Yearly Summaries

2018

Executive Summary

The Year 2018 was a very bad year, in that human rights and freedom of religion of Ahmadis were blatantly violated. A number of major violations were committed by the state and a section of society, some of which might have a long term harmful effect. The cause could be the elections held this year, when political and religious parties aimed at getting more votes by playing the religion card.

PML-N was in power at the beginning of the year. Its leadership encouraged the ruling faction in Azad Jammu and Kashmir to move a bill in the assembly to declare Ahmadis non-Muslim in that territory as well. This action of toxic nature, pending since 1974, was undertaken in February this year. The PML-N’s anti-Ahmadi policy was so visible and brazen that one of its provincial ministers Mr. Zaeem Qadri felt no shame in stating in a TV show that, “If any (Ahmadi) still distributes this Quran (with Ahmadiyya translation) I’ll personally strangle him.”

Ahmadis were denied not only the right to contest the elections as candidates but even to participate in these as voters, through an Amendment to the Election Act 2017. This was a political crime in which all political parties had a hand. During the election campaign, one felt at times that ‘end of prophethood’ was its main theme.

A major anti-Ahmadi event of the year was the verdict given by Justice Shaukat Siddiqui of Islamabad High Court. His 172-page Judgment Sheet was as if written by a mulla. He told the Parliament to “also take measures which will completely terminate those who scar this belief (in end of prophethood).” He ordered that an affidavit regarding one’s true faith should be obtained from every candidate applying for a job in Civil Service, Army or Judiciary. He told the parliament to ensure protection of Prophethood’s finality. During the hearings, he remarked that “if they (Ahmadis) wish to stay in Pakistan, they should do so as Non-Muslim citizens, and not commit thievery against Islam.” Human Rights observers called the verdict “very dangerous”, “would enable and incite violence”, etc. HRCP called on the government to appeal the verdict. It didn’t; instead NADRA proceeded to implement the indecent judgment by introducing religion forms for Muslims and Non-Muslims.
The bigot-brigade specifically targeted Ahmadiyya worship and mosques and met great success, with the cooperation of the authorities. An historic Ahmadiyya mosque in Sialkot and a nearby venerated residence were attacked and nearly destroyed by a mob, in the presence of the police and the administration. The local Assistant Commissioner was awarded a certificate of commendation by the Chief Minister a week later. On August 23 a mob committed arson against an Ahmadiyya mosque in District Faisalabad. Ahmadis put up resistance. The police booked both the parties, and subsequently ‘arranged’ a peace agreement. In all, fifteen mosques and prayer centers were severely damaged or set on fire, sealed, closed for worship, defiled, or actively threatened.

Freedom of religion was further curtailed through obstructions to Ahmadis’ sacrificial rites on Eid-ul-Azha. The police even booked two Ahmadis for this ‘crime’. Earlier the Prime Minister, had claimed: “All citizens of Pakistan, all over, regardless of their faiths, avail equal rights.” Religious bigotry has become state policy in our country.

Blasphemy law was wrongfully agitated against Ahmadis. Two Ahmadis were arrested this year on fake accusations. They were denied bail by higher courts. Thus two ‘Aasia Bibi’ cases have been germinated – thanks to the administration and the judiciary.

Anti-Ahmadiyya hate campaign continued throughout the year. The federal and the Punjab governments enabled the mullas to indulge in it. In November the PTI government held an international conference in Islamabad on theme: *“End of Prophethood (KN) and Muslims’ responsibilities.”* There a mulla Ali Siraj from Saudi Arabia openly suggested to the Prime Minister to shed blood on this issue if he was sincere to establish a *Riasat Madina* in Pakistan. Hate material was included in KPK text book containing derogatory remarks against the holy founder of the Ahmadiyya community. In March, the Shahbaz government facilitated three major anti-Ahmadiyya KN conferences in Lahore. On such occasions, mullas propose death penalty for Ahmadis who do not become Muslim. Jamaat Islami held a similar hateful conference in Islamabad in September and named it Jurists Conference. The participants demanded that (*the monstrous*) anti-Ahmad judgment of (*the later disgraced*) Justice Siddiqui should be implemented word by word. It is being implemented.

Ahmadis suffered discrimination in the field of higher education as before. For instance, Ms. Shahid, a gold medalist, M. Phil student at National Institute of Bio-technology was expelled by the administration in September for her faith.

The Constitution allows only Muslims to be the President and the Prime Minister of Pakistan or sit on Sharia courts. However when mullas protested the appointment of Mr. Atif Mian, an Ahmadi, as member of the 18-member Economic Advisory Council, the PTI government, in unbecoming haste, asked Mr. Mian to resign. This was perhaps the first such visible action by any government.

Registration of criminal cases against Ahmadis, based on faith, went on throughout the year. Sixty two Ahmadis were booked in 13 cases. Some of the charges carry obligatory death sentence. State policy of persecution of Ahmadis on religion-based accusations continues unabated.
A national intelligence agency, despite being well-informed and ‘intelligent’, wrote to the federal government to put further "bans on Qadianis’ social activities", and recommended blockage of Ahmadiyya website and Ahmadis’ use of social media. Media reportage of such an advice is unprecedented, in addition to being most regrettable.

The trend in state institutions to remain in step with far-right’s anti-Ahmadiyya stance remained in vogue. In November a team of high officials inspected Ahmadiyya printing presses in Rabwah to ensure that there was no printing of the Quran, Ahmadiyya literature, the monthly magazine for Ahmadi women or even the children’s magazine etc. The inspection was undertaken in response to an order of a High Court judge.

In September the government sent the Electronic Crimes Bill (Amendment) to the Senate for approval. The draft includes a special mention that anti-Ahmadi laws are covered by this legislation. It calls for three-year imprisonment for “calling Qadiani a Muslim or preaching Qadianism.” No reproach, no guilt, no U-turn even after 34 years of culpable conduct of the state and the society.

Two Ahmadis were murdered and nine, including a woman, were attacked only for their faith. No arrests were made.

Mulla Ilyas Chinioti an MPA of the ruling PML-N had his following statement printed in the daily Nawa-i-Waqt of March 25, 2018: “I will not allow body-building tournament in Chenab Nagar: Maulana Ilyas Chinioti." The tournament had to be cancelled.

A few students of LUMS university in Lahore came over to Rabwah as a group to get informed on the community life in this town. Mullas came to know of this, and they launched a campaign against the visitors and the administration of the university. They called it “anti-Islam activity” and threatened “action” (read violence). This reaction violated Pakistani law, but the authorities made no move against the threatening thugs.

In June, mulla Khadim Rizvi, leader of TLP declared, “The day Islam comes to power, there will be one decision regarding Ahmadis: Either recite the Kalima (become Muslims) or accept Death. There won’t be anything else other than this....” The authorities took no notice of this blatant violation of PPC 153-A. The emboldened mulla, four months later declared that three Supreme Court judges were wajib ul qatl (must be put to death). The shaken authorities then had to take action against the big bigot.

In August, the shadow of Mr. Shahbaz Sharif, Chief Minister of the Punjab, eventually disappeared from the powerful seat. In his 10 years’ rule Ahmadis had a very rough time in the province. This decade will go down in Ahmadiyya history as replete with vicious persecution and tyranny. He has left behind a legacy whereby even children have been deprived of their monthly magazine and an octogenarian book-seller of Rabwah rots in prison since 2015. The town’s library does not have a single volume of Ahmadiyya translation of the Holy Quran in its shelves. Ahmadis are not allowed to print even a flyer to rebut the false allegation that “they are the foremost enemies of Islam and Pakistan.” Shahbaz is in prison these days, facing probe on other counts.
Five months have passed and not a single anti-Ahmadi legacy of Shahbaz Sharif has been overturned by the new government.

2017

Executive Summary

Year 2017 was another very tough year for the Ahmadiyya community of Pakistan. Regrettably it came about in a regime that claims to be democratic.

The end of the year was particularly severe. An extensive agitation in the name of Khatme Nabuwwat (KN: End of Prophethood) was allowed by the powers that be, at the occasion of passage of Election Act 2017 and the resulting sit-in (Dharna) at Faizabad, Islamabad during which very hostile and damaging anti-Ahmadiyya propaganda was undertaken in the National Assembly and in the media which spared no time and no space for Ahmadis to even defend themselves. This developed a dangerous situation for the persecuted community. One is reminded of a statement to the UNHRC: “Need we remind the Council and the government of Pakistan that it was government and media support for expressions of hatred that led to the Nazi Holocaust and the genocide in Rwanda.”

A most harmful outcome of this agitation was denial of voting rights to Ahmadis in the assembly elections, which has gone on for the last 32 years, and was addressed and partly remedied in Election Act 2017. A historical step in the right direction was then put back. In this denial of basic right, the mulla, the politician, the media, even the Islamabad high judiciary played their part.

Anti-Ahmadiyya laws and other religious laws continued to be applied against Ahmadis. During the year, 77 Ahmadis were booked by the police under these laws on religion-based considerations. At the end of the year nine Ahmadis were in prison on faith-related allegations.

The judiciary, both at the apex as well as the lower levels showed little sympathy for the plight of Ahmadis. For example, three Ahmadis were booked and arrested by the police...
under PPC 295-A etc on May 12, 2014 for allegedly tearing an anti-Ahmadiyya poster. The FIR carried no mention of the deadly blasphemy clause PPC 295-C. A year later, at the request of the opponent party, a high court judge added this clause to the charge sheet. The accuseds' pleas for release on bail were rejected at all levels, even at the Supreme Court. Now they have been sentenced to death after remaining behind bars for three and half years. This case is unprecedented in the history of the terrifying blasphemy law in Pakistan.

In December 2016, the Punjab government had scored another first; it had launched its Counter-terrorism squad and Elite Force to raid Ahmadiyya central offices in Rabwah for publishing a monthly *Tahrik Jadid*. The administrative ban had been stayed by a court order. Although the rulers were subsequently fully informed of the impropriety and lack of justification of the raid, they did not withdraw the case, and had two innocent Ahmadi community workers sentenced to three years’ imprisonment and Rs 50,000 fine under each section by a special court.

It was again the Punjab government that banned Ahmadiyya translations of the Holy Quran, the primary scripture of Ahmadis. Unbelievable but true. This was done on recommendation of the provincial Ulama Board. This Board was earlier responsible for proscription of the entire writings of the founder of the Ahmadiyya Jamaat, as also banning the Ahmadiyya daily and the community periodicals. All these actions are in clear violation of the Constitution, but the provincial government complies with whatever the Ulama Board proposes – at least regarding Ahmadis. This Board is considering other measures to curtail further Ahmadis’ human rights and freedom of religion.

In the Khatme Nabuwwat agitation this year, the ruling PML-N party was inflicted with surrender by the mulla on terms which were deplorable and insulting. Rather than making a recovery attempt from the politicized KN issues, the government decided to outdo the mulla. Captain ® Safdar, MNA, son-in-law of Mr. Nawaz Sharif spoke venomously and hatefully in the National Assembly against the Ahmadiyya community. In show of love for End of Prophethood, the government declared that they would celebrate year 2018 as “The Year of Awareness of End of Prophethood.” The mulla had not put up this demand.

Azad Kashmir rulers, rather than learning from the mistakes of the Pakistan government in mishandling the mulla and his harmful agitation decided to appease him further through commitment to a higher level of bigotry than the existing in this territory. The AJK Assembly passed a resolution that it would incorporate all the anti-Ahmadi laws and provisions, promulgated by the Pakistan Government, in their own Provisional Constitution Act, 1974. Its prime minister Mr. Farooq Haider Khan assured the mullas in a meeting that “Immediate action will be taken against Qadianis’ activities in Kotli.”

In the mainland Pakistan, Ahmadiyya issue remained perhaps the only one on which political parties could get together and make joint statements and plans. On February 1,
2017, at the call of Maulana Fazl ur Rehman (JUI-F), an All Parties Conference was called in Dreamland Hotel, Islamabad for Namus Risalat (honour of the Prophet) conference. The ruling PML-N was duly represented by its stalwart Raja Zafrul Haq. In the final statement, the presiding Maulana immediately linked the End of Prophethood with the Honour of the Prophet and embarked upon hostile and damaging remarks and conclusions against the Ahmadiyya community.

The mulla was however exposed this year unambiguously. The anti-Ahmadi Aalami Majlis Tahaffuze Khatme Nabuwwat (AMTKN) has operated for decades under the umbrella of religion and religious freedom. Most anti-Ahmadiyya activities are permitted to this organization by the authorities, for being religious. However this year's finding of intelligence agencies were published in the press that the AMTKN was involved in murder of Ahmadis. We had been stating in the past this very fact, however we lacked official confirmation.

Disinformation and false anti-Ahmadi propaganda has been going on for decades in the media but it reached a new level this year on TV when a participant in a talk show accused Ahmadis of shooting in police uniform on Model Town protestors and killing many of them, in the notorious PAT case. The anchor of the show did not stop him nor asked him the supporting evidence. The channel management did not expunge it either prior to airing the show. Ahmadiyya office complained to PEMRA despite our past experience with such complaints.

Four Ahmadis were murdered for their faith this year, two of them in Lahore, the capital of the Punjab.

The government of the Punjab, nor the federal government took any remedial action to undo the excesses of their recent past. The ban on the written works of the founder of the Ahmadiyya community was not lifted, nor was permission granted to the Ahmadiyya daily The Alfazl and community periodicals (Ansarullah, Misbah, Khalid, Tashheez and Tahrik Jadid) to resume publishing. There is no public demand against these Ahmadiyya journals; it is only the mullas of the provincial Ulama Board whom the political leadership is committed to please. An unworthy policy.

Similarly, the Ahmadiyya mosque in Dulmial, District Chakwal remained locked, and the authorities did not unlock it to let the Ahmadis of the village worship in the only mosque they have. It is locked for over a year. The octogenarian Mr. Abdul Shakoor deserves a mention here. He is in prison for over two years on charge of selling allegedly hateful Ahmadiyya literature. The high court has not found time to hear his appeal. The Punjab government has not realized the gravity of its tyranny against a senior citizen who is obviously innocent of any real wrongdoing.
The news of the suffering of Ahmadis in Pakistan has reached across the seven seas. Sixteen members of the U.S. Congress wrote a letter on November 8, 2017 to Secretary of State Mr. Tillerson expressing their “profound concern over it.” The Secretary went public to state: “Religious freedom is under attack in Pakistan.”

The above is an echo of what neutral observers see in the country. Imtiaz Alam, a well-known writer concluded: “... This leaves the citizens of this country at the mercy of authoritarian state actors and violent extremists and bigots – all in the name of faith and ‘national interest’. And this is how bigotry prevails – as the republic fails.”

_The News International, November 30, 2017_

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**2016**

**Executive Summary**

The year 2016 will be remembered as one of the particularly bad years for Ahmadis’ human rights in Pakistan in a democratic disposition. The authorities have rarely relented in suppression of the Ahmadiyya community, but this year they committed a wrong they had never undertaken in the past four decades – even under military regimes. The year ended under great stress and strain for the beleaguered community. Most of the vicious acts took place in the Punjab, where the government has apparently co-opted a clerics’ Ulama Board to commit violations of the right to freedom of religion, in Board’s name and writ.

