

## **Persecution of Ahmadis in Pakistan News Report August 2014**

### **Baseless and brutish application of anti-Ahmadi laws in Sindh**

*Khuda Abad, District Badin; July 24, 2014:* A case was registered in Police Station Tando Bhago against five Ahmadis, Mr. Muhammad Idrees Gurgaiz, Mr. Muhammad Abbas Gurgaiz, Mr. Muhammad Khan Gurgaiz, Mr. Mushtaq Ahmad Gurgaiz and the local Ahmadi missionary with FIR No. 96/14 under PPC 298-B and 298-C on July 24, 2014.

The case was registered by the police on the call of the press secretary of JUI (a politico-religious party), Mr. Muhammad Ramzan. Ramzan claimed that Ahmadis consider their place of worship a mosque; they say Azan to call worshippers to prayers; they teach the Holy Quran there, etc. According to this accuser, he went to the Ahmadiyya mosque and saw the accused offering prayers therein; thereafter the missionary made a speech wherein he invited Muslims to join them and avail many facilities and assistance – *rubbish, of course*.

The registration of this frivolous case is indicative of the non-professionalism of the district police, loose guidance from the provincial capital, subservience to the clerics, and co-operation with a politico-religious party based in KPK, that agrees with the Taliban's understanding of Islam. This party and its mullas who have taken charge of many mosques in Sindh have defaced the tolerant and mild Sufi Islam for which the Sindhi society was known.

The daily Dawn published this news on July 26, 2014.

Thanks to a judge who did not take long to understand that the case was shallow, and granted bail to the accused.

### **The police yield to mullas in District Sheikhpura**

*Sheikhpura; August 8, 2014:* Mr. Mubaraz Ahmad, an Ahmadi youth was walking on Jandiala Road when he was intercepted by two non-Ahmadi youth near the M.C. High School.

“*O Mirzai, you appear to be very stiff-necked*”, taunted one of the two. Mubaraz replied back. This resulted in a petty quarrel. However, the provokers thereafter contacted local mullas who assembled a crowd of approximately 50 men and led them to Mubaraz's house. Mubaraz's brother informed the police, who dispersed the crowd on arrival.

The next day, the DSP (Deputy Superintendent of Police) sent for the elders of the two parties. Ahmadis were represented by three community officials, while the mullas decided to come in strength to overbear the police. Eleven of them turned up, including Ilyas Kashmiri, Amir Muawiya and Riaz Wattoo. The banned SipahSahaba also melded into the Khatme Nabuwat Movement, so their mullas were also present in the large delegation. They are consistently aggressive and intimidating to the authorities who prefer to take no action against these bullies.

On hearing both the parties, the DSP voiced his opinion that the incident was little more than a quarrel among a few young men, so no formal action was required.

However at this stage, the mullas raised a two-month old issue concerning Mr. Atif Abbas, the elder brother of Mubaraz, who had been falsely accused of blasphemy. “He had torn one of our posters and urinated on it”, they said. This was, of course, nonsense and a lie. They, however, insisted on pursuing the case, and the discussion went on for five hours. Eventually, the DSP decided that Mr. Abbas should be expelled from the city for one year; if he returns he should be charged under PPC 295-C, the blasphemy clause, which carries penalty of death.

Mr. Abbas accordingly left the town and went to reside with his close relatives in a distant town. He was punished summarily in this crude manner for a crime he did not commit.

### **Worship curbed in Faisalabad**

**Faisalabad; July 26, 2014:** Ahmadi worshippers in their prayer centre Baitul Aman had an awful experience at the time of *Isha* (night) prayers, on account of intervention by religious bullies supported by police, unsympathetic to Ahmadis.

At about 9 P.M. when worshippers were busy praying in this prayer centre, a score of locals led by Qari Habibur Rehman of Masjid Khatme Nabuwat, Khyban Colony and some mullas came to the front door and knocked vigorously. The guard opened the door to see who was there, and the intruders forced their way in. They entered the hall, opened the almirahs, tore up some religious texts and took possession of some others. They acted aggressive and unruly. The worshippers moved to the first floor to avoid a quarrel.

The Ahmadi guard informed the police at 15. At this, the intruders hurled a few threats and departed. They called bad names to the leaders of the Ahmadi community, shouted insults in general and told Ahmadis to close down this center for worship.

Thereafter the police arrived. A local political leader took the SHO and a few Ahmadis to his residence. He invited there a few mullas too. During the talks the mullas used profane language against Ahmadi leaders. They took the line that Ahmadis may live in the neighborhood but not use the prayer centre for worship.

The SHO supported the mullas. He told Ahmadis not to worship in the centre, otherwise their centre would be sealed and a guard would be placed there to ensure no worship.

The Ahmadis later informed senior officials in writing of what had happened.

### **Victimization in Sarshamir Road, Faisalabad, Punjab**

**Chak No. 84 J/B, District Faisalabad; August 2014:** Opposition to the Ahmadiyya community in Chak No. 84 J/B, Sarshamir Road, Faisalabad is verging on extreme. Opponents are led by a cleric of the Ahle Sunnat faction, Qari Sajjad Ahmad Rizvi, who is Imam of the 'Jamia Masjid School Wali'. He misquotes writings of the Founder of Ahmadiyyat and thereby incites his followers to violence against Ahmadis. Every Friday, he holds a gathering (*mehfil*) in one of the squares of the village, uses obnoxious language and publicly issues *fatwas* that Ahmadis are *kafirs* (infidels), and thereby *Wajib ul Qatl* (must be killed). On 8<sup>th</sup> August 2014, he gathered a crowd and used filthy language against the Founder of Ahmadiyyat, and incited the audience to violence against the Jama'at Ahmadiyya.

