

## **Rabwah: A Place For Martyrs?**

**Report of the Parliamentary Human Rights  
Group mission to Pakistan into internal flight for Ahmadis.**

**Edited by Dr Jonathan Ensor**

**with a foreword by Lord Avebury**

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Part of the title to this report – ‘a place for martyrs’ – is a quote from a member of the Human Rights Committee of Pakistan, provided in response to a question from the mission about living conditions for Ahmadis in Rabwah. It is not intended to reflect the view of the mission.

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## Foreword

by Eric Avebury, Vice-Chair, Parliamentary Human Rights Group

Ever since its formation in 1976, the Parliamentary Human Rights Group (PHRG) has observed with concern the rising tide of intolerance and fanaticism in Pakistan, and the dire effects these trends have had on the rights and freedoms of the Ahmadiyya Muslim communities living in that country in particular. In the early days of independence it was possible for talented Ahmadis like Sir Zafrullah Khan, Pakistan's first Foreign Minister, or Professor Abdus Salam, the Nobel Prizewinning physicist, to rise to the top of their professions; today they face multiple threats to life and property; are effectively disfranchised and prevented from holding public gatherings<sup>1</sup>; are denied access to higher education<sup>2</sup>, and are barred from entry to public employment except at the lowest levels.

In 1996, a report commissioned by the PHRG outlined the situation of the Ahmadis as it was then, describing murders, wrongful arrests and imprisonments, attacks on Ahmadi Mosques, and widespread religious discrimination<sup>3</sup>. The UN Rapporteur on Religious Intolerance said in a report of his visit to Pakistan that year that the laws were 'likely to foster intolerance in society', and the specifically anti-Ahmadi law was 'particularly questionable and in some respects frankly unwarranted'.

In 2000, I attended the launch of President Musharraf's human rights programme in Islamabad, and expressed satisfaction on hearing of his intention to mitigate the worst effects of the blasphemy law by providing that a First Information Report (FIR) on this offence could only be lodged with the approval of a senior police officer. Unfortunately this signal of reform was greeted by an outburst of hostile invective from the small but vociferous anti-Ahmadi lobby, and the concession was withdrawn. There has been no let-up since then on the progressive tightening of the screws, or any mitigation of the flood of hate speech directed against the Ahmadis by the fanatical Khatme Nabuwat (Finality of the Prophethood) organisation. It is easy enough, in a society where most people are poor and ignorant, to stir up violent prejudice against a religious minority holding views that are considered heretical by the majority, and to use the law of the land to make the 'heretics' into non-citizens, as we know from our own history. That path leads ultimately towards genocide.

In recent years, the PHRG has noted that an increasing number of Ahmadis, trying to escape the persecution in which they are trapped in Pakistan, have sought asylum in the UK, and although many have succeeded, our impression was that an increasing proportion were being refused. In a number of cases the reasoning was that, while the applicant might have had a well-founded fear of persecution within the meaning of the Refugee Convention if he returned to his locality of origin, he would be safe enough if he

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<sup>1</sup> Human Rights Commission of Pakistan, State of Human Rights 2005, January 2006, pp 205 et seq, [www.hrcp-web.org/ar\\_home\\_05.cfm](http://www.hrcp-web.org/ar_home_05.cfm)

<sup>2</sup> "Muslim students must declare in writing that they believe in the unqualified finality of the prophethood of Muhammad, a measure designed to single out Ahmadis", US State Department, International Religious Freedom Report 2006, September 2006, [www.state.gov/g/drl/rls/irf/2006/](http://www.state.gov/g/drl/rls/irf/2006/)

<sup>3</sup> Jeremy Hornsby, Persecution of the Ahmadis in Pakistan, Parliamentary Human Rights Group, 1996.

migrated internally to the city of Rabwah, founded by the Ahmadiyyah community and inhabited by a majority of Ahmadis. The anecdotal evidence we had from Rabwah was that life in Rabwah itself was severely restricted and that residents were subject to the same conditions, including occasional violence and intimidation, that occur elsewhere in Pakistan, and there was no real safety in numbers.