On December 5, 2016 a Counter Terrorism (CTD) squad carried out an armed raid on Ahmadiyya central offices in Rabwah. They had never indulged in this enormity before. They raided under the excuse that a monthly ‘Tehrik Jaded’ was being published despite government’s ban. They overlooked the fact that after the ban, on Ahmadiyya plea, the Lahore High Court had issued a stay order. They raided nevertheless, in a brutal way, made arrests at random, took away office equipment and personal belongings like mobile phones, beat up severely office guards. It was all over in 25 minutes. It was more like an armed robbery rather than state intervention.

After this attack, they sped to the printing press where community publications are printed. They, rather than ringing the bell, jumped over the outer wall, took into possession the printing material, unnecessarily beat up the foreman, arrested him and drove away. Later they sealed the press. Back at their base they registered a police case against 9 Ahmadis of which they had arrested four. Three of the detainees were men who serve mankind through religion. At their local post they thrashed the detained helpless accused. Nowhere else in the world, the police beat
up ‘priests’ who have committed no act of violence. The entire exercise was unlawful, unwarranted, brutal and even futile. Weeks later, the authorities have failed to realize that they have been guilty of tyranny and wrong-doing, as any fair investigation would easily show, and they have not dropped the charges, nor released the prisoners. The authorities know that Ahmadis have never been involved in terrorism and they are committed to peaceful communal conduct for over a century. But the Ulama Board and their political masters have their own interests and they use the police and CTD to achieve their dishonorable objectives.

The random arrests have spread fear and unrest among residents of Rabwah, because of their transparent religious identity and the fact that the police arrest first and fabricate the guilt afterwards.

A week later, over a 1000 strong mob attacked the Ahmadiyya mosque in Dulmial, District Chakwal, in the Punjab. Both the local Ahmadis as well as the mullas had informed the district and provincial authorities of the intended mob action. However, the authorities decided to take no firm action, and on the day of the assault, the leading mullas deviated from the authorized route of the procession and headed for the Ahmadiyya mosque. The police contingent used no teargas, no water cannon, nothing, to stop the agitated hoard. Outside the mosque the mob indulged in firing, stone-throwing and shouting insults, in police presence. Some Ahmadis had holed up inside to defend their place for worship. The confrontation lasted for hours. An Ahmadi elder inside the mosque died of cardiac arrest due to stress of the happenings. Eventually the police succeeded in persuading Ahmadis to withdraw, after police promised to not let the crowd take over the mosque.

Once Ahmadis were gone, the crowd forced its way in to take over the mosque, set fire to its furnishings and sacred publications and offered prayers in congregation. Eventually the Rangers and Army units arrived and the miscreants fled. The authorities locked the mosque officially. In the melee one of the attackers was found shot. The night was approaching, the tension was high, Ahmadis decided to flee for safety. By morning, all Ahmadis had left the town. Most able-bodied non-Ahmadis also fled for fear of troops. Weeks later, Ahmadiyya mosque remains locked and they have no place to worship. This is a very serious violation of their right to worship. Non-Ahmadis have their ten mosques in the town, all open for worship. Plots for a few of these were provided gratis by Ahmadi land-owners in the past. The mosque and peace of still another sizable Ahmadi rural community has been snatched by the state and society. The mulla has been allowed to achieve his ignoble end – thanks to official lethargy, inaction, and some say, complicity.

This report mentions a number of other cases where Ahmadiyya mosques were defiled, etc.

Six Ahmadis were killed and others suffered assaults only for their faith. No arrests were made.

The government of Punjab issued fresh orders to ban Ahmadiyya periodicals and all writings of the founder of the Ahmadiyyat as also a number of translations of the Holy Quran. This also was done on the recommendation of the Ulama Board – so admitted the official
notifications. Perhaps nowhere else, in the whole world, there is such all-encompassing ban on a religious community’s publications. Even children and women’s magazines have been subjected to this ban. It is hard to believe that this is the same country that in 2011, laboriously authored and lobbied in the UN to have Resolution 16/18 passed on religious freedom and combating intolerance. Was it only an academic exercise?

Anti-Ahmadi laws continue to be enforced even in concocted and spurious situations. This year 20 Ahmadis were booked in 5 police cases on faith based allegations. At the end of the year, 14 of them were in prison, including octogenarian Abdul Shakoor, the book-seller from Rabwah and Mr. Tahir Mehdi, the pressman charged with printing Ahmadiyya publications. The latter is booked under the blasphemy law and the anti-terrorism law, but he has not been told which printed lines were blasphemous and which texts have promoted terrorism. The charges are absurd. He has not been found guilty, but he is in prison for nearly two years.

For unknown reasons, the higher judiciary is reluctant to provide justice to Ahmadis. Ahmadis are not granted bail even in the most deserving and obvious cases. Lahore High Court has taken a clear lead in meting this treatment to this beleaguered community. It has not found time to attend to the octogenarian Abdul Shakoor’s Appeal and Writ Petition against penalties imposed under the anti-terrorism law. Judge of a special court in Lahore added the staggering blasphemy clauses PPCs 295-C and 295-B to the charge sheet of Mr. Tahir Mahdi, an Ahmadi printer, for apparently no other reason than merely the demand of his opponent party.

On the other hand the detained Inspector Shujaat Malhi, who inflicted murder through torture on Ahmadi Abdul Qadoos in 2012, was ordered release on bail by the Lahore High Court in March 2016.

According to Dr Tahir ul Qadri, a leading politician: “In the present system (of governance) constitutional and legal check and balance exists no more; there is no longer even a semblance of justice.” (The daily Mashriq of August 21, 2016)

Hate campaign against Ahmadis continues unabated – and it is not undertaken by mullas alone. Raja Pervez, a former PPP prime minister claimed credit in a public conference: (The PPP government) shut them (Ahmadis) up; twisted their neck and buried this mischief (for ever). Mufti Munib ur Rehman, president Moon-sighting Committee, who is paid his salary from public funds, urged the government in a public utterance that the penalty of death should be imposed on deniers of the End of Prophethood. Earlier, the authorities in Punjab again provided Evan-i-Iqbal as venue for anti-Ahmadi conference to rabid mullas on April 10, 2016. All this encourages clerics to indulge in anti-Ahmadiyya hate campaign all over Pakistan.

No political party, not even those in power, likes to take the risk of losing even a few votes on the Ahmadiyya issue. The PTI, led by Mr. Imran, the father of two sons from Ms. Jamima Khan of UK, the ruling party in KPK introduced the subject of ‘end of prophethood’ in school syllabi in October/November this year. Whither the international efforts to improve and rationalize school syllabi in Pakistan!

This year again the Punjab government held an auction of residential and commercial plots in Rabwah wherein Ahmadis were forbidden to bid. The successful bidders were forbidden
to sell their plots to Ahmadi buyers at a later date. When a pressman asked an official about this, he was told untruthfully that the auction had been cancelled.

Last but not least, Ahmadi children were expelled from schools. One such school was Sir Syed School in Attock, Punjab. Muhammad Ibtisam of Prep class and his brother Basal Ahmad of class III were the victims. The authorities took no notice of this insanity in this land of the pure.

USCIRF, in an Immediate Release, ‘condemned egregious treatment of Ahmadis in Pakistan.’ Bilawal Bhutto, Chairman PPP stated that no action had been taken in the Punjab against any extremist organization. Hasan Nisar, a renowned column-writer explored deeper, and concluded: ‘The greatest obstacle to Muslims’ progress is Maulvi’ (the daily Jang of December 18, 2016). However I.G. Punjab, representing the official Pakistan is of the opinion: “Sectarian activities are under full control in the province.” No wonder some people are losing hope in the future of the state of this otherwise marvelous country.

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2015

Executive Summary

The persecution of Ahmadis in Pakistan during 2015 was as systematic and unrelenting as it has ever been despite apparent policy shifts taken by the Pakistani authorities in their handling of religious extremists following the December 2014, Peshawar school massacre through the much-lauded National Action Plan (NAP).

This lack of will and selective action displayed by the government served once again to strengthen the hand of right-wing clerics particularly in their actions against Ahmadis.

One of the most high profile cases of the year was the mob attack on an Ahmadi owned chip-board factory in Jhelum. Though sparked after an allegation of defiling the Quran, according to press reports the attack was pre-planned. Ahmadi residents of the factory and in surrounding vicinity were forced to flee from their homes and were lucky to escape with their lives.
The government of Punjab, on dictation of its Ulama Board chose to ban all the works of the founder of Ahmadiyyat. This represented another gross attack on the religious freedoms of Ahmadis in Pakistan. Conversely, the authorities find nothing wrong with the sale of the ‘Tohfa Qadianiat’ written by Maulvi Yusuf Ludhianwi, in which he requires the readers ‘not to leave a single Qadiani alive on earth’, but they decide to ban the books of the founder of the community, on account of their ‘anti-Jihad’ sentiments. Obviously the Punjab authorities are not on the same page with most of the rest of the Pakistani state on the intent and purport of NAP. Following up the ban, an anti-terrorism squad arrested an elderly shop-keeper in Rabwah, Abdus Shakoor and he was sentenced to eight years’ imprisonment after a hastily convened trial in an ATA court.

Two Ahmadis were target-killed for their faith in 2015, while a number of others survived similar attempts on their lives. On October 11, 2015 in Karachi, Mr. Rafaqat accompanied by his two nephews was returning home when two unidentified men opened fire at them. Mr. Rafaqat and Mr. Shamir Ahmad were critically injured. The police called it a ‘robbery’ while the IS claimed the credit of ‘this attack on Qadianis by its lion-hearted Mujahideen’. An operation has been going on in Karachi for over two years and NAP is operative for a year, but it is apparent that the authorities have deliberately spared those who openly favour murder of Ahmadis in the name of Khatme Nabuwwat (end of prophethood).

Ahmadiyya mosques remained a priority on the hit-list of religious extremists. The authorities in Punjab shared ‘the piety’ attributed to defiling Ahmadi places of worship. In Panchnand, District Chakwal, authorities themselves razed the minarets and the arch of the local Ahmadi mosque. A civil judge in Gujrat ruled that a mosque that was in Ahmadis’ use, possession and care for almost half a century should be handed over to non-Ahmadis. In Jhelum, after the devastating attack on Ahmadi-owned factory, when calm returned, the mullas decided to take over a near-by Ahmadiyya mosque the next day. They not only occupied it in the presence of LEAs but also set on fire its furnishings.

The long-awaited LG elections were held at the end of the year. The government and the Election Commission took no action to do away with the religion question and maintained a separate list of Ahmadis. Ahmadis could not participate in elections in the face of such discrimination. Accordingly 33,000 voters of Rabwah could not choose their councilors for the local councils. The discriminatory environment encouraged many bigots; for example, one of them in
Islamabad wrote in his pamphlet: “Qadianis need not bother to vote for me’. The authorities, when pointed out, refused to take note of this enormity.

Although NAP was promulgated at the turn of year 2014/15, the mullas decided to violate it through the window of Khatme Nabuwwat campaign. They decided to hold their usual conferences and rallies in Rabwah – in fact with greater zeal, and the authorities conveniently yielded. This reconfirmed the mulla’s stand in his anti-Ahmadi drive, and he availed of it fully to promote his agenda during the rest of the year. His agenda is far-reaching; for instance the mulla, 1) asserted his support to Mumtaz Qadri, the governor’s killer, 2) Rebutted the PM for calling Pakistan a liberal country, 3) Threatened a federal minister of Governor Taseer-like fate; etc.

PTI’s Speaker in KPK assembly was quick to seek political gain from this forced-opening secured by mullas. At an open-air conference in Mardan, he told the audience that KPK government will soon make End of Prophethood part of school syllabus.

Thereafter, the Majlis Tahaffuz Khatme Nabuwwat Peshawar promptly escalated their gains and issued a pamphlet which stated: “It is Jihad to shoot such people (Ahmadis) in the open”. In the Supreme Court, judges had rightly observed in July 2015: “National Action Plan was a trick played on people. It has become a joke. If you are unable to implement NAP, accept that it was only a paper exercise.”

Justice Ahmad Saeed of the Supreme Court, at the same occasion, also remarked: “Provincial governments are in the same league in incompetence and incapability (ghair mustaidi)”. He was right because Punjab was in neck to neck race with KPK in bigotry. Lahore maintained its big lead over all other cities in anti-Ahmadi activism. An entire chapter had to be allocated this year as well to what went on and was allowed to go on in this provincial capital. There are reports of assaults, kidnappings, hate-campaign, calls for social boycott, threats to persons and Ahmadi owned establishments, house-to-house checkings, hostile proselytizing, etc. The authorities allowed the mullas of a Khatme Nabuwwat faction to hold a rally at a state-owned elite location, Aiwan-e-Iqbal, in which clerics spoke hate and slander against Ahmadis. Mulla Ameer Hamza said that one of the reasons why they (Jihadists) wanted to wage Jihad against India was to demolish the graves of Ahmadi leaders in Qadian. Among the VIPs to address this conference were Maulana Abdul Hafeez Makki (of Saudi Arabia) and Maulana
Ahmad Ali Siraj (of Kuwait), unabashedly revealing the prime-movers and financiers of this conference. In the above environment, family of deceased Mahmood Qureshi, an Ahmadi, had to flee from their home in September to take refuge at a far-off location. Mian Shahbaz Sharif, the chief minister would do well to note that while it is commendable to build Metros and Orange Lines, a repeat of Ahmadis’ massacre in 2010 and the arson blitz of Joseph Colony could politically quash all that development effort.

The residual situation after all that has gone on for the last four decades till December 2015 with no slow-down and no remedial initiative on the part of the state and the society, prompted Ali Usman Qasmi, a researcher on Ahmadi issue to recommend research and open discussion “to avoid the impending human disaster which is in the making.” The News, September 6, 2015

Admittedly the first victims of the impending human disaster could be Ahmadis, but would that leave the majority community unscathed? History’s verdict is different – the case of Nazi Germany may not be congruent in all respects, but the lesson is obvious enough.

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2014

Executive Summary

Persecution of Ahmadis initiated in 1974 by Mr. Bhutto and heightened in 1984 through laws specific to Ahmadis promulgated by dictator-president Zia continued in 2014 with no sign of relief whatsoever. No political leader of any party ruling in Islamabad or in provincial capitals uttered even a hint of sympathy or concern. As a result, persecution in all its facets remained the accepted norm by the state and society.

This year, however, was witness to another major event in that mulls precipitated a riot in Gujranwala in which a mob attacked Ahmadiyya residents of Arafat Colony, looted their homes and properties and then set them on fire. As a result one woman and her two grand-daughters including a 7-month old baby were asphyxiated to death. All this
happened in the presence of police. The police were only silent spectators. They did nothing to control the situation. Ahmadies had to flee from Gujranwala in search of safety. The authorities have done little to facilitate their return to their homes. None of the rioters or their leaders was arrested. An Ahmadi youth who was falsely accused of blasphemy was arrested and has not been bailed out yet.

