believe the Mirza to be a prophet: I am not prepared to accept him even a human".
- Qari Ajmal's Fatwa that Senators who oppose the Sharia Bill are liable to be put to death, was approved by the participants through a show of hands.
- Mulla Ghulam Hussain stressed that a Mirzai cannot call himself an Ahmadi.
- Mulla Rashid said that the Maulvi is opposing the US; he won the first two rounds, against the USSR and.....; he will win against Washington also.
- Maulvi Saifulla pleaded, " If Islamic government would support us, we can kill each and every Jew and Christian".
- The General Secretary of JUI spoke at length on international affairs and called US the greatest terrorist in the world. He asked the participants to raise their hands in support of Maulana Fazl-ur-Rehman.
- Maulvi Yusaf Ludhianvi criticized the National Assembly that declared the Qadianis simply Non-Muslims, although the Ulema had demanded that they should be declared apostates and put to death.
- Mulla Bokhari remarked that the Ulema had succeeded in expelling Mirza Tahir from Pakistan; now they should expel all the Qadianis, as they are apostates.
- Abdur Rahim stated that he was from Baluchistan and there, in the town of Zobe, Qadianis are forever forbidden to enter. This town has set an example for others in Pakistan.
- Mulla Khuda Bux used bad language extensively against the Founder of Ahmadiyya Community in his speech. His foul language defies reporting.
- Haji Allah Ditta claimed that Qadianis are responsible for (1) The break-up of Pakistan (2) The Railway accidents (3) everything wrong in the country. He questioned Mr Rafiq Tarar: "O respected President, you who are the spiritual son of Ataullah Shah Bokhari (a Congressite Ahrar

leader), how can you tolerate Qadianis? If you do that, you will go to hell along with Mirza Qadiani”.

- A Resolution was passed to expunge the mention of Dr Abdus Salam from textbooks. (Dr. Salam, a Nobel laureate in Physics, was a Pakistani Ahmadi.)
- Maulana Abdur Rahim stated his view that Qadianis are not apostates but *Zindique*. An apostate should be given three days to reconsider his faith, while a *Zindique* must be put to death immediately; he deserves no respite, according to this mulla.

c. Processions at Rabwah

Three processions were taken out by non-Ahmadis at Rabwah on June 27, 1999 at the occasion of the birthday of the Holy Prophet. Two of these processions were slanderous and highly provocative. Most of their participants were transported here from other towns, or they comprised students from the local Madrassa.

Mulla Allah Yar Arshad led the assault in profanity and vulgarity. He also urged Ahmadis to convert to Islam and claimed that 69 have already recanted in Chenab Nagar. He declared himself to be the Conqueror of Chenab Nagar, a title claimed by many others of his type. One of the demands, made at the end, was: Pakistan must help Kashmir Mujahidin. Following was also written on the banners carried by processionists:

Qadianis are agents of Israel

Qadianis are enemies of Pakistan and Islam

12. State Support to the on going Persecution

The installation of Mr Rafiq Tarar, an ex-Ahrari, as President was a clear signal to Ahmadis’ opponents that they had the backing and support of the highest authority in the land. The appointment of Raja Zafarul Haq as Minister of Minorities Affairs was an open declaration that Ahmadis would stay suppressed. Mian Nawaz Sharif and Shahbaz Sharif, while staying in the background, provided full support to anti-Ahmadiyya policy and action, as was highlighted in the case of change of name of Rabwah. These heavy weights at the federal and provincial levels made quite certain that no respite was given to the persecuted community. All institutions of the state were conscious of the will and wishes of the higher authorities. Accordingly, Ahmadis faced deprivation and discrimination in all fields. Some aspects of this treatment are briefly mentioned below.

a. The Naukot Incident.

At Naukot (Sind) a mulla led mob had attacked and demolished an Ahmadiyya mosque in August 1998. Fourteen Ahmadis, who were present in the mosque and had tried unsuccessfully to defend their place of worship, were arrested by the police.

They were wrongfully booked under various clauses of religious laws including the notorious Blasphemy Law. The government sent their case, surprisingly, to an Anti-Terrorist Court, although no terrorism whatsoever was involved. The defense approached the Sind High Court against trial by the ATA court and obtained a ‘stay order’. The ATA judge was very annoyed about it and openly threatened the victims for their audacity. Subsequently in July, a Division Bench of SHC, comprising Judge Saeed Arshad and Ashraf Laghari heard the case. The former, who is the senior judge, was very unsympathetic and refused to hear almost anything in favour of

the accused. The Bench, without hearing the defense, rejected Ahmadiyya appeal and ordered the Anti-Terrorist Court at Mirpur Khas to proceed with the trial.

The defense put up a petition with the Supreme Court in order to seek a 'stay order' against the decision of the High Court.

Those who organized the mob and the subsequent attack have remained free, while the victims are behind bars. The hand of the high and mighty in the government is obviously behind this case of mass persecution. This is a very serious case in which fifteen persons have been deliberately made targets of legalized terrorism by authorities. They deserve immediate attention and relief from persecution and tyranny.

b. President and the Defunct Minister of Religious Affairs

These two high officials of the State were generally discreet in the public about their personal prejudice and animosity towards Ahmadiyyat, however, occasionally they could not help it, or their confidants would leak their thinking, plans and actions, which gave lie to their public pronouncements of tolerance and consideration for minority groups.

According to a report published by the Daily Nawa-I-Waqt Karachi on April 23, a delegation of Muslim clerics from Azad Kashmir called on the President who stated that the Anti-Qadiani Ordinance be implemented in Azad Kashmir as well. The President's assertion was reported in a bold headline, reproduced below:



According to another report published in the Daily Ausaf, Islamabad of 23 April 1999, a number of festivities were organized in the Holy Hedjaz (Saudi Arabia) to celebrate the change of name of Rabwah town. One of these was arranged in the honour of Maulana Manzoor A Chinioti, the mover of the Resolution in the Punjab Assembly. It was presided over by Raja Zafar-ul-Haq, the Pakistani Federal Minister of Religious Affairs. At this occasion the Raja observed, "Maulana Manzoor Chinioti will have a long life; we have some more assignments for him."

The Raja-Chinioti team could not have been up to something good. Their track record was consistently vicious.

The Daily Jang of Rawalpindi, in its issue of June 15, printed a statement of Raja Zafarul Haque giving the headline, "There shall be no change in the Blasphemy Law. It reflects the religious sentiments of Muslim masses. Zafarul Haque". The press release referred to a letter written by the minister to a query raised by Maulana Jalandhri, the Nazim Ala of the Majlis Tahaffuz Khatame Nabuwwat (the foremost anti-Ahmadiyya organization in Pakistan). The

minister further wrote: ‘ This law not only reflects the religious sentiments of Muslims, it is also essential as a barrier against a most harmful Evil.’ He was hinting at the prolific use of this law against Ahmadis.

Maulvi Manzoor Ahmad Chinioti, the mulla MPA from Punjab, delivered the Friday sermon at Darul Ulum, Raja Bazaar, Rawalpindi on July 16. In the sermon, Maulvi Chinioti spoke at length on the change of name of Rabwah. He said that he had been working for this objective for the last 30 years. He disclosed that eventually he met President Tarar and cried his heart out and told him that if the change were not brought about during his tenure in office, it would never happen. Accordingly, at the President’s wish, the Punjab Assembly passed the Resolution on November 17, 1998 to change the name to Chenab Nagar. He also added that Zia and Nawaz Sharif also share the credit of this change.

He also referred to the adverse international reaction to this change of name. He called it pointless.

While referring to the arrest of Mirza Masroor Ahmad, the head of the Ahmadiyya Community in Pakistan in April this year, he boasted that he had succeeded in getting a member of the Mirza family handcuffed and sent to prison. According to him, Qadianis are liable to death penalty. He further disclosed that in a meeting with Raja Zafrul Haque, the Federal Minister of Religious Affairs, he put up four demands, out of which one was readily accepted by the Raja. “ I will tell you the details later; I shall not rest till all demands are met”, he concluded.

Raja Zafrul Haque, the Federal Minister of Religious Affairs sent a special message to be read out to the annual conference of Khatame Nabuwwat at London this year. This is the same conference in which Maulana Fazal-ur-Rehman intended to participate, but could not, due to the non-availability of visa from the British High Commission. However, many others of his type participated therein, and the Raja shared their company through his message. According to the report published in the Daily Pakistan, Lahore of 9 August, he stated that it is the joint responsibility of the Islamic World to protect the Finality of Prophethood, and that he will yield to no pressure on this issue.

In another report published in the Daily Ausaf, Islamabad on July 18, 1999, Mulla Chinioti stated that the Raja had assured him that soon a Presidential Ordinance would be promulgated whereby communal and religious properties of Qadianis will be taken over and controlled by the State. It was a criminal and shocking intention and assurance. It is loaded with grave possibilities of mischief, and could be a most serious attack on the freedom of faith of Ahmadis in Pakistan.

Mulla Chinioti may be dismissed as a maniac and monstrous, but what about his mentor in Islamabad on whom he makes frequent calls.

c. Collection of Data regarding Ahmadis

During the months of April and May the authorities collected information concerning places of worship, schools, hospitals and such other institutions owned by Ahmadi and Christian communities. Urgent circulars were sent by Deputy Commissioners in April to their lower echelons to provide the above information on priority basis. ‘You will be held responsible for any delay,’ they were told.

In the past, this type of data was hardly ever collected with fair intentions.

Reports were again received in September from various regions that authorities prepared lists of community office-holders of the Ahmadiyya Jamaat. In district Qasur, authorities

demanded their Identity Card numbers, addresses and telephone numbers. This is a serious matter and is fraught with grave possibilities.

The fascist exercise continued during October. It was learnt that the police from Lawa Police Station collected data like, the names, I.D. card numbers etc of Ahmadis belonging to the Punjnad community. The information was collected at the orders of the Resident Magistrate. It is obvious that he must have received his instructions from his superiors.

d. Banning of a great Book

Hadrat Mirza Tahir Ahmad, Supreme Head of the Ahmadiyya Jamaat recently wrote a voluminous great book titled, 'Revelation, Rationality, Knowledge and Truth'. It is the most recent tome on the inter-relationship of religion, philosophy and science. Mr Tom Cox, a British MP, while introducing the book called its author 'a true encyclopaedist and polymath in the mold of Averroes and Avicenna'. The government of Pakistan, however, had its own prejudices, and banned the book in the capital, Islamabad. Banning Order of the Chief Commissioner is placed at Appendix C. The Governor of Punjab also followed suit and banned the book in the Punjab. This he did after October 12, the change of the government.

e. Expulsion from District Mastung

In Baluchistan, mullas have discovered a convenient procedure to persecute Ahmadis. They prevail upon the district administrators to issue expulsion orders against the targeted Ahmadis. This way the persecutors escape the necessity of proving their accusations in a court trial. This year, they struck in district Mastung where the Deputy Commissioner ordered Mr Muhammad Akram, an Ahmadi, to leave district Mastung within three days until further orders. Among the official reasons given for the expulsion, following are particularly noteworthy:

1. *You are creating aberrance by ruining creed of people.*
2. *You are working against the constitution of Pakistan and in the interest of non-Muslims.*

The extradition order is reproduced at Appendix D.

f. Employment Denied

Ahmadis are denied public jobs on one pretext or another. Often a pretext is not considered even necessary. It is a policy that appointing authorities are following as a matter of routine. When in doubt, the mulla jumps in and provides the required excuse even though it is nothing but deception and fabrication. The situation at the Atomic Energy Establishment at Khushab is described below as a specimen.

Till five years ago, labour jobs were open to all comers at the Bridging Camp KCII, Atomic Energy Khushab. But it has changed since then. Some mullas of the Khatme Nabuwwat started sending applications to the management that another Rabwah was being developed close to the atomic installations. It was a pack of lies. The management appointed an official to investigate who discovered nothing of the sort. Only a few Ahmadis of Joya Goth Ahmadiyya had settled on their own land. They were not even provided yet with electricity. However, hostile applications kept pouring in. This is the usual technique of the Mulla. Accordingly, a regular surveillance effort was mounted at the Joya Goth Ahmadiyya. Now there are other surveillance posts as well. However, for no valid reason Ahmadis were denied work at this industrial plant. Thus they are deprived of even meager means to support their families to which they are entitled like any other Pakistani in that area.

The case of Mr Khalid Ahmad Kamal, an Ahmadi from Lahore may also be cited. He was enrolled as a Technician at the Chashma Nuclear Power Project in April 1998. Fourteen months later, Mr. Kamal was informed by the Atomic Energy Commission vide its letter No: CNPP-Admin-PC 2(19)/98-Site/342 dated 2 July 1999 that he had not been security cleared by concerned agencies, therefore he cannot be offered employment as per earlier offer. He was therefore laid off with immediate effect.