This was reported to the local police station that took no action against the mulla.

On Sunday, 10<sup>th</sup> August 2014, an opponent of Ahmadiyyat, Shabbir, from the same group, came over to the house of Mr. Abdul Wahid, leader of the local Ahmadi youth organisation, and accused him of proselytizing to his wife. Mr. Wahid replied: *'I never preached to your wife on my own. I only answered some questions she herself raised about Ahmadiyyat. We do not proselytize because the state and the Jama'at both have told us not to'*. At this, Shabbir retorted that Ahmadis were *kafirs* (infidels) and liars. Meanwhile, another non-Ahmadi man, Rana Abdul Jabbar, came over and admonished Shabbir over his behaviour.

Shabbir left, only to return with a crowd of charged bigots. The crowd tried to break open the door of the house of Mr. Abdul Wahid. They used abusive language against the Ahmadis. At this, three non-Ahmadi youth who were neighbours of Mr. Abdul Wahid came out of their home and told the crowd, *'You are using abusive language standing in our block, right in front of our homes. We will not spare you.'* The angry three boys held sticks etc, in

their hands, so the crowd quickly dispersed and disappeared. Ahmadis dialed 15 and informed the police of the situation, whereupon policemen from Thikriwala police station and some policemen of the Elite Force arrived at the scene in their vehicles.

The Inspector asked Mr. Abdul Wahid about what had happened. He and the local Ahmadi president apprised the police of the hateful and provocative activities of Qari Sajjad Rizvi. The police were informed that the Qari conducted a *Jalsa* in the village every Friday and incited the people to violence against the Jama‘at Ahmadiyya. It was for this reason that the three non-Ahmadi youth decided to act against the Qari and his crowd.

The local Ahmadis told the Inspector: “*We are a peaceful people, and want to live in peace. If the non-Ahmadis do not consider us Muslim, or are unwilling to socialize with us, we have no objection;but, they must let us live peacefully in the village.*” At this, the Inspector said that the non-Ahmadis in general want the same. However, he told both parties to come to the police station on 11 August 2014 for resolution of the conflict. He added, “*But, if the parties failed to reach an agreement, 40-50 people from both sides would be sent behind bars*”. Justice - the Punjab Police style!

As told by the Inspector, twelve members of the local Ahmadi Jama‘at arrived at the police station at ten o’clock the next day. However, no representative of their opponents turned up. The Inspector again required both the parties to report to him at 5 p.m. This time, the non-Ahmadis did turn up. The S.H.O keenly listened to both the parties and reproved the non-Ahmadi mulla in harsh terms: ‘*You are lying while you are a Muslim, whereas the Qadianis, who are non-Muslim, are telling the truth*’.

Later, the S.H.O made peace between the parties, and obtained assurances from both sides on a stamp paper that they will neither utter any word against each other nor make any hostile speeches.

This was not a bad handling as compared to many other such occasions where the police, intimidated by the mullas, imposed unjust penalties and restrictions on the marginalized Ahmadis.

### **Hostility in Nankana district**

Nankana, in the province of the Punjab, has been featured in the news in regards to the persecution of Ahmadis. The opponents of Ahmadiyyat organize gatherings and rallies here, and openly issue *fatwas* against the Ahmadis, declaring them to be ‘worthy of being killed’. The anti-Ahmadiyya message incites the people towards violence against Ahmadis, assuring them of a place in paradise as reward. Two recent incidents are indicative of the situation here.

1- At the beginning of Ramadan, an Ahmadi youth of Chak Mataba was waiting at the Rabwah railway station to board the train. A non-Ahmadi youth approached and sat beside him. He did not know that he was an Ahmadi. The non-Ahmadi youth wore a small beard and held a *Miswak*(organic tooth cleaner) in his hand. A discussion followed between the two, in which the non-Ahmadi youth said: ‘I have got this *Miswak* from a Mirzai’. Then, he asked the Ahmadi about his destination, who told him that he was going to Safdar Abad. On arrival of the train, they both entered the same compartment. Thereafter, the non-Ahmadi began talking to someone on the phone and said, ‘*We do not like the Mirzais and the Mirzai teacher in Shahkot. You must do something about them, either by launching an attack on them or by some other means*’.

2- On 15 August 2014, two unknown men knocked vigorously at the door of Dr. Afzaal Ahmad, president of the local Ahmadi community in Shahkot, District Nankana. They urged, ‘*Send the doctor out*’. At this, Dr. Afzaal’s daughter told them that Dr. Afzaal was not at home. Then, one of them asked for Dr. Afzaal’s phone number. He was told that it was

written on the signboard outside. Having heard this, the second man said, ‘We have at least located one of the houses’. The men then left.

The above two incidents show the evil designs of the anti-Ahmadiyya extremists.

### **A child threatened by a mulla**

**Shahdara, Lahore; August 9, 2014:**Mr. Abdul Hayee, the President Jama‘at Ahmadiyya Factory Area, took his son, Muhammad Tahir, aged 11, to the private ‘Bajwa Hospital’ in Lahore for a medical check-up. Tahir was suffering from fever. The physician recommended a blood test for him, for which he went to the hospital laboratory. Later, when Mr. Hayee went to the laboratory to collect the report, he told his son to remain seated in front of the physician’s room and wait for his return. Thereafter, a mulla came, and finding Muhammad Tahir there, spoke to him:

*‘You are a Mirzai. Tell your father to behave himself and become a Muslim. Otherwise, we will harm him greatly. I know you go to the City District School. We will kill you too. I give you time until 20<sup>th</sup> August. I know that you live in Wapda Colony.’*

Then the mulla saw Mr. Abdul Hayee approaching, so he slipped out of the hospital. Mr. Abdul Hayee found his son visibly disturbed, but thought it was due to the high fever he was suffering from. When they returned home, Muhammad Tahir kept crying and became withdrawn from his family. The next day, when his father told him to get ready for the hospital for another check up, he refused to go and started crying. Following his mother’s gentle prompting, Tahir narrated her the incident of the previous day at the hospital. He described facial features of the mulla, and said that he was covering his head and beard with a scarf, putting on a white dress.