It was decided to invite a panel of experts to visit Rabwah, hold discussions there, and also meet the authorities in Islamabad, to get as comprehensive a picture as possible of the conditions under which Ahmadis were living there. Dr Jonathan Ensor, the Senior Research Officer at the Immigration Advisory Service, Ms Frances Ailen and Mr Michael Ellman, immigration practitioners, generously gave their time to this project, which involved not just the visit itself, but a considerable commitment of time to preliminary meetings and the drafting of their report. The PHRG thanks them warmly for their work, and hopes it will make a significant contribution to the determination of appeals that turn on the feasibility of internal flight.

The report itself draws no conclusions, allowing the facts to speak for themselves. However, the statistic that out of a total of 60 blasphemy FIRs recorded in 2005 against Ahmadis, 25 were in Rabwah alone, indicates that the misuse of the law is as severe in Rabwah as in the rest of Pakistan. Evidence was seen by the mission that the Ministry of the Interior caused local police to issue proceedings against Ahmadis in Rabwah, as elsewhere, for action including distribution of literature, propagation of their faith, and collecting funds, and this led to the closure of a newspaper. The community also suffers more severely in Rabwah because of the presence of a Khatme Nabuwwat mosque and a madrassa, which regularly incites hatred against the Ahmadis, leading to systematic intimidation and violence. The mullah acknowledged that his followers chanted 'Death to the Ahmadis!', but pretended that the attack was on beliefs not persons.

Clearly, since Ahmadis are unable to vote – and are not even registered since that would mean denying their faith – they play no part in the local government of Rabwah, but neither are they to be found among local police or officials. The evidence shows that hardly anything is spent on public services in the town, though Ahmadis themselves club together to repair roads and drains. In Rabwah, as elsewhere, the schools were nationalised by Zulfikar Ali Bhutto. They were denationalised in 1996, but in Rabwah, although the Ahmadis bought the schools back, they remain in government ownership, now derelict and dangerous.

This report makes clear the precariousness of life for Ahmadis in Rabwah, starved of opportunities for education and employment, menaced by the Khatme Nabuwwat and their rent-a-crowd mobs bussed in from miles around, prevented from buying land in the town they developed. They are deprived of the right to manifest their religion in worship, observance, practice and teaching, as laid down in the UN Covenant on Civil and Political Rights, and they are constantly under threat of prosecution under the infamous blasphemy laws. This place is not a safe haven for Ahmadis fleeing persecution elsewhere in Pakistan; it is a ghetto, at the mercy of hostile sectarian forces whipped up by hate-filled mullahs and most of the Urdu media. The authors of this report expose the reality of a dead-end, to which even more victims should not be exiled.

## 1. Introduction

### 1.1 Background to the mission

The Ahmadiyya Movement in Islam is a religious community founded in 1889 by Hazrat Mirza Ghulam Ahmad (1835-1908) in Qadian, India. He claimed that he was the 'promised reformer' and messiah whose advent was awaited by the followers of different religions. Ahmad drew a large following, but other Muslims have strongly rejected his claims, insisting that Muhammad was the last and final Prophet and there could be no other prophet or messiah after him. Those most opposed to the Ahmadiyya Movement reject the notion that Ahmadis are Muslims and hold followers of Ahmad to be apostates.

Following the withdrawal of the British from India in 1947, the Ahmadi community left Qadian and fled, along with many thousands of other Muslims, to what would become West Pakistan. Partly through their excellent relationship with the new Government of Pakistan, a number of Ahmadi leaders arranged to purchase 1043 acres of barren land near Chiniot, in Punjab. There the Ahmadi community members founded and developed Rabwah, which is today the administrative centre and headquarters of the Ahmadi community in Pakistan. Rabwah is also seen as the alternative to their spiritual centre in Qadian and has a number of sites that are considered holy by the Ahmadi community. However, following anti-Ahmadi riots in 1953 and 1974, relations with the government deteriorated considerably, prompting the government to support the establishment of a non-Ahmadi Muslim community in the town. Today Rabwah is also home to a non-Ahmadi Mosque, Madrassa and a so-called 'Muslim Colony' of non-Ahmadi Muslim residents on the outskirts of the town. Khatme Nabuwwat (Committee to Secure the Finality of the Prophethood), a group with a following throughout Pakistan, are specifically opposed to the Ahmadi belief in the nineteenth century messiah and maintain a group in Rabwah centred on a mosque at the edge of the town.