Questions arise: 1) Are Ahmadis not citizens of Pakistan? 2) Why is it that one has to be a non-Ahmadi Muslim to be even a technician with the Atomic Energy Commission?

g. Discrimination in Education

Education is one of the many fields in which Ahmadis were targeted in particular during the past 15 years. The policy continues. For example:

1. Educational institutions at Rabwah were established and developed by the Ahmadiyya Community at their own expense. They achieved a high level of distinction in education, sports and healthy student activities. Even non-Ahmadi students benefited from them. However, in 1972 these were nationalized.

In 1996, a government notification offered to denationalize such schools and colleges whose ex-owners were ready to meet the conditions laid down by the authorities. The Ahmadiyya Community complied with all the given conditions in 1997 and deposited more than ten million rupees in the government's account. However, the Punjab government has still not handed these back to the Community, although a number of other schools etc for which the process was started later, have already been reverted to their owners. Ahmadis are subjected to unfair and gross discrimination.

2. The high school at Moro (Sind) has a student population of 1200, out of which only two are Ahmadis. These are brothers; one is a student of class VI, the other of Class IX. A teacher by the name of Yusuf Lund, on 12 January made his Ahmadi pupil, Rafiq Ahmad son of Mr. Saleem Ahmad Mughul stand up, and told him to declare that he is a Sunni, otherwise state that he is a *Kafir* (an infidel). The boy said: "No, I am neither, I am an Ahmadi." The teacher, therefore, told him to remain standing throughout the study period.

The next day, on 13 January, the teacher brought and distributed anti-Ahmadiyya literature in the class. He also agitated the students and told them that Qadianis were *Wajib-ul-Qatl* (liable to be put to death). He told them that if they kill Rafiq Ahmad, they would be rewarded by an abode in paradise. This school is state-owned.

3. The government looks the other way when an apartheid is imposed against Ahmadi students in private schools. Encouraged by the government action, the Monthly *Laulak*, in its issue of *Rabi Thani 1420 AH*, printed the following news and comment on page 63:

Qadiani Boys' Admission should be cancelled

A lot of Qadiani children receive education in Mazhar Muslim Model School Ranipur of Tehsil Sobhodero, district Khairpur. " We demand that the Principal take immediate action and cancel the admission of Qadiani boys and expel them, as these boys preach Qadianism. If they are not expelled, the Principal will be held responsible", this was stated by Hafiz Gul Muhammad, the Information Secretary of JUI, district Khairpur in an emergency session. The names of these

boys are.... These are all residents of Goth Cheema and nearby small villages of Chain, Tehsil Sobhodher.

At another school, in Chak 97/GB, district Faisalabad, Ahmadi students were not permitted to participate in the festivities of the Prophet's birthday celebration. They were banned from the speech making, and their contributions were also rejected. In another school, at nearby Chak 98/GB, Ahmadi students were denied the opportunity to recite the Quran. The teacher made insulting remarks about the Ahmadiyya mosque.

h. General Use and Misuse of the 'Qadiani Problem'

Ahmadi-bashing has become so routine and socially acceptable that it has become a tool in the hands of the unscrupulous to persecute their own non-Ahmadi rivals. They use Qadiani-bashing to flog their own kind to settle personal scores. A confession letter by a non-Ahmadi to the editor, and published in the Daily Khabrain of November 15, 1999 is produced below:

Translation:

Misuse of Qadiani Issue

Majlis Khuddamul Aulia Pakistan published a letter asking for reinstatement of the ex-Secretary Auqaf Muhammad Athar Tahir. He was deposed for being a Qadiani, although he is not a Qadiani. In fact, in our society this issue is exploited greatly to the extent that if someone does not comply with the dictates of a group, they attempt to dislodge him immediately on the accusation of being a Qadiani. In our dark society, the career of many a brain is thus damaged through lack of inquiry.

*Chaudhry Ghulam Qadir
511 Shutar Block, Allama Iqbal Town Lahore*

i. The Police

The police in Pakistan are not reputed for a fair and non-partisan approach to social problems and communal issues. Most of them are self-seekers and careerists. They do what the politics demand. Their handling of Ahmadiyya cases during the past 16 years has been far below the acceptable minimum propriety. Only one instance is described below to illustrate this opinion.

Two Ahmadi youth own a business at Juana Bungalow, district Muzaffargarh. Since long, religious epithets 'O God; O Prophet; God is the best of providers' were written on their shops. Mullas took notice of these in April. They assembled a crowd, asked the police to accompany them and marched on to the location. There, they told Ahmadis to efface the epithets. Ahmadis refused to comply and told them that they could do that themselves if they insisted. Accordingly, the police undertook the sacrilege themselves.

When authorities find it convenient to violate a principle and volunteer to debase themselves, it is no surprise that they lose their prestige and dignity with the populace. They should only blame themselves.

j. Administration and Judiciary's Attitude

Careerist officials belonging to the administration and police find it convenient to go along with and even encourage the anti-Ahmadiyya elements in their acts of persecution. During the year, 80 Ahmadis were implicated in criminal cases on religious basis. Twelve Ahmadis were booked under the terrible Blasphemy Law to bring the running total to an impressive 199. There is also a tendency to register criminal cases against Ahmadis and implicate as many of them as possible by simply adding their names, even if they had little relevance to the case. Thus a large number can be prosecuted with the same legal and administrative effort. For example, in July, seven Ahmadis were detained by the police in district Sialkot. On June 12, four Ahmadis were booked under various clauses in district Sheikhpura in a false case. On June 21, three more were implicated at the same location. A case against 10 Ahmadis was registered at Ghatialian in a religious context in the same month. During May, a case was registered against 18 Ahmadis at Kunri (Sind) under the Anti-Ahmadiyya law. There were other cases as well.

Officials of the judiciary also play to the gallery. They are mindful of the demands of the establishment. Often they take the initiative to victimize the Ahmadis still further. There have been numerous occasions where magistrates and judges themselves added very grave charges under clauses PPC 295A and 295C to the charge sheet of Ahmadis who were accused of simpler violations of religious laws, thereby exposing them to the danger of long imprisonment and death penalty.

Quite often, Ahmadis who are subjected to religious terrorism are charged falsely under a suitable clause to prosecute them in an Anti-Terrorist Court. Mr. Ghulam Mustafa, an Ahmadi teacher was initially charged for preaching. Later, the more serious PPC 295A was added and the judge awarded him a total of 13 years' imprisonment. On the other hand they are extraordinarily mild towards Ahmadi-bashers. In October 1997, a gang of five abducted an Ahmadi medical practitioner, hacked his body to pieces, stuffed it in a sack and threw it in a nearby stream. The murderers were arrested by the police. When contacted by the pressmen, they made proud confession of their act and declared that it was an act of great merit. Their interview was published. A few months later, the trial judge found them Not Guilty, and released them.

k. Bails Denied

In Pakistan, there are not sufficient judges and courts to expeditiously hear and decide cases. As such, it normally takes weeks, even months and years to finally give a decision. In these circumstances, release of an accused on bail, while the trial is in progress, provides him great relief. Accused who are actually not guilty, or who have been nabbed in spurious or fabricated cases, look up to the courts to provide this relief immediately in the interest of justice. Ahmadis, unfortunately, are often deprived of this well-deserved right. Magistrates, trial judges and even appellate courts also, refuse them bails, and they have to unjustly suffer in prisons for offences they did not commit. This year, Ahmadis suffered numerous such excesses that are briefly mentioned below.

1. Fifteen prisoners of the Naukot incident continue to suffer in prison, awaiting bail.
2. Mr Ataulla Waraich, President of the local Ahmadiyya community of Chak 11 F.W; District Bahawalnagar was arrested by the police on 8 September 1999, for construction of an Ahmadiyya house of worship (although he built it on his own land) and the building of a minaret and a niche therein. The police also sealed the mosque. Mr Waraich was booked under section 298B. He could be imprisoned for three years.

The bail application of Mr. Waraich was rejected by Chaudhry Ghulam Rasul, Magistrate. Then it was put up before Mehr Mohammad Sial Arif, the Additional Session Judge, who also conveniently rejected it on 17 September 1999. Thereafter it was presented at the Bahawalpur High Court Bench, where Justice Nazir Akhtar dismissed it on 5 November 1999. He wrote his decision on 50 manuscript pages. Obviously, to justify an unreasonable act, one has to take great pains. Justice Akhtar is the same judge who is of the declared opinion that there is no need of any law to punish a man who is guilty of defiling the name of the Holy Prophet and anyone who commits blasphemy against the Prophet can be dispatched to hell (The Daily Jang, Lahore of September 5, 1999).

The judge quoted in his Decision that the Assistant Attorney General (representing the State) stated that:

-Qadianis are not entitled to build their places of worship like a traditional Muslim mosque.

-The Holy Quran, being the sacred book of Muslims, cannot be touched by the Qadianis or for that matter other non-Muslims who are not 'Tahir' nor clean or pure.

The judge, in an effort to show that 'the bowl can be hotter than the soup', added his own opinion in the following words:

The present case does not involve commission of an ordinary penal offence against one or more individuals but is an exceptional case involving commission of an offense against the society as a whole which may have national as well as international repercussions.

The judge, refusing the plea of the accused for release on bail, went on to specifically direct: 'I feel that the interests of justice would be adequately met if the trial court is directed to conclude the trial within a short period'. He then directed the trial court to conclude the case within a period of three months and to 'conduct proceedings on day to day basis'.

It appears that some people have paid no attention to the policy speech of the Chief Executive, wherein he promised equal rights and status to the minorities in Pakistan.

3. Mr Tahir Nadeem of Mirpur Khas (Sind) was arrested in August 1999 for putting on a T-shirt on which Kalima (Islamic creed) was written. He has been delivered to an Anti-terrorist court. He is in prison since then awaiting decision.

4. Dr Ghani of Daska was arrested in September 1999 for preaching. His plea for bail has been rejected even by the High Court.

5. Mr Mushtaq Saggoo of Khangarh was arrested in July 1999 on charge of preaching and was arrested. . He was also taken to an Anti-terrorist court. He has not been released on bail.

6. Mr Bajwa of Pasroor was arrested in March 1999 on charge of preaching. The Blasphemy clause was added later. The poor fellow waited for nine months before he was released on bail.

7. Mr Munir Ahmad of district Sialkot was arrested in September 1999 also for preaching. He was pushed to an Anti-terrorist Court where the judge refused him the bail. The High Court did the same. He has now approached the Supreme Court. In the meantime, he languishes in jail.

8. Ahmadi leaders, Mirza Masroor Ahmad and Lieut. Colonel Ayaz (Retd), along with two of their colleagues were booked on a fabricated charge. The story of there bail is given in Section 5.

13. Miscellaneous

Persecution of Ahmadis is a multifaceted activity. The mulla thinks of ingenious ways to keep this community under tremendous pressure. In fact, he leaves no stone unturned to make life difficult, and if possible, unbearable for Ahmadis both as individuals and as a social group.

Significant events which deserve a mention, but which could not be classified under earlier main headings, are described below briefly.

Disinterment

Ahmadis face great difficulties to bury their dead. A death in the family is a painful occasion for anybody, but when the occasion generates concern and anxiety regarding the burial, the situation becomes highly distressing. If after the burial a disinterment is enforced, the stricken family is often affected beyond description.

Mr. Barkat Alim, an Ahmadi died on 9 January 99 at Lalewali, district Sialkot. His sons, who are not members of the Ahmadiyya Community, had him buried in the village graveyard. During the night, a few miscreants dug up his grave and disinterred the dead body. The next day, his sons were told to bury their father elsewhere. His remains were therefore taken to Dhaiti where the burial took place. The old man was 95.

A case of disinterment had occurred in the same district during the previous month as well.

Ms Saba Mahmud of Nankana, daughter of Mr Mahmud Ahmad, died on 30 June 1999. She was buried in a common grave at nearby Kot Daldas. A few weeks later, mullas raised hue and cry over the burial and started an agitation. The police obligingly detained a number of Ahmadis and told them to open up the grave and take out the dead body. Under stress and duress this was done and the dead was given another location to rest.

Another incident happened at Sarai Alamgir, district Gujrat. An old lady, sister of the local community president, died in August 1999. Arrangements were made to bury her in the common graveyard. The grave was dug up, sidelined with bricks etc and made ready. In the meantime, mullas formed a procession and arrived at the site. They damaged the grave and threw away the bricks. Allowing for the situation, the family decided to bury her in their personally owned piece of land.

Perhaps a New World Record!