### **More info about the plight of an Ahmadi school teacher**

**Chak Chattha, District Hafizabad; July/August 2014:** Last month, our news report carried a story titled: **Severe maltreatment of an Ahmadi teacher.** It mentioned how Mr. Habib-ur-Rahman (Ahmad, *sic*) was facing hostility from a Qari in his school; and Sabih Ahmad, his nephew, had been beaten up by other boys on instigation of the Qari. A follow-up is available now that deserves a mention.

The Principal of the school forwarded the case of Mr. Habib-ur-Rehman to the District Education Officer (DEO) who directed an AEO to form a committee to investigate the matter and submit a report regarding the facts of the case. The committee told the teachers that Mr. Habib-ur-Rehman had complained that he was being discriminated on religious grounds in the school and the matter should be resolved. Some teachers were of the view that Mr. Habib-ur-Rehman had taken the students’ comments too seriously and had over-reacted. They said they never opposed/discriminated against him directly. But now that the issue had come up, they do not want their children to be taught by a ‘Mirzai’. “If he is harmed in any way, the people of Hameed Pura will be accused, hence he should be transferred and an alternate teacher be provided in his place,” they said.

During this discussion, one teacher spoke in favour of Habib-ur-Rehman and said, “He is a very hardworking teacher and he has never preached his religion; he is a virtuous man.” This teacher also stated the tradition that after the battle of Badr, the *Kufaar* prisoners of war were told by Hazrat Muhammad (SAW) that the prisoner who would teach one Muslim to read and write would be released. “If the beloved Prophet (SAW) could do it, why cannot we do the same,” he asked.

To this, the hostile group responded that they considered Mr. Habib-ur-Rehman worse than the infidels of Makkah, so no further argument was necessary and Mr. Habib-ur-Rehman must be transferred; he is not tolerated in their school.

The enquiry team asked the teachers to submit an application on behalf of the villagers addressed to Department of Education. At this, the teachers wrote an application to the effect that:

*“Habib-ur-Rehman belongs to Qadiani faith; hence we have only hatred for him, socially and religiously. We do not want a Qadiani teacher to teach our children. Similarly, the students also hate and despise this teacher and do not want him to teach them. If some wrong happens to him, we shall not be responsible. Hence teacher Habib should be transferred and an alternate teacher be provided instead.”*

This application was signed by ten residents of the village. After all this, a villager came to Mr. Habib and told him that a Maulvi Khan Muhammad Qadri had visited the village and had told the villagers that they should die of shame that a Qadiani teacher was teaching their children. “This is the cause of the hype in hostility; it is better for you to leave this school,” he advised.

The incident is typical how such issues are being (mis)handled by the state and society in Pakistan. Despite seriously wounded by the extremists and terrorists, the administration and the silent majority act timid and allow the radicals have their way.

### **Hostile reconnaissance in Multan**

Multan is the headquarters of the infamous Majlis Ahrar Islam and also its Khatme Nabuwatwing. Cases of Ahmadis’ persecution, including murders, have happened here in the past.

Recent reports indicate that the anti Ahmadiyya elements keep making efforts to enter Ahmadiyya mosques and prayer centers, and move around these places to obtain information about Ahmadis’ routine activities. Their object could be nothing but vicious. On 18 July 2014 someone called an Ahmadi youth from an unknown phone number and said. “I will offer Friday prayer in your mosque.” On inquiry it was learnt that the phone belonged to one Bashir Ahmad. According to his ID card his temporary address was, ‘Jalalpur, District Multan’, while his permanent address was ‘Pirowala, Multan’. It was discovered that this man regularly travels between Lahore and Karachi by a truck. Security was thereafter tightened in the mosques and prayer centers.

A few days after this incident, a man by the name of Zahid Hameed tried to enter the Ahmadiyya mosque, Baitun Nur, in Gulgasht, Multan. When questioned about the purpose of his visit to the mosque, he said he wanted to get some information about the doctors at the famous Tahir Heart Institute Rabwah.

In another incident, a person named Majeed Khan tried to enter the Ahmadiyya mosque, Baitus Salam, in Multan. He said he wanted to meet the District Murabbi (missionary). The address and other information he provided about himself were later found to be fake.

### **Criminals of the Gujranwala riot are provided with wholesome leadership and support**

On July 27, 2014 a mulla-led violent mob indulged in an arson, murder and loot attack on Ahmadis in Gujranwala, in which a woman and her two granddaughters died, while a woman 7-month pregnant miscarried. The authorities registered a criminal case.

The daily Express, Lahore of August 8, 2014 reported that the Joint Khatme Nabuwat Movement Coordination Committee demanded that the authorities take most serious notice of the defiling of the picture of the Ka’ba in Makka and the guilty be befittingly punished. A joint meeting was held under the chairmanship of (mulla) Zahid-ur-Rashidi of Gujranwala, and was attended by Ulama Karam and leaders of many politico-religious parties.

It appears that these blood-thirsty clerics are not content with the mulla-led havoc caused and imposed on vulnerable Ahmadis on July 27, and have decided unabashedly to maintain an aggressive attitude, defend the criminals and further intimidate the victims. In this they are set to browbeat the administration and the judiciary.

