Persecution of Ahmadis in Pakistan
News Report June 2016

Ahmadi doctor shot dead in Attock for his faith
Rabwah; June 4, 2016: Ahmadiyya central office in Pakistan issued the following press release:
Attock: Homeopathic practitioner, Dr Hameed Ahmad killed outside his home in a religiously motivated attack

Two Ahmadi's killed for their faith in the last ten days
Chenab Nagar (PR). Yesterday, 4 June 2016, Dr. Hameed Ahmad, a 63-year old homeopathic practitioner was killed outside his home in Darul Salam Colony, Attock, by unknown assailants. According to reports, the deceased was returning home from his clinic after the midday prayer. When he arrived at the gate of his house unknown assailants approached him on a motorcycle and opened fire. One of the shots struck him in the head causing him to die on the spot. After the assault the attackers managed to make a swift getaway.

Dr. Hameed Ahmad had been facing threats and intimidation for some time now on account of being an Ahmadi. Almost a year and half ago his clinic survived an attempted arson attack. Despite all this he remained committed to his work until the very end and was recognized by all who knew him as a decent and upright man. He is survived by two sons and three daughters.

Expressing his grief at this tragic murder, the spokesperson of Jama'at Ahmadiyya, Salim ud Din said:
"I am shocked and saddened at the news of Dr Hameed Ahmad's murder. This is a pain that Jama'at Ahmadiyya has long had to get used to. Only recently on May 25, another Ahmadi, Mr. Daud Ahmad, was killed in a similar targeted attack in Karachi. It is a cause of great concern to us that in the space of ten days, two innocent Ahmadis have been gunned down outside their homes. It seems that members of the community are again in the crosshairs of extremist groups. On the one hand the authorities speak of good governance, and on the other nothing is done to safeguard the rights of Ahmadis in Pakistan. Hate-speech against Ahmadis has become a matter of routine in the country and enables tragic events like this to take place. The National Action Plan (NAP) was meant to crackdown on hate-crimes but it seems that this isn't the case when it comes to Ahmadis. I call on the authorities to apprehend Dr. Hameed Ahmad's killers as quickly as possible and send out a clear message that attacks such as this will not be tolerated and dealt with in the harshest terms.

Later, Ahmadiyya director of public affairs wrote a letter to all the concerned authorities and informed them of the circumstances in which this murder took place. He urged them to do the needful to stop this routine killing of Ahmadis.

Another Ahmadi shot dead in Karachi in a month
Karachi; June 20, 2016: The daily The News posted the following report on the news.com.pk/print/129357/-second-Ahmadiyya-

Karachi: A member of the Ahmadiyya Community - a practicing homeopathic doctor was shot dead in a targeted attack on his clinic in the city's Malir district late on Monday night.

Dr. Chaudhry Abdul Khaliq, aged between 40 to 50, was fatally targeted by unknown assailants at his clinic in Ali Town, Sikandar Goth within the Sachal police limits.
District Malir SSP Rao Anwaar said Dr. Khaliq, a resident of Metroville-II, was attending to patients when two attackers entered his clinic, asked specifically for Dr. Khaliq and shot him once in the head at close range. No one else was hurt in the attack which was carried out with a pistol, according to the officer.

The SSP added that none of the witnesses managed to get a glimpse of the attackers’ faces as the area was without electricity at the time of the shooting.

Since the victim had been shot in the head, his chances of survival were extremely slim and he had passed away by the time he was shifted to the Jinnah Postgraduate Medical Centre (JPMC).

As per SSP Anwaar, initial investigations revealed that Dr Khaliq was not facing any specific threats and the murder was mostly likely a sectarian hit. A case was reported and investigations were underway.

In messages posted on Twitter after the condemnable attack, spokesperson for the Ahmadiyya community, Saleem ud Din, pointed out that this was the second such attack on the community in Karachi in less than a month.

On May 25, Dawood Ahmad, 55, was fatally injured when unknown assailants shot at him outside his house near Metroville, Block-2 of Gulshan-e-Iqbal.

The statement highlighted that yesterday’s attack was also in the same district and that Dr Khaliq’s clinic and home were in the same locality as Dawood Ahmad’s.

…This is the 2nd incident in same area of same nature. All in a month’s time. Many Ahmadis have been targeted for their faith in this specific locality and authorities are well aware (sic) about it. Yet there is no action, said Saleem ud Din in his messages on Twitter.