Mr Mubarak Ahmad Nusrat, an Ahmadi of Mirpur Khas (Sind) has faced harassment and prosecution under religious laws for years. He was first arrested on January 14, 1989, and a case was registered against him under the anti-Ahmadiyya PPC 298C and the Blasphemy Law PPC 295C, on accusation of a notorious mulla, Hamadi. A second case under PPC 298C was registered against him, a few days later, for offering prayers in the prison. In these cases, he has suffered prosecution in various courts at different locations for the past 11 years. During this period, he had to visit Sanghar hundreds of times, Shadadpur, Karachi and Tando Adam on scores of occasions, and he made 27 trips to the court at Hyderabad. Mr. Nusrat has kept a meticulous record, and has produced calculations that in order to defend his life and liberty against these false and ridiculous religious charges he has traveled 98,840 kilometers by road and rail. Traveling in Pakistan is not easy; in fact it is a great hardship, as passengers have to travel often on bus-roofs or hang by the door or the rear ladder of a bus, fully exposed to weather. The grand total of almost 100,000 kilometers of such travel is indeed mind-boggling and heart-rending.

Many others suffered in the same manner. Some had to travel to other provinces- a return journey of over 2500 kilometers for each court appearance.

Freedom Denied-literally

Mr Dur Muhammad, an Ahmadi from Rabwah took a bus to go to Lasharian, district Faisalabad on September 15, 1999 where he knew some locals. When he arrived at a nearby bus stop, he was met by a man who was opposed to Ahmadiyyat. The man asked a few others to join him in maltreating the visiting Ahmadi. They forcibly took Mr Dur Muhammad to a nearby farm and put him under chains in a cattle shed. After about an hour and a half, some decent persons came over, rebuked the aggressor and released the victim who returned to Rabwah.

Social Pressure

Anti-Ahmadiyya activists are always on the lookout to spread the message of hate and religious bigotry. Among others, they are laying emphases on social boycott. Mr Nasir Ahmad, the local Ahmadiyya community president of Khairpur was invited to the wedding of a non-Ahmadi landlord's daughter. When the formalities of the ceremony were about to commence, the mulla who was to solemnize the marriage demanded that he would not undertake the rituals until Nasir Ahmad had departed. The incident was reported in the press.

In another case, Mr. Bashir Ahmad, an Ahmadi teacher was transferred from Karundi district Khairpur to a village, Rahan. Mullas arrived there and asserted that being a Qadiani, he could not be a teacher to Muslim children. They also held a press conference and issued posters. Mr. Bashir Ahmad had no choice but to request for still another transfer.

The Vernacular Press

The Pakistani vernacular press, particularly Urdu dailies, continued to play their ignoble role in spreading hatred against Ahmadis. In this effort, they often try to excel one another. They think it improves their sales and profits. The Daily Jang, as usual, published its annual supplement on 7 September and unashamedly called the date an 'historical day' when in 1974 Ahmadis were declared non-Muslims. It falsely projected that Ahmadis enjoyed many times more rights than other minorities. If that is true, the condition of other minorities must be miserable beyond description. The Daily Ausaf, edited by a great liar, decided not to be left behind. It published its own supplement on 25 December on the same theme. It also had the dishonor of printing the names of Ahmadi officials still serving in government and semi-government jobs. The editor did not realize that this very short list would expose the discrimination and partiality of the government against Ahmadis. The daily Nawa-i-Waqt and the Jang led the anti-Ahmadiyya news campaign. During the months of August and September 1999, they printed 40 and 39 news items respectively against Ahmadiyya Community. The daily Khabrain, Ausaf, Din, Pakistan and Ummat were also in the race, and fared well. We place below the example of a set of three columns news-headlines published in the Daily Ausaf, Islamabad, 29 September 1999.

Clandestine Activities of Qadianis in a Town close to the Atomic Processing Plant at Khushab

Qadianis are using Dera Umid Bhan, only 2 Kilometers away from the Plant, as their Headquarters. All Modern Facilities are available there.

Qadianis hold special Get Together at Dera Umid Bhan every Friday. These Clandestine Activities could prove Dangerous to the Defense of Pakistan.

If there is any truth in the above, then it is obvious that some local Ahmadis get together at the Dera for their routine Friday religious service. The entire fabrication by the Ausaf and its reporter is primarily to obstruct Ahmadis' Friday prayers. Most of these pressmen suffer from the same corruption of which they accuse the rest of the Pakistani society.

Tension All Over

As the anti-Ahmadiyya law is a federal law, its impact is felt all over the country. The anti-Ahmadiyya Majlis Tahaffuz Khatme Nabuwwat has its branches in all the provinces including Azad Kashmir. As such they keep the pot boiling at various locations. There are no safe havens for Ahmadis in Pakistan. To give an idea of the extent of anti-Ahmadiyya turbulence, some locations are mentioned below.

Faisalabad

Khayaban Colony is a new middle class residential area, which is under development at Faisalabad. Some Ahmadis have taken up residence there, and to meet their needs of worship, they have built a decent prayer center there. Mullas did not take to this kindly and decided to launch a campaign of agitation against the small community.

At first they persuaded a local journalist to print scandalous news about the development of another Rabwah in Faisalabad. The Daily Panah, splashed a seven-column banner headline on its front page declaring that a formidable conspiracy had been unearthed to build a new Rabwah. Bizarre details and fabricated stories were made out to support their main theme. It was also demanded of the government to deal with Ahmadis with a firm hand and suppress this vicious (imagined) conspiracy.

Simultaneously, the clerics undertook an extensive campaign of wall chalking. It was declared that Qadianis are infidels and apostates. They were equated with Satan and thus intolerable. A war was declared against them. It was also advertised that Ahmadis are *Wajbul Qatl* i.e. liable to be put to death. They were declared cursed and fuel for hell.

Ahmadis got very worried at this campaign of vilification. They contacted higher police and government authorities about this threat to the peace of the neighborhood. They have also met the president of the building society, but to no avail.

The tension was maintained at a high level by the opponents. Therefore, Ahmadis had to miss out prayers at the Center. They had to take precautionary measures. The administration, as usual, tried to appease the Mulla and put pressure on Ahmadis. Ahmadi businesses have suffered, and some Ahmadis are considering shifting to other neighborhoods. Mullas have openly threatened to use force to expel Ahmadis from the Colony. The authorities took no action against these terrorist clerics.

Eventually the authorities struck on January 2, 2000, when a magistrate arrived at the site of the prayer center along with a contingent of police, and went inside ostensibly to check if the construction had taken place according to the plan. However, he ordered the lower hall, that was used by worshipers for prayers, to be sealed. The mulla had won once again, despite the proclamation of the military regime.

Badin (Sind)

Anti-Ahmadiyya mullas decided in August to precipitate a riot in the district town of Badin in Sind. They planned in advance and spent a fortnight telling people all over the district

to assemble in Badin on 23 August to take out a procession and put up a show of force against the 'nefarious' activities of Qadianis. The leaders of the agitation took to extensive wall-chalking. At Badin, Ahmadis have only a small community. They got worried and took some defensive measures, whatever were possible. They met the district authorities and conveyed to them their concern about peace and safety. The Superintendent of Police assured them the necessary measures.

On 23rd August, the mullas got together. Most of the participants belonged to Sipah Sahaba, JUI and Khatame Nabuwwat factions. The procession was small, as the public in general did not support the mulla in his venture. The procession chanted anti-Ahmadiyya and anti-American slogans. They also shouted in favour of Usama bin Laden. The speakers spoke most offensive and provocative words against the founder of the Ahmadiyya Movement, and the crowd burnt his effigy. The participants attacked a wayside open restaurant of a Hindu, and damaged it. They also had a brawl with seamen who were having tea at a teashop. It resulted in a clash in which two seamen and some mullas were injured. The police intervened and restored calm. Mullas intended to enforce a wheel-jam situation but it failed completely. In general, the common man kept himself aloof from their mischief, so their attempts to create a law and order situation failed. Generally the masses expressed their aversion and contempt for the day's proceedings.

Data (N.W.F.P)

A few Ahmadis at Data could not bear the long stretch of persecution and eventually yielded to revert to the majority denomination. They were told by the anti-Ahmadiyya activists to desist from all social dealings with their Ahmadi relatives. To make this drive more effective, they called for a general and strict boycott of all Ahmadis. Mullas announced through amplifiers from all the three village mosques that Ahmadis are not to be sold anything, nor they will be allowed to board public transport; anyone who does not comply will himself be treated as a Qadiani. Even land tenants were told to stop cultivation. The local Shezan factory, owned by Ahmadis, has lost business and is operating part-time. The entire situation has taken a turn for the worse, and Ahmadis are facing hardships and getting worried.

Takht Hazara, District Sargodha

The opponents distributed provocative pamphlets against the Ahmadiyya Community and its holy founder. They gathered street urchins and moved around in bands chanting anti-Ahmadiyya slogans. They approached the authorities formally to deprive Ahmadis of their site meant as mission and mosque. They damaged and desecrated graves at the Ahmadiyya graveyard on 5 September. Ahmadis approached the authorities who advised them to remain calm and bear up with the hardship.

Dodha, District Sargodha

The opponents have turned to wall chalking from Riaz Abad Stop to Sial Mor. The writings include 'Death to Mirzaiat', 'Friends of Qadianis are Traitors against Islam', and other debasing and abusive appellations which are difficult to translate and offensive to put on paper.

Attock.

An open-air-anti-Ahmadiyya conference was held at the main mosque on October 2. Posters were pasted all over the town. The speakers spoke with venom against Ahmadiyyat and

its holy personages. The editor of the Daily Ausaf attended, and gave full coverage to the conference in his paper. The weekly Attock (Nr.33) gave the headline: Qadianis are culpable against Muslims and the Islamic World. The Ausaf published its editor's recommendations to the conference, which included, 1) Waging of *Jihad*; 2) Indication of the holder's religion in his national identity card etc. He stated that an international conspiracy was underway to hand over the 'Held-Kashmir' to Qadianis who are supported by Jews (The Daily Ausaf; 3 October 1999). Mr. Hamid Mir, the Editor of the Daily Ausaf, Islamabad, is apparently competing for the international award of 'The greatest liar among newspaper editors'.

Khanewal

The mullas of the Khanewal area have declared a *Jihad* against Qadianis. The people have paid them little attention. Parties like Sipah Sahaba remain, however, active. In September they abducted a new convert to Ahmadiyyat, Muhammad Akbar, and forcibly obtained from him in writing a declaration of renunciation of his conversion and made him sign a torrent of abuse against the founder of Ahmadiyyat. They also made him promise that in future he will have nothing to do with Ahmadis.

Nawankot, district Sheikhpura

During September and October, visiting mullas did their best to spoil the peace of the village and succeeded. Ahmadis have been deprived of the little freedom of faith they had. A social boycott was imposed upon them. Ahmadi farmers were unable to sell their fresh vegetables, which had to be then dumped as waste. Many of the village-folk were coerced to stop talking to their Ahmadi neighbors. A crowd beat up an Ahmadi youth, Nazir Ahmad. His arm was fractured at three places. They left him as dead, and then telephoned the police that Qadianis had attacked their mulla. They sent an application to the police against 32 Ahmadis falsely alleging that they are involved in terrorism. A non-Ahmadi elder told the police that all these accusations are false and the police should take no action.

Gambat (Sind)

In October, Mr. Mushtaq Ahmad, an Ahmadi, was one of the invitees to the reception of Pir Bachhal Shah, the Provincial Finance Advisor who had come to visit the area. When Mushtaq arrived at the site, he was noticed by a mulla who in league with three others raised hue and cry over Mushtaq's presence. They attacked him claiming that a Qadiani had no right to visit their area. They asked a bunch of *madrassa* students to join the agitation. They started raising slogans. The police initially took no action, but when the situation worsened, they intervened and rescued Mushtaq.

Mushtaq left the place and went to Khairpur to inform the community's district president of the incident. The president advised him not to immediately go back to his village, so he stayed on at Khairpur for five days. During his absence, mullas went to the police station at Gambat in the form of a procession and made a formal report against Mushtaq. The police raided his house and behaved badly with the womenfolk. The Ahmadi elders contacted the visiting VIP, who intervened and stopped further proceedings by the police. Mr. Mushtaq, thereafter, could return home.

The situation took some time to calm down. Mullas started a vilification campaign against Ahmadis in the local Sindhi press. They accused Ahmadis of being agents of Israel and

the Indian RAW. The mulla does not mind hitting the rock bottom of decency in his opposition to Ahmadiyyat.

Khoski (Sind)

There was an electric failure during the night of 18 September 1999 in Khoski. The mullas availed of the situation and undertook extensive wall chalking against Ahmadis all over the town. Perhaps the electric-breakdown was preplanned. The wall chalking was very provocative and profane. The next Friday, mullas declared in the mosques that wall chalking would be thenceforth undertaken during daytime and this time on the walls of Qadianis' houses. Ahmadis thus had to stay at home to prevent any harm to their families.