Ahmadis consider themselves to be Muslims and believe that they observe Islamic practices. However, in 1974 Prime Minister Bhutto enacted an amendment to the constitution declaring Ahmadis to be non-Muslims because they do not accept Mohammed as the last prophet of Islam. In the decades following 1974 the position of Ahmadis in Pakistani law has become increasingly precarious. In the 1980s, measures brought in by Zia ul-Haq to Islamicise Pakistan's civil and criminal law affected all religious minorities but particularly Ahmadis. Ordinance XX proclaimed in 1984 amended the Pakistan Penal Code (PPC) by adding sections 298b and 298c, both Ahmadi specific provisions further restricting their freedom of religion and expression. Section 298c, for example, has been referred to as the 'anti-Ahmadi laws' and prohibits Ahmadis from calling themselves Muslim, posing as Muslims, calling their faith Islam, preaching or propagating their faith and from insulting the religious feelings of Muslims. The so-called 'Blasphemy Laws' in sections 295, 296, 297 and 298 of the PPC have been repeatedly condemned by international observers for severely constricting freedoms of expression, religion and opinion and for facilitating the detention of persons on vaguely defined charges of committing blasphemy or other religious offences. Clauses added to the PPC in 1986 (sections 295b and 295c) made defiling the holy Qu'ran or the name of the holy Prophet subject to heavy penalties including the death penalty, life imprisonment and

fines. In 1991, the Sharif government made the death penalty the mandatory punishment for blasphemy against the name of the Prophet.<sup>4</sup>

In 1999 the Government of Punjab officially changed the name of Rabwah (which means 'higher level') to Chenab Nagar (reflecting the town's location near to the Chenab River). This move was completed against the wishes of the Ahmadi community, who continue to refer to the town as Rabwah. Rabwah is the preferred name throughout this report, although some respondents are recorded referring to the new name. Similarly, Ahmadis are referred to by some respondents as Qadianis, a term that refers back to the community's original spiritual home in India, and is considered highly pejorative by Ahmadis. The term 'Ahmadi' is therefore used in this report. Official government figures place the number of Ahmadis in Pakistan at around 70,000. However, Ahmadis have boycotted or classified themselves as 'Muslim' in the census since 1974, the alternative being to classify themselves as 'non-Muslim'. The government figures are therefore significantly inaccurate. The mission were given figures for the current number of Ahmadis in Pakistan of between 2 and 5 million.

The situation faced by some members of the Ahmadi community in Pakistan has prompted them to flee the country and seek asylum in the UK. In the course of deciding on the merits of these claims it has been repeatedly suggested that Ahmadis have an 'internal flight alternative' available to them: in short, that by moving to Rabwah, a persecuted Ahmadi would be able to gain security without leaving Pakistan. This assessment is based on the assumption that as Ahmadis form the majority community in Rabwah, the town is able to offer protection to Ahmadis suffering persecution elsewhere in Pakistan. The Parliamentary Human Rights Group identified this assumption as key to many asylum claims and sought to test its veracity. A mission to Pakistan, focussing on Rabwah and recorded in this report, was the result.

## 1.2 Report scope and structure

The mission focussed exclusively on issues relating to an internal flight alternative to Rabwah. This report, therefore, is only intended to provide evidence on this issue. However, in the course of the mission's work it quickly became apparent that it is impossible to divorce the issues relating to Rabwah and internal flight from the broader social and political context within which Ahmadis survive in Pakistan. As a result some sections of this report consider the current situation faced by Ahmadis throughout Pakistan. Whilst the report is accurate in terms of having recorded the responses of a wide range of sources, it cannot and should not be considered or used as an exhaustive study of Ahmadis in Pakistan. Moreover, whilst every effort was made to consult as widely as possible in Pakistan, the mission members acknowledge and emphasise that no mission can be expected to provide a complete representation of its subject.