Dr. Khaliq, he further shared, has left behind a widow, a daughter and two sons.

A report compiled and published by the Jamaat-e-Ahmadiyya (JA) in April this year, shed light on the significant increase in hate propaganda against the community over the past one year.

As per the data released, to-date, 323 Ahmadis had so far survived murder attempts, 27 of their worship places had been demolished, 32 sealed, 16 illegally appropriated and 39 graves of Ahmadis have been desecrated and bodies of 65 have been refused burial in mixed cemeteries.

In a first: Anti-Ahmadiyya advert in mainstream media

Lahore: The daily The Express Tribune published the following report in its issue of June 25, 2016:

LAHORE: The unrelenting nationwide anti-Ahmadiyya campaign took a perturbing turn on Friday with a preeminent body calling for donations to curb Ahmadiyya worldwide with an advert placed across all editions of a leading Urdu daily.

The move comes at a time when the National Action Plan (NAP) – which criminalizes the proliferation of hate material - is being ostensibly implemented. Press Council of Pakistan (PCP) Chairman Salahuddin Mengal told The Express Tribune that the aggrieved party could file a complaint before the council. He said the council would then refer the complaint to a pertinent committee following its filing. Mengal said the matter would then be presented before a judicial commission which had the power to impose a maximum fine of Rs. 10,000.

However, he said, the PCP was largely ineffectual - composed primarily as it was - of journalists who were inimically disposed to the prospect of action being taken against any media outlet. Salahuddin said no newspaper had been fined since he assumed chairmanship of the council. He said the PCP could not take suo motu action on such issues.
Jamaat-i-Ahmadiyya (JA) spokesperson Saleemuddin termed the advertisement inflammatory. He said it incited the people to kill Ahmadis. Saleemuddin said the anti-Ahmadiyya body had been openly canvassing for funds, spewing venom and exhorting the people to kill Ahmadis. ... The JA spokesperson said law enforcement agencies should take notice of such activities as they contravened the NAP. He said it was perturbing to see advertisements replete with hate being carried by a leading newspaper. Saleemuddin said the publication of the advertisement was unprecedented. He said an advertisement of such nature had never been featured in the media this prominently.

On the other hand, the JA spokesperson said, all newspapers had refused to carry advertisements from the community pertaining to why it had distanced itself from electoral exercise. He said the anti-Ahmadiyya advertisement constituted a question mark on the effectiveness of law enforcement agencies and the NAP's efficacy. Saleemuddin demanded action against those responsible.

The advertisement called for munificent contributions to curb Ahmadiyyat and save Muslims from the community. Money was needed to establish seminaries the world over and publish the body's weekly to counter Ahmadi propaganda, the advertisement stated.

The body said it also needed funds to finance cases across higher courts against the community and its adherents and spread anti-Ahmadiyya material in English, Arabic and Urdu. The advertisement stated that funds were needed to organize Khatme Nabuwwat conferences the world over, build religious sites across Ahmadi-majority Chenabnagar (Rabwah) and publish hundreds of anti-Ahmadiyya books. The advertisement also featured the names and particulars of prominent people affiliated with the body and its offices nationwide.

The ad was published in the daily Jang on June 17, 2016. It was sponsored by Aalami Majlis Tahaffuz Khatme Nabuwat Pakistan, as claimed in the ad itself. In the headline it was mentioned that “the aim is to accomplish the mission of Maulana Muhammad Yusuf Ludhianwi Shaheed”. This is the same mulla who was the author of the pamphlet distributed in the Stockwell Green mosque in London, which were discovered by the London Police after the
murder of Mr. Asad Shah, Ahmadi in Glasgow by Tanweer Ahmad of Bradford. The Stockwell Green mosque was the location of the office of the Khatme Nabuwwat organization in UK.

The call for financial contributions was made by the following three mallas:

1. Abdul Razzaq Iskandar, Emir (AMTKN)
2. Hafiz Nasir ud Din Khakwani, Deputy Emir
3. Aziz ur Rahman Jallandhary, Nazim Aala

The ad gives three bank account numbers, including two ‘International Bank Account Numbers’. It gives phone numbers of its head office in Multan and branches in Karachi, Islamabad, Lahore, Rawalpindi, Sargodha, Gujranwala, Faisalabad, Chenab Nagar and Quetta.