According to the daily Express, the meeting was attended by senior leadership of JUI, JUP, JI, Majlis Ahrar Islam, Jamiat Ahle Hadith, Tanzim Islami, Ahle Sunnat wal Jamaat, Aalami Majlis Tahuffuz Khatme Nabuwwat, Tehrik Hurmat Rasul and International Lawyers Forum, Pakistan. Justice (Retd) Nazir Ahmad Ghazi was appointed chairman of the Legal Committee (to defend the culprits).

The attendance of these leaders at this meeting shows that these parties remain committed to violence, to religious thugs and denial of rights to the marginalized sections of the society. Some of these parties occasionally talk of human rights, tolerance and unity etc, but it is obvious that thereby they pay only lip service to the higher social values; otherwise their sectarian, extremist and violence-prone policy and commitment remain unchanged.

Mulla Zahid-ur-Rashidi is the same cleric who at the turn of this year visited South Africa and India, and called for formation of a vast anti-Shia front in the region. He seems to thrive on sectarian violence, extremism and disunity – and in this he is not alone.

**Update:** Due to the riot, all Ahmadis living in that neighbourhood had to flee from their homes for safety. They approximately numbered 125. They remain in exile. Their return to their homes is yet to be facilitated by the authorities.

It is regrettable to point out that the Gujranwala incident that caused waves in human rights circles worldwide failed to persuade the Punjab political leaders and administration to review their policy concerning religious extremists and sectarian bigots in their province.

**An article:** Mr. Usman Ahmad, an Ahmadi, touched by what happened in Gujranwala on July 27, 2014 wrote an article for the daily Dawn. It is a piece of literature; however not fiction, but fact – very readable, worth placing on record.

It is reproduced as Annex to this report.

### **News Release – by UNHR, office of the High Commission**

**Sri Lanka: UN experts alarmed at deportations of Pakistani asylum seekers without assessment**  
GENEVA (14 August 2014) – Two United Nations human rights experts today expressed their grave concern at the situation of Pakistani asylum seekers in Sri Lanka who are being detained and forcefully deported to Pakistan without an adequate assessment of their asylum claims.

“States must guarantee that every single asylum claim is individually assessed with due process and in line with international law,” stressed the UN Special Rapporteurs on minority issues, Rita Izsák, and on freedom of religion and belief, Heiner Bielefeldt.

At least 108 Pakistani citizens have been deported since the beginning of August, according to the UN Refugees Agency (UNHCR).

“Most asylum seekers from Pakistan belong to religious minorities, including Ahmadiyya Muslim, Christian and Shia, groups that are often subjected to persecution, discrimination and violence in Pakistan,” Ms. Izsák said. “Many of them are being deported despite being registered with UNHCR and having their first instance interviews still pending.”

Violent attacks against religious minorities have increased significantly in recent years, according to Pakistani sources. Last year, 687 persons belonging to religious minorities were reportedly killed in over 200 separate attacks.

“Such violence is fueled by existing blasphemy legislation particularly targeting minorities and lack of protective measures for them in Pakistan,” Mr. Bielefeldt said.

“The personal security and safety of Ahmadiyya Muslims, Christians and Shias who are being returned to Pakistan from Sri Lanka is a matter of serious concern, due to the large number of cases of violent attacks and threats against members of those religious communities by militant extremists in Pakistan,” he highlighted.

The UN human rights experts called on the Government of Sri Lanka to comply with the principle of *non-refoulement* (no-forced-returns) when there is a credible potential threat against an individual and to stop the deportations immediately in order to allow the completion of the entire asylum claim process.

“The risks faced by the deportees should never be underestimated but must be adequately assessed” stressed the Special Rapporteurs. “It is our hope that the Government of Sri Lanka will collaborate with the UN Refugees Agency in its work to guarantee the rights of asylum seekers, and avoid any actions that could lead to possible tragic consequences.”

### **Authorities informed of the scheduled unwelcome Khatme Nabuwat Conference in Rabwah**

**Rabwah; August 26, 2014:** The Ahmadiyya head office in Rabwah wrote a letter to the concerned authorities on the subject of the Khatme Nabuwat conference planned by the mullas to be held in the Muslim Colony, Rabwah on September 7, 2014.

The letter mentioned that 95 percent of Rabwah’s population consists of Ahmadis. There is no justification for the mullas to gather outsiders in this town for a hostile conference. Such conferences in the past have resulted in mullas spewing out anti-Ahmadi abuse, slander and provocation. It is with some difficulty that the charged participants are restrained from seriously disturbing the law and order in the town. The current political situation in the country is highly forbidding to holding such a conference in Rabwah.

The participants normally emerge from the conference premises to enter the town, come to the bazaar in groups, pass provocative remarks on women and threaten the security of Ahmadi mosques. Ahmadis have to adopt special measures to defend their persons and properties against these unwelcome visitors.

The letter referred to the barbaric violence in Gujranwala, and pointed to the potential threat to peace posed by such aggressive rallies.

“*With this background, if any unpleasant incident happens because of this conference, the responsibility will rest entirely with the authorities and organizers of this conference*”, asserted the letter.

In conclusion, the letter urged the authorities to take suitable measures in this sensitive situation, through deliberate and priority pro-action. The conference should be disallowed.