Ahmadis contacted the local community leaders and told them that the mulla was exploiting them and disturbing the town's peace. They agreed and took steps to contain the situation.

Peshawar

The mullas of the Majlis Tahaffuz Khatme Nabuwwat, Peshawar held an open-air general conference at Chowk Qissakhawny Bazar on 7 September. As usual, they took to slander, blasphemy and abuse against the Ahmadiyya community. They threateningly advised Ahmadis to rejoin Islam or get prepared to face the penalty of death imposed by Sharia upon apostates. The sentence would be implemented through stoning or hanging, they clarified. They also urged the residents to sever all social relations with Ahmadis. When someone asked if people could offer condolences at the recent death of an Ahmadi's aunt, they were told: "No. Anyone who attends her funeral will himself become an apostate, and his marriage bond with his wife will automatically break." One Mulla told the audience that Pakistan would soon have a government of Taliban. Thereafter, Qadianis would be either expelled from the country or hanged-no Qadiani will be spared in Pakistan. The conference received publicity in the local press.

Ghatialian, district Sialkot

The situation in this village remained tense for months. In September, one Faiz Ahmad, a non-Ahmadi who was on friendly terms with local Ahmadis was murdered by an unknown killer. The opposition asked the police to implicate an Ahmadi. A few weeks earlier, a truce was arranged between Ahmadi and non-Ahmadi factions of the town. Attempts were made by members of the Majlis Khatame Nabuwwat to upset the accord. They took up again random firing and street vandalism. Ahmadis strove hard to remain calm and bear up the situation with calm and poise. They kept the authorities informed of the developments.

Hilalpur, District Sargodha

The Majlis Khatame Nabuwwat opposition remained active for months to deprive Ahmadis of their mosque. Ahmadis' determination to defend their place of worship deterred their attempts. They then approached the authorities with the plea to demolish the Ahmadiyya mosque and construct there, instead, a filth depot. The authorities appointed a Commission to look into the dispute. The opponents mounted a propaganda campaign in newspaper. The issue became very serious. Ahmadis could only pray and hope for the best, as it is 'they' who are the accusers, the witnesses and the judges simultaneously.

Anti Ahmadiyya Conferences

Anti-Ahmadiyya open-air conferences are a favorite venue with the Mulla to fan the fires of hatred and violence among the innocent masses. He indulges in a torrent of abuse, slander, profanity and crude jokes to keep his audience attentive and interested. Decency and truth in his speech are of no importance to him. In fact mulla specializes in haranguing his audience to commit any outrage. The authorities turn a blind eye to his theatrical performance and hope for the best. If Ahmadis are the target, the officials do not care - after all, persecution of Ahmadis is now a self-imposed constitutional duty of the state. Such conferences are held all-the-year round in one town or another. A few of these are mentioned below.

Takhat Hazara, district Sargodha

Anti-Ahmadiyya agitation went on in Takht Hazara over many months in 1999. Syed Athar Hussain, an activist planned to deprive the local Ahmadiyya Community of its land that it had purchased in 1968 to build a mosque. He applied to the authorities that the land belonged to the State; hence Ahmadis should be ejected from there. The authorities decided in his favour, so Ahmadis approached a Civil Court for a judicial decision. The Civil Judge decided in favour of Ahmadis in June 1999.

Almost four months later, when Ahmadis wanted to rebuild the structure, Hussain and his party rekindled the agitation. Fiery speeches were delivered in an open-air meeting on 3 October. On 4 October, a theft took place in the Ahmadiyya Centre. Two days later, anti-Ahmadiyya verbosity was blared through loudspeakers at an *Urs*. Subsequently, Hussain and his two colleagues fired a few shots at the Ahmadiyya mosque to convey their message. On 26 October, they took out a procession and shouted anti-Ahmadiyya slogans when close to the Ahmadiyya mosque. They also reported to the police that the Qadiani mosque was a depot of arms and ammunition. The police, therefore, raided the mosque at about 11 p.m. and carried out a thorough search. They found no arms and no ammunition. However, they took along four Ahmadis and four of the opposition to the police station and registered a criminal case against all of them under PPC 107/151. The mob demolished the four walls of the Ahmadiyya Centre and took away even the bricks. On 30 October, notorious mullas like Toofani of Sargodha and Afzal from Mandi Bahauddin came over and delivered highly provocative speeches. The situation became tense. The authorities dilly-dallied. Had they acted firmly against the agitators, the agitation would have calmed down in no time.

Moro, District Naushero Firoz (Sind)

Mullas of the Khatme Nabuwwat Organization held an open-air meeting on 11 March 1999 at Moro after sunset. Mulla Allah Wasaya (one of the self-styled Conquerors of Rabwah) and other clerics addressed the meeting. They made the most obscene and inflammatory speeches, which went on till past-midnight. The attendance was poor but they had installed powerful loudspeakers, so that their message of hate could reach even those who had decided not to attend. Mulla Wasaya urged the people to establish a social boycott against Ahmadis.

Kunri, Sind

Mullas held their annual Khatame Nabuwwat Conference at Kunri on March 10, 1999. It started after the night prayers. Mullas Allah Wasaya and Ikramul Haq Khairi used all kinds of slander and insult against the holy founder of the Ahmadiyya Community. They urged their audience to start a *Jihad* against Qadianis and assured them that the murder of a Qadiani would

entitle them a place in paradise. The authorities took no action against these clerics. In fact, Chairman of the Khidmat Committee was conspicuous by his presence at this convention, which openly promoted violence and communal terrorism.

Hafizabad

A Finality of Prophethood conference was held at Hafizabad on May 22, 1999. It lasted till 1 a.m. Among those who attended and delivered anti-Ahmadiyya speeches were Pir Arif Bokhari MPA and Yusuf Tihani the district president of Jamaat Islami. The conference passed a number of resolutions, but great emphasis was laid on their demand to implement the Sharia punishment for apostasy i.e. death.

Rabwah

A highly provocative anti-Ahmadiyya conference was allowed by authorities to be held at Rabwah on September 8. There were three sessions which continued till 0230 a.m. The speakers included Mullas Azam Tariq, Manzoor Chinioti, Hafeez Mekki, Ahmad Ali, Anwar of Dubai etc. They indulged in calumny and slander beyond description. Following are some of the Resolutions passed at the Conference:

1. *We congratulate the Prime Minister, the Punjab Assembly and the Cabinet on changing the name of this Qadiani town to Chenab Nagar. Now the decision should be imposed upon Qadianis.*
2. *Anti-Qadiani Ordinance should be enforced.*
3. *Religion of the holder should be entered in the National Identity Card.*
4. *Sharia punishment for apostasy should be implemented (i.e. Death).*

Chak 20, district Mandi Bahauddin

They held a meeting on 25 August in which outside speakers namely, Pir Afzal Qadri, Mulla Anwar Qureshi and Hafiz Chishti and three others spoke to the crowd. Pir Qadri and Mulla Qureshi were highly blasphemous against the founder of Ahmadiyyat, and incited the participants to violence. They told them to boycott all Ahmadi. Pir Qadri proposed that all Ahmadiyya mosques and properties be confiscated. The meeting went on till 1.30 past midnight.

The next day they held a similar meeting at Chak 27. They undertook wall chalking as well.

Ahmadabad Sangra (Sind)

A meeting was held here on 5 September. A guest speaker, Ghulam Mustafa from Muslim Colony, Rabwah had been invited to speak to the crowd. He indulged in a great deal of slander, abuse, calumny and lies against the holy founder of Ahmadiyyat. In fact, some of the participants of the meeting asked him to desist from such foul language. He urged the audience to initiate criminal cases under the Anti-Ahmadiyya Ordinance and the Blasphemy Law, against Ahmadi.

Adrahmma, District Sargodha

The majority of this village are members of the Ahmadiyya Community. Mullas make it a point to hold anti-Ahmadiyya conference here every year. This year they held it on 26 September. Notorious mullas like Akram Toofani (the adapted name literally means a 'cyclone')

and Allah Wasaya addressed the audience. They used loudspeakers without due permission and used abusive language as usual. The Ahmadiyya population, however, used restraint, and did not react to the provocative proceedings.

Dharakna, district Chakwal

An anti-Ahmadiyya conference was held here on October 26. As usual, the speakers made abusive and inflammatory speeches against Ahmadis and their spiritual leaders. The mosque where they held this conference is led by an Imam who is a government servant. Mulla Manzoor Ahmad was invited from Chiniot. The event spoiled the friendly ambiance of the village.

Freedom of Speech and Assembly Denied to Ahmadis

While the Mulla was given a free license to hold as many conferences anywhere as he chose, Ahmadis were forbidden to hold any, where they could address their community members on moral and spiritual excellence.

Although Ahmadis say nothing to hurt anybody and keep well clear of politics, their assembly and meetings that are primarily meant for spiritual and moral education are not tolerated by authorities.

On 29 September, a seminar was held at a local mosque in Rabwah in which Ahmadi elders of the neighborhood, who are above the age of 40, participated. It was a two-hours program. At the time, three policemen arrived at the site, and conveyed that the seminar being held was without permission. They were told that an assembly in a mosque, where loudspeaker is not used, needs no permission. The police did not agree and insisted that the Resident Magistrate wanted the meeting to be discontinued. The police were asked to convey their instructions in writing, which they did not, and returned to get fresh orders. In the meantime the short session came to an end. The partiality of the government towards various sections in the country is amazing.

Ahmadiyya Community asked the government permission to hold their traditional annual conference at Rabwah, which has been denied to them for the last 15 years. It was hoped that the military government would find enough courage to allow it. However, authorities, for reasons best known to them, did not respond to the request. The Conference was postponed as in previous years.

Khatame Nabuwwat meddles in International Politics

Clerics of the Khatme Nabuwwat Organization are essentially interested in politics rather than religion. They seek Islamabad under the cover of Islam. As such, they leave no stone unturned to seek political gains. They boarded the Fazl-ur-Rehman bandwagon to secure some political mileage. According to a press release in the Daily Jang Lahore of August 25, 1999, Maulana Khan Muhammad, Amir of the International Khatame Nabuwwat stated that the Khatame Nabuwwat Conference at London congratulated Maulana Fazl-ur-Rehman on taking a brave stand against the United States. The headlines given were:

- *The Khatame Nabuwwat Conference assures support to the JUI against the US.*
- *The likely attack of American Imperialism against Afghanistan and Usama Bin Laden amount to Terrorism. The Silence of Rulers is Deplorable.*
- *The Ulema should Confront the US till Death.*

Address of the Amir International Majlis Tahaffuz Khatame Nabuwwat to his colleagues

In another report, published in the Daily Khabrain of August 7, 1999 Majlis Ahrar Islam, a rabid anti-Ahmadiyya party, declared to provide full support to Maulana Fazlur Rehman, the JUI chief. The Ahrari Amir, Syed Ataul Mohsin Bokhari asserted that all means would be used to support their drive against American intervention.

In a report published in the Daily Nawai Waqt, Lahore of 26 August 1999, Qari Shabbir Ahmad Usmani, the Secretary Information of the International Khatme Nabuwwat Movement stated that the Qadianis are supported by Jews and Christians, and they are enemies of Islam and the country; until the Sharia penalty for apostasy is imposed, they will not desist from their evil designs.

Mullas are a queer breed - to put it mildly.

A New Record at Kotri (Sind)

Mr Amanullah Khan, Ahmadi, of Kotri (Sind), was falsely framed in a criminal case under PPC 298C and 295A seven years ago on 1 August 1992. The case is in its final stage. It is perhaps interesting but surely disturbing to know that the case had gone on for 107 court appearances. Can anyone estimate the emotional cost in stress and strain paid by the victim in this case based upon nothing but falsehood and religious prejudice?

Freedom of Religion Denied

Dodial (Azad Kashmir)

Some miscreants at Dodial were active in February and March to harass the local Ahmadiyya community. They were in collaboration with the police. The President of Ahmadiyya Jamaat was required by the Police SHO to come to the police station and explain the community's religious position and mode of worship. Two vernacular newspapers from Islamabad gave adverse publicity to Ahmadiyya presence and life at Dodial. Mullas spoke venomously from the pulpit.

On 17 February, a dozen mullas and miscreants armed with knives etc came over and contacted the local Ahmadi president. They issued some warnings and told him that he was *Wajibul Qatal*, (one who must be killed as per Sharia). On 19th February, when Ahmadis were assembling for their Friday congregation, they were informed of an opposition plan that involved violence. So they hired a wagon and went to a neighboring village, Tarrutta to offer their Friday prayers. Later in the day, six policemen came and told two of the leading Ahmadis to proceed to the police station for questioning.