The true colours of Jamaat Islami on display

Rabwah; June 2016: Jamaat Islami (JI) is one of the leading politico-religious parties in the country. Its founder, Maududi, was among the pioneer modern Islamists who favoured the use of violence in the cause of religion and establishment of an Islamic state. However, compulsions of politics and ground realities have later compelled the JI to soften its public image through rhetoric and statements which are rarely translated into real action. In fact, the JI never misses an opportunity to hit out against the peace-promoting Jamaat Ahmadiyya. A recent report from Chiniot/Rabwah would illustrate.

The daily The Express Tribune published the following report in its issue of June 8, 2016 (extracts):

Anti-Ahmadi campaigners demand Ramazan bazaar’s relocation

A Ramazan Bazaar set up in Chenab Nagar has attracted attention of some self-described anti-Ahmadiyya campaigners who persuaded the district administration to relocate it once and are now threatening public agitation if the facility isn’t shifted away from land owned by Jamaat Ahmadiyya.

Speaking to The Express Tribune, Chaudhry Islam (District Chief JI), one of the two men spearheading the campaign against the bazaar, said he was mobilizing the public to press the administration to move the bazaar to a place where only Muslims could benefit from it. “The plot where the bazaar is located is owned by the Ahmadis. This is against the injunctions of Islam (sic),” he said. “Ramazan has nothing to do with Ahmadis. Only Muslims should benefit from such facilities”, he said.

...He said the bazaar had been shifted from the plot closer to the Ahmadi community’s neighbourhood because of their warnings that they would construct a mosque on the plot if it was used for the purpose.

... He (Mr. Saleemuddin, Jamaat-i-Ahmadiyya spokesperson) said the Jamaat had no objection if the facility was shifted to some other place. He said Ahmadis comprised 98 percent of the population in Chenab Nagar. Around 20 plots owned by Ahmadis had been illegally occupied by people supported by anti-Ahmadi clerics.

DCO Shaukat Khichi said there was no mass opposition to the decision to set up the bazaar at its current location. He said Chaudhry Islam and Zulfiqar Ahmad were not residents of the area. “They are just two trouble markers. They want to defame me because I took action against them for blackmailing the administration of a sugar mill,” he said. He said he would take action against the men if there was an imminent threat.

The DCO said he had received no complaint against the bazaar’s location from any resident of the area. He said there were eight other Ramazan Bazaars in the district.

On the relocation of the bazaar, he said he had to do so under pressure from some clerics. He said the bazaar was now fully operational in a tent set up at the current location.
The DCO said there was no restriction on people of other faiths to shop at the Ramazan Bazaars. “Christian citizens in the neighbourhood too shop at Ramazan Bazaar. There is no reason why Ahmadis should not.”

We may add that Chaudhry Islam is wrong in claiming that it is against injunctions of Islam that the plot of the Ramazan Bazaar should not be owned by Ahmadis. He could be referring to a Sharia devised by himself. He is also wrong in asserting that Ramazan has nothing to do with Ahmadis. He knows very well that Ahmadis observe the rituals of Ramazan – perhaps more than the members of JI. Here, we may quote from a relevant edict of Maududi: “Truthfulness and veracity are among the most important principles of Islam, and falsehood is considered an extreme evil; however demands of day-to-day life are such that telling a lie is not only permitted, at times it is even required.” (Tarjaman-ul-Quran, May 1958). The Amir JI Chiniot is copiously availing his mentor’s shady fatwa.

JI has chosen to remain ignorant of United Nations UDHR Article 21(2) which asserts that everyone has the right to equal access to public service in his country. Ramazan bazaar is a public service.

In 2007, Jamaat Islami was among the leaders of political religious parties who moved a bill with the National Assembly proposing penalty of death for apostasy. The bill specified that denying the finality of prophethood would also be considered apostasy.

Jamaat Islami is governing the KPK these days in league with Tehrik-i-Insaf.

A former PM’s anti-Ahmadi bluster and The Indian Express

Mr. Khaled Ahmed, the well-known Pakistani journalist was struck by the tone and content of PPP’s Raja Parvaiz Ashraf’s rant in support of anti-Ahmadi state policy for which he claimed the credit for Mr. Zulfiqar Ali Bhutto, the founding chairman of his party. Khaled availed the occasion to write an op-ed for The Indian Express which was published on June 4, 2016. This article sums up well the role of ZAB in steering the Amendment II to the Constitution, but leaves a blank by omission of mention of the role played by King Faisal of Saudi Arabia in providing the initial push to the scheme of excommunication of Ahmadis.