**In addition:** The daily Pakistan reported on 20 August, 2014 that the End of Prophethood Movement has declared 10-days vigil to celebrate the anniversary of official declaration of imposition of non-Muslim status on Ahmadis. “*Classes and rallies will be held all over the country and in other countries like Saudi Arabia, London, Kuwait, Dubai, South Africa and locally in all the important cities like Faisalabad, Jhang, Sargodha, Khushab, Mianwali, Multan, Bhakkar, Islamabad, Peshawar, Samundri, Jaranwala, Sialkot, Gojra, Jalalpur Peerwala, Qasur, Mandi Bahauddin, KPK, D. I. Khan, Khanpur, Bahawalpur, Lodhran, Baluchistan, Sindh and other cities there will be congregations, seminars and conferences. ... Maulana Abdul Hafeez Makki (of Saudi Arabia) will participate and address the conference on 7<sup>th</sup> September (in Rabwah).*”

The vernacular press quoted mulla Ilyas Chinioti (a PML-N MPA) as: “*This Conference will shake up the foyers of Kufr (Unislam).*” Rab Nawaz, a rabid mulla who is a lawyer too, stated, “We shall continue our campaign till the end of Qadiani impact”. Mulla

Shabbir Usmani was more explicit: “This conference in Chenab Nagar will prove to be the last nail in the coffin of Qadianiat.” (*The daily Dunya, Faisalabad; August 29, 2014*)

### **Terrorists assigned Ahmadiyya targets**

Reliable sources have conveyed that two terrorists were arrested from a village near Sheikhpura by law enforcement agencies. A significant quantity of explosives and firearms were recovered from them, including suicide jackets.

It is learnt that they had been tasked to attack Ahmadiyya places of worship in Lahore in the next few days.

This report is a cause of great concern not just to Ahmadis in Lahore, but in general across Pakistan. They have missed a slaughter by a narrow margin.

### **Ahmadis behind bars**

1. Mr. Tahir Ahmad Khalid, an Ahmadiyya missionary was charged under PPC 295-B on March 31, 2014 in Tando Allah Yar, Sindh. Sessions court has rejected his plea for bail. He remains behind bars, pending a plea before the High Court where his case could not be heard on numerous given dates.
2. Mr. Mubashir Ahmad, Mr. Khalid Mehmud and Mr. Javed Ahmad were booked on June 2, 2014 under anti-Ahmadiyya law in a case where the complainant had a property dispute with an Ahmadi who owns a local prayer centre in Gujranwala. A judge refused the Ahmadis’ plea for bail.
3. The police registered a false case under Anti-terrorism clause ATA 8/11 and PPC 295-A, a blasphemy clause, against Mr. AqibSaleem, an Ahmadi youth, with FIR 553/14 in Police Station Peoples Colony, Gujranwala on July 28, 2014.
4. A baseless case was registered against four Ahmadis, Mr. Khalil Ahmad, Ghulam Ahmad, Ihsan Ahmad, Mubashir Ahmad of Bhoiwal, District Sheikhpura under PPCs 295-A, 337-2 and 427 on May 13, 2014 in police station Sharaqpur. Mr. Khalil Ahmad was murdered by a madrassa student during police custody on May 16, 2014. The remaining three accused were arrested on July 18, 2014.

### **From the media**

***Qadianis should be compelled to follow the law of the land, otherwise it will cause frightful tension – Deputy Ameer International KhatmeNabuwwat Movement (MullaShabbirUsmani)***

*The daily Ausaf; Lahore, August 7, 2014*

**A week now, Gujranwala mob attack victims await justice; No arrests have been made in the case so far**

*The daily The Express Tribune; Lahore, August 4, 2014*

***The annual international End of Prophethood conference will be held (in Rabwah) with great pomp and show on September 7: MaulanaShabbirUsmani***

*The daily Ausaf; Lahore, August 1, 2014*

**KhatmeNabuwwat Conference will create indecision in the chambers of infidelity says IlyasChinioti**

*The daily Express; Faisalabad, August 28, 2014*

**Blasphemy Laws not be tampered with: Shabbir Ahmad Osmani**

*The daily Dunya; Faisalabad, August 29, 2014*

**We need to devote our lives for the cause of defending KhatmeNabuwwat says Rab Nawaz**

**We will keep on struggling till the end of Qadiani impact**

*The daily Khabrain; Faisalabad, August 31, 2014*

**From 1st to 10th September, ten days will be commemorated for Safeguarding Khatam e Nabuwat: AllamMumtazAwan**

*The daily Din; Lahore, August 31, 2014*

**UNHCR urges lanka to stop deporting asylum seekers**

*The daily Dawn; Lahore, August 13, 2014*

**Civil society raises voice against minorities' killings**

*The daily Dawn; Lahore, August 4, 2014*

**Chenab nagar will not be accepted as another Israel: (Mulla) ShabbirUsmani**

*The daily Ausaf; Lahore, August 9, 2014*

**Any show of sympathy with Qadianis (over Gujranwala deaths) amounts to dead faith: UlamaKaram**

*The daily Islam; Lahore, August 7, 2014*

**4 Qadianis convert to islam**

*The daily Insaf; Lahore, August 8, 2014*

**One-year 'Rebuttal of Qadianiat' course in Chiniot to start August 15, 2014: IdarahMarkaziaDawat o Irshad Chiniot**

*The daily Islam; Lahore, August 10, 2014*

**TahirAshrafi demand arrest of (Tahirul) Qadri**

*The daily Islam; Lahore, August 9, 2014*

**12 'Uzbeks' killed in attacks on air bases.**

*The daily Dawn; Lahore, August 16, 2014*

**Quad's vision to safeguard minorities' rights being pursued, says (Nawaz) Sharif**

*The daily Dawn; Lahore, August 11, 2014*

**Devotees of the Holy Prophet will never allow amendment in the KhatmeNabuwat law: (mulla) ZahidMehmoodQasimi**

**Amendment in the constitution; ten-point agenda proposed (by Dr.Qadiri) at the start of the 'Revolutions March' was meant to please Qadianis**