In all, 11 Ahmadies were killed for their faith this year. One of them was shot dead while in police custody in a police station. Dr Mehdi Ali Qamar, a Canadian-American cardiologist who had come to Pakistan on charity mission was killed two days after his arrival in Rabwah. No arrests have been made by the police. While an ‘operation’ goes on in Karachi, no arrests were made there either although the killer gang that targets Ahmadies there is well-known to the authorities.

In Rahim Yar Khan an attacker attempted to slaughter an Ahmadi who was attending to his shop. He escaped but with a serious throat injury. The police refused to register an FIR and let the attacker go on plea of mental disorder.

A 5-year old kidnapping case was solved this year. Mr. Mubarak A. Bajwa was kidnapped for ransom from Kithowali, Distt. Toba Tek Singh. After a few days of negotiations, the kidnappers went silent. A few of these terrorists were arrested in Gujrat this year and one of them disclosed to the police that he had slaughtered Mr. Bajwa and buried him in the sandy course of Bhimbar nulla, as his Taliban handler had told him to extract ransom and still kill Ahmadies for being ‘blasphemous’.

The police continued to support the mulla in denying freedom of worship to Ahmadies and in desecrating their mosques. In February the police itself destroyed minarets of an Ahmadiyya mosque in R.Y. Khan. In all two Ahmadiyya mosques were partly demolished, two others were disfigured or damaged and one was set on fire. This was most hurtful.

Registration of police cases, arrests, refusal of bail pleas, prosecution of Ahmadies and their sentencing continued throughout the year under Ahmadi-specific and blasphemy laws and other laws applied to them for their faith. For example, a mob attacked an Ahmadiyya mosque in T.A. Yar in Sindh. The police, in order to placate the mullahs and the fanatics detained the Ahmadi missionary and charged him. None of the rioters was taken to task, and the poor Ahmadi’s plea for bail was rejected by a magistrate and then by the sessions judge. This year 29 Ahmadies faced criminal charges in 10 cases. A sessions judge rejected the plea of an Ahmadi against two years’ imprisonment sentence in a fabricated case.

Burial of Ahmadi dead in common cemeteries remains a problem in many locations. The police tend to support the mullahs and the majority for their capacity to make trouble. Sometimes the bigots in police department even take the initiative to hurt Ahmadies by defiling their tombstones. In District Faisalabad they committed the outrage of desecrating the Kalima written on tombstones of Ahmadies. In District Sialkot, Ahmadies were made to disinter their dead who had been buried there with the consent of the local mulla.

In the education sector, Ahmadies, particularly teachers face great difficulties. Even women teachers are not spared. Numerous reports this year describe great harassment of
Ahmadi staff in government-run schools. The first two and the last report in Chapter 3C give essential details to convey the nature and mode of almost unbelievable harassment suffered by Ahmadi teachers. It is highly discriminatory that nationalized Ahmadiyya schools and colleges have not been returned to the community even 18 years after the policy to denationalize such institutes was announced by the government.

The authorities, having denied Ahmadis their right to participate in national elections and despite local and external criticism on this issue, have done nothing to enable Ahmadis to take part in even local councils’ elections which are due to be held in near future. This is indeed unacceptable in a state that claims to be democratic.

Ahmadis continue to face discrimination at their work place, especially in government jobs. In April this year, an Ahmadi youth was denied recruitment in the Army as a soldier, for his faith. “Change your denomination to Sunni Muslim, and you will be taken,” he was told.

Perpetual hate campaign against Ahmadis through rallies, posters, sermons and vernacular media remained active throughout the year. The mulla has invented new and blatant lies to malign Ahmadis; for example: “Qadiani Jamaat and its auxiliaries are busy in genocide of Muslim Ummah and are murdering hundreds of thousands (lakhs) of Muslims in the interest of the West.” Such rhetoric is not limited only to the audience in a rally, it gets reported in vernacular press next day and millions of half-educated and unsophisticated people read it and get affected. Although there are laws that prohibit promotion of hatred among groups, the state has apparently given a license to mullas and the press to violate this law in Ahmadiyya context. Decades of such propaganda, that Ahmadis are not allowed to rebut, has created potentially a very dangerous situation.

Threats were used in plenty to unnerve many targeted Ahmadis who never know how serious the initiator is; it is not rare that such threats are carried out. Text of a threat, sent to five Ahmadis in Wah Cantt, and reported in the lead story of Chapter 12e may be read to envisage the plight of those at the receiving end.

Where is the state in all this? Surprisingly the worst situation is in the capital of the largest province – Lahore, home to one of the bigger Ahmadi communities in Pakistan. There are so many reports from this single city that these were chosen to be placed separately – in Chapter 8. The police in this city, with the nod of their political masters, liaise with mullas to persecute and harass Ahmadis in Lahore all the time. For some, the situation is almost unbearable. The chief minister here is the younger brother of the prime minister.

A word about judiciary. The judiciary, in general, continues to play its role in line with the state’s commitment to the persecution of Ahmadis. The lower judiciary often plays to the gallery while the higher judiciary occasionally does provide relief. But some elevated judges carry their pious prejudices to the court rooms as well. Mr. Chaudhary, the former Chief Justice of the Supreme Court will not be remembered fondly by Ahmadis for his handling of cases involving Ahmadis; these are on record. There are judges like Justice (R) Nazir Akhtar too who once said, “There is no need of any law to punish a man who is guilty of defiling the name of the Holy Prophet, and anyone who
commits blasphemy against the Prophet can be dispatched to hell.” *(The daily Jang; Lahore of September 5, 1999)*

As if Ahmadis were not persecuted enough in Pakistan, Sri Lanka, for reasons best known to them, decided to act almost hostile to Ahmadi families who had fled from Pakistan and reported to the UN authorities in Sri Lanka, in search of asylum. Despite protests of the Ahmadi central leadership and the UNHCR, the Sri Lankan authorities deported 288 Ahmadis back to Pakistan. While the issue was hot, Pakistan Foreign Office disowned the refugees on the excuse that they had badmouthed Pakistan.

The town of Rabwah, the Ahmadi centre in Pakistan continued to face discriminatory restrictions. Ahmadis were not allowed to hold their annual conference, rallies of their auxiliary organizations including those of women and girls, nor even community-level sports. Rabwah was exposed to terrorists’ threats, while the authorities continued to allow extremist and sectarian mullas to hold their conferences in this town whose 95% population is Ahmadi.

Then happened the massacre of students in the Army Public School, Peshawar. The nation bristled in anger and even the ruling elite expressed resolve to firmly stop the extremists and sectarian bigots.

Sectarian bigots however were not impressed by empty threats. Broadcaster Aamir Liaqat Hussain brazenly produced a TV program and GEO TV telecast it on December 22, in which a mulla Arif Owaisi called Ahmadis ‘joint enemy of all Muslims and Pakistan’. The mulla stated that Ahmadis, Jews and the U.S. were behind the Peshawar massacre. Aamir Liaqat proposed this rubbish and led the spectators in applause. Sure enough, within 5 days an Ahmadi was killed in District Gujranwala.

Sarah Walfe listed in the GlobalPost 9 countries where genocide is most likely to happen – Pakistan is one of them. And it is not difficult to pinpoint the victims in such an eventuality.

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2013

Summary
The year 2013 was bad like any previous year for human rights of the Ahmadiyya community in Pakistan. Persecution went on in all spheres of life for the community and its members. The state provided no relief whatsoever; it in fact persisted in its tyranny. The province of Punjab was the worst hit; Sindh was a close second. KPK and Baluchistan have apparently solved this problem by kicking out a large number of their Ahmadi residents from there.

There were murders of Ahmadis for their faith. Karachi led the total this year as well, like the last year. A Kiyani family in Orangi Town lost three men to the communal target-killers within a few weeks. It was a heavy toll for a single family. Although the authorities are carrying out a general Operation in Karachi and claim to have nabbed a number of target-killers, it seems that those who kill Ahmadis do not paint on their screen. Apart from murders, numerous Ahmadis were subjected to assaults, some of these nearly fatal. In all, seven murders and sixteen cases of assault were reported. In one attack, the president of an Ahmadi community in District Kasur was grievously injured and hospitalized. The caretaker chief minister of the Punjab took notice but decided to back out; the targeted Ahmadi has not been able to return to his village.

Anti-Ahmadi laws continued to be applied, more frequently in Lahore, the seat of the provincial government and the Lahore High Court. The police remained at the beck and call of religious bigots and moved fast to register criminal cases against Ahmadis on religious grounds. Occasionally if a police inspector was a fair man and saw no reason to book an Ahmadi, the mulla would go to a court and obtain an order from a judge to the police to book the targeted Ahmadi. In all, 36 Ahmadis were booked in police cases. The magistrates denied bail while the judges of higher courts were mostly unsympathetic or scared of the rowdyism of the shrieking mullas and their undisciplined attorneys. In one case a high court judge accepted the plea for bail of an Ahmadi accused, but then yielded to the threats and shouts of the protesters in the court room and reversed his verdict within 2 minutes.

The city of Lahore remained the epicenter of the tyranny and persecution. The numbers of anti-Ahmadi incidents were too numerous to keep an exact account. Major violations of Ahmadis’ human rights occurred frequently. In one case an Ahmadiyya place of worship was raided jointly by the police and mullas, a number of worshippers were arrested including a woman and a child, the religious books from its library were confiscated, and the centre was sealed. In another case the Ahmadi proprietor of a printing press and some of his staff were rounded up and booked; the non-Ahmadi workers were released, while the Ahmadis were put behind bars. The charges were bogus and fabricated. The press had to close down; the livelihood of the entire staff has come to naught. The mullas have formed a team whose full-time job is to have Ahmadis implicated in religion-based criminal cases. The leader of this team is one Hasan Muawiya aka Tooti; he is younger brother of a Maulana Ashrafi who wields influence in official circles as Chairman Pakistan Ulama Council. The bigots even murdered an Ahmadi, Mr. Jawad Kareem in Green Town, Lahore. The Home Secretary to the Government of the Punjab was informed verbally and in writing of all this, but to little effect.

In the last few weeks of this year an Ahmadi septuagenarian homeopath, who holds British nationality also, was booked in Lahore by the police under anti-Ahmadi law PPC 298-C for reciting the Quran to a patient who cleverly posed him a question on a faith matter. The vicious pseudo-patient was armed with a recording device. He presented the video to the police to register a case against the elderly doctor whom the police arrested, and the magistrate rejected his plea for bail. A judge later did the same and the elderly gentleman languishes in prison.
Ahmadiyya mosques were badly hit this year. It seems that an organized campaign went on in complicity with police who were ever ready to liaise with the bigots to desecrate Ahmadi places of worship. The country’s law (PPC 295) prescribes two years’ imprisonment for this crime but the authorities commit this crime with no qualms as if the law requires them to do so. Most of these outrages occurred in the Punjab. Although the law does not forbid Ahmadis to have minarets and niches in their places of worship the authorities compel them to either demolish them or cover them. How does one cover a minaret, only the authorities know? In Sialkot, three mosques were desecrated by the police on behest of mullas at one occasion. In Rawalpindi the authorities did not allow Ahmadis assemble for Eid prayers. Encouraged by authorities’ compliance attitude and having become used to disregard their instructions, the mullas indulged in a Shia-Sunni riot on 10th Muharram in Rawalpindi which shook the entire society including the government.

The education sector remained vulnerable to the mischief of mullas. They spared not even lady teachers and harassed them to no end. A college-student was falsely accused of blasphemy by fellow-students and a situation was created in which he and his family had to flee from their town, Choonian in District Kasur.

In District Khushab, a non-Ahmadi teacher of religion brought a photograph of the founder of Ahmadiyyat to the classroom, put it on floor and told the students to trample upon it in the presence of an Ahmadi fellow-student, who felt deeply hurt and started crying. Moved by such state of affairs, the Asian Human Rights Commission issued a statement titled: The Government must take the immediate steps to stop the desecration of the education.

Also the anti-Ahmadi hate campaign was relentless throughout the year. The law of the land was brazenly violated repeatedly in open-air rallies (Jalsas) but the authorities took no action against the hate-promoters. Mullas assembled in Rabwah on September 7 and indulged in hateful rhetoric. A report of this Jalsa in essential detail is available in Chapter 10. This year the mullas decided to hold many more such rallies. In one town like Daska, District Sialkot there were seven Jalsas. A few weeks later, in October, the mullas converged again to Rabwah and transported approximately 9000 audience to this Ahmadiyya town to listen to their diatribes. They spoke little on ‘end of prophethood’ but more on their national and international politics, including, of course, a great deal on anti-west and pro-jihad theme. They did not forget to tell the participants to wage a holy war against the Ahmadiyya community. They also called for banishment of the Ahmadi community from Pakistan. The political plenipotentiaries, who permit all this, subsequently wonder why there is such abundance of rabid sectarianism in Pakistan.

This year the high judiciary was not shy to show its anti-Ahmadi ‘piety’ on occasions when the Ahmadis approached them to seek some relief. In a case, where two Ahmadis had been denied bail even by the high court on invalid grounds, the supreme court bench saw that the grounds were not valid, still it did not grant them bail, not even a temporary one, but chose to send the case back to the trial court telling it simply that the grounds given by the prosecution were not justified. The result – the accused are still behind bars with no bail. In another case, vigilant mullas forced the closure of the office of a weekly in Lahore, whose editor was an Ahmadi, and demanded that the police register a criminal case against him. As the police saw no justification in their demand, they hesitated to book the editor. The mullas hastened to a judge and the judge promptly ordered the police to do the needful. The case was registered. The vigilante action
against the weekly forced the editor to discontinue the publication of this oldest weekly of Pakistan.

There is a mention of Chief Justice Iftikhar Muhammad Chaudhary in this report in the Ahmadiyya context. The well-known judge retired recently and claimed great attention, favourable and unfavourable from all quarters.

Ahmadis faced great hardships or threats to their means of livelihood. An Ahmadi woman employee of the health department was promoted and given a higher posting by the head office. The next office, moved by their Islamist prejudice, refused to accept her in the hope that this way she will miss her promotion as well. In Nawab Shah, an Ahmadi employee had to shift from job to job repeatedly because the mullas there would make his continued stay impossible. In Gujranwala, an Ahmadi family had to quit a neighborhood because the business competitors told the bread winner that he would not be allowed to do business in a Muslim area. The daily The Express Tribune published an op-ed on the incident, with title: **Rights of minorities: Ahmadis not allowed to do business in Muslim areas.** This situation is, of course, not faced by every Ahmadi, but the threat is always there, and every Ahmadi has to be very cautious to maintain his sensitive position in his job and business environment.

The vernacular media remained as hostile as ever to Ahmadis. It frequently published rubbish statements like, ‘Qadianis are traitors to Islam and the country’, ‘More than 1000 Qadianis are enlisted in the Israeli army’, ‘Qadiani conspiracies get under way; the youth to remain prepared to wipe them out’, etc. However, the English press occasionally spared space for op-ed writers who highlighted the plight of Ahmadis. A few articles written by independent writers are reproduced in Chapter 13.