Khaled Ahmed’s op-ed is placed at Annex to this report.

No comment on depravity of an Urdu daily

Lahore; June 1, 2016: Below we reproduce a news item from the daily Insaf (chief editor: Junaid Saleem) printed in four-column headlines, four in number:

Qadianis proliferate promiscuity to lure youth. They’ve initiated biological warfare with help of RAW.

‘Let’s be friends’ ads in newspapers and pretty girls trap the youth. Infected juices are offered during meetings.

Youth are infected with aids, hepatitis and other diseases. They are then treated and befriended. Contaminated syringes are doled out (in hundreds of thousands).

Liberal youth, sick coming to hospitals and prisoners in jails are specifically targeted. Sick women are assembled with the help of NGOs.

In fine print narrative, the above is repeated with the following addition: “Many aids inflicted women are operating with this (Qadiani) group. Many women are recruited for this revolting drive by holding their children as ransom (sic).”
Ahmadiyya and their persecution disallowed to be discussed on TV

Although it is difficult to say if a TV discussion on Ahmadis and their plight in Pakistan would be of any help to the beleaguered community, it is a policy with their bashers to discourage even a mention of Ahmadis on any forum. Pakistan Electronic Media Regulatory Authority (PEMRA) has found it convenient to be of the same opinion. The daily Dawn published the following story in its issue of June 18, 2016 (extracts):

**Banning a programme is against freedom of expression**

ISLAMABAD: The Pakistan Electronic Media Regulatory Authority (Pemra) has barred actor Hamza Ali Abbasi and Shabbir Abu Talib from hosting Ramazan shows on Aaj TV and News One respectively, for promoting controversial and sectarian views.

The governing body banned the Aaj News programme Ramazan Hamara Imam, hosted by Mr. Abbasi. In one of his recent episodes, Mr. Abbasi discussed the oppression of the Ahmadi community, asking his guest whether the state could declare a community non-Muslim. During the same episode, he said he would discuss the Ahmadi community as well as the blasphemy law during the last days of Ramazan.

During the episode, Mr. Abbasi said: “The community is being suppressed, but if you talk about it, people say you are from that community. I’m not Ahmadi, I’m a Sunni Muslim.

It appears his show caught the attention of Pemra, which banned the programme on Friday.

According to Human Rights Commission of Pakistan (HRCP) Chairperson Zohra Yusuf, Pemra has recently taken a number of decisions which seemed to be against freedom of expression.

... In a statement, Pemra said it has received 1,133 complaints through Whatsapp, Twitter and over the phone, for promoting sectarianism and violence.

The notification said any programme featuring Mr. Abbasi, Mr. Talib or the religious figure Maulana Kokab Noorani discussing this particular controversial issue or any other such topic on any other channel will also be banned.

... Several complaints have been received by the authority over the said programme, and they have been given a chance to clarify their position, the spokesperson added.

This incident will soon end up in dustbin of history, however it did expose a number of people who influence opinions in Pakistan, good or bad. Here, their brief mention will place them on record.
Those who supported Hamza Ali Abbasi’s attempt to broach the subject

Dr Mehdi Hasan: Pakistan of today is not that of Jinnah; it is that of Ziaul Haq. Religious extremism reigns supreme here. All decisions are made here to placate those who promote their politics in the name of religion. The present government is doing the same. BBC Urdu. Com

Jibran Nasir: Thank you Hamza Ali Abbasi, for raising this important question and starting discourse on this topic which is violating fundamental rights of hundreds of thousands of Pakistani Ahmadis.

Asif Nawaz: He (Abbasi) went on to highlight the abuse faced by the Ahmadiyya Community in Pakistan, questioned why they weren’t guaranteed their rights and also lamented on how people label the person standing up for Ahmadis’ rights as an Ahmadi too. Sounds vaguely relevant to many of us, but Hamza took it to another level altogether.

Shamila Hayat: While commenting on mulla Kaukab Noorani Okarvi remark on TV that anyone who talked about Ahmadis or the blasphemy laws ‘should be shot dead on the spot’, posed the question about the mulla: Is he a scholar or a don or a goon? A religious goon….It really is the time we took our country back from these Mullahs and made it Jinnah’s Pakistan the way it was intended to be.

Those who opposed Hamza Abbasi’s line of thought

Maulvi Tahir Ashrafi, the chairman of the Pakistan Ulama Council said on social media that Aaj TV’s admin should close the program in favour of Qadiani….