Kotri (Sind)

Ahmadis of Kotri eagerly made arrangements to watch the proceedings of the Annual Convention of Ahmadiyya Community UK, through satellite transmissions of the MTA. At this occasion, they benefit from the spiritual and moral guidance provided by the Supreme Head of the Worldwide Ahmadiyya Jamaat. However, the Mulla did not like this. The clerics conspired to disrupt Ahmadiyya prayers and the TV reception.

According to their plan, mullas arrived at the Ahmadiyya Center well before time, set up a sound amplifier outside and switched on loud music and started vulgar dancing. Ahmadis maintained their calm. A mulla delivered a fiery sermon and demanded that Ahmadiyya Center be closed down. Mullas held a closed-door meeting on 23 August at 9 p.m. and decided to take

out a procession on 27 August and precipitate a situation for police action. The situation remained tense for weeks.

Threats

Threats are a favourite tool with opponents of Ahmadiyyat. Some threats are followed up by action and some are not; however, these always indicate their will and wish, and keep Ahmadis in a state of uncertainty and fear. Some such incidents are mentioned below.

Faisalabad

Mr. N. A. Riaz, Ahmadi, while in the bazaar, was invited by one Naseer, proprietor of Shangri-La Press to sit with him. Naseer asked him in a friendly manner some questions, but then exposed his real self by telling him, 'Riaz, I am warning you to desist from your activities, otherwise, by God, you will be murdered; I know all the details of your daily moves; It will not take long and you will meet your end.' When Mr. Riaz opened his mouth to reply to the threat, Naseer hit him in the face and cut his lower lip that started bleeding. Mr. Riaz departed, washed his face in a nearby restaurant, and returned home.

Naseer is an office-bearer of the District Khatme Nabuwwat and has been involved previously in such incidents against some other Ahmadis as well. He has also been instrumental in getting registered criminal cases under religious laws against Ahmadis.

Moro, Sind

Mr. Muhammad Abbas, of Moro was targeted by the opposition for his Ahmadiyya activities. In January, he received a threat to his life through a letter written in Sindhi language. Its translation in English is produced below:

Abbas Qadiani,

We have exercised restraint for long but you are exceeding your limits every day. First you targeted the Chandio tribe, and now you are enticing the people of Moro and its suburbs. This is the final warning to you. If you desist, it will be good for you; otherwise the entire Muslim Umma has already given a Fatwa for your death. All apostates are liable to be killed, and you are also outside the pale of Islam.

You will be finished in a manner that dogs will eat your dead body. You should get the message.

You are warned again to desist from preaching your Qadianism.

Model Colony

Mr. Kamran, a young man decided to join the Ahmadiyya Jamaat in January. He started offering his congregational prayers with Ahmadis. One early morning when he was proceeding to the Ahmadiyya Mosque to offer his Fajr prayers, he was intercepted by a group of unknown men who threatened him to dissociate himself from Ahmadis, or face violence. They threatened to kill members of his family. Kamran got scared and asked them not to move against members of his family and undertook to break up with Ahmadis.

Karachi

Maulvi Ibrahim Saadi delivered the Friday sermon at the Jamia Masjid, Labour Square on April 9, and incited the worshippers openly to violence. He threatened Ahmadis that with the

help of locals he would set their homes on fire. He even asked the audience to volunteer themselves for the task. He gave one week's notice to Ahmadis to pack up and quit. In case of non-compliance, he threatened to teach them a lesson that they will remember till the Doom's Day. He asserted that according to the Quran, murder of an Ahmadi was licit, and such a murder brings eternal peace and is a sure ticket to heaven. He invited one and all to join him in the *Jihad* against Ahmadis next Friday when Ahmadi houses and properties would be put to torch.

Rabwah

Mr. Muzaffar Majoka, the Director of a local school, Cambridge Academy, reported in a letter on May 8, 1999 that he was threatened on telephone by Mulla Allah Yar Arshad of the Majlis Khatme Nabuwwat. According to Mr. Majoka, a booklet of Religious Information (meant only for Ahmadi children) is prescribed to the students of his school for the last 9 to 10 years. Mulla Arshad, somehow, got hold of a copy of this booklet and reacted strongly. On the telephone, the Mulla said, "Cut it out, or face prison, or else...." Mr Majoka felt perturbed. Anybody would, in his situation.

Islamabad

Writing a truthful book in Pakistan on the Ahmadiyya issue is a rare phenomenon, and a press review on the same is equally unexpected. However, it has happened. Haseeb Publishers have published a book, *Pakistan Kay Mazhabi Achhoot* that literally means: Pakistan's Religious Untouchables. The Daily News of May 23, 1999 contains a Review of the book. It begins by a statement 'Ahmadis or Qadianis have for long been at the wrong end of the majority's campaign to impose their writ on the whole of the population of Pakistan'. It ends by concluding, 'The State's acceptance of the demands made by the anti-Qadiani mullahs has been total. And this chronicle by Tanveer Ahmad Mir and Murtaza Ali Shah is as irrefutable an example as any of the role played by the Pakistani state in promoting intolerance in society'. The book itself is in Urdu.

HRCF's Annual Report 1998 reported that the authors of the book received death threats.

Drot, district Chakwal

Mr. Ghulam Rasul Alavi, a teacher, joined Ahmadiyya Community in 1994. Some of the members of his family followed suit. In July this year, opponents started an agitation against his conversion. They tricked him to come to the village, where they manhandled him and made him sign a note of reversion under threats of murder. A surveillance effort was mounted at his residence to report if he violated the dictates of his tormentors.

Merik

The translation of a letter, addressed in July to two Ahmadis, one of them President of the local Community, Merik, district Okara is given below:

Bismillahirrahmanirrahim

Peace on one who follows the guidance

To: Mirza Ghulam Rasul and Mirza Ghulam Mustafa

We are Muslims and we cannot tolerate that you invite our Muslim Brethren to Hell.

We order you the following terms:

1. *Accept Islam and renounce Qadiani faith.*
2. *Demolish your mosque, and offer your worship in the mosque of Muslims.*
3. *Stop all dealings with Qadianis and announce a full boycott with them.*
4. *Hang a notice board on the front wall of your home with following inscription: We consider Mirza Qadiani an infidel and an apostate; we have recanted sincerely and have turned Muslims.*
5. *If all the above is accepted by you, you may continue to live here otherwise the territory of District Okara will no longer protect you.*
6. *Stop proselytizing forthwith, Ghulam Rasul who is very fond of it. And Ghulam Mustafa should set free his Sunni wife immediately.*

Dirty Politics of the Ousted

The Daily Dawn, Karachi, in its issue of December 24, published the following self-explanatory but disturbing news:

PML (Pakistan Muslim League) to play Qadiani card?

KARACHI, Dec 24: PML has decided to launch campaign in a new direction. The campaign would target General Pervez Musharraf and his team by creating misgivings among the masses and the army ranks, it is learnt on authority. Sources said that after having realized that motivating the masses on to the streets against the present rulers was not a workable formula, some of party rulers have developed a plan under which religious issues would be exploited in a way that would create an atmosphere of rage and distrust against the present rulers.

Sources said a list of General Pervez Musharraf's personal staff and some other important people has been prepared. The PML Punjab will then publicize the list, propagating that all important people around General Pervez Musharraf are 'Qadianis'. The list includes the names of the Principal Staff Officer to the CE, Major General Anis Bajwa; MS to the CE, Brigadier Tariq Hameed; PS to CE, Tariq Aziz; Member National Security Council, Sahibzada Imtiaz; Governor Punjab, Lt General Safdar; and Ms Attiya Inayatulla.

The propaganda campaign will not be launched from PML's official platform. This sort of propaganda will be initiated into the body politics through religious groups and through planted news items. Sources said that General Pervez's personal life would also be targeted to malign the present set-up.

Insiders said that Pervez Rashid will be put in charge of this campaign under which pressmen will be hired and used for the campaign.

The campaign is a two-edged sword. It aims at disturbing the new government, and it is also expected to force the government to persecute Ahmadis further to prove its non-Ahmadiyya credentials.

14. Life at Bhauru Village

As and when mullas decide to discomfort Ahmadis in any neighborhood, they start an agitation. It gathers momentum like an avalanche. Ahmadis then face police harassment, the

Blasphemy law, arrests, prosecution etc. The after effects may linger on for years. A typical case of one such development at Chak No.18 Bhauru, district Sheikhpura is described below.

Bhauru has a fair proportion of Ahmadi population. They needed a bigger mosque, so they made plans to build one on self-help basis. In early March they started to demolish the old structure so as to replace it with a new one. The opponents did not like the idea, and they conspired to obstruct the new construction in all possible ways. Immediately they conveyed to Ahmadis that they would not permit erection of minarets and construction of a niche in the mosque. Simultaneously they wrote to Maulvi Manzoor Chinioti, the Mulla MPA to intervene to obstruct the construction of the Qadiani mosque.

The pace of construction slowed down for unavoidable reasons. However, the roof was installed on the main hall. In the meantime, the opponents accelerated the pace of their agitation and held anti-Ahmadiyya open public meetings to which mullas were invited from other towns. They formed a Khatme Nabuwat Organization at the local level and installed a president. Anti-Ahmadiyya literature was widely distributed to agitate the public.

On 28th May 1999, the opponents planned, and acquired a bus for themselves in order to proceed to Rabwah to celebrate the 'Yom Takbir' the first anniversary of atomic explosions by Pakistan. Why go to Rabwah?- only they know. On return from Rabwah, they sent an application to the Sangla Hill police station against six named Ahmadis of Bhauru and alleged that they had stolen 35 liters of diesel from the bus during the night and opened its tie-rod in order to prevent their departure for Rabwah. The six Ahmadis named in the complaint were Messers Khalid Javed, Irshad Ahmad (local missionary), Shahid Mahmud, Ahmad Nasim, Khalid Ahmad, Mubarak and Shahnawaz. On intervention of the police, the complaint was withdrawn in the presence of the police inspector.

As the situation at Bhauru had progressively deteriorated for Ahmadis, their district leaders contacted and informed the Deputy Commissioner, the Senior Superintendent of Police, the Assistant Commissioner and the SHO of Sangla Hill police station of the situation and the fresh developments.

Then another incident was concocted by the opponents. Some mullas and a few non-Ahmadi youth reported to the police that while they were sitting by the roadside, three Ahmadis and a non-Ahmadi friends of theirs, riding a car, attempted to over-run them, and they could save themselves only by jumping out of the way of the speeding car. They made this complaint at the Shah Kot police station. When the four accused went to the police station to defend themselves, the police detained Mr. Salim Ahmad, the Community President and Mr Amin Ahmad. Mr Mohammad Akram and Ijaz Ahmad, the other two hurried to Sheikhpura to arrange 'Bail before Arrest' for themselves. A criminal case No. 199/99 was registered on 12 June 1999 by the Shahkot police against these four under Sections 279, 324, 506, 34, 109 TP for threatening and attempt to murder. It was an entirely false and fabricated case. In the police FIR, the complainants claim to be undertaking a *Jihad* against Mirzais (Ahmadis). A subsequent investigation declared the complaint false, and the case was dropped. The arrested Ahmadis were released to return home.

Mullas take their anti-Ahmadiyya *Jihad* quite seriously. They conspired to implicate Ahmadis in another serious criminal case. Someone wrote the Quranic words **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** on pieces of paper and threw them in the village streets during the night. Before sunrise, mullas were blaring on mosque loudspeakers that Ahmadis were defiling the **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** and Quranic verses. People were urged to look for the defiled chits in streets, collect them and bring them over to the mosques. It was a serious development. The district president was informed

who contacted the Superintendent of Police who sent a police team to investigate and report to him. A few respectable non-Ahmadis of the village told the team that Ahmadis could not have undertaken this sacrilege. Accordingly the accusation was dropped.

The next Friday mullas planned to spread the mischief further and create a law and order situation. Ahmadis informed the authorities, so the police and a magistrate arrived in the village to control the situation. As a result, no procession was allowed. Mullas, however, demanded that the *Bismilla* and Kalima (Islamic creed) etc be effaced from Ahmadiyya residences. The magistrate obliged mullas by telling Ahmadis to comply accordingly. Ahmadis refused to undertake this sacrilege and offered that the government could itself implement its own orders. The magistrate got annoyed, threatened the Ahmadis and gave them an ultimatum to remove the Kalima within four days, or face consequences.