Threats remain ‘ready use’ ammunition in the magazines of religious bigots. These can often be more stressful than the shots. These days they usually demand ransom – of course, in millions. The targeted Ahmadis often have to flee elsewhere. It is most disturbing.

Whatever is written above is based on real incidents; these are mentioned in the text of this report.

Last but not least, is the support the Ahmadi community gets from human rights concerns, both at home and abroad. Although the support does not translate into action of the national governments and other institutions, it does reassure Ahmadis that good people care and speak out. The Human Rights Watch, the Asian Human Rights Commission, the USIRF, the HRCP, the Amnesty International and many others published what they came across regarding Ahmadis in Pakistan. Members of the US Congress, both senators and congressmen wrote to their Secretary of State urging him to take up the Ahmadi issue with authorities in Pakistan. Copy of one of these documents is reproduced in this report.

To sum up the Ahmadiyya situation in Pakistan at the end of 2013, the concluding sentence of an editorial of the Daily Times should suffice: **“The (Ahmadis) have no rights, no safeguards, and can be jailed for some of the pettiest ‘offences’ inventive and mischievous minds can think of.”** *(March 13, 2013)*
In the exercise of his right and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

Universal Declaration of Human Rights Article 29

THIS YEAR anti-Ahmadi elements enjoyed almost a free hand from the state to strike hard and often at Ahmadis all over Pakistan. In Karachi more Ahmadis were killed for their faith than the total in all the preceding 17 years. This was unlike other killings in previous years; it was a sustained campaign planned and implemented meticulously. The number of Ahmadis killed in the country were more than in any previous year except for 2010 when terrorists massacred 86 worshipers in two mosques in Lahore.

In Rabwah, the centre of Ahmadis in Pakistan, the police detained unlawfully a prominent Ahmadi, the president of his local community, and tortured him to death. This sent a shock wave to Ahmadis not only in Pakistan but all over the world.

In 10 other assaults, the victims did not die but escaped, mostly with injuries.

Arrests and booking of Ahmadis in religion-based criminal cases continued as before but on a larger scale. Fifty-six Ahmadis were booked by the police, twenty more than last year. The police are often instrumental in such cases and act in league with the mulla to persecute Ahmadis. Most of these cases are fabricated. The lead story from Phalia, the Punjab, in Chapter 5 is readable as it brings to light the *modus operandi* in such cases.

Ahmadiyya worship and places of worship were targeted this year more brazenly than ever before – mostly in the Punjab. It was done with full support of authorities – often by the police itself. In Kharian, the police demolished the minarets of the Ahmadiyya mosque. In Rawalpindi the authorities forbade Ahmadis their congregations for worship on Eid festival as well as Fridays in their main centre in the Satellite Town. This location is only 10 kilometers from the...
President House in Islamabad. In Lahore, the provincial capital, the police, on behest of mullas undertook defiling of the Kalima (Islamic creed) in Garhi Shahu, Sultanpura and Mughalpura mosques.

The Punjab Police, in another first-ever violation of Ahmadis’ freedom of religion, barred them in Lahore and Sargodha from sacrificing animals at the occasion of the festival of Eid ul Adha. This violation of freedom to practice faith was entirely arbitrary. The law does not specify it.

Elections to the National Assembly are due to be held in a few weeks. The Election Commission issued instructions last year that separate lists be prepared for Ahmadis (only) – despite the state’s commitment to Joint Electorate. Ahmadis, on account of this loaded and blatant discrimination are unable again to participate in elections. It is noteworthy that no political party has raised voice against this discrimination. The Human Rights Commission of Pakistan, however, urged the government to facilitate Ahmadis’ participation in elections.

Nominal rolls published by the Election Commission contain Ahmadis’ latest addresses; this exposes them to great risk at the hand of murderous lunatics to whom these rolls become readily available.

Another aspect of Ahmadis’ religious life, that was hard hit this year, was the burial of their dead and the sanctity of their graveyards. Again these violations were either undertaken by the police or with their support. For example, the police demolished 23 gravestones and took away the pieces with them on September 4 in Jaranwala, Faisalabad. On August 17, the Punjab Police removed Quranic verses and religious texts on tombstones in Mangat Uncha, District Hafizabad. On December 2, ten to fifteen armed men entered the Ahmadiyya graveyard in posh area of Model Town, Lahore and vandalized 120 tombstones. The police were reluctant even to register an FIR. They did that eventually, 24 hours after the incident. The English press took due notice of this grave sacrilege and published news and op-eds with such titles: No peace, even in grave; Ahmadi graves desecration: The death of conscience; Unsafe even in death; After the living, they came for the dead; etc.

The mighty hand of the Punjab Government hit hard the Ahmadiyya press in February, again on behest of the mullas. The authorities issued orders to ban Ahmadiyya women’s monthly Misbah and took steps for similar action against the daily Al-falz. They accused these periodicals of publishing objectionable material, however, as ever before, they did not point out any specific piece of writing or text, in proof. Ahmadis had to rush to the High Court to seek relief. The judge was considerate; he issued a Stay Order. The authorities, however, should be given full (dis)credit for their discriminatory action, as otherwise Pakistani press enjoys great freedom these days, including the Jihadi periodicals that promote the agenda of organizations banned for terrorism.
A mulla in Karachi approached a court in September that the staff of the Ahmadiyya fortnightly Al-Musleh, Karachi should be booked under Ahmadi-specific laws. The judge ordered the police to do that.

Education remains one of the favourite turfs with anti-Ahmadi policy-makers and fanatics. Many Ahmadi students suffered great harassment and discrimination in schools, both from students as well as teachers. Ahmadi teachers also remained very vulnerable due to the mischief of anti-Ahmadi laws. For instance, two lady lecturers were booked by the police in Lahore on demand of mullas and students belonging to politico-religious parties. In the Punjab, applicants now have to mention their religion on the admission form. Roll number slips for the formal examinations mention the candidate’s religion. This exposes Ahmadi children to prejudice and discrimination. Pencils and note-books made available to students carry anti-Ahmadi dictates and charges. Many Ahmadi children find it unpleasant to attend school.

Hate campaign against Ahmadis picked up further momentum this year as the state and society openly yield to the will of Islamo-fascists. Anti-Ahmadi rallies, conferences, sermons have become a part of the religious landscape of Pakistan. The mulla is free to peddle his philosophy of hate and declare Ahmadis Wajib ul Qatl (must be killed). A call to implement social boycott of Ahmadis is a standard feature in their rhetoric. As a result, societal alienation and social discrimination of Ahmadis has become more wide-spread. Instances are on record in which bigots, after listening to the bombast of mullas, proceeded to attack Ahmadis. The police often provide support to mullas and lead them to visit Ahmadis at their residences to tell them to remove Islamic or Arabic tablets or inscriptions from their buildings.

This year, in one such rally at Rabwah, authorized by state officials, 10,000 men converged to this mainly Ahmadiyya town to listen to hostile propaganda and profuse slander. Only a month later, on the occasion of Muharram, the DCO ordered 50 ulama not to enter this district, and he gagged (Zuban bandi) many others. That shows that authorities can still be firm and effective if they so decide.

Most of what is stated above happened in the Punjab. This is not surprising, as it is the overt policy of the ruling PML-N to be and to be seen as mulla-friendly. For this reason, Lahore is like an epi-centre of the anti-Ahmadi turbulence. So many incidents happened in this city that a separate chapter (No. 6) had to be allocated to these reports. The major assault on Ahmadis’ religious sensitivities occurred in the graveyard in Lahore, in a location which some op-ed writers called the backyard of Messrs Sharifs’ residences.

Rabwah the Ahmadiyya community’s center remained under pressure throughout the year. Outsider mullas converged here in large numbers, many times. Ahmadis continued to be denied similar freedom of assembly – in their own town. This town suffers from the neglect of officials in maintenance of civic facilities and infrastructure. “Chenab Nagarneglected in development schemes”, was the headline of a news report in the daily Waqt, Lahore on December 3, 2012.
Threats remain an active weapon with religious monsters against Ahmadis. These threats are always very disturbing at the receiving end because the recipient is never sure how serious the sender is about its implementations. Ahmadis were threatened this year with, *We’ll kill your entire family; We’ll dispatch you to hell* (from Al-Qaeda, Tehrik Taliban); *Get ready to meet your end; Repent and embrace Islam, or... ; Leave this area* (of your residence) etc. A doctor in Rawapindi was given 72 hours to pay Rs. 100 million ($1 million) or face consequences. Thereafter a medium size explosion did plenty of damage in his garage. This was a warning shot. The doctor complained to the security officials who advised him to strike a deal with the caller. The doctor did not have the demanded money; so he simply packed-up and fled, like many other Ahmadis in his situation.

While the English press was cautiously supportive of Ahmadis’ human rights, the vernacular press maintained its policy of hostility towards this marginalized community. Headlines like “Qadianis are enemies of Islam and agents of Jews”, “The US is destroying Pakistan through Qadianis” and “Murder of Muslims in Burma is a Qadiani conspiracy” were printed in Urdu papers almost daily. This type of vicious propaganda could lead to a major communal explosion.

Ahmadis have been kidnapped for ransom under the impression that their community is rich enough to bail them out. Obviously, as the community funds are collected as charity these cannot be spared to fatten the religious thugs. They still pursue this crime considering it pious and licit. Three years ago, they kidnapped Mr. Maqsood Ahmad in Quatta but released him on receipt of ransom. This year they came for him again and shot him dead on December 7 when he was escorting his children to school.

In these circumstances Ahmadis in Pakistan can only suffer, and pray to God. They observe fast once every week and offer additional worship every day. The state has legislated to usurp their rights and deny them freedom of faith, while the society has taken the big hint and indulges in enormities against them.

Yasser Latif Hamdani frankly stated this opinion in his op-ed in the prestigious The Friday Times, Lahore of August 31, 2012:

> “Historians caution that the fetters imposed on Ahmadiyya community are reminiscent of the Nazi Nuremburg laws and are certainly much worse than the Jim Crow Laws of the United States of America in the 19th and early 20th century.

> “The growing violence and hate against Ahmadis along with the greatest decline of the Pakistani state is creating a situation, very similar to Germany between the two world wars of the last century, and many fear brutal extermination of this community from Pakistan.”
2011

Summary

Persecution of Ahmadis in Pakistan escalated in 2011 with more reports of human rights violations and violations of freedom of faith than in previous years.

Faisalabad, the Aalami Majlis Tahaffuz Khatme Nabuwwat published pamphlets in which they gave the fatwa of Ahmadis being *Wajib-ul-Qatl* (who must be killed as a religious duty). They published addresses of approximately 50 well-known Ahmadis in the same pamphlet. The authorities took little action against the publishers of this call for massacre despite the fact that they identified themselves on the cover and provided contacts details.

2011 also saw a surge in the intensity of the mulla-led hate campaign against Ahmadis. It came in the form of pamphlets, posters, stickers, sermons, rallies, news and op-eds. This was a countrywide campaign which reached small towns and even remote villages. In the mulla’s version of Sharia, Ahmadis must be killed and to do so would be a pious act. The Aalami Majlis Tahaffuz Khatme Nabuwwat is openly involved in this incitement to violence and calls it Jihad. The result: murders, assaults, kidnappings, false criminal charges, desecration of mosques, numerous incidents of harassment and intimidation, and a pervasive sense of insecurity and great concern among Ahmadis in general.

This year, four Ahmadi men and one Ahmadi woman were murdered in targeted killings because of their faith. Despite there being many pointers to the guilty, no one was apprehended.

There were also numerous attempted murders and other assaults, many of which led to serious injuries, hospitalization and even some long-term disabilities. In all there were seven such attempts in which five persons were seriously injured while the other two attempts failed.

There were three cases of kidnapping reported. Another attempt on a couple failed. With Ahmadis it is generally because of their faith.

This year thirty-six Ahmadis faced criminal charges on account of their faith. One was a 16 year old boy who was booked under the blasphemy law based on a fabricated report from a mulla. Whenever the mulls make a threat of violence the police tend to do their bidding. In one school the Ahmadi headmaster was wrongfully arrested for desecrating the Quran, the complaint originated from a couple of students who were caught cheating during exams. Elsewhere two Ahmadis were convicted to serve one year in jail for the crime of offering Islamic funeral prayers. This verdict came after eight years of prosecution.

Compared to previous years there were more incidents of mosque desecrations in 2011. Most of these were done by the police and local authorities on demand of the mulls. For example, an under construction mosque was razed by the authorities in district Lodhran. In districts Sahiwal, Faisalabad, Sialkot and Vehari the police personnel removed the inscription of *Kalima*, which is the Muslim declaration of faith, from Ahmadi mosques. In village of Chak-109, District Faisalabad Ahmadis were told by the police to obtain a No-Objection Certificate from DCO before they could renovate their mosque, although such renovations are not subject to an NOC. Sometimes mosques are sealed on false disputes raised by the mulls, which may take years in court to reverse. In one such case an Ahmadiyya mosque that had been sealed on official orders was allowed to be reopened after six years of tedious litigation. Most of these outrages occurred in Punjab, although the problem is by no means isolated there.
Ahmadis were hit badly in the education sector in particular. Ahmadiyya community is fairly prominent in this field, and gives great value to learning. However since the promulgation of the infamous Ordinance XX, Ahmadi students and teachers have been targeted as a matter of policy. For instance, this year 10 Ahmadi students were suspended from different schools in district Hafizabad after an agitation by mullas supported by a banned organization. Seven students from four different schools, including two government-run schools in Pachnand, District Chakwal were expelled after a hate drive that went on for weeks. Senior students in Bahawalpur University, Textile University in Faisalabad, and COMSATS Institute of Information Technology, Lahore had difficulty continuing their education. Miss Rabia of the COMSATS, and Miss Hina Akram of the Textile University were forced to discontinue classes. Teachers had similar problems. Some Ahmadi private school-owners faced sustained opposition from mullas. Ahmadi owners of New Millat College of Commerce and Science in District Lodhran had to sell their enterprise at a serious loss because of mulla action, they could find no support from the authorities, in fact officials facilitated the clerics’ drive against the flourishing college.

This year a much larger number of anti-Ahmadi rallies and open-air conferences were held all over the country. The speeches are hateful and provocative and despite openly calling for the murder of the Ahmadis yet elicited little response from the authorities. They use these occasions to urge the authorities to take further steps against Ahmadi citizens in the country. In one such conference in Rabwah, for instance, they made the following demands:

- All Qadianis should be dismissed from the defense services.
- Minarets and niches in Qadiani places of worship should be demolished.
- Applications to educational institutions should be accompanied with an affidavit concerning the End of Prophethood and denouncement of the founder of Ahmadiyya community.
- All auxiliary organizations of Qadianis should be banned.
- Qadiani religious endowments should be taken over by the state.
- Sharia penalty for apostasy (death, according to the mulla) should be implemented.
- Mumtaz Qadri (the killer of Governor Taseer) should be set free.

All these demands are then published in the press. Such rhetoric has produced its bitter fruit in the form of severe violations of Ahmadis’ human rights and a rapid deterioration in social environment in Pakistan.