*The daily Nawa-i-Waqt; Lahore, August 16, 2014*

**I shall make you a nation that the Quaid-i-Azam intended to make you (Tr).**

*Imran Khan's address on August 17, 2014 in Islamabad; statement displayed on Aaj News TV at 21:53*

**Sri Lanka to continue its policy of deporting asylum seekers**

*The daily Dawn; Lahore, August 4, 2014*

**Gaza bloodbath overshadows Islamists' arrival in Lebanon (Report by Robert Fisk)**

*The daily Dawn; Lahore, August 5, 2014*

**Lanka govt, UNHCR at loggerheads over refugee issue**

*The daily Dawn; Lahore, August 5, 2014*

**Boko Haram forced 650,000 Nigerians to leave homes: UN**

*The daily Dawn; Lahore, August 6, 2014*

**US aircraft hit 15 targets in Iraq**

*The daily Dawn; Lahore, August 9, 2014*

**Afghan guns down US general at Kabul military academy**

*The daily Dawn; Lahore, August 6, 2014*

**IS band learning philosophy and chemistry**

*The daily Mashriq; Lahore, August 17, 2014*

**108 Pakistanis (asylum seekers) evicted from Sri Lanka**

*The daily Mashriq; Lahore, August 17, 2014*

**Protest and long march no threat to govt: PM**

*The daily Dawn; Lahore, August 4, 2014*

**Pitched battle in Lahore as Qadri's workers take on police**

*The daily Dawn; Lahore, August 9, 2014*

**Marches keep capital on tenterhooks**

**Imran and Qadri enter Islamabad hours after midnight, late by more than one day  
Azadimarch attacked in Gujranwala**

*The daily Dawn; Lahore, August 16, 2014*

**Legal notice served on Iftikhar (former CJ of SC)**

**(Rs 24 billion as damages, (as he) 'befooled the nation' 'and tarnished the image of Pakistan in the world.)**

*The daily Dawn; Lahore, August 7, 2014*

**Rs. 10 million state grant for dead constables' family**

*The daily Mashriq; Lahore, August 11, 2014*

**Gullu Butt granted bail (by LHC)**

*The daily Dawn; Lahore, August 13, 2014*

**Policeman arrested for robbery in Kohat**

*The daily Dawn; Lahore, August 17, 2014*

**Op-ed: Asylum seekers in Sri Lanka**

... The Sri Lankan authorities should grant UNHCR greater access to the asylum seekers so that their cases can be processed in a way that is acceptable to all sides. In the meantime, there is much to be remedied in Pakistan where a narrative of extremism and hate holds out no hope for those at the receiving end.

*The daily Dawn editorial, August 6, 2014*

**Op-ed: Religious double speak**

... In such a situation, it is the government's responsibility to restrain these individuals who are threatening a law-abiding and non-violent community (Ahmadis) with looting, destruction and death. In this the present Punjab government has a lot to explain, especially the fact that under its watch, since 2008, all minorities, especially the Ahmadis who have been forced to don the minority mantle, have been subjected to the most barbaric incidents of violence unprecedented even for a country that is no stranger to violence.

<http://www.dailytimes.com.pk/opinion/04-Aug-2014/religious-doublespeak>

**Op-ed: Advertisment: August 11, 1947 – A RED LETTER DAY FOR ALL PAKISTANIS**

... Today, Pakistan is torn by religious, sectarian and ethnic warfare, sometimes on a daily basis. According to the Father of the Nation, mosques, temples, churches and other places of worship must be revered and protected. Instead these sanctuaries have been a silent witness to bloody battlegrounds and have emerged as unwelcome monuments in Pakistan to man's hatred of man.

Can we, as Pakistanis, confidently assert that we have in any significant way furthered Mr. Jinnah's dream for a progressive, tolerant and enlightened Pakistan?

[http://epaper.dawn.com/Advt.php?StoryImage=11\\_08\\_2014\\_004\\_001](http://epaper.dawn.com/Advt.php?StoryImage=11_08_2014_004_001)

**Op-ed: 'And they got horrific ally bloodthirsty'**

Our exploitation of religion is so blatant that they can justify killing children without any provocation in the name of religion.

Thus read a sentence from RabiaMehmood's report on the Gujranwala mob madness posted on the *Dawn* website on Shawwal 1, quoting an eyewitness.

The Gujranwala rampage, killing and arson took place on the auspicious date of Ramazan 28 during the month when the Faithful, in their state of holiness, observe a fast coupled with abstention (though in actual fact, it is more of a feast and indulgence). But in this Islamic republic, there can be no abstention from violence when it comes to the possibility of having a good go at members of the Ahmadi community. It's all built in, ignorant (and not-so-ignorant) mobs, incited by their religious mentors into a state of hatred, can resist no temptation — and yes, there is blood lust.

Well, it's a sorry story. Apart from the present scenario in the Muslim world, at war with itself under varied sectarian banners, which is certainly not conducive to any spread of tolerance or lessening of bigotry-inspired violence, we have to go back to the beginning. We need to look at the mullah fraternity, those who opposed the creation of this country. A minority themselves, they forced the Objectives Resolution to be declared by the paralysed politicians of 1949 and the rot set in, to grow and grow, spread and spread, until it was enshrined in the nation's Constitution and the white stripe on the flag became irrelevant, just a nasty joke.

*<http://tribune.com.pk/story/743159/and-they-got-horrifically-bloodthirsty/>*

**Op-ed: Being Ahmadi**

Forty years ago Zulfikar Ali Bhutto claimed credit for solving the 90-year-old problem relating to the status of the Ahmadiya community. History has not ruled in his favour, for the constitutional amendment adopted by parliament on September 7, 1974, declaring the Ahmadis to be outside the fold of Islam, only aggravated the problem.