Thereafter, mullas applied to the police that four Ahmadi houses had Quranic inscriptions and Kalima written on them; this amounted to defiling the name of the Holy Prophet and it hurt their feelings and incited them to violence. The police arrived at the scene and told Ahmadis to remove the inscription. Ahmadis refused to do that and offered that the police could undertake the sacrilege themselves. So the inspector directed a constable to do the needful. The constable refused to comply and told the inspector to do it himself. When none was willing to efface the Kalima, the inspector went to the bazaar and procured some paint. On his way back, he commandeered a street-vender to accompany him. On arrival, the inspector ordered him to apply the paint. The poor fellow mustered sufficient courage and told the inspector, "You may punish me as you wish, but I will not efface the Kalima". At this, the police party went back.

The shameless administration and police official did not take lightly their inability to force Ahmadis to comply with their demands. They struck at about midnight on 21 June 1999 and arrested Mr Nasir Ahmad Wahla, Ahmadi, under the notorious Blasphemy law, PPC 295C. Three more Ahmadis, namely Messers Ijaz Ahmad, Abdul Hameed and Qamaruddin were implicated by authorities in the same case, however they escaped the police raid. Mr Ijaz Ahmad managed to arrange a provisional Bail before Arrest at Sheikhpura. The other two Ahmadis went in hiding.

The Sangla Hill police finally decided to commit the defiling themselves. They visited Chak Bhauru and wherever Quranic inscription and Kalima was written on Ahmadiyya buildings, they either defaced it by over-painting or used a chisel to destroy the inscription in stone.

The situation continued to simmer all along during the following months and Ahmadis have been made to feel on the edge of a precipice.

According to the follow-up reports, the police kept open the investigation under PPC 295B against Ahmadis whereby they were falsely accused of defiling the Quran. Initially the accusation was more serious-blasphemy against the Holy Prophet. During the investigation, the accusers could muster only one witness who stated that an Ahmadi had damaged a sticker, but the sticker contained no verse of the Quran nor any of Prophet's Hadith, however it did have on it a salutary epithet i.e. *Sallalaho Alaihi Wasallam* (i.e. blessings and peace be on the Holy Prophet of Islam). The police apparently was satisfied that the accusation is false.

On 11 October 1999, however, another case under PPC 107/151 was registered against five Ahmadis after a quarrel that was initiated by their opponents. When the news of the quarrel reached the village, mullas took to their loudspeakers and announced that Ahmadis had murdered two Mussalmans and disposed of their corpses. They instigated the population to put Ahmadi houses to torch. The mob accordingly fired some shots.

The situation remains tense in the village. Peace and tranquility is a rare commodity in an Ahmadi's life.

15. The Change of Government

The change of government in October was initially felt as a whiff of fresh air when General Musharaf, in his first policy speech, echoed the long forgotten statement of the Quaid-e-Azam to the effect that all Pakistanis are equal citizens of the state and that their human rights will be protected. It seems that the mullas did become cautious during the first few weeks of the military take-over, but that was only to get a feel of the new regime. They soon observed that the military was not ready to undertake any bold initiative that could be possibly unpopular, so they reverted to anti-Ahmadiyya modus operandi. The storming of the under-construction residential building of Dr. Nawaz, the President of Okara district Ahmadiyya Community, by a mulla-led mob and the subsequent arrest of the victim and his two sons shows clearly that the Mulla continues to wield power.

Inclusion of Dr. Mahmood Ahmad Ghazi in the National Security Council as a specialist of religious affairs is another indicator of the influence of the extremist elements upon the new regime. Like Mr Rafiq Tarar, Dr Ghazi travelled as far as South Africa a few years ago, to present himself in a court case in which two Sunni *ulema* were interlocked in a legal battle in a dispute in which Ahmadiyyat was an important factor. The Supreme Court, in its Decision, made critical and uncomplimentary comments on the conduct of Dr Ghazi for his role in the proceedings. These are on record. He was also a member of a Committee in 1984, which recommended imposition of Death punishment for apostasy in Pakistan. In an article in the Monthly *Fikr-o-Nazar* (Vol: 1:20 Sr: 9/10) he recommended that an Ombudsman should force people to offer Juma prayers under compulsion, and punish those who deviate from the standard form of prayers. Such thinking is obviously a recipe of a theocratic Afghanistan-type state. His profile is placed at Appendix F. It is only hoped that the old Tarar-Raja team is not replaced by a Tarar-Ghazi team in the new set-up.

Following post 12-October incidents are also relevant.

1. Mr Ataulla Waraich, President of the local Ahmadiyya community of Chak 11 F.W; district Bahawalnagar was arrested by the police on 8 September 1999, for construction of an Ahmadiyya house of worship (although he built it on his own land) and the building of a minaret and a niche therein. The police also sealed the mosque. Mr Waraich was booked under section 298B. He could be imprisoned for three years.

The bail application of Mr. Waraich was rejected in lower courts. Thereafter it was presented at the Bahawalpur High Court Bench, where Judge Nazir Akhtar dismissed it on 5 November 1999. He wrote his decision on 50 manuscript pages. Obviously to justify an unreasonable act, one has to take great pains. Judge Akhtar is the same judge who is of the declared opinion that there is no need of any law to punish a man who is guilty of defiling the name of Holy Prophet and anyone who commits blasphemy against the Prophet can be dispatched to hell (The Daily Jang, Lahore of September 5, 1999).

The judge quoted in his Decision that the Assistant Attorney General (representing the State) stated that:

- *Qadianis are not entitled to build their place of worship like a traditional Muslim Mosque.*

- *The Holy Quran being the sacred book of Muslims cannot be touched by the Qadianis or for that matter other non-Muslims who are not 'Tahir' nor clean or pure.*

The judge, in an effort to show that 'the bowl can be hotter than the soup', added his own opinion in the following words:

The present case does not involve commission of an ordinary penal offence against one or more individuals but is an exceptional case involving commission of an offense against the society as a whole which may have national as well as international repercussions.

The judge, refusing the plea of the accused for release on bail, went on to specifically direct: *'I feel that the interests of justice would be adequately met if the trial court is directed to conclude the trial within a short period'*. He then directed the trial court to conclude the case within a period of three months and to *'conduct proceedings on day to day basis'*. He is obviously keen to have the accused punished.

It appears that the judge does not agree with the noble intentions of the Chief Executive - to treat all sections of the society fairly and equitably.

2. Mr. Munir Ahmad, Ahmadi of district Sialkot had been booked under the religious clause, PPC 295A and pushed to an anti-terrorist court for 'preaching'. He faces 10 years' imprisonment.

His plea for release on bail was rejected by the Anti-terrorist Court, Gujranwala on 4 October 1999. The plea was then taken to the High Court. A Division bench comprising Judge Falak Sher and Judge Asif Jan also rejected the plea. Now an application will be made to the Supreme Court to see if a lenient view will be taken of the 'terror' created by alleged preaching.

3. Mrs. Bushra Zia, Principal of the Federal College at G10/4 Islamabad was discriminated, harassed and hounded by the fundamentalist lobby, and was relieved of her post by the authorities, after the military took over.

4. Sind High Court did not issue 'stay order' to the Anti-terrorist Court to withhold proceedings against Mr Tahir Nadeem, the Ahmadi youth who was booked under PPC 295A for wearing a T-shirt with Kalima inscribed on it.

5. An anti-Ahmadiyya open-air conference was held at Dharakna, district Chakwal on October 26. As usual the speakers made abusive and inflammatory speeches against Ahmadiyyat.

6. An extremely provocative anti-Ahmadiyya poster was pasted on 17 December at the Sanglanwala Square of Khanewal city, and a slanderous pamphlet was distributed.

7. The Government of Punjab banned a book titled 'Revelation, Rationality, Knowledge and Truth', authored by the Head of the Worldwide Ahmadiyya Community. The book has been otherwise hailed abroad as a great work in the field of philosophy and religion.

8. A mulla, Ghulam Murtaza, in a pointed reference to the holy founder of the Ahmadiyya Community, made slanderous and highly provocative remarks on the state-owned Pakistan Television on December 30, in a TV religious program.

It appears that the anti-Ahmadiyya drive which entails gross violation of Ahmadis' human rights cannot be effectively checked so long as the relevant laws form a part of the Constitution and the law book. Till then, the government will have to take a deliberate and bold initiative and action to put some restraints on the victimization of Ahmadis in Pakistan, if the new regime is really serious about its declared intentions of good governance and equal treatment of all sections of society.

16. Conclusion

In conclusion, 1999 was one of the harsher years in anti-Ahmadiyya context. Ahmadis experienced new and more ominous initiatives from the authorities and mullas. The top Ahmadiyya leadership in Pakistan was arrested on a fabricated and ridiculous charge. The onslaught on Rabwah was brought to a distressing conclusion by further changing its name to Chenabnagar. A nephew of the Supreme Head of the Ahmadiyya Community was murdered. The drive to bring in further legislation like death sentence for apostasy and confiscation of Ahmadiyya religious properties was maintained at high pitch and decisions in principle were apparently made in these respects by the Nawaz Sharif government.

The authorities and Muslim clerics co-operated with each other to misuse the Blasphemy Law to implicate Ahmadis under section PPC 295C that prescribes death as penalty. Twelve Ahmadis were thus charged on false and fabricated grounds. Section 295B that provides life imprisonment for defiling the Quran was fraudulently invoked against five Ahmadis. Such baseless accusations generated fear and great consternation among Ahmadis who were thereby made to feel that they were nowhere safe at any time, as they could be nabbed on the most serious charges for having done nothing. Eighty Ahmadis were charged in twenty-six cases on religious grounds. Ahmadi-specific laws PPC 298B and 298C were invoked frequently.

Ahmadi prison population was maintained at a high level. There was hardly an Ahmadi behind bars for other than religion-based laws and considerations. Fifteen Ahmadis, who were arrested in August 1998, at the occasion of defending their mosque, were kept in prison and were not released even on bail. They have entered the year 2000 in prison for Blasphemy etc that they did not commit. Authorities and Ahmadi-bashers applied the section 295A routinely and shamelessly to Ahmadis who were in no way involved in any terrorist activities. They were hauled to Anti-terrorism Special Courts where they are undergoing trial. Mr. Ghulam Mustafa, an Ahmadi religious teacher was pushed before an Anti-terrorism judge, for preaching, who awarded him a total of 13 years' imprisonment.

Assaults, loot and arson continued as before. Authorities remained receptive and sympathetic to the anti-Ahmadiyya lobby and generally provided full support in efforts to suppress the peaceful community. Many officials of the judicial branch leaned on their religious prejudice to interpret the unjust anti-Ahmadiyya laws. Ahmadis were often denied bail that they duly deserved. Pleas of bail had to be taken often right up to the Supreme Court before relief was provided to the stricken Ahmadis. This attitude caused great hardships to the victims. Discrimination in other fields like employment, education, self-government, representation in legislatures etc continued as before. Desecration of Ahmadiyya mosques, a heart-rending form of religious tyranny, was kept up by the opponents with the help of authorities. Incidents of disinterment of dead Ahmadis also took place. Early this year, when local elected governments were installed all over Pakistan, Rabwah was denied a local council that represented its overwhelming Ahmadiyya population. The propaganda war against Ahmadiyya Community was maintained at high pitch through open-air conferences and the vernacular press. Most of the Urdu Press played a very evil role in fanning the fires of hatred against the community. The loss of freedom of faith and basic human rights to Ahmadis remained very great.

The end of Nawaz Sharif regime came in the last quarter of the year. General Musharaf, the new leader did indicate in his policy speech that he was mindful of the rights of minority communities but in the ten following weeks, till the end of the year, nothing substantial was undertaken to raise high hopes. The induction of a mulla in the top National Security Council, the withholding of permission to hold the traditional Ahmadiyya Annual Convention, the riots at

Haveli Lakha, the continued detention of Ahmadi prisoners in Hyderabad Jail, the slanderous anti-Ahmadiyya invective on December 30 by a mulla on state-owned Pakistan TV have created doubts about the will and courage of the army to take an early initiative to redress Ahmadiyya grievances and to grant them their due human rights. However, there is still hope that having attended to their priority agenda, the military regime will turn to good governance and restoration of religious freedom and human rights of Ahmadis who have suffered for long.

Appendix A

State Support to the on going Persecution

The installation of Mr Rafiq Tarar, an ex-Ahrari, as President was a clear signal to Ahmadis' opponents that they had the backing and support of the highest authority in the land. The appointment of Raja Zafarul Haq as Minister of Minorities Affairs was an open declaration that Ahmadis would stay suppressed. Mian Nawaz Sharif and Shahbaz Sharif, while staying in the background, provided full support to anti-Ahmadiyya policy and action, as was highlighted in the case of change of name of Rabwah. These heavy weights at the federal and provincial levels made quite certain that no respite was given to the persecuted community. All institutions of the state were conscious of the will and wishes of the higher authorities. Accordingly, Ahmadis faced deprivation and discrimination in all fields. Some aspects of this treatment are briefly mentioned below.

b. The Naukot Incident.