Jamaat Islami: Mian Maqsood Ahmad, Amir JI Punjab said, “… If PEMRA takes no notice, the JI will take it up to the Supreme Court against the program.”

JUP (Noorani)’s president Dr Abul Khair Zubair said that Hamza Ali Abbasi should be arrested forthwith.

A.K. Dogar, Ahsan Ali Khan, Imran Shahid Advocate and Z.A Malik all demanded that the anchor (Hamza Abbasi) should be arrested and prosecuted…. Ahsan Ali Khan said that such a person should have his tongue plucked, thereafter he should be lashed (Tiktiki par).

Mufti Abid Mubarak of Darul Ulum… In 1953, more than 10,000 Muslims were martyred merely because they believed that their Prophet had a right upon them…. (Note: This statement on TV was a lie because the number of dead counted and mentioned by the authoritative Judicial inquiry in 1953 Punjab riots put the level of deaths in the entire Punjab in two figures.)

Also, when Abbasi proposed to him to have a discussion on the TV program with an Ahmadi so that he could present arguments in favour of his belief, the Mufti immediately retorted: “No. No. He (the Ahmadi) does not have the right to preach.”

Jamil Rathore said on Abbasi’s program: In an interview, Maulana Shah Ahmad Noorani had once said that apart from Sunni and Shia sects, all other sects in the sub-continent were founded by the British.

Agha Alam Rizvi (a Shia scholar, participant of the Abbasi program) said that he fully agreed with Mufti Mubarak and Jamil Rathore.

Note: It is learnt that fatwas calling for the revival of Abbasi’s Nikah have also been issued, as also those declaring him to be ‘deserving of being killed.’

Madeeha Hanif who on social media has posted her picture in veil and claims to be ‘Social Worker at Islami Jamiat Talibat Pakistan (Official), the female student wing of Jamaat Islami, put the following post in vernacular:

• Where exactly lives this Hamza Ali Abbasi?
• Are there nearby any lovers of my Prophet? Why don’t they make life unbearable for this person?
• Does no moth of the Prophet’s light live on his route, who could defile him the way he defiles the (Islamic) Faith? To which school his children go?
• Would someone lovingly inform them of the defiling undertaken by their shameless father, like the grandson of Ayub Khan who shouted a slogan in favour of the Prophet before the wretched man? Would someone insult him; become a Moses in the home of Pharaoh?
• Any relative of his? Anyone who would socially boycott him for faith and stop eating at his table?
• Any friend with a sense of shame, who would tell him that he could not be his if he was not of his Prophet?
• Would someone declare to be unfriendly to him and boycott his program from today?
• Are there people who would knock at the door of Aaj TV office?
• Only those who are unnecessarily harassing poor Junaid Jamshed?
• Are there any who could en-masse start blowing their horns in front of TV’s offices?
• Someone should refuse to guard the shameless Zuberi family whose billions have not sufficed to put a stop to their lust for wealth and rating and lack of scruples?
• Let some lawyer rise and in thirst for the Holy Water (Jam Kausar) move a court against Hamza! Jamaat Islami’s ability to generate such hate, rage, and intrigue in its youth is indeed amazing – and that too in the fair name of Islam and its Prophet (pbuh).

A whiff of fresh air

Attock/Rabwah: 4/5 June 2016: Homeopath Hameed Ahmad, Ahmadi was shot dead here by unidentified men. The authorities took due notice of the incident and displayed unusual sympathy.

The day after the attack, Mr. Khalid Sindhu, the provincial minister of human rights telephoned the District Amir of the Ahmadiyya community that he intended to visit Attock at this sorrowful occasion. The Amir told him that the funeral party had already reached Rabwah for the burial. The minister replied that in that case he would reach Rabwah to join the final rites.

Earlier, at Attock the DCO and DPO had visited the bereaved family, were present till the dispatch of the dead body to Rabwah and provided a police escort for the journey.

Mr. Sindhu, the minister arrived Rabwah, a little after the burial had taken place. An Ahmadi delegation met him. The minister conveyed that the chief minister, who was in London at the time, had instructed him through the chief secretary, to make the sympathy call. The delegation thanked him for the gesture and told him of the background events leading to the murder. Arson attempts had been made at the deceased’s clinic twice in the past, and the perpetrator had been caught red-handed in the second attempt, and was handed over to the police. Had the authorities investigated the incident in depth, the sponsors of the attempts would have been surely exposed. That would have deterred the recent murderous attack.