Anti-Ahmadi mullas send threatening messages, through mail or by telephone to their targets. There was sizable increase in this activity this year. Messages included phrases like: you will not be spared; you will suffer grave consequences... which will of course amount to loss of life and property; we have all the information about you; now, remain prepared to die; this is your last chance; it would be very bad for you, if you informed anybody etc. In March this year the ameer of the Aalami Majlis Tahaffuz Khatme Nabuwwat, Faisalabad sent a letter on his official stationary to two Ahmadis telling them to accept Islam or get killed: “You are free to show this letter to any intelligence agency or police station to obtain security. You will not be spared,” the ameer boasted. Sure enough, the authorities took no action. An Ahmadi was killed in Faisalabad a few weeks later.

The vernacular press targeted Ahmadis as unabashedly this year as before, and the authorities chose to ignore it. Here are some examples of the headlines published:

Western civilization and Qadianiat are two great evils of present times. Professor Khurshid

The Daily Express, Faisalabad; July 5, 2011
Non-believers in the End of Prophethood must be put to death. Ahle Hadith Youth Force

The daily Nawa-i-Waqi, Lahore; September 20, 2011

Swat-like (military) operation should be carried out in Rabwah. Khatme Nabuwat Conference

The daily Din, Lahore; April 8, 2011

Qadianis are the worst enemies of Islam – Maulana Ilyas

The daily Musawat, Lahore; February 6, 2011

Multiply the above three hundred times, and one will still be short of the sum total of this year’s invective against Ahmadis in Urdu national press.

The authorities not only provided no relief against all these outrages and excess against Ahmadis, they often did the mulla’s bid (the police at Kohat, Bahawalpur and Hafizabad, however, are exceptions as they handled the mulls firmly and upheld fair play, showing that it can be done provided there is a will to do so). Almost all the desecrations of the Ahmadiyya mosque were done by the police. On April 15, 2011 an armed suspect carrying out reconnaissance of an Ahmadiyya mosques in Lahore was caught but was let go after the intervention of a politician. Ghazi Jalali, an employee in the Kharian City police station became an activist of Khatme Nabuwat and in May harassed Ahmadis in Lala Musa. All this is indicative of the laissez faire attitude of the Punjab government in particular, and other governments in general. The Election Commission of Pakistan has issued instructions to its staff to prepare electoral lists for the forthcoming elections (professedly on the basis of Joint Electorate) but to prepare separate lists for Ahmadis as non-Muslims. This instruction will ensure that Ahmadis will not be able to avail of their right to vote.

It is worth mentioning that Lahore remained highly sensitive and continues to be targeted by anti-Ahmadiyya groups. The authorities’ response left a lot to be desired. Apparently nothing has changed even after the massacre of 86 worshippers last year in two Ahmadiyya mosques. Similarly, Rabwah has continued to suffer from the neglect of local authorities, and civic facilities remain weak. Mulls were allowed, however, to converge there many times during the year to instigate sectarian violence while Ahmadis remain deprived of their right of peaceful assembly in their own town.

In short, 2011 was a not a good year for Ahmadis’ human rights and freedom of faith. Mulls were allowed to keep adding fuel to the fire. The democratic government has done little for human rights of its citizens and has remained focused on completing their term and on re-election. Unfortunately the state has become more unstable and all indications suggest that there are worst times ahead. Ms Shada Islam, the daily Dawn’s correspondent in Brussels put it appropriately:

“My advice to Muslim governments is simple; stop ranting against the West, take a few lessons in citizenship and minorities’ right from Europe and America and start listening to all your citizens, not just the small number of extremists which carry guns.”

The daily Dawn, Lahore; February 5, 2011

2010
Summary

As regards persecution, this was a bad year for Ahmadis in Pakistan - worse in some ways than ever before, for example murders for their faith. Eighty-six Ahmadis were killed in twin terrorist attacks on two mosques in Lahore where they had assembled for the weekly congregation. The authorities had been informed of the threat to the mosques, but they failed to provide the needed security. The police response during the attack that lasted three hours was very cautious and very slow. After the massacre, the Chief Minister of the Punjab did not visit the sites and the injured in the hospital, nor had the courtesy to offer condolences. In the post-attack weeks, the anti-Ahmadiyya lobby indulged in intensive hostile propaganda. The Jamaat Islami chief threatened anti-Ahmadiyya agitation and riots similar to those of 1953. The authorities took no action against this viciousness.

Target-killing of individuals went on, besides the Lahore tragedy. Thirteen Ahmadis were murdered for their faith. No arrests were made. Some suspects who were detained by the police were let off under political pressure. Three Ahmadis were killed in one attack in Faisalabad, Punjab. The daily DAWN investigated the murders and published a detailed report and gave it the title: **Govt silence sounds death knell for Faisalabad Ahmadis**. Three Ahmadis were murdered in Mardan KP, one each in the months of September, November and December. They belonged to the same family. The authorities were informed by the Ahmadiyya office that lives of Ahmadis in Mardan were at risk, and were requested to provide the needed security. However, the police failed to take effective measures to prevent these target killings.

The number of Ahmadis killed for their faith during 2010 was 99. This is the consequence of the state policy of discrimination against Ahmadis and the authorities’ role through acts of omission or commission which encouraged religious fanatics undertake these murders.

While terrorists and religious lunatics indulged in murders, the state functionaries did not relent in persecuting Ahmadis through Ahmadi-specific and blasphemy laws. Three Ahmadis were booked under fabricated accusations of blasphemy, while five were charged under laws specific to Ahmadis. In all, 67 Ahmadis were booked by the police in various cases based on considerations of religion. During the year, 33 Ahmadis suffered arrest. Most of these arrests were made by the police to placate mullas. The judges acquitted numerous terrorists for the state’s failure to prosecute them effectively, but the same judiciary sentenced a number of Ahmadis on faith-based accusations. For example, a session judge in Sindh sentenced an Ahmadi youth, Tahir Ahmad, to three years in prison for wearing a T-shirt on which the *Kalima* (Islamic creed) was printed. This accused was prosecuted by the state for 11 years and was denied bail on demand of state prosecutors. On account of years of incarceration awaiting trial, that young man has lost balance, and has developed abnormalities in personality.

The authorities were most unmindful about Ahmadis’ right to freedom of faith and worship. A district official handed over an Ahmadiyya mosque in Ahmad Nagar, Chiniot to non-Ahmadis, although Ahmadis had built that mosque at their own expense, on their own land, and had worshipped there for the past 27 years. The mullas later called on the official to convey their greetings and appreciation for ‘fulfilling his earlier promise’. The state policy has encouraged even junior level police officials to close down mosques and prayer centres through verbal orders. Construction of minarets and niche is not allowed, although the law does not forbid that to Ahmadis.

State officials are sensitive to the wishes and (personal) policies of their political superiors in the capitals, and act accordingly. Even after the massacre of Ahmadis in attacks on two mosques in Lahore, the police in Multan did not improve security during the Ahmadi’s Friday congregation there. A few weeks later, terrorists made a determined attack on Ahmadiyya mosque in Mardan. The attack failed because of effective resistance of volunteer Ahmadi guards; there was no police presence at this place of worship during the well-attended Friday prayer. The Human Rights Commission of Pakistan expressed concern in August 2010 over the report of denial of shelter to Ahmadis displaced by massive floods in south Punjab, and called upon the government to take urgent measures to ensure that there is no discrimination on the basis of belief.
Serious discrimination and difficulties were faced by Ahmadi students and teachers in the state-run institutions. For instance, the principal of T.I. College Chenab Nagar (Rabwah), an Ahmadi, was removed for his faith, and replaced by a Muslim principal in February 2010. Miss Hina Akram, a student in the state-run Textile University in Faisalabad had to drop out because her teacher made life miserable for her at the campus. He said that she was an ideal student, but he was concerned about her afterlife if she doesn’t convert to Islam. An Ahmadi applicant for admission to M.Sc. (Zoology) class in a state-run college in Lahore was denied admission by the Admission Committee, although he qualified for admission on merit. Non-Ahmadi applicants who had scored fewer marks in B.Sc. than he and were lower in merit were admitted. He was told that he was simply ‘ineligible’. A 12-year old boy in Ahmad Nagar had to leave the school in October because of uninterrupted religion-based pressure of his teacher. It is not uncommon that members of faculty and teachings take up the Ahmadiyya issue or the dogma of End of Prophethood in their classes and promote prejudice and hatred against Ahmadis. For instance in the University of Panjab Professor Zamir harangued the statements in his mathematics class on the Ahmadiyya issue, and called Ahmadiyya the greatest evil not only in Pakistan but in the entire world. “From now onword I shall turn to this issue every day; and I hope you will support me in this”, he declared.

A big bolt has hit Ahmadi matriculation students recently as the state authorities in the Punjab now require them to declare themselves Muslims or Non-Muslims on the admission to examination electronic forms on the internet. Ahmadi students are now unable to write down their denomination ‘Ahmadi’. They cannot declare themselves non-Muslims as that is against their conscience and belief, and they cannot call themselves Muslims as that would expose them to 3 years’ imprisonment. The dilemma is invention of a malicious bureaucratic mind.

Authorities continue to maintain the ‘open season’ of hateful propaganda against Ahmadis. For instance, the World Tahaffuz-e-Khatme Nabuwwat Council published and distributed a calendar for 2010 which carried provocative writings against Ahmadis. It carries a slogan: The only cure for Qadianis (Ahmadis): Al Jihad, Al Jihad. It also asserts: “… they (Ahmadis) have no right to live in Pakistan.” Its sister organization Aalmi Majlis Tahaffuz Khatme Nabuwwat issued a poster in which they named two Ahmadis of Faisalabad and Lahore and told Muslims that Ahmadis were apostates and their penalty is death. “It is indeed Jihad to kill them in the open”, urged the poster. The authorities took no action against these agents-provocateurs.

It is difficult to say which government excels in maltreatment of its Ahmadi citizens: Punjab or Azad Kashmir? But Azad Kashmir is surely more eloquent and proud of proclaiming its enormities. Pir Atiq-ur-Rehman, minister of Auqaf AJK presided over an anti-Ahmadiyya conference in Sangla Hill in which the mullas urged the audience to “wage a Jihad against Qadianis (Ahmadis) till the last breath with the aim of their extermination”. At a conference in Bagh (AJK) on April 29, 2010, attended by the Prime Minister of AJK, various resolutions were passed, including, “The apostasy centers of Qadianis that resemble mosques should be demolished forthwith; Qadians should be forbidden from entering Azad Kashmir; Qadianis should be made to register themselves at police stations in Azad Kashmir.” The prime minister stated, “It is essential to put a stop to the evil of Qadianiat”. No wonder, the police do not hesitate to book Ahmadis in groups in religion-based cases. For example, in February 2010, the police booked and arrested 7 Ahmadis in FIR No. 79 under a blasphemy law and other clauses. If declared guilty, they could be imprisoned for 10 years under PPC 295-A.

Pir Atiq ur Rehman who is a political mulla (JUP) was included in the cabinet as Minister of Auqaf by Raja Farooq Haider, the former prime minister of Azad Kashmir. Pir Rehman displayed his communal and extremists’ colours unabashedly during that tenure, but nevertheless was retained in the cabinet by the new prime minister. He went as far as Sangla Hill in the Punjab to preside over a religious conference where they passed resolutions against President Bush, India and Ahmadis, condemned Dr. Aafia’s sentence and predicted that the US will soon break up.

Ahmadis remain deprived of their right to vote in any election – from National Assembly down to the level of local council. Asian Human Rights Commission urged Pakistan in May 2010 to restore Ahmadis’ human rights including their right to vote. It is relevant to mention that Pakistan has ratified
ICCPR and CAT this year. However, the government has taken no remedial action concerning Ahmadis’
derprivations. They have not even hinted at such a possibility. Although the ruling party was founded on
socialist principle, and voted into power by the electorate for its liberal credentials, it is shy to confront
religious bigots and politically ambitious mullas.

Anti-Ahmadi conferences continue to be allowed and facilitated by the authorities in Rabwah
where 95 % of the population is Ahmadi. These conferences are highly provocative and slanderous, and
pose serious threat to law and order through participants that are transported from other towns to Rabwah.
On the other hand, Ahmadis of Rabwah are denied the freedom of faith and expression when they request
to hold their annual peaceful conference in their own town, Rabwah, the headquarters of the community.
It is a glaring discrimination and violation of the constitutional guarantee of religious freedom and
Pakistani state’s international obligation in the realm of human rights.

Rabwah suffers not only threats from terrorists; it is the target of neglect of authorities in the
sphere of civic services. Its roads are broken, its sewage clogged, and its school buildings declared
dangerous for students. The government has taken no steps to do away with rules that deny the Ahmadis
participation in elections to the local council. This is deliberate, and unsupportable. If the political
authorities abstain from taking minimal steps to grant a community its dues, its public announcements to
uphold minority rights are empty rhetoric.

Ahmadis face problems not only while alive, but also in their death for burial of dead bodies. The
police often yield to mullas in their demand to disinter Ahmadi dead from common graveyards. Such
painful incidents took place in Pir Mahal, Bhimbar, Jalal Pur Juttan, Chak 97 GB, Chak 19, Sargodha,
Chak 32, Okara, all in the Punjab except Bhimbar in Azad Kashmir.

In short, this year again was ‘business as usual’ in Pakistan in the field of violations of Freedom
of Faith and Human Rights. 2010 was a heavy year for Ahmadis in Pakistan, more than any other in the
recent past.

December 31, 2010

2009

Summary

The year 2009 was one of the worst for Ahmadis in Pakistan from a human rights perspective. Eleven Ahmadis were murdered for their faith. Since the promulgation of the anti-Ahmadiyya law in 1984, there was never a year when more than 11 Ahmadis were killed. Apart from this, numerous attempts have been made on the lives of Ahmadis by their opponents who felt encouraged by the jaundiced attitude of the authorities against Ahmadis.

The federal government maintained its posture as if in a continual denial of the human rights and freedom of religion of Ahmadis. The provincial governments, particularly in the Punjab and Azad Kashmir openly supported the mulla in his anti-Ahmadiyya campaign.

The government of the Punjab sponsored and held an ‘end of the prophethood conference’ at the
Badshahi Mosque in the provincial capital city of Lahore on April 11, 2009. At the occasion they even
burnt an effigy of the holy founder of the Ahmadiyya community. Clerics, one after another,
unrestrainedly proposed the denial of religious freedom to Ahmadis and indulged in slander and abuse. The conference was paid for by public funds. The federal Minister of Religious Affairs also addressed the conference.
On July 1, 2009 Mr Shahbaz Sharif, the Chief Minister of the Punjab presided over a meeting of high ranking clerics on the issue of terrorism. They came up with a Declaration; in its clause 2 they declared: “Anyone who is guilty, directly or indirectly, openly or by implication, of even minor insolence to the Holy Prophet PBUH is an infidel (Kafir), apostate (Murtad) and must be put to death (Wajib-ul-Qatl).” They linked this statement in the text to the ‘end of prophethood’. The declaration was given wide publicity through an advertisement campaign in the vernacular press.