The remainder of this report is organised as follows. This Introduction concludes with a statement regarding the methodology employed by the mission and a list of those sources the mission consulted, or attempted to consult, whilst in Pakistan. The main body of the report commences with a review of the position of Ahmadis in Pakistan,

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<sup>4</sup> For more background detail, see, amongst other sources: US Department of State, International Religious Freedom Report 2006, September 2006; and International Federation for Human Rights (FIDH): International Fact-Finding Mission Report, "in Male Fide" Freedom of expression, of association and of assembly in Pakistan, 17 January 2005.



included, as noted above, as a necessary context without which the subsequent sections cannot be understood. This section addresses how discrimination against Ahmadis has reached a point where violence can be advocated against Ahmadis without government or police censure. The particular role played by the anti-Ahmadi organisation Khatme Nabuwat is introduced, as are the blasphemy laws and the use of First Information Reports (FIRs) to effect an arrest. Section 3 presents the evidence collected by the mission relating to the potential risk factors faced by Ahmadis in Rabwah. These consist of: the blasphemy laws; practising or expressing the Ahmadi faith; preaching by Ahmadis; threats and physical attacks; and attacks on property. Finally, section 4 considers the protection available for Ahmadis in Rabwah. Three types of protection are identified: community protection, meaning the security offered to Ahmadis as a result of living in an Ahmadi-majority town; state protection, including the effectiveness of the police and judiciary in protecting Ahmadis in Rabwah; and the social and economic conditions that define everyday life for residents of Rabwah.

No conclusions have been drawn in this report as it is the intention of the mission to provide an accurate and accessible reproduction of the evidence that it received rather than to make an assessment as to the viability of internal flight. The latter is properly the role of asylum decision makers.

### 1.3 Methodology

The mission arrived in Pakistan on 8 October 2006 and remained in the country for eight days. The time was split between Faisalabad, where three days were spent travelling to meet sources in Rabwah and Jhang; Lahore (two days); and Islamabad (two days). The first day was spent travelling to Faisalabad from Islamabad. Most meetings had been set up in advance of travelling to the specification of the mission. Meetings with sources took the form of semi-structured interviews. The mission travelled with a set of questions under the headings: religious activities of Ahmadis; FIRs and blasphemy; protection in Rabwah; relocation to Rabwah; and life in Rabwah. These questions were used as the framework for discussions with each of the sources. All responses were recorded in written form by all members of the mission and the report was prepared from these responses in the period mid-October to mid-December 2006. Translation was provided where necessary by Salim Malik, of the Ahmadi community in the UK, and all sources were offered the option to have their responses recorded anonymously.

The mission members were Frances Allen (Barrister, 12 Old Square), Michael Ellman (Solicitor, Chair of Solicitors International Human Rights Group and Officer of the International Board of the International Federation for Human Rights - FIDH) and Dr Jonathan Ensor (Senior Research Officer, Immigration Advisory Service).

### 1.4 Sources

The following individuals and groups were interviewed by the mission. Additional materials were occasionally supplied by them and are referred to in the text. Copies of all these materials can be found in Appendix B. Direct quotes from sources have been identified in the body of the report by the use of quotation marks.

**Senior Government Advisor.** The mission interviewed a senior government advisor who is an acknowledged expert in Islamic religious issues. In order to speak freely the source requested that their name and position be withheld. The name and status of the source is known to the authors of this report.

**Khatme Nabuwwat (Islamabad Chapter).** The mission met with Maulana Abdul Rauf, President of Khatme Nabuwwat Islamabad Chapter, Muhammed Tyeb, Office Manager for Khatme Nabuwwat Islamabad, Mufti Abdul Rashid, Bari Abdul Rashid and Ibrahim Rashid, both Members of Khatme Nabuwwat Islamabad.

**Mullah Allah yar Arshad, President of Khatme Nabuwwat in Rabwah (Mullah Arshad).** Mullah Arshad has lived in Rabwah for 30 years, and has been a member of Khatme Nabuwwat since the founding of the organisation. When the mission met with Mullah Arshad the interview was interrupted by **Mr Rabnawaz**, who provided lengthy interjections. He is a lawyer practising in nearby Chiniot, and is president of the local forum of Khatme Nabuwwat in Chiniot.