The Ahmadi delegation asked the minister to thank the chief minister for his sympathy action and convey him their views about the past handling of the anti-Ahmadi situation in Attock.

The Urdu press reported the minister’s visit but refrained from naming the town (Rabwah/Chenab Nagar); instead, the report mentioned only District Chiniot as the visited location. The report made no mentions that the victim was an Ahmadi.
We withhold further comments and wait for the police investigation and consequential arrest of the murderers and their sponsors.

Ahmadis behind bars

1. A contrived case was registered against four Ahmadis, Mr. Khalil Ahmad, Ghulam Ahmad, Ihsan Ahmad and Mubashir Ahmad of Bhoiwal, District Sheikhupura under PPCs 295-A, 337-2 and 427 on May 13, 2014 in police station Sharaqpur. Mr. Khalil Ahmad was then murdered by a madrassah student, while in police custody on May 16, 2014. The remaining three accused were arrested on July 18, 2014. They are in prison. Their bail were cancelled.

2. A fabricated case was registered against Mr. Tahir Mahdi Imtiaz, printer of the Ahmadiyya monthly Ansarullah, in Millat Town police station Lahore on April 16, 2014. He was arrested by the police on March 30, 2015 under the blasphemy clause PPC 295-A and anti-Ahmadiyya law PPC 298-C. A high court judge announced his bail, but refused to sign his decision later. Thereafter a 2-member bench of LHC refused him bail, and ordered that clause 8-W ATA be added to his charge sheet and the case be tried in an Anti-terrorism court. He remains in prison. Supreme Court did not grant him the bail either. He is being prosecuted in an Anti-terrorism court whose judge has approved that more serious clauses of the Blasphemy law, PPC 295-C and 295-B be added to his charge sheet. These respectively prescribe penalties of death and imprisonment for life.

3. Mr. Qamar Ahmad was charged under PPC 295-B for alleged desecration of the Holy Quran in Jhelum, and was arrested on November 20, 2015. Bigots attacked the Ahmadi-owned factory and Ahmadis’ houses after his arrest and set them on fire after looting the valuables. Those who attacked the Ahmadiyya mosque have been granted bail, but not Mr. Ahmad.

4. Officials of Punjab’s Counter Terrorism Department (CTD) accompanied by a contingent of the Elite Force raided Shakoor Bhai’s book shop, arrested him and Mr. Mazhar Abbas the shop assistant, a Shia, on December 2, 2015. A speedy trial in an Anti-terrorism court dispensed 5 years’ imprisonment to each of the two accused, while Mr. Abdul Shakoor was sentenced in addition to three years’ imprisonment under the anti-Ahmadiyya law.

From the media

Ahmadi doctor shot dead in Attock  
_The daily The Nation; Lahore, June 5, 2016_

Karachi: Another Ahmadi, Dr. Khaliq Ahmad murdered for his faith  
_The daily Mashriq; Lahore, June 22, 2016_

Qadianis proliferate promiscuity to lure youth. They’ve initiated biological warfare with help of RAW.

‘Let’s be friends’ ads in newspapers and pretty girls trap the youth. Infected juices are offered during meetings.

Youth are infected with aids, hepatitis and other diseases. They are then treated and persuaded. Contaminated syringes are doled out.

Liberal youth, patients visiting hospitals and prisoners in jails are specifically targeted.

Sick women are assembled with help of NGOs.  
_The daily Ausaf; Lahore, June 1, 2016_
Banned groups continue to resurface under new names

Blasphemer gets death sentence

Qawwali star Sabiri gunned down in Karachi
A TTP faction claims responsibility for the targeted killing (over alleged blasphemy)

It is alarming to issue major grant of Rs. 300 million to a madrassah closely linked to Taliban: Asif Ali Zardari
Madrassa (Haqqania in KPK) is known to promote Jihad.
The grant is nothing but a license to militancy and Taliban.

There is no reason for Council of Islamic Ideology to continue its job: Senator Farahullah Babar

Sahibzada Zahid Mehmud Qasmi returns from successful preaching visit to London

45 Ulama’s entry in District Chiniot banned

Pakistan facing exceptional circumstances: CJ

Hindu Sena celebrates (in New Delhi) birthday of ‘savior of humanity’ Trump

Interior ministry joint secretary says (in court) ‘Abdul Aziz his seminary are no threat to state.’