The Central Police Office of Azad Kashmir issued an office circular dated March 5, 2009 on the subject of: “... suppression of Ahmadiyyat” and directed all the senior police officers of the territory: “You are to ensure implementation of the current law in its true spirit.” A mulla Pir Atiqur Rahman who is known for his sectarian and extremist views has been appointed Minister of Auqaf (Religious Trusts) in the new government.

In District Layyah, five Ahmadis including four school-going children were arrested on a fabricated charge of blasphemy. They suffered in prison for almost six months before they were released on bail.

Thirty-two Ahmadis of Lathianwala were accused en-masse of blasphemy in a single case on July 25, 2009 with FIR 486/09 at Police Station Khurarianwala, Punjab. The authorities took four months to drop the fabricated charge of blasphemy. A heavy police contingent raided their mosque and homes on August 10, 2009 and removed all religious and Arabic inscriptions on their walls. Youtube displayed the video of the outrage under title: Acts of Blasphemy by Pakistani Authorities.

Seventy-four Ahmadis were booked during the year under anti-Ahmadiyya and religious laws on spurious grounds. These laws carry penalties of death and long-term imprisonments. A woman school teacher, Ms Bushra Naheed was booked on March 5, 2009 under section PPC 295-A, which is section of law that deals with deliberate and malicious act to outrage religious feelings of any class by insulting the religion or religious beliefs. The charge is triable in an anti-terrorist court, and it is punishable for ten years imprisonment. The lady was only accused of speaking harshly to a woman worker.

Ahmadiyya mosques continued to be targeted throughout the year; one of these was destroyed by miscreants in Kalaswala while another was attacked by a grenade in Sialkot. Freedom of worship was denied to Ahmadis at Chiniot and Tatle Aali by police officials. A police party used chisels, cement and paint to remove all Arabic inscriptions from the Ahmadiyya mosque in Lathianwala, Punjab.

At Pir Mahal, District Toba Tek Singh mullas agitated, attacked and defiled an Ahmadiyya graveyard in June 2009. The local authorities, rather than taking action against the clerics, proceeded to cancel the allotment order of the graveyard land to Ahmadis.

The authorities and the provincial government are in league with the mulla in the Punjab. The administration of Qurban High School, Lahore, under pressure of clerics, fired all of their Ahmadi teachers. Ahmadis faced distressing problems at different locations to bury their dead. They experienced prejudice and discrimination in the education sector too. Mullas urged the people and the bazaar to boycott Ahmadis’ business. The vernacular press continued to fan the fire of sectarian hatred. While Lahore remained a hot spot in the Ahmadiyya context, the mulla and petty-minded officialdom kept Ahmadis under great pressure in the entire country.

The government took no action to undo the rules that are a bar to Ahmadis’ participation in elections at any level. Also, while the freedom of assembly and press is generally available to all sections of the society, the same is blatantly denied to Ahmadis.

An op-ed in the Wall Street Journal was not far out in its assessment: “The Taliban cannot defeat Pakistan militarily. The Taliban will win because what they want is already being implemented in Pakistan.”

(WSJ; May 21, 2009)

December 31, 2009
Summary

IN 2008, more Ahmadis were murdered for their faith than the previous year; also 150 percent more were charged in criminal cases in Ahmadi-specific laws and other religious laws. The total rose to 94. The authorities, the mulla and aggressive bigots violated their human rights and freedom of religion more blatantly than before. The governments, federal as well as provincial, seemed to be less concerned about the plight of their Ahmadi citizens. They had their own priorities. This was the ‘change’ that was heralded for Ahmadis in Pakistan by the incoming democratic government.

Elections to the National Assembly were held in February 2008. The Musharraf regime, responding to the call of the mulla in the gallery, implemented election rules that denied electoral participation to Ahmadis. It should be noted that no political party protested against this violation of a fundamental right. The new government took office in March. Other than one or two routine statements on the equal treatment of minorities, the political elite ruling in Islamabad and in the provincial capitals did not say a word in public to assure Ahmadis that the incoming democratic regime would try to ameliorate their human rights. In fact, the authorities behaved as if they had approval to act against Ahmadis. Numerous incidents proved this.

- Two prominent Ahmadis, presidents of their district communities were murdered in Sindh for their faith within two days in September this year. No member of the provincial cabinet had the courtesy to offer condolences or condemn the murders in a public statement.
- The administration and police of District Kotli, Azad Kashmir attacked Ahmadi places of worship, booked a large number of Ahmadis at three locations and destroyed an under-construction Ahmadiyya mosque with explosives. This disgraceful act on the part of the government was the first of its kind in Pakistan.
- A magistrate in Badin issued written orders to immediately seal an Ahmadiyya mosque in response to the demand of some religious bigots. He only decided to listen to the case of Ahmadis a month later.
- The police booked the entire Ahmadi population of Rabwah under the notorious anti-Ahmadiyya laws. They had once previously done this in 1989.
- The administration forbade the Ahmadiyya town of Rabwah to host a national basketball championship organized by the Pakistan Amateur Basketball Federation. The police did this in response to a demand by the mullas. Teams that had come from distant locations had to go back without playing.
- The police booked ten Ahmadi businessmen for the production and distribution of Ramadan calendars in which they were accused of using Arabic words like Imam and Khilafat. Later eight more were added to the list and arrested. They included a person who had died some years ago, and a boy who was not yet a teen-ager. Obviously, these actions were taken with the approval, indeed under the instructions of higher officials, as the local police officers would not do this on their own.
- In Kotri, Sindh, the Ahmadiyya community was harassed for weeks and then attacked by sectarian bullies. In a riot, they damaged their homes and stole their valuables but the police refused to register an FIR when requested by the victims. They did so, only after the High Court told the police to do, in response to a plea by the complainants.
- The principal of Punjab Medical College, Faisalabad, urged by the college disciplinary committee, rusticated all the Ahmadi students, including 15 female students from the college. Even the European Union took notice of this outrage. It was with great difficulty that the administration was made to retract its scandalous act and admit the students.
In Rawalpindi, less than 20 kilometers from the national capital, the police booked and arrested two Ahmadis for using a house for offering congregational prayers. One of the accused is the president of the local community while the other teaches religion to Ahmadis in the area.

The list goes on, and it will not be appropriate to mention here all these incidents. Important statistics for the Year 2008 are placed in Annex XIV.

The political authorities though very vocal about the evil of extremism and sectarianism fail to understand that they will not disappear by wishful thinking or condemnatory statements alone. They have to tame them by force if necessary. The electorate has given them an opportunity to do so, but if they only enjoy the seat of power and shirk their duty and fail to do what is needed to be done, they will also find themselves in the dust bin of history like their predecessors. Time and tide wait for no one.

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2007

Summary

Five Ahmadis were murdered this year only for their faith. Thirty-six Ahmadis faced charges and prosecution in faith-related cases. These figures are worse than last year. An Ahmadi entered his fourth year in prison, serving life sentence in a fabricated case of blasphemy, and the High Court did not spare time to hear his appeal. Three Ahmadis sentenced to death entered their fifth year in prison awaiting an appeal in Lahore High Court. Twenty-one Ahmadis were charged for involvement in a wrangle that took place outside the Ahmadiyya mosque where opposition activists assembled to have an encounter with Ahmadi worshippers. Ahmadis were charged for Blasphemy; no police case was registered against the intruders. All this is a consequence of the governmental attitude towards the beleaguered Ahmadiyya community. But there was a lot more on the mega scale.

The government and the mulla continued to cooperate with each other in the unwritten pact to inflict rights abuses on Ahmadis. The state flirted with extremist clerics in denial of civil liberties and individual rights to Ahmadis who were often treated as a case apart in implementation of equitable governmental policies, for example the joint electorate and denationalization of educational institutions. The Election Commission, by promulgation of special procedures, ensured that Ahmadis would be unable to participate in Elections 2008. The Commission seemed to powerfully echo the novel principle put forth by George Orwell in his brilliant work, Animal Farm: “All animals are equal. But some animals are more equal than others.” The mullas of MMA in the National Assembly submitted an Apostasy Bill whereby an apostate from Islam would be put to death. Special provisions were laid down therein to implicate Ahmadis. Lo and behold, the treasury benches of the “enlightened moderation” government accepted the Bill for follow-up without any resistance. The potentate in the President’s House turned a Nelsonian eye to this move of extreme and condemnable obscurantism. Does he believe that to be cured of something you must have an excess of it? One does not know, but he should have learnt his lessons in FATA, Swat and the Red Mosque of the capital.

The state seems to take ages to learn a lesson, while events are moving at break neck speed in Pakistan. To catch fish, one does not climb trees. But the leader of the so-called King’s party said, “That is good if I have been called Chaudhry of the Lal Masjid, (Red Mosque)”. The infatuation of the self-declared political heirs of the Quad-i-Azam with the mullah is boundless. The false pontiffs whose lips pour forth spurious morality are up to no good. The murder of two Ahmadi doctors within one week at Karachi is indicative of their low religious and political morality. The current dispensation continues to hold on to the evil legacy of Zia. Razing of the Ahmadi cemetery fence by the police in pre-dawn operation showed that Zia’s ghost continues to prowl the Pakistani societal landscape. “This reactionary
movement is now in its 28th year. Can you imagine? Three decades of concentrated falsehood”, wrote the renowned columnist Ayaz Amir.

2006

Summary

Zulfiquar Ali Bhutto, who was too clever by half, pushed Ahmadis in a tunnel with no light, in 1974. General Zia made the tunnel suffocating and tortuous in 1984. So it is decades that Ahmadis are suffering, and the state and society continue to make deliberate moves to ensure that no shade of light becomes visible to them at this tunnel’s end. The year 2006 was no different from earlier years in this context; it only confirmed once again, while it needed no confirmation, that the treatment of Ahmadis in Pakistan was bad and condemnable.

In 2006 again, Ahmadis were murdered for their faith and the police failed to find the assassins. The family of Mr. Munawwar Ahmad, a murder victim at Gujrat, requested the police to register the case under the Anti-terrorism Act, as provided therein, but the police refused to do so. However, at Rabwah, they arrested printer of an Ahmadi-owned press, and charged him under 9ATA, the Anti-terrorism law, although they could not and would not pinpoint the word, the sentence or the paragraph which they considered objectionable. No wonder, religious thugs felt encouraged and they carried out strikes on Ahmadi individuals at Karachi, Sanghar, Rahim Yar Khan, Dera Ghazi Khan and Sialkot - all over the country.

The religious lunatic-fringe in the Punjab is quite quick in assessing the mood and attitude of the government. They know that the government does not care for Ahmadis’ human rights, so they rioted freely and extensively at Jhando Sahi, district Sialkot. In police presence they indulged in violence, arson and loot, and forced the entire Ahmadi community to flee from the village. Authorities took their own time to create suitable conditions for the refugees to return home. In order to rebuild the totally destroyed Ahmadiyya mosque the government donated Rs. 25000/-, a sum just sufficient to build a WC for one person.

Ahmadiyya press, that is the most docile and harmless in the country, suffered undeserved attack from the state. At the orders of provincial authorities, the police registered a criminal case against the press staff, at Rabwah, under the Ahmadi-specific laws and, unbelievably, the Anti-terrorism Act. They arrested the printer who despite being old and sick was not granted bail for months. This was followed two months later by another similar case. These moves were outrageous in the face of the declared federal policy of ‘freedom of press’.

Ahmadis continued to face charges on fabricated accusations based on religious considerations. In all 30 Ahmadis were booked in 12 cases under laws that prescribe a wide range of penalties - from death to unspecified fine. Among these, 10 Ahmadis were booked on false charge of Blasphemy. Twenty-nine were booked under Ahmadi-specific laws, while nine were charged under other religious laws. The land of ‘enlightened moderation’ gives no quarters to innocent citizens who are vulnerable to the aggression of religious bullies and self-styled devout. Politically-ambitious priests cherish their state-supported freedom to abuse the law and operate with impunity against a marginalized section of society.

Ahmadis continue to languish in prisons for uncommitted crimes. Muhammad Iqbal committed no blasphemy but the mullah had him convicted, and he is now serving a life term in Faisalabad prison. Another, who was declared guilty of burning a few old pages of the Quran, is also imprisoned for life. The plea that he was disposing old religious literature by burning to ensure its respectful disposal did not impress the judge who wrote the dubious judgment: “It is not necessary for the prosecution to prove that the accused acted in ill will manner and willfully...”. Three other Ahmadis, whom the police did not find guilty of involvement in a murder, are condemned and incarcerated while awaiting a hearing of
their appeal by Lahore High Court. Years of incarceration of these innocent individuals on account of miscarriage of justice is most painful and unfortunate. A priority hearing of their appeals by the High Courts is paramount.

Ahmadis’ status remains that of political orphans. Joint electorate was adopted, but Ahmadis were made an exception in year 2002. National elections are expected next year, and a sort of campaign has already started and political manoeuvring is in progress. The President and other top-ranking political leaders have assured the international community that elections would be free and fair. But what about Ahmadis? If the government means what it says, it must undo the ‘exception’ imposed upon Ahmadis, and hold elections under genuine joint electorate system. Let this be the first step towards free and fair elections. It does not become a decent government to add water to milk like a contemptible milkman.

Anti-Ahmadiyya conferences at Rabwah were again permitted and facilitated by the authorities, while Ahmadis were not allowed to hold their traditional Annual Conference that are held in other countries, all over the world. Fossilized forces of obscurantism converged to Rabwah three times this year to cry hoarse their message of hate and intolerance. They repeated their list of anti-Ahmadi demands that any human rights activist would find unbelievable. One of these conferences was attended by Qazi Hussain Ahmad, the head of the high church Jamaat Islami. The Advisor to the Chief Minister of the Punjab for Promotion of Religious Harmony attended the other conference in which inter alia it was demanded that: The Shariah penalty (of death) for apostasy should be enforced. The President was not wrong some months later when he called these political clerics Munafiq (hypocrites). They were quick to retort and call him Kafir, Manafiq, Zalim and Fasiq.

Ahmadiyya educational institutions, nationalized earlier, have still not been returned to Ahmadis. This is still another glaring ‘exception’ imposed on Ahmadis by the government. Ahmadiyya community met all the official conditions for the return of their schools, and they were promised their return by the authorities, however, it is many years that no action is forthcoming. The building of Talim-ul-Islam College at Rabwah has now been declared dangerous and thus unsuitable for its students. The college was in sound condition when the government took its possession 34 years ago, but then failed to maintain its building. The standard of education is far lower than pre-nationalization era. A large number of these students are not Ahmadis. The state and society will only gain by handing back these institutions to Ahmadis – their owners. The mullah is only a bogey. The government need not take his hollow threats seriously.

The neo-Taliban have again legislated the Hasba Bill in NWFP. If implemented, it will facilitate holding Islamic kangaroo courts. It will symbolize an advance of the religious radical forces from across the Durand line. Their next drive will be to cross the Indus. It will not bode well for anybody. The drawing room Islam lovers of the Q League who now wield power in this division-prone society would also be losers in any eventual victory of religious bigots and reactionaries. If ‘enlightened moderation’ is a good idea, it should be implemented with no bars held, and no ‘exception’. Let there be an end to the futile tunnel for Ahmadis.