Time has also proved wrong the late Maulana Shah Ahmad Noorani who had declared, on the eve of the parliament's session that adopted the Second Amendment to the Constitution of 1973, that the Ahmadis were being declared non-Muslim to save their lives. From the day the amendment was passed the Ahmadis have been becoming more and more vulnerable. Regardless of the identity of the men who have killed hundreds of Ahmadis since 1974, the state's culpability cannot be denied.

...

The combined effect of the 1974 amendment and the Zia amendments is a radical transformation of the campaign against the Ahmadis. Ahmadis had been targets of violence even earlier but these amendments gave such violence a semblance of state sanction. Earlier on, the police could be expected to save an Ahmadi from rioters' violence; after these amendments the policemen were seen as part of the violent mob. The subordinate judiciary lost the capacity to give an Ahmadi the due protection of law. And it is doubtful if the troops today can emulate Gen. Azam's 1953 march to the Wazir Khan mosque.

If before 1974 an ordinary Muslim at worst condoned somebody else's mortal attack on an Ahmadi, after 1974 it was possible to describe Ahmadi killing not only as a religious call but also a duty enjoined by the state. The sufferings of the Ahmadis are not confined to killings

and destruction of their property. Whole generations of their young men and women have been forced to stay imprisoned within their mental recesses.

There is also need to explore the link between the killing of Ahmadis by declaring them guilty of apostasy and the killing of Shias through similar reasoning, a transference of hate from one target to another. In a way, the Ahmadis formed the first line of victims of religious intolerance but they are not the last ones as nobody in authority is trying to close the floodgates of intolerance.

Today, Pakistan is reaping the bitter harvest of state's recklessness in making not only politics subject to belief but law as well. And no one is around to join the Punjab Home Secretary of 1951 in saying "God help us if we do not stop these ignorant people from cutting each other's throat."

<http://tns.thenews.com.pk/being-ahmadi-minority-in-pakistan/#.VAVeIMWSwhM>

**Op-ed: Tools of hatred**

Further, there are informal restrictions on community members in getting admissions in various colleges, especially medical colleges. There is a special section in the passport form, requiring people to prove they are Muslims, and that the Ahmadi leader is an imposter and his followers non-Muslims.



Posters displayed at some shops in Pakistan: (No dealings of any kind here with Qadianis ... Love of the Prophet demands total boycott of Qadianis)  
*WaqarGillani in The News International of August 10, 2014*

**Op-ed: A wrong too great to tell**

What has happened in Gujranwala is a good example of the national drift. And the pity is that the rulers are unwilling to confront this onslaught of primitive passions.

What kind of nation we have is periodically certified by such incidents as the killing of Ahmadi woman and children by a mob. It would be instructive to look at how it happened and how the authorities responded to a crime that diminishes us as human beings. Reports that have appeared in some English newspapers are harrowing. It has been alleged that the

mob looted the houses before setting them on fire and this continued for about four hours on Sunday night.

A senior police officer was quoted as saying that passions were aroused by announcements made in local mosques. This is how religious sentiments are put to use in our society and accusations of blasphemy can easily trigger a conflagration. It is difficult to imagine that the religious leaders and the authorities responsible for maintaining law and order would tolerate or, perhaps, sanction such acts of insanity.

*Ghazi Salahuddin in The News International; August 03, 2014*

**Op-ed: White flags for them, green for us**

But Pakistan, at its purest, was built over a sacred trust: the protection of minorities. That ideal has come crashing down — in Gujranwala and Gojra and Joseph Colony, again and again and again. Courtesy this government's fetish for flyovers, 'legislation' and 'pluralism' and 'inclusivity' are words too big, too complex, too intangible to sate the Punjabi voter. Never before have the aspirations of so many been reduced to language so low: 'bullet trains' and 'metro buses' and, hold your breaths, 'underpasses'. Enough bricks and mortar, this government says, and Istanbul's not far ahead.

*Asad Rahim Khan in The Express Tribune; August 5, 2014*

**Editorial: Minorities under siege**

As Pakistan approaches August 14, the day when the national flag flies from countless rooftops, the minorities of Pakistan, who are represented by the white portion of the flag, are under pressure as never before. Pakistan seems to have evolved into a torch-bearer for intolerance, and where minorities of every persuasion are killed, harassed and driven out of their houses and businesses, often out of the country altogether, with disturbing regularity. There is no minority that is completely safe and no minority can be said to enjoy the complete protection of the state. For minorities such as the Ahmadis, discrimination against them is institutionalised in the Constitution. For the rest ...

The manner in which successive governments of Pakistan have treated minority communities is a national disgrace and exposes the intolerance at the heart of the establishment. Another committee solves nothing, and is little more than a shabby political fig leaf.

*The daily The Express Tribune; August 8, 2014*

**Editorial: Predicament of minorities**

It is becoming increasingly clear that virtually no place in the country, be it rural or urban, mainstream or remote, offers even a modicum of safety for members of Pakistan's religious and ethnic minorities.

The theatre of oppression is growing larger, the danger stalking ever more closely and the risk comes as much from out-of-control mobs as from those who target their quarry with precision — all the while the state behaves like a disinterested bystander. It has been only days since a rioting mob set on fire houses belonging to members of the Ahmadi community in Gujranwala, leading to deaths from suffocation and smoke inhalation.

... Whichever minority community dominates the headlines of the day as the victim of the newest atrocity — and hardly any group, be it the Christians, the Hazaras or even the remote

Kalash, has been spared — this much is clear: the white strip in the national flag, that was meant to represent the country’s religious minorities, is bleeding.

...