**Human Rights Commission of Pakistan.** The mission was met by Ms Asma Jahangir (Chairperson), Mr I A Rehman (Joint Director), Kamila Hyat (Joint Director), Mr Mehboob Ahmed Khan (Legal Officer) and Air-Marshall (retd) Zafar Chaudhry (former council member). The HRCP describe itself as 'an independent, non governmental organisation registered under the law. Its main office is in Lahore. It started functioning in 1987. The highest organ of HRCP is the general body comprising all members. The general body meets at least once every year. The executive authority of the organization vests in the Council that is elected every three years. The Council elects the organization's office-bearers - Chairperson, not more than five Vice-Chairpersons, a Secretary General and a Treasurer. No office holder in government or a political party (at the national or provincial level) can be an office-bearer of HRCP. The Council meets at least twice every year. Besides monitoring human rights violations and seeking redress through public campaigns, lobbying and intervention in courts, HRCP organizes seminars, workshops and fact-finding missions.' (www.HRCP-web.org)

**Faiz ur Rehman, President, Amnesty International Pakistan.** Mr Rehman explained that he is also a member of the United Citizens Forum, a relatively new organisation of 'prominent persons' that aims to observe and assess the factors behind religious problems in Pakistan, and to seek solutions to those problems nationally and internationally. It is through his work with Amnesty International, which has a human rights violation focus, and his work with the United Citizens Forum, which has a religious focus, that Mr Rehman has knowledge and experience of the situation facing Ahmadis in Pakistan. He explained that his views were based on a combination of his familiarity with the situation in Pakistan, his reading of background literature and reports, and his first-hand experience as the leader of two fact finding missions investigating attacks on Ahmadis, most recently to Jhando Sahi in August 2006 (following attacks that forced the whole Ahmadi community to flee).

**British High Commission Islamabad (BHC).** The mission met with Peter Wilson, Political Counsellor, and Matthew Forman, Second Secretary (Political), at the British High Commission in Islamabad. At one point in the meeting, the BHC noted that in their view the comments of the HRCP usually reflect a tendency to 'see the glass totally empty'.

**Amjad J Salimi, District Police Officer, Jhang (DPO Salimi).** DPO Salimi only took over at Jhang three weeks before the mission's visit; he had previously been stationed in Baluchistan. The DPO at Jhang is responsible for the police force stationed at Rabwah.

**Saeed Tatla, Deputy Superintendent of Police, Rabwah (DSP Tatla).** DSP Tatla had been in his role in Rabwah four months, since June 2006. He informed the mission that he had little knowledge of events in Rabwah before his arrival. DSP Tatla is one of DPO Salimi's subordinates.

**Mr. Mohamed Ibrahim, Secretary to the Mayor of Rabwah (Mr Ibrahim).**

**Senior members of the Ahmadi Community in Rabwah (Ahmadi Community Representatives).** The mission met with several senior members of the Ahmadi Community in Rabwah Present at the meeting were: Mirza Khusheed Ahmed (Chief Executive of the Ahmadiyya Community in Pakistan), Ch Hameedullah (Director General of the Ahmadiyya Community in Pakistan), Mujeeb-ur-Rehman (Advocate Supreme Court), Mobashir Latif Ahmad (Advocate Supreme Court), Pervaiz Ahmad Cheema (Advocate High Court). These five community members provided the bulk of the responses. However, the following were also present at the meeting and provided additional comments: Mansoor Ahmad Khan (Director, Foreign Missions Office), Mirza Ghulam Ahmad (Director, Human Resources), Saleemudin (Director, Public Affairs), Qasim Shah (Former Director, Public Affairs), Mubarak Ahmad Tahir (Legal Advisor to the Community), Mirza Adil Ahmad (Assistant Legal Advisor), Ahmad Khalid (Human Rights Desk), Aziz Ahmad Omer (Assistant).

The mission were also offered an appointment to see a member of the Ahmadi community in **Faisalabad jail**, where he reportedly resides having received a life sentence under 295c of the penal code. Unfortunately time constraints prevented the mission from following up this interview.

**Pakistan Ministry of the Interior** rebuffed repeated requests for an interview. Requests were made in the weeks before travelling to Pakistan and whilst the mission were travelling.

Repeated attempts were made to secure an interview with the **Mayor of Rabwah** and three appointments were made to meet with him in his office in the Rabwah municipal building. However, the Mayor failed to attend on each occasion.

## 2. The Position of Ahmadis in Pakistan

This section has been included because a number of sources emphasised that an understanding of the social and political context in which Ahmadis live in Pakistan is required before the situation in Rabwah can be understood. The remainder of this report should therefore be considered against the background presented in this section. Evidence presented to the mission regarding the role of Khatme Nabuwwat, together with the function of the blasphemy laws and First Information Reports (FIRs) is also presented in this section.