At Naukot (Sind) a mulla led mob had attacked and demolished an Ahmadiyya mosque in August 1998. Fourteen Ahmadis, who were present in the mosque and had tried unsuccessfully to defend their place of worship, were arrested by the police.

They were wrongfully booked under various clauses of religious laws including the notorious Blasphemy Law. The government sent their case, surprisingly, to an Anti-Terrorist Court, although no terrorism whatsoever was involved. The defense approached the Sind High Court against trial by the ATA court and obtained a 'stay order'. The ATA judge was very annoyed about it and openly threatened the victims for their audacity. Subsequently in July, a Division Bench of SHC, comprising Judge Saeed Arshad and Ashraf Laghari heard the case. The former,

who is the senior judge, was very unsympathetic and refused to hear almost anything in favour of the accused. The Bench, without hearing the defense, rejected Ahmadiyya appeal and ordered the Anti-Terrorist Court at Mirpur Khas to proceed with the trial.

The defense put up a petition with the Supreme Court in order to seek a 'stay order' against the decision of the High Court.

Those who organized the mob and the subsequent attack have remained free, while the victims are behind bars. The hand of the high and mighty in the government is obviously behind this case of mass persecution. This is a very serious case in which fifteen persons have been deliberately made targets of legalized terrorism by authorities. They deserve immediate attention and relief from persecution and tyranny.

b. President and the Defunct Minister of Religious Affairs

These two high officials of the State were generally discreet in the public about their personal prejudice and animosity towards Ahmadiyyat, however, occasionally they could not help it, or their confidants would leak their thinking, plans and actions, which gave lie to their public pronouncements of tolerance and consideration for minority groups.

According to a report published by the Daily Nawa-I-Waqt Karachi on April 23, a delegation of Muslim clerics from Azad Kashmir called on the President who stated that the Anti-Qadiani Ordinance be implemented in Azad Kashmir as well. The President's assertion was reported in a bold headline, reproduced below:



According to another report published in the Daily Ausaf, Islamabad of 23 April 1999, a number of festivities were organized in the Holy Hedjaz (Saudi Arabia) to celebrate the change of name of Rabwah town. One of these was arranged in the honour of Maulana Manzoor A Chinioti, the mover of the Resolution in the Punjab Assembly. It was presided over by Raja Zafar-ul-Haq, the Pakistani Federal Minister of Religious Affairs. At this occasion the Raja observed, "Maulana Manzoor Chinioti will have a long life; we have some more assignments for him."

The Raja-Chinioti team could not have been up to something good. Their track record was consistently vicious.

The Daily Jang of Rawalpindi, in its issue of June 15, printed a statement of Raja Zafarul Haque giving the headline, "There shall be no change in the Blasphemy Law. It reflects the religious sentiments of Muslim masses. Zafarul Haque". The press release referred to a letter

written by the minister to a query raised by Maulana Jalandhri, the Nazim Ala of the Majlis Tahaffuz Khatame Nabuwwat (the foremost anti-Ahmadiyya organization in Pakistan). The minister further wrote: ‘ This law not only reflects the religious sentiments of Muslims, it is also essential as a barrier against a most harmful Evil.’ He was hinting at the prolific use of this law against Ahmadis.

Maulvi Manzoor Ahmad Chinioti, the mulla MPA from Punjab, delivered the Friday sermon at Darul Ulum, Raja Bazaar, Rawalpindi on July 16. In the sermon, Maulvi Chinioti spoke at length on the change of name of Rabwah. He said that he had been working for this objective for the last 30 years. He disclosed that eventually he met President Tarar and cried his heart out and told him that if the change were not brought about during his tenure in office, it would never happen. Accordingly, at the President’s wish, the Punjab Assembly passed the Resolution on November 17, 1998 to change the name to Chenab Nagar. He also added that Zia and Nawaz Sharif also share the credit of this change.

He also referred to the adverse international reaction to this change of name. He called it pointless.

While referring to the arrest of Mirza Masroor Ahmad, the head of the Ahmadiyya Community in Pakistan in April this year, he boasted that he had succeeded in getting a member of the Mirza family handcuffed and sent to prison. According to him, Qadianis are liable to death penalty. He further disclosed that in a meeting with Raja Zafrul Haque, the Federal Minister of Religious Affairs, he put up four demands, out of which one was readily accepted by the Raja. “ I will tell you the details later; I shall not rest till all demands are met”, he concluded.

Raja Zafrul Haque, the Federal Minister of Religious Affairs sent a special message to be read out to the annual conference of Khatame Nabuwwat at London this year. This is the same conference in which Maulana Fazal-ur-Rehman intended to participate, but could not, due to the non-availability of visa from the British High Commission. However, many others of his type participated therein, and the Raja shared their company through his message. According to the report published in the Daily Pakistan, Lahore of 9 August, he stated that it is the joint responsibility of the Islamic World to protect the Finality of Prophethood, and that he will yield to no pressure on this issue.

In another report published in the Daily Ausaf, Islamabad on July 18, 1999, Mulla Chinioti stated that the Raja had assured him that soon a Presidential Ordinance would be promulgated whereby communal and religious properties of Qadianis will be taken over and controlled by the State. It was a criminal and shocking intention and assurance. It is loaded with grave possibilities of mischief, and could be a most serious attack on the freedom of faith of Ahmadis in Pakistan.

Mulla Chinioti may be dismissed as a maniac and monstrous, but what about his mentor in Islamabad on whom he makes frequent calls.

c. Collection of Data regarding Ahmadis

During the months of April and May the authorities collected information concerning places of worship, schools, hospitals and such other institutions owned by Ahmadi and Christian communities. Urgent circulars were sent by Deputy Commissioners in April to their lower echelons to provide the above information on priority basis. ‘You will be held responsible for any delay,’ they were told.

In the past, this type of data was hardly ever collected with fair intentions.

Reports were again received in September from various regions that authorities prepared lists of community office-holders of the Ahmadiyya Jamaat. In district Qasur, authorities demanded their Identity Card numbers, addresses and telephone numbers. This is a serious matter and is fraught with grave possibilities.

The fascist exercise continued during October. It was learnt that the police from Lawa Police Station collected data like, the names, I.D. card numbers etc of Ahmadis belonging to the Punjnad community. The information was collected at the orders of the Resident Magistrate. It is obvious that he must have received his instructions from his superiors.

d. Banning of a great Book

Hadrat Mirza Tahir Ahmad, Supreme Head of the Ahmadiyya Jamaat recently wrote a voluminous great book titled, 'Revelation, Rationality, Knowledge and Truth'. It is the most recent tome on the inter-relationship of religion, philosophy and science. Mr Tom Cox, a British MP, while introducing the book called its author 'a true encyclopaedist and polymath in the mold of Averroes and Avicenna'. The government of Pakistan, however, had its own prejudices, and banned the book in the capital, Islamabad.. The Governor of Punjab also followed suit and banned the book in the Punjab. This he did after October 12, the change of the government.

e. Expulsion from District Mastung

In Baluchistan, mullas have discovered a convenient procedure to persecute Ahmadis. They prevail upon the district administrators to issue expulsion orders against the targeted Ahmadis. This way the persecutors escape the necessity of proving their accusations in a court trial. This year, they struck in district Mastung where the Deputy Commissioner ordered Mr Muhammad Akram, an Ahmadi, to leave district Mastung within three days until further orders. Among the official reasons given for the expulsion, following are particularly noteworthy:

3. *You are creating aberrance by ruining creed of people.*
4. *You are working against the constitution of Pakistan and in the interest of non-Muslims.*

f. Employment Denied

Ahmadis are denied public jobs on one pretext or another. Often a pretext is not considered even necessary. It is a policy that appointing authorities are following as a matter of routine. When in doubt, the mulla jumps in and provides the required excuse even though it is nothing but deception and fabrication. The situation at the Atomic Energy Establishment at Khushab is described below as a specimen.

Till five years ago, labour jobs were open to all comers at the Bridging Camp KCII, Atomic Energy Khushab. But it has changed since then. Some mullas of the Khatme Nabuwwat started sending applications to the management that another Rabwah was being developed close to the atomic installations. It was a pack of lies. The management appointed an official to investigate who discovered nothing of the sort. Only a few Ahmadis of Joya Goth Ahmadiyya had settled on their own land. They were not even provided yet with electricity. However, hostile applications kept pouring in. This is the usual technique of the Mulla. Accordingly, a regular surveillance effort was mounted at the Joya Goth Ahmadiyya. Now there are other surveillance posts as well. However, for no valid reason Ahmadis were denied work at this industrial plant. Thus they are deprived of even meager means to support their families to which they are entitled like any other Pakistani in that area.

The case of Mr Khalid Ahmad Kamal, an Ahmadi from Lahore may also be cited. He was enrolled as a Technician at the Chashma Nuclear Power Project in April 1998. Fourteen months later, Mr. Kamal was informed by the Atomic Energy Commission vide its letter No: CNPP-Admin-PC 2(19)/98-Site/342 dated 2 July 1999 that he had not been security cleared by concerned agencies, therefore he cannot be offered employment as per earlier offer. He was therefore laid off with immediate effect.

Questions arise: 1) Are Ahmadis not citizens of Pakistan? 2) Why is it that one has to be a non-Ahmadi Muslim to be even a technician with the Atomic Energy Commission?

g. Discrimination in Education

Education is one of the many fields in which Ahmadis were targeted in particular during the past 15 years. The policy continues. For example:

4. Educational institutions at Rabwah were established and developed by the Ahmadiyya Community at their own expense. They achieved a high level of distinction in education, sports and healthy student activities. Even non-Ahmadi students benefited from them. However, in 1972 these were nationalized.

In 1996, a government notification offered to denationalize such schools and colleges whose ex-owners were ready to meet the conditions laid down by the authorities. The Ahmadiyya Community complied with all the given conditions in 1997 and deposited more than ten million rupees in the government's account. However, the Punjab government has still not handed these back to the Community, although a number of other schools etc for which the process was started later, have already been reverted to their owners. Ahmadis are subjected to unfair and gross discrimination.

5. The high school at Moro (Sind) has a student population of 1200, out of which only two are Ahmadis. These are brothers; one is a student of class VI, the other of Class IX. A teacher by the name of Yusuf Lund, on 12 January made his Ahmadi pupil, Rafiq Ahmad son of Mr. Saleem Ahmad Mughul stand up, and told him to declare that he is a Sunni, otherwise state that he is a *Kafir* (an infidel). The boy said: "No, I am neither, I am an Ahmadi." The teacher, therefore, told him to remain standing throughout the study period.

The next day, on 13 January, the teacher brought and distributed anti-Ahmadiyya literature in the class. He also agitated the students and told them that Qadianis were *Wajib-ul-Qatl* (liable to be put to death). He told them that if they kill Rafiq Ahmad, they would be rewarded by an abode in paradise. This school is state-owned.

6. The government looks the other way when an apartheid is imposed against Ahmadi students in private schools. Encouraged by the government action, the Monthly *Laulak*, in its issue of *Rabi Thani 1420 AH*, printed the following news and comment on page 63:

Qadiani Boys' Admission should be cancelled

A lot of Qadiani children receive education in Mazhar Muslim Model School Ranipur of Tehsil Sobhodero, district Khairpur. " We demand that the Principal take immediate action and cancel the admission of Qadiani boys and expel them, as these boys preach Qadianism. If they are not expelled, the Principal will be held responsible", this was stated by Hafiz Gul Muhammad, the Information Secretary of JUI, district Khairpur in an emergency session. The names of these

boys are.... These are all residents of Goth Cheema and nearby small villages of Chain, Tehsil Sobhodher.

At another school, in Chak 97/GB, district Faisalabad, Ahmadi students were not permitted to participate in the festivities of the Prophet's birthday celebration. They were banned from the speech making, and their contributions were also rejected. In another school, at nearby Chak 98/GB, Ahmadi students were denied the opportunity to recite the Quran. The teacher made insulting remarks about the Ahmadiyya mosque.

h. General Use and Misuse of the 'Qadiani Problem'

Ahmadi-bashing has become so routine and socially acceptable that it has become a tool in the hands of the unscrupulous to persecute their own non-Ahmadi rivals. They use Qadiani-bashing to flog their own kind to settle personal scores. A confession letter by a non-Ahmadi to the editor, and published in the Daily Khabrain of November 15, 1999 is produced below:

Translation:

Misuse of Qadiani Issue

Majlis Khuddamul Aulia Pakistan published a letter asking for reinstatement of the ex-Secretary Auqaf Muhammad Athar Tahir. He was deposed for being a Qadiani, although he is not a Qadiani. In fact, in our society this issue is exploited greatly to the extent that if someone does not comply with the dictates of a group, they attempt to dislodge him immediately on the accusation of being a Qadiani. In our dark society, the career of many a brain is thus damaged through lack of inquiry.