2005

Summary

Regrettably, the year 2005 was no better than preceding years in violation of human rights of Ahmadis in Pakistan, only worse in some respects. Malign influence of General Zia and his expedient religiosity continued to gravely affect the freedom of faith of the Ahmadiyya Community. As for the ‘enlightened moderation’ of General Musharraf, it doesn’t exist in practice for this marginalized section of Pakistani citizens. There is a skeleton rattling in the
national cupboard, and the state has decided to do nothing about it. The events of the year manifestly point to this collective crime of the politico-religious elite of this country.

Eleven Ahmadis were killed only for their faith during the year 2005, the highest total of the recent five years. These assassinations were the brainchild of men of fake piety. A number of Ahmadis faced incarceration and imprisonment in faith-related cases. At the end of the year eight Ahmadis were in prison, some of them for life. Mr. Iqbal is in prison at Faisalabad; he was sentenced to imprisonment for life on fabricated charge of blasphemy. Mr. Mansur Ahmad of Mangat Ouncha is also in prison for life, and for what; because the judge declared him guilty of burning a few pages of a time-worn copy of the Quran when disposing old papers. Three Ahmadis of Bahawalpur are in prison on false accusation of blasphemy by a religious agent provocateur. Three other innocent Ahmadis from Chak Sikandar have been condemned to death at Gujrat on charge of murder, although the police found them not guilty and did not press the charge against them in the court. Justice is supposed to be blind, but here it is sometimes wielded by one-eyed bullies and bigots.

This year, sixty Ahmadis faced charges under Ahmadi-specific laws, blasphemy laws or other faith-related accusations. This number exceeds the sum total of last year. Sixteen Ahmadis were accused of blasphemy, the largest number of any one year, since the present regime came to power. Obviously the much-trumpeted Amendment to the investigation procedure of blasphemy cases had zero effect on this vastly misused law. The Amendment was deliberately designed to be toothless by its crooked authors. Now that the government is again considering a revision of the Blasphemy law, it should simply repeal this law that finds no mention in the Quran nor is found in any decent society. As for other cases in which dozens of Ahmadis were implicated, laws were stretched to the limit of absurdity to cook prima facie charges. Even if some of the victims would eventually be found ‘not guilty’, behind each FIR against an Ahmadi is the hardship, stress and trauma of the family for whom things change dramatically for months, even years. Some statistics and a summary of information is placed at Annex X.

Rabwah, the centre of Ahmadis in Pakistan remained in the cross-wires of Ahmadi-bashers. Ahmadiyya press at Rabwah faced the onslaught of state power for reasons still unknown. It was a frontal fresh attack on Ahmadiyya civil liberties and community rights. Although the government beat the retreat eventually, its knee jerk actions provoked fear and sense of insecurity among Ahmadis in general, and residents of Rabwah in particular. Again, this year, the authorities allowed the mullah to hold open-air rallies and conferences at Rabwah. Adherents of Wahabism and Deobandism, a combustible mixture of conservative theologies, arrived in numbers at this Ahmadiyya town. Their clerics aroused their confessional passions in a manner that an outsider would apprehend that the speakers would choke in their own rage while preaching the gospel of hate. Rabwah was also a witness to absurdity at the time of local government elections, when the government promulgated special rules that made it impossible for Ahmadis to stand for membership of the town council or even to vote for a candidate. As a result, in this sizable town of 95% Ahmadi population, not a single councillor is an Ahmadi. Whither joint electorates! At the end of the year, the government put up some usurped residential plots for auction at Rabwah, but notified that only those who believed in the end of prophethood were eligible and Ahmadis/Qadianis/Mirzais/Lahoris were not eligible to participate in the auction. As such, the government, by responding favorably to the darkness of closed minds of mullahs, makes itself a laughing stock in the global village. It has only itself to blame when it makes Pakistan a showpiece of vulnerability to radical Islam.
The issue of religion column in machine readable passport was another highlight of this year. The government acceded to the mullah’s demand, and eventually added the religion column in the passport. It became obvious that the powers-that-be are in cahoots with the mullah, and are serious in their flirtation with fundamentalists. Pakistan, the atomic power, is at the mercy of collective mediocrity of bullies and bigots. Count Oxenstiern reportedly said, “Quantula sapientia mundus regitur” i.e. ‘Behold my sons, with how little wisdom the world is directed.’

General Musharraf has apparently decided on Ahmadiyya issue to yield to mullahs - an intimidating minority. It goes against his political philosophy of enlightened moderation, but that is his decision. Ahmadis like to think, “If winter comes, can spring be far behind?” They are hopeful, and practice the Quranic injunction, “(S)eek God’s help with prayer and steadfastness”. On the other hand, Dr Asrar Ahmad, a leading mullah of the land has come to declare his assessment:“The country is moving steadily to its collapse” (The daily Aman, Faisalabad; March 8, 2005). The President will do well to part ways with such pessimists, politically ambitious priests and dooms-day prophets while there is still time. This mariage de convenance between the state and Islamism should be dissolved - sooner the better.

2004

Summary

The year 2004 was no better than previous years in the context of persecution of Ahmadis; indeed worse in some respects. Although, the world generally hardened its attitude towards terrorism and religious intolerance, the authorities in Pakistan remained shy to challenge extremism and religious fanaticism. In fact, they chose openly and grossly to co-operate with the mullah on issues that required upholding some fair ideals and principles.

Pakistan committed itself to the concept of ‘enlightened moderation’ at the end of year 2003. However, as early as February 2004, the government of Pakistan backtracked on the issue of Joint Electorates and told the Election Commission to announce that separate voters lists will be prepared based on voters’ religion, and a religious declaration regarding End of Prophethood will remain a part of the voter’s application form, Form IV. Then, near the end of the year, on December 15, 2004 Pakistan sponsored a resolution entitled ‘Promotion of Religious and Cultural Understanding, Harmony and Cooperation’, in the UN General Assembly; it was passed. However, only two weeks before the Resolution was voted in the General Assembly, a court in Faisalabad sentenced an Ahmadi to life imprisonment on a fabricated charge of blasphemy. Three months earlier, when the Foreign Office must be in the process of drafting this pious resolution in Islamabad and was planning the strategy of moving it at the premier world forum, the Sindh Police charged 15 Ahmadis at Kunri under Ahmadi-specific laws for using Islamic greetings and phrases in wedding invitation cards. The police callously arrested the bridegroom and his father. Also, after the passage of this Resolution at the UN, Mr. Ijazul Haq, the Minister of Religious and Minorities Affairs asserted that the column of religion should be included in the new machine readable passports. The prevailing hypocrisy is impressive.

During the year 2004, political leadership remained committed to the policy of self-interest at the cost of fundamental rights of Ahmadis. The Police Post case at Rabwah proved conclusively that the government was prepared to do almost anything to placate the mullah in a situation where only violation of Ahmadis’ fundamental rights was involved. The administration remained clear that human rights of Ahmadis were not an issue with higher authorities, so they administered accordingly. Tyranny and persecution went on as before, and fifty-one Ahmadis were made to face criminal prosecution under
religious laws or in cases where religion was an important factor. Cases were registered wrongfully under the blasphemy law and Ahmadi-specific laws. Continued incarceration of eight Ahmadis and prosecution of ten of Chak Sikandar speaks volumes on the bankruptcy and failings of the police and judicial system, as the accused are innocent and the police have no case against them. Throughout the year, the mullah enjoyed unlimited freedom in his slander, provocation and diatribes against Ahmadis, their faith and their holy personages. The government made impressive statements against sectarian drives and religious intolerance, but where Ahmadis were the targets, exceptions were conveniently made to the policy. Rabwah, the headquarters of Ahmadiyya Community was deliberately allowed to maintain its distinction that there is no other town like this in the whole world where violation of basic human rights is so prevalent and so open.

At the end of the year, the Interior Ministry introduced machine readable passports, and did away with the religious column. The mullah protested, and mandarins at Islamabad hastened to placate him and introduced stamping of these passports with the holders’ religion. Then the minister made a public announcement that as per worldwide practice, these passports will also not mention holder’s religion. Mullahs were not pleased and threatened agitation. One of them threatened a ‘bloody revolution’ on the issue. At this the Minister of Religious Affairs lost courage and hurriedly offered to take up the issue with the President. Let’s see what follows. Hopefully, the government will uphold its own very recent and fresh initiative in the UN General Assembly calling ‘all states to fulfill their obligations to promote universal respect for, and observance and protection of all human rights and fundamental freedoms for all in accordance with the United Nations Charter’. Pakistan’s past track record does not encourage optimism; but it occasionally does rain in Sahara, and there is always a first drop. Let that be the first good news of 2005, although as for the year 2004 - it was like any other year for Ahmadis of Pakistan since 1984.

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**2003**

**Summary**

In the year 2003, Ahmadis were again murdered for their faith, arrested under Ahmadi-specific laws, remained incarcerated for long durations on false and fabricated accusations, were deprived of most human rights and harassed often beyond normal human endurance. The number of Ahmadis who faced charges on the basis of religion increased 3760% over the previous year, and the prison population trebled. Not a single institutional step was taken by the state, or even hinted by any of its important functionaries to give back to Ahmadis what is their due as citizens. Care was taken by one and all of those who matter, to ensure that no light became visible at the end of the tunnel to Ahmadis.

It was a year of ‘sustainable democracy’, but not even one among these representatives of the people took note that among hundreds of MPAs, MNAs and senators there was not a single Ahmadi – nor a councilor even in Rabwah town committee. They also failed to ever question as to why the system does not allow even one Ahmadi brick in the pillars that support the Pakistani state in the year 2003. The political establishment was not calling all the shots, but it certainly had a very important role in day-to-day management of the country. However, none of these guardians of public interest, both on the treasury
benches as also in opposition, visibly raised an eyebrow when the president of a district Ahmadi Community was murdered, or a number of innocent Ahmadies at Chak Sikandar remained incarcerated without justification, or a mosque destroyed by fanatics was not allowed to be rebuilt, or a crowd of mullahs would go all the way to Rabwah to make the most uncivilized and provocative harangues at local residents. No wonder, few shed any tears when these pseudo stalwarts of democracy are periodically sent home unceremoniously.

While the mullah was challenged and held accountable for his jihadi and terrorist activities during the year, he enjoyed complete freedom on the Ahmadiyya front. He availed these occasions to promote his jihadi dogma and bash the anti-jihad policy makers, as under the cover of anti-Ahmadiyya conferences and sermons he enjoyed total immunity. This year’s report contains some of the provocations, profanity and vulgarity put forth by the mullah, so as to place it on record. The law (MPO16) forbids provocative speeches; while PPC 298 prescribes imprisonment to those who utter words with deliberate intent to wound religious feelings of any person. However, there seems a firm understanding between the mullah and the authorities that these laws do not apply to the mullah where Ahmadis are concerned.

If the government pleads that the persecution of Ahmadis emanates from bad laws that were promulgated much before the present regime, it is a lame excuse because the authorities appear to make extraordinary efforts to adapt and implement the worst interpretation of these laws. Often they go beyond the law. The Punjab Home Secretary’s orders to confiscate issues of Ahmadiyya periodicals, the Education Department’s bizarre and unbecoming orders to Ahmadiyya schools at Faisalabad, orders to seal the Ahmadiyya mosque at Ahmad Nagar, disinterment of an Ahmadi dead at Chak 116/12-L, and the continued incarceration of innocent Ahmadis of Chak Sikandar could not be upheld by anti-Ahmadiyya laws except through juggling and deception. An Ahmadiyya mosque was destroyed at Syedwala by a crazy mob in 2001; a decent government would have had the courtesy to rebuild it, but the government of Punjab has not even allowed Ahmadis to spend their own money to construct their place of worship. Also, while a number of nationalized schools have been returned to their original owners, but not the Ahmadiyya schools. Why not? The mullah objects to that; yes, but who is ruling the Punjab, the MMA or the MPL (Q)?

Rabwah remained in the center of the sight of Ahmadi-bashers. The mullah kept the temperature here close to the boiling point for most of the year. His plan was to dovetail this situation with some major anti-government movement, if and when launched. In this he was unwittingly helped by authorities who were scared to check the mullah because Ahmadis were involved. Thus Ahmadis of Rabwah remained on edge for months. Ahmadis were again not allowed to hold their traditional annual conference at Rabwah. All over the world, even in the most backward countries, Ahmadis are permitted to hold this conference, but not in Pakistan. Even a women’s annual assemblage is not permitted. However, the mullah is allowed to hold numerous open-air conferences in this Ahmadiyya town, and is free to indulge in chock-full slander and agitation. Resident mullahs, who have little to do here, other than create mischief, find willing collaboration from the police and other officials.

Pakistani state acts deliberately medieval in its dealings with Ahmadis. It upholds the anti-Ahmadiyya discriminatory laws the like of which are perhaps nowhere to be found in the 21st century world. One hears of archaic religious laws in some other countries as well, but the state and society ensures that they are disregarded completely. Here, the rulers, the mullahs and obscurantist elements bend backward to make sure that these laws are upheld and implemented. Numerous events of the year 2003 proved beyond any doubt, if there was any, that the state makes sure that Ahmadis remain vulnerable, disenfranchised, oppressed and molested. Although, Pakistan faces criticism in world forums for its unconcealed maltreatment of Ahmadi citizens, the establishment is not inclined to muster the least moral courage to undo the prevailing and persistent wrong.

The President of Pakistan spoke, once again, some great words in the United Nations General Assembly on September 24, 2003, with which none would disagree. He said, “I believe the way forward is to adopt a two-pronged strategy ‘a double pincer’ to build harmony, promote moderation, oppose extremism, and ensure justice. I call this strategy, the strategy of Enlightened Moderation.” He also called
upon the Muslim nations to embrace the march of human civilization. He called for “reflection, introspection and action”. Action, yes; but where is it in Pakistan?

Mr Ardeshr Cowasjee, the redoubtable and peerless columnist of the Daily DAWN wrote the following in his column of December 21, 2003, which seems a befitting end to this Annual Report:

“President General Pervez Musharraf has proven himself to be sufficiently powerful, in the supreme national interest, to amend and add to the Constitution of the country so as to ensure that he remains in full charge of this nation for as long as he deems it necessary. But does he not regret that he finds himself unable to repeal the inhumane and obscurantist laws, totally against the ‘larger’ and ‘supreme national interest’ that lead to even more inhumane and Neanderthal-like practices, that were imposed by his military predecessor, President General Ziaul Haq.

“As Dawn editorialized on December 19, acts perpetrated under these laws are ‘fiendish’. So, unless the general acts and undoes what has been done, the fiendish people of Pakistan will continue on merrily and unchecked with their superhuman malignant acts.”