Advertisement: Report on 15, suspicious persons and activities, also sectarian and hateful speeches, as also wall-chalking. You may call toll-free 0800-11-111 or post photo on WhatsApp 0323-14-1418945.

HOME DEPARTMENT - Govt of Punjab

50 mowed down at gay club in worst US shooting

Amnesty, HRW ask UN to suspend S. Arabia from Human Rights Council

Israel’s spy chief praises Saudi King for stance on Iran

Migrant death toll in Mediterranean ‘hits 10,000’

Blasts near Damascus shrine leave 20 dead
IS claims responsibility for suicide and bomb attacks

Crackdown after Hindu priest killed in Bangladesh

India court convicts 24, acquits 36 others in 2002 Gujarat riots

Imran Khan rewarded terrorist producing madrassa (Haqqania of Sамиul Haq) with Rs. 300 millions: Pervaiz Rasheed (Federal Info Minister)

Four policemen shot dead in Quetta

Four FC men shot dead in Quetta
Kazmi (a former religious affairs federal minister) jailed for 16 years in Haj graft case

Court verdicts are not being implemented: Justice Azmat Sheikh of SC

Raja Ghalib Ahmad, well known poet, writer, educationist, Ahmadi activist has died.

Editorial: Embedded hatreds

… Indeed, it is difficult to find a case anywhere in the country where anybody has been prosecuted for an offence against a member of the Ahmadi community. They are attacked in their homes, as they walk the streets or in the workplace.

The attacks are frequently seen by multiple witnesses who are able to identify the attackers but all to no avail. It is difficult to avoid the conclusion that the state is tolerant of such attacks, and is if not complicit directly then willing at an institutional level to turn a blind eye and a deaf ear. Anybody that questions this assumption rapidly finds himself in hot water.

Op-ed: The debate will go on

… There is no comparison between the two asking whether the state should go around declaring people kafir and becoming the cause of their persecution is neither anti constitutional, nor an attack on Pakistan, nor a crime, nor undemocratic; conversely inciting Hamza’s murder is criminal; terrorizing and silencing debates with threats to life and encouraging vigilante action against persons and organizations is criminal and anti-democratic.

Yet, the state is looking askance once again; no government body or official has interviewed to put a stop to this madness, but only added insult to injury by allowing PEMRA to take this completely ridiculous step of banning the News One program and Hamza for the questions he posed.

It is tragic that Chairman PEMRA has acted either out of fear or of his own personal leanings. Or both. Be that as it may, it may be successful in muting one person on television, but it will never be able to silence the rest of the intelligentsia from debating important issues and questioning government policies, including those the religious lobby continues to attempt to make their sole preserve.

Here is the question then: is it the state’s business to declare and decide people’s religion for them? The debate must go on.

Op-ed: Shrinking space for debate

… Historians working on the 2nd Amendment have, for example, pointed out how the PPP government at the time eventually had the law passed in the wake of protests from the Religious Right and other opposition parties, at a time when other was a perceived need to deflect attention away from India’s first nuclear test and cultivate the support of orthodox Sunni states like Saudi Arabia. Rather than being a response to some kind of popular, democratic demand to resolve a thorny theological issue, the PPP government’s passage of the 2nd Amendment was simply the cynical and opportunistic use of religion to acquire legitimacy, stave off the threat posed by the opposition parties, and appease potential foreign patrons. Finding out how a law was produced by political pressure and factors, thereby creating the possibility of bias and error should not be forbidden, nor should it be assumed that the passage of a religious law automatically imbues that law with some kind of divine.
Op-ed: Different path

… Ahmadis have been fair game, for abuse, torture and even murder, for a long time in Pakistan. It is not just that the state of Pakistan has declared them non-Muslims. People of this community also continue to face institutional and state level discrimination, and there is almost an incessant barrage of verbal and written hatred spewed against them by certain mainstream sections of our society. No wonder, like other minorities, many have chosen to leave the country and settle elsewhere.

As Faiz asked, is this the ‘dawn’ we set out looking for? Our elders did want a homeland for Muslims. But, was it this sort of society and states that we wanted?

Faisal Bari in the daily Mashriq: June 19, 2016

Op-ed: To celebrate Muhammad Ali’s legacy, we must live by his principles

… But if we continue to stay silent on the issue of Pakistan’s draconian anti-Ahmadi laws, and continue to endorse religious discrimination and oppression of Ahmadi Muslims by the State and right-wing religious clergy, then I am afraid we do not honor but deeply insult the man that was Muhammad Ali.