Is there a way out still from this vortex of religious and ethnic divisions, and the resultant violence? Yes, but the first step lies in the state going beyond commiserations and demonstrating its commitment to protecting the minorities through deed rather than word. Until the general air of hostility against ‘the other’ is cleared, the way forward will continue to be difficult to locate.

*Published in Dawn, August 8, 2014*

**Op-ed:                   Pakistan’s Wretched of the Earth**

Pakistan’s Ahmadis have come perilously close to bearing resemblance with the situation faced by the Jews of Nazi ...

The recent act of violence against Ahmadis in Gujranwala is part of a series of such events, which have been taking place in Pakistan for many decades now. While all religious minorities in Pakistan have been under attack, Ahmadis are the worst affected. I will argue that this is because the very entity of followers of this community has been criminalised in Pakistan.

...

After the second amendment had been passed, Zulfikar Ali Bhutto addressed the National Assembly and described the unanimous decision of the assembly to declare Ahmadis non-Muslims as the “final solution” of the “90-year-old [Ahmadi] problem”. Whether this was a Freudian slip or not, but the elder Bhutto’s inappropriate choice of words for Pakistan’s Ahmadis have come perilously close to bearing resemblance with the situation faced by the Jews of Nazi Germany.

*Published in The Express Tribune, August 17, 2014 – by Ali UsmanQasimi*

**Annex:**An article: ‘My daughter and Kainat’ by Usman Ahmad

## My daughter and Kainat

**It was one of those hazel sort of days that you sometimes get in Pakistan, in which a pleasant chill permeates the shining bright rays of the sun.**

The sky was as azure as the sea and the trees never looked so verdant. Summer was just around the corner, ready to scorch all beauty from the earth, yet even this could not take away from the serenity of the moment as my family and I made our way to Islamabad for a weekend sojourn.

We got stuck in one of those interminably long CNG queues at Bhera which seem to proceed slower than the lope of a drowsy snail.

Still, a four day getaway and a cylinder full of gas would be ours eventually.

My wife and son had gone to the rest area. Something to do with nappies – it always is with young children.

My daughter took advantage of the empty passenger seat out front to scooch up and sit with her dad. She was almost a year old at the time. Of course the first thing she wanted to do was break the gear stick from which she was promptly shushed away. Her attention next fixed on the glove box. That I let her play with albeit under a watchful eye.

Ahead of us was a small Suzuki Mehran. From what I could tell it was full beyond the capacity of its creaking frame. The line was as slow as ever and the doors of the car soon burst open in perfect synchrony.

Six pot-bellied maulvis bundled out and began to stretch and yawn and scratch every last speck of itch that had tyrannised them back in the car. One of them saw my daughter and smiled, she smiled back and then she laughed. She turned to me and then back to this new found friendly face and giggled again.

I, too, acknowledged his pleasantries with an awkward head bob. And that was it. A small fleeting connection; a common human bond.

And then it came – a sort of epiphany.

***What if he knew that the little girl he had looked at so tenderly was the child of Ahmadi parents?***

Would the smile on his face turn into a frown?

Would he see apostasy in her innocent, creedless eyes?

Would empathy give way to hate? Would he want her to live or would he see her die?

***Read more: Footprints: No space for Ahmadis***

I have never been to Gujranwala myself. But from what I know it is a lively town; the home of the pehlwans and the self-styled food capital of Pakistan. It is where you go to eat *batair* or view a wrestling match fought in the ancient traditions.

But on the night of 28 and 29 Ramazan the city was host to a terrible tragedy.

It all began with an allegation against an Ahmadi youth for putting up a blasphemous image of the *Ka'aba* on Facebook. His denials were not enough to assuage sensitivities and retribution was demanded.

People began to gather.

Their numbers grew and grew until an ill-tempered mob descended on the Ahmadi neighbourhood to which the youth belonged.

Local trade unions called on nearby shops and businesses to close early for the day or suffer the consequences.

Amidst the clamour of protest and the cacophony of hateful sound, a fire was lit.

Then another and another.

In no time at all, several Ahmadi homes were ablaze. The arsonists danced along with the burning flames as the police nonchalantly watched the unholy spectacle. The swarming hordes were not mere arsonists for long.

***Explore: Ahmadis, seared to the wall***

Soon, they were also murderers; their fire having consumed the life of three innocent souls. Still they danced and revelled in their sinister feats impervious to the miseries they had wrought.

A day later and I attended the funeral of eight-month-old Kainat, the youngest of the victims, as she was laid to rest with her seven-year-old sister and grandmother. They were buried alongside numerous other Ahmadis of all ages and backgrounds whose lives had been cruelly snatched away.

Eight months is less than the time it takes for a child to be conceived. The only world Kainat knew was the gentle fold of her mother's arms.

In a selfish way, I kept on thinking about my own kids. The hopes and aspirations I have for them. How I was never caring enough. That I would embrace them the moment I got home.

I then thought of Kainat's mother who a day before Eid had no daughters now to dress.

No thin strands of hair upon which to place a bow, no delicate hands to adorn with henna.

In her every solitary moment, she will recall them with indescribable sorrow. She will whisper to them her love as she thinks of what their futures might have held; the colours of their wedding dress and all else that was to be their destiny.

A tear trickled down my cheek. I wasn't embarrassed by it. The eyes of most around me were wet with sorrow. Sorrow was all anyone had.

Kainat has gone. It feels as if the rest of the *kainat* has departed with her. What is there left to stay for in this derelict place?

To kill one human being is to kill all of humanity. I know what that means now.

For we are all of us among the dead. I have my answer. I only wish I didn't.

Usman Ahmad is a British freelance writer based in Pakistan. He writes mainly on issues of human rights, minorities and features.

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