

Almost unbelievable harrying tale of an Ahmadi in District Khushab – and his response

Ahmadis, all over Pakistan, nearly all of them, have come across persecution of some sort. Each one has his own story to tell, but this is generally confined to single incident. However, there are Ahmadis who have lived in environment of stress and strain for years. They suffer harassment in their neighborhood, at their job, in dealing with authorities, everywhere. Their plight is rarely reported in detail. Here is one such tale, however. It is printed to place on record a typical story of an Ahmadi in Pakistan and his life in the early years of the 21st century AD.

Chak 2 TDA, District Khushab, Punjab: Rana Inamullah Khan s/o Rana Nasrullah Khan has been facing severe hostility for his faith in his village and in the town of his work. His story is a sample of true history the like of which, or even worse, or less, other hundreds of thousands Ahmadis have experienced over many decades in Pakistan. It also reflects amply the attitude of authorities, the mullas, the society etc on the Ahmadiyya issue in the early 21st century in Pakistan. It is therefore placed on record. It is the victim's personal account, sent to the Ahmadiyya central office through his district Amir. There is internal and external evidence that his narrative is authentic. The documents he attached as evidence are not reproduced here but are available with his narrative in the office record, for any future researcher. His narrative follows.

This humble self is targeted these days by the extremist anti-Ahmadi movement (Khatme Nabuwwat). I send this report, as per office norm, for prayers and guidance.

Introduction: I, Rana Inamullah Khan s/o Late Rana Nasrullah Khan am a resident of Chak Nr. 2 TDA, District Khushab. At present I am Sales Manager of the Mobilink office in Qaidabad, Distt Khushab. Chak 2 TDA is about 20 kilometers from Qaidabad. I am also *Qaid* (Head) of the Ahmadi youth organization in District Khushab.

Antagonists: 1) Mr. Shams Shah, an advocate in Qaidabad, 2) His father, who is an influential Pir (holy Joe) and head of the End of Prophethood local chapter, 3) Mullah Athar Hussain Bokhari s/o Karamat Hussain Bokhari, who instigated massacre of Ahmadis in Takht Hazara in November 2000.

Report: In 2006, I was appointed Asstt Manager of the Mobilink franchise in Qaidabad. Within six months Pir Shah Zaman came to know that I was an Ahmadi. The Pir owns a hotel close to my office. The Pir sent for me and told me that he had learnt that some of my relatives were Ahmadis. I told him that I myself was an Ahmadi. At this, the Pir was forthright, "In that case, revert to Islam. For that I give you three days for deliberation. Let me know of your response after due consideration. In case of a negative response we'll bring you a bad end (*tumhara bura hasher kar dein gay*).” I told him that my response would be the same after three days as it was at that very time; I am an Ahmadi and would remain so. At this, the Pir blurted out a number of threats before showing me the door. From then on he issued orders to stop provision of food and drinks to me from his restaurant.

A few days later anti-Ahmadi stickers and posters appeared outside our office. These mentioned that the 'manager' of the franchise was a Qadiani and that it was *Haram* (unlawful in Sharia) to do business with Qadianis. When nothing came out of this, the Pir sent message to Mr. Nisar Ahmad, the owner of the franchise to dismiss the Qadiani manager. Mr. Nisar Ahmad is a decent man, devoid of religious prejudice;

he told the visitors that he had no complaints against the manager and hence would not fire him. At this the delegation threatened him to dismiss the manager or be ready for arson attack on his office as well as the manager. (Copy of the poster is attached).

Mr. Nisar's response was courageous; he did not fire me. He, however, advised me to not come to the office for a few days and run the office by phone from home. I did that for nearly a month; thereafter I started coming to the office again.

This difficult situation brought me a reward as well; I was promoted from the rank of Assistant Manager to Manager. God be praised.

In those very days, my younger brother, Rana Zeeshan (now the local community president in Chak 2 TDA) was scheduled to be married in an Ahmadi family in Qaidabad. Opponents of Ahmadiyyat campaigned in Qaidabad for a total boycott of both the Ahmadi families during this happy event. They threatened that those who would participate in any way in the wedding will be excommunicated (*deene Islam se kharij*). As a result I could not hire a transport from the town for the occasion. The bride's family could not rent tents and crockery for the reception. They could not find a caterer either. They could only hire a cook, but the mullas made him quit at the time of the banquet. They threatened the security of the wedding party and spread such fear and concern that nearly 50% of the guests had to undertake guard duty. Nevertheless, the event was a success and the bride departed on schedule. Some decent non-Ahmadis joined the happy event.

After the event, mullas prepared a list of non-Ahmadis who had joined the wedding reception. They hung this list in the mosque and declared that they were 'outside the pale of Islam'. Some of the mullas exchanged hot words with a few of these listed Muslims. A delegation of mullas visited Ahmadi homes in Qaidabad and told them to revert to Islam within three days, or face grave consequences. This group came to my office as well; but I was absent on duty.

As all their efforts came to naught, a delegation of mullas visited the head-office of Mobilink. There they accused me of preaching, distributing pamphlets, spreading Qadianiyat etc and demanded my dismissal. They threatened that the franchise office was at risk of an arson attack. Thereafter the Mobilink held an inquiry and sent them reply that they had received no supporting evidence, as such the head office had no complaint against the manager; no action against him was called for, accordingly. However, as a result of the delegation's campaign against me, some shop keepers stopped loading Mobilink for a few days and forbade me entering their shops. This happened for almost three days; thereafter it was 'business as usual.'