Muhammad Ali recognized the importance of speaking up against injustice very early on. He famously said:

“A rooster crows only when it sees the light. Put him in the dark and he’ll never crow. I have seen the light and I’m crowing.”

Let us revere the most beloved athlete of all times by learning from his integrity. Let us also see the light. Let us also crow. Rest in Peace Muhammad Ali.

Pakistan was created in the name of Islam because all Muslims in south Asia presumably felt like a nation. No one bothered to check if there were any footnotes to this feeling. But soon after they got Pakistan, Muslims started feeling odd living together. The first “exception” were the Ahmadis: the “nation” felt like expelling them from its common Muslim identity.

The Ahmadi exclusion is in the Constitution in the shape of its Second Amendment, which is a blot because it apostatises a community and forces it to give up its religious rituals or face prison.

The government that did this horrible deed in 1974 belonged to the “liberal” Pakistan People’s Party (PPP), headed by a charismatic secular leader, Zulfikar Ali Bhutto. So out of character was the act of excluding the Ahmadis through an amendment of the Constitution, that most PPP liberals are embarrassed by it to this day. One thought that no self-respecting PPP leader today would boast about this evil deed, but one was wrong.

On April 29 in Azad Kashmir, a semi-literate ex-prime minister Raja Parvez Ashraf, a PPP stalwart, delivered the following message, expecting kudos: “No one has been able to compete with Pakistan People’s Party. If someone has served Islam, only the government of ‘martyr’ Zulfikar Ali Bhutto has. It solved the 90-year-old problem, the problem of Qadianis [Ahmadis] who challenged the Prophethood of Prophet Muhammad PBUH. The PPP shut them up, broke their neck and buried the [Ahmadi] problem.”
Ashraf enjoyed one of the briefest prime ministership before he was dismissed for contempt by the Supreme Court of Pakistan.

Nobody reacted unfavourably to Ashraf’s “neck-breaking” statement, but one PPP ex-MNA, Farahnaz Ispahani, has tried to unravel the mystery of her party’s descent into evil in her book, Purifying the Land of the Pure: Pakistan’s Religious Minorities (2016). She delves into the complicated personality of PPP’s charismatic founder and describes how the party decided to punish the Ahmadis for being Ahmadis. The violence of the “piety” of the Second Amendment continues in 2016, but the “pious” man who committed this violence was hanged in 1979 by another extremely “pious” General Zia-ul-Haq, with the approval of a Supreme Court manned by “pious” judges. The vicious circle of piety was broken when someone killed Zia by bringing down his aircraft in 1988.

Why did Bhutto do it? Farahnaz tells us that in 1968, a year after he formed the PPP, only 30 per cent of university students in West Pakistan favoured Islam or sharia (Today, the figure is steadily above 90 per cent). Bhutto became conscious about being labeled secular in a religious state. Rafi Raza, friend and minister, thought Bhutto “was conscious of the need not to appear too secular” and didn’t want to be seen as “the leader of a socialist party in an Islamic state”. He was also not sure about his slogan of Islamic socialism. Shias, Ahmadis, Christians and Hindus had voted for him and given him two-thirds majority in the parliament in West Pakistan to pass amendments as he saw fit — and the second addition to the Constitution he made apostatised the Ahmadis.

He assembled scholars and soon learned that they all wanted Islam and not his idea of a pluralist nationalism. His belief in earlier ideas wobbled and he plumped for being in power with the approval of Muslims only, and “adapted some of the Islamic rhetoric in defining Pakistani nationalism.” Then, in May 1974, a fight occurred at Rabwah, the Ahmadi city, between local students and a travelling Jamaat-e-Islami group, and that triggered riots.

As Farahnaz tells it, “On 3 June 1974, Bhutto accused his opponents of manufacturing the controversy against Ahmadis. The next day, the Speaker of the National Assembly ruled out a debate on the Ahmadi issue, saying that the Constitution already defined religious minorities. Then again, on 13 June, Bhutto changed his position and declared that he would ask parliament to debate and vote on whether Ahmadis were Muslim.” Ironies dog Pakistan and author Ispahani, who has joined a small group of good Pakistanis in standing by the country’s minorities, must have been put off by Raja Parvez Ashraf’s statement in Azad Kashmir.

http://indianexpress.com/article/opinion/columns/ahmadi-embarrassment-pakistan-constitution-muslim-identity-2833302/