*Chaudhry Ghulam Qadir
511 Shutar Block, Allama Iqbal Town Lahore*

i. The Police

The police in Pakistan are not reputed for a fair and non-partisan approach to social problems and communal issues. Most of them are self-seekers and careerists. They do what the politics demand. Their handling of Ahmadiyya cases during the past 16 years has been far below the acceptable minimum propriety. Only one instance is described below to illustrate this opinion.

Two Ahmadi youth own a business at Juana Bungalow, district Muzaffargarh. Since long, religious epithets 'O God; O Prophet; God is the best of providers' were written on their shops. Mullas took notice of these in April. They assembled a crowd, asked the police to accompany them and marched on to the location. There, they told Ahmadis to efface the epithets. Ahmadis refused to comply and told them that they could do that themselves if they insisted. Accordingly, the police undertook the sacrilege themselves.

When authorities find it convenient to violate a principle and volunteer to debase themselves, it is no surprise that they lose their prestige and dignity with the populace. They should only blame themselves.

j. Administration and Judiciary's Attitude

Careerist officials belonging to the administration and police find it convenient to go along with and even encourage the anti-Ahmadiyya elements in their acts of persecution. During the year, 80 Ahmadis were implicated in criminal cases on religious basis. Twelve Ahmadis were booked under the terrible Blasphemy Law to bring the running total to an impressive 199. There is also a tendency to register criminal cases against Ahmadis and implicate as many of them as possible by simply adding their names, even if they had little relevance to the case. Thus a large number can be prosecuted with the same legal and administrative effort. For example, in July, seven Ahmadis were detained by the police in district Sialkot. On June 12, four Ahmadis were booked under various clauses in district Sheikhpura in a false case. On June 21, three more were implicated at the same location. A case against 10 Ahmadis was registered at Ghatialian in a religious context in the same month. During May, a case was registered against 18 Ahmadis at Kunri (Sind) under the Anti-Ahmadiyya law. There were other cases as well.

Officials of the judiciary also play to the gallery. They are mindful of the demands of the establishment. Often they take the initiative to victimize the Ahmadis still further. There have been numerous occasions where magistrates and judges themselves added very grave charges under clauses PPC 295A and 295C to the charge sheet of Ahmadis who were accused of simpler violations of religious laws, thereby exposing them to the danger of long imprisonment and death penalty.

Quite often, Ahmadis who are subjected to religious terrorism are charged falsely under a suitable clause to prosecute them in an Anti-Terrorist Court. Mr. Ghulam Mustafa, an Ahmadi teacher was initially charged for preaching. Later, the more serious PPC 295A was added and the judge awarded him a total of 13 years' imprisonment. On the other hand they are extraordinarily mild towards Ahmadi-bashers. In October 1997, a gang of five abducted an Ahmadi medical practitioner, hacked his body to pieces, stuffed it in a sack and threw it in a nearby stream. The murderers were arrested by the police. When contacted by the pressmen, they made proud confession of their act and declared that it was an act of great merit. Their interview was published. A few months later, the trial judge found them Not Guilty, and released them.

k. Bails Denied

In Pakistan, there are not sufficient judges and courts to expeditiously hear and decide cases. As such, it normally takes weeks, even months and years to finally give a decision. In these circumstances, release of an accused on bail, while the trial is in progress, provides him great relief. Accused who are actually not guilty, or who have been nabbed in spurious or fabricated cases, look up to the courts to provide this relief immediately in the interest of justice. Ahmadis, unfortunately, are often deprived of this well-deserved right. Magistrates, trial judges and even appellate courts also, refuse them bails, and they have to unjustly suffer in prisons for offences they did not commit. This year, Ahmadis suffered numerous such excesses that are briefly mentioned below.

9. Fifteen prisoners of the Naukot incident continue to suffer in prison, awaiting bail.

10. Mr Ataulla Waraich, President of the local Ahmadiyya community of Chak 11 F.W; District Bahawalnagar was arrested by the police on 8 September 1999, for construction of an Ahmadiyya house of worship (although he built it on his own land) and the building of a minaret and a niche therein. The police also sealed the mosque. Mr Waraich was booked under section 298B. He could be imprisoned for three years.

The bail application of Mr. Waraich was rejected by Chaudhry Ghulam Rasul, Magistrate. Then it was put up before Mehr Mohammad Sial Arif, the Additional Session Judge, who also conveniently rejected it on 17 September 1999. Thereafter it was presented at the Bahawalpur High Court Bench, where Justice Nazir Akhtar dismissed it on 5 November 1999. He wrote his decision on 50 manuscript pages. Obviously, to justify an unreasonable act, one has to take great pains. Justice Akhtar is the same judge who is of the declared opinion that there is no need of any law to punish a man who is guilty of defiling the name of the Holy Prophet and anyone who commits blasphemy against the Prophet can be dispatched to hell (The Daily Jang, Lahore of September 5, 1999).

The judge quoted in his Decision that the Assistant Attorney General (representing the State) stated that:

-Qadianis are not entitled to build their places of worship like a traditional Muslim mosque.

-The Holy Quran, being the sacred book of Muslims, cannot be touched by the Qadianis or for that matter other non-Muslims who are not 'Tahir' nor clean or pure.

The judge, in an effort to show that 'the bowl can be hotter than the soup', added his own opinion in the following words:

The present case does not involve commission of an ordinary penal offence against one or more individuals but is an exceptional case involving commission of an offence against the society as a whole which may have national as well as international repercussions.

The judge, refusing the plea of the accused for release on bail, went on to specifically direct: 'I feel that the interests of justice would be adequately met if the trial court is directed to conclude the trial within a short period'. He then directed the trial court to conclude the case within a period of three months and to 'conduct proceedings on day to day basis'.

It appears that some people have paid no attention to the policy speech of the Chief Executive, wherein he promised equal rights and status to the minorities in Pakistan.

11. Mr Tahir Nadeem of Mirpur Khas (Sind) was arrested in August 1999 for putting on a T-shirt on which Kalima (Islamic creed) was written. He has been delivered to an Anti-terrorist court. He is in prison since then awaiting decision.

12. Dr Ghani of Daska was arrested in September 1999 for preaching. His plea for bail has been rejected even by the High Court.

13. Mr Mushtaq Saggoo of Khangarh was arrested in July 1999 on charge of preaching and was arrested. . He was also taken to an Anti-terrorist court. He has not been released on bail.

14. Mr Bajwa of Pasroor was arrested in March 1999 on charge of preaching. The Blasphemy clause was added later. The poor fellow waited for nine months before he was released on bail.

15. Mr Munir Ahmad of district Sialkot was arrested in September 1999 also for preaching. He was pushed to an Anti-terrorist Court where the judge refused him the bail. The High Court did the same. He has now approached the Supreme Court. In the meantime, he languishes in jail.

Appendix B

The Vernacular Press and Ahmadiyya Community

The Pakistani vernacular press, particularly Urdu dailies, continued to play their ignoble role in spreading hatred against Ahmadis. In this effort, they often try to excel one another. They think it improves their sales and profits. The Daily Jang, as usual, published its annual supplement on 7 September and unashamedly called the date an 'historical day' when in 1974 Ahmadis were declared non-Muslims. It falsely projected that Ahmadis enjoyed many times more rights than other minorities. If that is true, the condition of other minorities must be miserable beyond description. The Daily Ausaf, edited by a great liar, decided not to be left behind. It published its own supplement on 25 December on the same theme. It also had the dishonor of printing the names of Ahmadi officials still serving in government and semi-government jobs. The editor did not realize that this very short list would expose the discrimination and partiality of the government against Ahmadis. The daily Nawa-i-Waqt and the Jang led the anti-Ahmadiyya news campaign. During the months of August and September 1999, they printed 40 and 39 news items respectively against Ahmadiyya Community. The daily Khabrain, Ausaf, Din, Pakistan and Ummat were also in the race, and fared well. We place below the example of a set of three columns news-headlines published in the Daily Ausaf, Islamabad, 29 September 1999.

Clandestine Activities of Qadianis in a Town close to the Atomic Processing Plant at Khushab

Qadianis are using Dera Umid Bhan, only 2 Kilometers away from the Plant, as their Headquarters. All Modern Facilities are available there.

Qadianis hold special Get Together at Dera Umid Bhan every Friday. These Clandestine Activities could prove Dangerous to the Defense of Pakistan.

If there is any truth in the above, then it is obvious that some local Ahmadis get together at the Dera for their routine Friday religious service. The entire fabrication by the Ausaf and its reporter is primarily to obstruct Ahmadis' Friday prayers. Most of these pressmen suffer from the same corruption of which they accuse the rest of the Pakistani society.

Appendix C

Summing up the Year 1999

1999 was one of the harsher years in anti-Ahmadiyya context. Ahmadis experienced new and more ominous initiatives from the authorities and mullas. The top Ahmadiyya leadership in Pakistan was arrested on a fabricated and ridiculous charge. The onslaught on Rabwah was brought to a distressing conclusion by further changing its name to Chenabnagar. A nephew of the Supreme Head of the Ahmadiyya Community was murdered. The drive to bring in further legislation like death sentence for apostasy and confiscation of Ahmadiyya religious properties was maintained at high pitch and decisions in principle were apparently made in these respects by the Nawaz Sharif government.

The authorities and Muslim clerics co-operated with each other to misuse the Blasphemy Law to implicate Ahmadis under section PPC 295C that prescribes death as penalty. Twelve Ahmadis were thus charged on false and fabricated grounds. Section 295B that provides life imprisonment for defiling the Quran was fraudulently invoked against five Ahmadis. Such baseless accusations generated fear and great consternation among Ahmadis who were thereby made to feel that they were nowhere safe at any time, as they could be nabbed on the most serious charges for having done nothing. Eighty Ahmadis were charged in twenty-six cases on religious grounds. Ahmadi-specific laws PPC 298B and 298C were invoked frequently.

Ahmadi prison population was maintained at a high level. There was hardly an Ahmadi behind bars for other than religion-based laws and considerations. Fifteen Ahmadis, who were arrested in August 1998, at the occasion of defending their mosque, were kept in prison and were not released even on bail. They have entered the year 2000 in prison for Blasphemy etc that they did not commit. Authorities and Ahmadi-bashers applied the section 295A routinely and shamelessly to Ahmadis who were in no way involved in any terrorist activities. They were hauled to Anti-terrorism Special Courts where they are undergoing trial. Mr. Ghulam Mustafa, an Ahmadi religious teacher was pushed before an Anti-terrorist judge, for preaching, who awarded him a total of 13 years' imprisonment.

Assaults, loot and arson continued as before. Authorities remained receptive and sympathetic to the anti-Ahmadiyya lobby and generally provided full support in efforts to suppress the peaceful community. Many officials of the judicial branch leaned on their religious prejudice to interpret the unjust anti-Ahmadiyya laws. Ahmadis were often denied bail that they duly deserved. Pleas of bail had to be taken often right up to the Supreme Court before relief was provided to the stricken Ahmadis. This attitude caused great hardships to the victims. Discrimination in other fields like employment, education, self-government, representation in legislatures etc continued as before. Desecration of Ahmadiyya mosques, a heart-rending form of religious tyranny, was kept up by the opponents with the help of authorities. Incidents of disinterment of dead Ahmadis also took place. Early this year, when local elected governments were installed all over Pakistan, Rabwah was denied a local council that represented its overwhelming Ahmadiyya population. The propaganda war against Ahmadiyya Community was maintained at high pitch through open-air conferences and the vernacular press. Most of the

Urdu Press played a very evil role in fanning the fires of hatred against the community. The loss of freedom of faith and basic human rights to Ahmadis remained very great.

The end of Nawaz Sharif regime came in the last quarter of the year. General Musharaf, the new leader did indicate in his policy speech that he was mindful of the rights of minority communities but in the ten following weeks, till the end of the year, nothing substantial was undertaken to raise high hopes. The induction of a mulla in the top National Security Council, the withholding of permission to hold the traditional Ahmadiyya Annual Convention, the riots at Haveli Lakha, the continued detention of Ahmadi prisoners in Hyderabad Jail, the slanderous anti-Ahmadiyya invective on December 30 by a mulla on state-owned Pakistan TV have created doubts about the will and courage of the army to take an early initiative to redress Ahmadiyya grievances and to grant them their due human rights. However, there is still hope that having attended to their priority agenda, the military regime will turn to good governance and restoration of religious freedom and human rights of Ahmadis who have suffered for long.