These opponents, faced with repeated failures, followed me to the village of my residence, Chak Nr. 2 TDA. They noticed the Ahmadiyya mosque there, and filed a fresh application dated 13 September 2012, with the police SHO of Mitha Tiwana that the Ahmadi president had built a mosque with minarets, looking like that of Muslims. The police had not yet completed their inquiry, when mulla Athar Hussain Bokhari came to know that our mosque was built on a plot officially designated for a mosque, so he filed yet another application with the police that Ahmadis had occupied a Muslims' mosque; it should be restored to Muslims. (This case, after many references to courts and the administration, culminated in finally handing over the Ahmadiyya mosque and the missionary's residence to non-Ahmadis on the orders of the DCO Mr. Zia-ur-Rahman, a brother of Mulla Fazlur Rahman (president JUI-F). As a result Ahmadis in Chak now have no place of worship.

In the days of the mosque controversy, my sister was to be married. The bridegroom arrived with his party. The mullas, in violation of the centuries-old local tradition, arranged for a police visit to the village for inquiry. However, the visiting police officer Mr. Ishtiaq Hussain ASI was a very decent and polite man; he was apologetic over his untimely visit, quietly made his inquiry and went back. May Allah reward him profusely.

My opponents switched over to another trick. They initiated a Message on their mobile phones: "Assalamo Alaikum. The manager of Qaidabad Mobilink is a Qadiani. It is *haram* to do any business with Qadianis. As such, implement Boycott against the Qadiani manager w.e.f. today. Tahaffuz Khatme Nabuwwat, Qaidabad, District Khushab."

After this message was circulated in Nurpur town, the shopkeepers stopped buying 'the load'. I was passed a threat that if I entered Nurpur, I would be killed. At this occasion, Mr. Hasnain Shah, one of the shopkeepers in Nurpur, displayed extraordinary courage to invite me to Nurpur assuring me full security. He also sent a challenge to the bigots that: "Mr. Inamullah Khan is at my shop; if anyone dares, come and touch him." At the time he assured me that he alone would meet my sales target, resulting in no loss to my business. Other shopkeepers noticed that Mr. Shah had taken a stand and was earning the entire profit, so they restarted buying the load. That was the end of this drive.

The mullas somehow got hold of my private phone number. They used it to convey me their dire threats. This caused me concern, but I stayed undeterred. God rewarded me once again. I was an employee of Mr. Nisar; now Mobilink registered me on their own pay-roll and appointed me their Sales Manager and responsible for the franchise.

As *Qaid* of the Ahmadi youth organization, I was receiving my organisation's mail in the office. I noticed that someone would open it before delivering it to me. Thereafter I changed my address; but the malpractice continued. I had to request the senders to change the courier service.

Hostility against me was perpetual; it came forth in different forms. One of the leaders of the opposition had an FIR registered with police against Mobilink, in my name, for wall-chalking Mobilink ads. The police informed me seven days after its registration – violating the rules. Apparently the aim was to declare me a "proclaimed offender" for failure to report to the police. I rushed to a court to obtain 'bail before arrest'. Mobilink is defending me in this case, although I am sure that the FIR was based on religious prejudice. (Copy of FIR 264/2016 P.S. Qaidabad is enclosed)

Mullas have approached a civil court as well against four Ahmadis, including me, that we intend to occupy a mosque with the help of influential persons. All this is legal harassment through baseless litigation. (Copy of their application is attached.)

Recently on April 27, 2016 I went to the shop of one Sanaullah in Qaidabad for business. He used to be courteous to me, but this time he did not respond to my *Salaam*. On my asking the reason, he behaved badly and proceeded to bash me up. "You a Qadiani, how dare you enter my shop"? he said. A few other shopkeepers in the bazaar came to my rescue, and I went back to my office where I informed my head office of the incident. Mobilink decided to have an FIR registered. The SHO advised otherwise, "It will become a religious issue; do not ask for an FIR." A few days later the bigots put up an application to the police that I, being a Qadiani, violated the law by wishing *Salaam*. The SHO has not yet registered an FIR, but the issue is alive and the mullas are insisting for action against me.

These mullas approached the SHO, Mitha Tiwana as well, against me. The SHO resisted registration of a case against me. He is under political pressure of the MNA and the MPA in support of the mullas. Such is the predicament of some police officials.

Recently, a few distant non-Ahmadi relatives contacted me about Ahmadiyyat. One of them expressed his wish to join the community. Sensing some conspiracy, I made inquiries and discovered that these people were under the influence of some hostile mullas from Harappa and were tasked to lay a trap for me.

Mr. Mohammad Yusuf Kathgari, my octogenarian grandfather of Abbottabad suffered 3 months incarceration in his old age. On release he died within three months.

My maternal uncle, Basharat Ahmad suffered physical torture at the hand of hostile clerics in Abbottabad. His wound marks are still visible on his body, 25 years afterward.

Please pray for me to remain steadfast and bear up with these tribulations and trials. By the grace of God my spirits are high and I am not scared nor on tenter-hooks.

The opposition is picking up pace. Anti-Ahmadi stickers have been pasted on shops close to my residence. These direct, "Qadianis may enter the market only after they revert to Islam." These stickers have been deliberately pasted in shops that I visit for business.

Anti-Ahmadi 'End of Prophethood' rallies have been held in four villages near Chak 2 TDA. People have been told that Qadianis are *Kafir* and *Wajib-ul-Qatl* (must be killed). "We took away their mosques. Now take away their lands. Kill them or make them flee", said a mulla who addressed the crowd.

Some non-Ahmadi friends have advised us, two brothers, that we should fall back from the frontline, as it is getting dangerous at present.

We have heard that the opposition is considering expulsion of our children from schools, in league with school authorities.

Please advise me what to do? At one occasion when we called upon the DCO for justice, he told us bluntly, "You may take me as belonging to your opposition, as well."

Endorsed by the Ahmadiyya Amir, District Khushab on May 15, 2016