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**2002**

**Summary**

2002 was the year that immediately followed the war against Taliban in Afghanistan. It was also the election year in Pakistan. These two factors had a discernable impact on the anti-Ahmadiyya situation in the country. The drive against the Taliban exposed the mullah greatly, and he had to go on the defensive, for a while at least, even in Pakistan. This provided a temporary relief to Ahmadis on the ground. However, this did not last long, as other factors came into play and the mullah in Pakistan, again got his freedom of action in anticipation of the national elections planned for October 2002. This freedom opened up for him afresh new avenues to reassert his demands and will against Ahmadis. The government found it politically convenient to placate the mullah. Ahmadis, as a result ended up in the same situation as before – even worse, in fact.

Joint Electorate replaced the controversial Separate Electorate in 2002. Despite this major policy shift, the President issued special discriminatory orders that provided for the creation of a Special List of Non-Muslims meant only for Ahmadis. This was a blatant negation and violation of the principle of Joint Electorate, but it was undertaken to please the clerics who demanded that Ahmadis should not be permitted to form a part of main-stream polity of Pakistan. The President issued another order reasserting non-Muslim status of Ahmadis. These were retrogressive measures, and were amply expressive of the willing retreat of the government in the face of the advance of clerical power. The mullah developed confidence and fared well in the elections. After the elections, he talked of forming the government, the enforcement of Sharia and the implementation of the recommendations of the Islamic Ideology Council. He knows that this Council has recommended that the Sharia punishment of apostasy (death) be legislated in the country.

Petty mullahs, however, had no patience to wait for the State to act; they moved and took law in their own hands. A group of extremists loaded their guns, raided an Ahmadi doctor’s clinic in Rahim Yar Khan, and delivered a fatal attack. A few days later, a mullah stabbed an Ahmadi to death in broad daylight in the bazaar in Faisalabad and then reported to the police that he had done his religious duty. Earlier in the year, extremists had killed an Ahmadi in Toba Tek Singh and another in Faisalabad only for their faith.

During the year, the courts punished Ahmadis under the repressive anti-Ahmadiyya laws. An ex-president of the Ahmadiyya Community of District Lodhran was sentenced to three years’ imprisonment on September 21, 2002. Prisons were never empty of Ahmadis incarcerated on the basis of religion. At the end of the year, there were six Ahmadis in prison including Mr Abul Majeed, the president of a
village community. He is awaiting trial on accusation of building minaret and niche in an Ahmadiyya
mosque, although there are hundreds of Ahmadiyya mosques in Pakistan that have minarets and niches.
Mr Majeed is an octogenarian. The venerable old man has been denied bail even by the High Court. He
has been suffering the rigors of prison life for the last approximately two years. The system is not only
unjust, it is callous as well.

Apart from the hundreds of old cases still active in courts, new cases continued to be registered in
police stations during the year, and arrests were made. In 2002, seven criminal cases were registered
against 17 Ahmadis under the anti-Ahmadiyya laws, religious laws or on the basis of their religious
affiliation. Some of the accused have been refused bail and await the trial in prison.

As the basic instruments of Ahmadis’ persecution remain in place and the government took no
Ahmadi-specific relief measures (in fact, to the contrary), the mullah remained active on the anti-
Ahmadiyya front, and thus Ahmadis’ lives, liberty and property remained under attack. It was up to the
extremists to pick and choose the place and timing of their attack. There were, and there are no safe
havens. All the echelons of the government are well aware of the government’s insensitivity to the
Ahmadiyya issue. Officials know that Ahmadis have no case with authorities. As such, where Ahmadis
are involved, they feel free to act in accordance to their whims. This is true for all departments: the
administration, the police, the judiciary, the military, all. Often their conduct is discriminatory and
unsupported.

The mullah enjoyed a long leash throughout the year in the field of anti-Ahmadiyya persecution.
He can blare what he likes from loudspeakers of thousands of mosques all over the country. He urges his
flock to commit murder of Ahmadis, undertake physical assault, practice loot and arson, implement
complete social boycott, or he would simply hurl diatribes and insults against Ahmadi holy personages
dead or alive. He does this despite the fact that PPC 295A prescribes 10 year’s imprisonment for such
actions, but the authorities never show him the statute book.

The vernacular press continued with its policy of printing anti-Ahmadiyya nonsense. Some
leading papers compete with each other in allocation of space to this issue. They take no risk of appearing
even slightly off-line or airing an unpopular idea. It is a press that has no ethics or higher objects other
than self-interest and immediate gain.

In short, the year 2002 was still one more in the long series of anti-Ahmadiyya persecution years
in Pakistan. It brought to an end the three years of a purely military rule, wherein the Army Chief, who
was empowered by the Supreme Court of Pakistan to amend the Constitution, could have taken concrete
steps to improve the state of human rights for Ahmadis. The military had the powers to put things right.
The international environments would have supported such an action on its part. However, the
opportunity was ignored deliberately. In fact, even the minimal relief was denied to Ahmadis that was
their right, as in the case of Joint Electorate system. The year 2002 will be remembered in history by
Ahmadis as the year when the state of Pakistan chose, once again, to reassert the wrongs for which there
was no excuse or moral base whatsoever. The year ended in political uplift for the mullah, giving rise to
great apprehension and concern for the Ahmadiyya situation here in the ensuing year.

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2001

Summary

Year 2001 was another one in the apparently unending series of harsh years of anti-Ahmadiyya
persecution that continues unabated in Pakistan. The government did not give the slightest indication to
persecutors that anti-Ahmadiyya violence will not be tolerated. Nor did the government provide any relief
to Ahmadis in any way whatsoever. Ahmadis, as a result, had more of the same during this year.
During the year, seven Ahmadis were murdered either purely for their faith or for the convenience or excuse of their faith, as murderers know that it is rare that any murderer of an Ahmadi is ever sent to the gallows or behind bars. Two Ahmadis were murdered by terrorists in the vicinity of Ghatialian where five Ahmadis had been killed in a mosque after their morning prayers, the previous year. Obviously, the terrorists were not deterred by the follow up action of the government. In fact, Ahmadi bashers could see that the government was pursuing the same policy as the earlier governments in so far as Ahmadis were concerned. During the year, 70 Ahmadis were made to face criminal charges under religious and Ahmadi specific laws or for reasons of their faith. Out of these, 10 Ahmadis faced charges on spurious or fabricated grounds under Blasphemy sections. Authorities, apparently, did not hesitate to apply these sections whenever asked to do so by mullahs or their workers. In most cases, the police and administration framed charges under Ahmadi-specific laws even when the wording of the law did not justify them; the authorities gave benefit of doubt to the fundamentalist rather than to his victim. The courts generally remained stiff and unsympathetic to Ahmadi accused. On most occasions they were obviously hostile. They refused bail, even in higher courts, when bail should have been routinely granted. Anti-terrorist courts insisted on hearing the cases of Ahmadis when no terrorism whatsoever was involved nor even alleged. In one such court, a judge awarded 118 years imprisonment terms to each of the two Ahmadis who, on their own land, had simply demolished a dilapidated one-room mosque made of mud and replaced the same with a new one made of baked bricks. Mr Laeeq Ahmad, an Ahmadi shopkeeper of Sargodha was sentenced to two years’ imprisonment simply because words *O Allah, O Muhammad* and *Bismillah* were found written in his shop. In many such cases, imprisonment sentences were announced. It is relevant to mention that in all these cases, state attorneys took up the prosecution and urged the courts to give a finding of guilty and award harsh punishments. Numerous Ahmadis languished in prisons. Dr Waheed, found guilty of making an incorrect entry in Census Data Form of an Ahmadi acquaintance was awarded ten years’ imprisonment by an Anti-terrorist Court; it was his 4th year behind bars. Mr Nadeem, who wore a T-shirt with *Kalima* (Islamic creed) on it, is in prison for the 3rd year. Four Ahmadis of Takht Hazara, where five of their co-religionists were murdered in Ahmadiyya mosque by an attacking mob, are now serving their five years’ (4x5 years to each) imprisonment, while the mulla who planned and instigated the riot was let go free by the judge. Fourteen Ahmadis of Naukot who unsuccessfully tried to defend their mosque were in their 4th year of detention. Not a single person out of the thousand who attacked the Ahmadiyya mosque, set it on fire and assaulted the Ahmadis present, has spent a day in prison despite the fact that the High Court ordered a criminal case to be registered against these vandals.

During the year, numerous Ahmadiyya mosques were desecrated, while one of them was destroyed in the presence of police and two were sealed at the orders of the administration. On most occasions, authorities themselves undertook the desecration. Incidents of disinterment of Ahmadi dead happened this year as well. Many Ahmadis received grave threats to their lives and properties. Some of these were carried out as threatened. When Ahmadis reported these threats to authorities, their complaints fell on deaf ears. Fanatic mullahs openly urged their audience on loudspeakers to take up violence against Ahmadis. They issue *Fatwas* of death with impunity. The state bears up with their audacity and outrage. During the entire year, the authorities hesitated to catch this bull by the horn—certainly not for the protection of human rights of Ahmadis.

Ahmadiyya traditional conferences and get-togethers remained banned while anti-Ahmadiyya rallies were allowed in Rabwah to outsiders. The government did not muster the courage to return Ahmadiyya schools to the community despite its own policy and commitment to denationalize educational institutions. Ahmadis continued to face active discrimination in employment. Ahmadi students experienced extensive harassment in some colleges and universities, even those where generals are at the head of the administration. It is amazing that the military, that is trained to face life and death situations, acts very passively when confronted by the hoax of the Mulla.

At the end of the year, the government had apparently decided to be firm with a section of the religious establishment. But it was dealing with individuals and some groups rather than the evil of fanaticism and extremism. The government has still not touched the symbols of religious intolerance, discrimination and persecution. Mr Ghazi, the representative of fundamentalist mullahs still occupies seat
on the select National Security Council. Blasphemy law remains operative. Ahmadi-specific laws continue in the Statute Book and are applied freely and frequently. Not a single institutional step was taken by the year’s end to undo what Zia and subsequent regimes undertook behind the screen of religion. The challenge of violent fundamentalism remained unanswered. As for Ahmadis, nothing changed for them in Pakistan during 2001.

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2000

Summary

The Year 2000 had started for the Ahmadiyya Community in Pakistan with signs of some hope on the horizon. The military Chief Executive who had taken over two months earlier had uttered some brave words about equal citizenship for all and had shown his liberal and perhaps secular colours. But alas, these were not followed up by consistent and concrete policy and action. In fact, nothing was done. It seems that the progressive and liberal elements did not give up immediately. They organized a big Human Rights Conference at Islamabad in April in which all those concerned with Human Rights got together and presented their views specially laying emphasis on Joint Electorates and a rational policy concerning Blasphemy cases. The organizers conveyed the impression that they were sympathetic, and the Year 2000 was declared as the Year of Human Rights and Dignity. After that, again, nothing happened. During the entire year, the government did not retract a single step backward from the earlier state policy of persecution of Ahmadiyya Community. It was proven once again, if proof was necessary, that it is easy to utter noble words but difficult to follow them in action. The military government, despite its potential and power failed to act in the field of Human Rights – especially concerning Ahmadis.

More Ahmadis were murdered only for their faith during the year 2000 than in any previous year of the preceding quarter century. 166 Ahmadis were made to face criminal charges on religious grounds, as compared to 80 during the Year 1999. PPC 295A, cognizable by Anti-terrorism Special Courts was applied against 20 Ahmadis as compared to 12 during the previous years. These Ahmadis had committed no act that even remotely had anything to do with terrorism. The law was applied maliciously and in bad faith. Clauses of the controversial Blasphemy Law were also applied against Ahmadis on false pretences. The government maintained its active support to tyranny, in that state prosecutors vigorously and successfully opposed bail applications of Ahmadis in courts. No relief was provided to extremely compassionate cases of prisoners of Hyderabad and Mirpurkhas jails whose Ahmadi inmates are there for the third year running, on baseless religious charges. Years of prison terms and fines were awarded in fresh religious charges. Long imprisonments and fines were awarded in fresh cases for building niche and minaret in mosques and having Kalima (Islamic creed) displayed at home and private office. Encouraged by the government attitude, sitting judges like Nazir Akhtar of Lahore High Court publicly urged the common man to commit murder against Ahmadis on the pretext of blasphemy against the Holy Prophet of Islam.

Religious extremists had a field day throughout the year. With support of authorities, they demolished Ahmadiyya mosques, got them sealed, took them over and desecrated them. They held numerous open-air meetings at sensitive locations and openly preached hatred and violence against Ahmadis. The government asked them no questions, nor advised them sanity and tolerance. The vernacular press continued with its virulent propaganda against Ahmadis. Government policy severely restricted opportunities for jobs, higher education, career development, participation in self-government etc for Ahmadis in the country. The environment remained heavily loaded with persecution. The terrorist killings at Ghatialian and the mob violence at Takht Hazara in which Ahmadis were indiscriminately murdered, created a sense of insecurity all over. Authorities generally yielded to mullas wherever the latter decided to apply pressure, at the cost of Ahmadis.
Like the ‘State-Church’ teamwork of medieval Europe, the government and mullas in 21st century Pakistan appear to be mutually supportive, and human rights and good governance are very low in their priorities. Ahmadies believe that their continued existence in Pakistan is by the grace of Allah alone; the government appears to have almost forsaken its obligation to protect life and property of the Ahmadiyya Community.

1999

Summary

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

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

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

Assaults, loot and arson continued as before. Authorities remained receptive and sympathetic to the anti-Ahmadiyya lobby and generally provided full support in efforts to suppress the peaceful community. Many officials of the judicial branch leaned on their religious prejudice to interpret the unjust anti-Ahmadiyya laws. Ahmadies were often denied bail that they duly deserved. Pleas of bail had to be taken often right up to the Supreme Court before relief was provided to the stricken Ahmadies. This attitude caused great hardships to the victims. Discrimination in other fields like employment, education, self-government, representation in legislatures etc continued as before. Desecration of Ahmadiyya mosques, a heart-rending form of religious tyranny, was kept up by the opponents with the help of authorities. Incidents of disinterment of dead Ahmadies also took place. Early this year, when local elected governments were installed all over Pakistan, Rabwah was denied a local council that represented its overwhelming Ahmadiyya population. The propaganda war against Ahmadiyya Community was maintained at high pitch through open-air conferences and the vernacular press. Most of the Urdu Press played a very evil role in fanning the fires of hatred against the community. The loss of freedom of faith and basic human rights to Ahmadies remained very great.
The end of Nawaz Sharif regime came in the last quarter of the year. General Musharaf, the new leader did indicate in his policy speech that he was mindful of the rights of minority communities but in the ten following weeks, till the end of the year, nothing substantial was undertaken to raise high hopes. The induction of a mulla in the top National Security Council, the withholding of permission to hold the traditional Ahmadiyya Annual Convention, the riots at Haveli Lakha, the continued detention of Ahmadi prisoners in Hyderabad Jail, the slanderous anti-Ahmadiyya invective on December 30 by a mulla on state-owned Pakistan TV have created doubts about the will and courage of the army to take an early initiative to redress Ahmadiyya grievances and to grant them their due human rights. However, there is still hope that having attended to their priority agenda, the military regime will turn to good governance and restoration of religious freedom and human rights of Ahmadis who have suffered for long.

1998

Summary

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

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

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

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