### 2.1 Social and political environment

The mission heard several accounts of how popular sentiment in Pakistan has become increasingly hostile to Ahmadis. The Senior Government Advisor explained how the population of Pakistan has become sensitised to Ahmadis since a spate of anti-Ahmadi violence in 1953. He explained how Islamic groups politicised anti-Ahmadi feeling, characterising the Ahmadi view of jihad (as a call for dialogue rather than taking up arms) as evidence that the Ahmadis are a group created by the colonial British to allow Islam to be conquered, and painting the Ahmadi recognition of a more recent Prophet than Mohammed as a tactic of the British to marginalise or divide Muslims and thus sustain the British empire. In this way the religious and political have gradually been conflated, climaxing in the 1974 (political) declaration of Ahmadis as non-Muslims following a further outbreak of anti-Ahmadi violence. For the Human Rights Commission of Pakistan (HRCP) severe discrimination against the Ahmadis started with the 1974 declaration and the situation has been deteriorating ever since.

The HRCP note that there is a class or economic element motivating this treatment of Ahmadis, pointing out that the Hindu community, who belong to a low economic class, receives relatively little popular attention and low levels of discrimination. The Ahmadis, however, tend to be an educated and successful community whose members have historically risen to important positions in government and civil society. Today, Ahmadis are prevented from accessing senior employment in state defence or civil institutions. Faiz ur Rehman (President of Amnesty International Pakistan) described the situation in similar terms: prior to 1974 there had been a large number of Ahmadis in senior positions in the Pakistan administration. This is now no longer the case: there are no Ahmadi policy makers, judges, or educationalists.

The Senior Government Advisor explained that in the large areas of Pakistan where literacy is low, people's understanding of unfamiliar issues (such as Ahmadis) is determined by what they hear in the Mosque. Faiz ur Rehman made a similar point, noting that in small towns literacy is often poor, providing the Mullahs with an uncritical audience. In such areas, the Mullah has the power to tell the population how to behave – characterised as being 'for the good of their eternal souls' – and the people are likely to comply. The Senior Government Advisor also explained that the fundamentalists are effective at using the media and have always been adept at capturing the public sphere. The result is that large sections of the population have been made fearful of Islamophobia and of becoming a minority similar to the Muslim community in India. The HRCP and British High Commission (BHC) also noted the role played by the media. The HRCP described the vernacular press as having become virulently anti-Ahmadi. State television contains broadcasts of anti-Ahmadi rhetoric, including phrases such as

'Ahmadis deserve to die.' Even in the traditionally liberal English language press religious freedom is becoming harder to defend as journalists increasingly fear attack if they defend Ahmadis. The BHC stated that public opinion on Ahmadis, encouraged by the vernacular press, is conservative. Whilst Christian rights may be upheld in the press, Ahmadi rights are not. The effect is that most people have accepted the proposition that Ahmadis are non-Muslim and this is as far as they take the issue. However, others use the discrimination as an opportunity for personal or political gain.

The HRCP stated that the situation faced by Ahmadis today is very poor, and becoming worse as each year passes. In a country where sectarianism is on the increase, the Ahmadis were described by HRCP as being in the worst case scenario: the official policy on religion leaves the group extremely vulnerable. The threat to Ahmadis varies from place to place: in some villages Ahmadis are able to live safely, whilst in others they have been driven out. The reports of violence fluctuate each year but the overall trend of violence against Ahmadis is worsening. Asma Jahangir, Chairperson of the HRCP and UN Special Rapporteur on Religious Freedom or Belief summarised the situation: 'even if a fly is killed it is the Ahmadis fault and the Jews are behind it.' The atmosphere of intolerance towards Ahmadis – in which the perpetrators of violence against them are painted as the injured parties – is increasing, and is being indirectly nurtured by the government who do not defend Ahmadis. Three years ago a member of the judiciary or government would have spoken out against violence or stepped in to defend Ahmadis against attacks in the press, but this is no longer the case. The HRCP highlighted two prominent examples: first, the Prime Minister has publicly declared that he is not an Ahmadi after his opponents used this accusation against him; and second, during a debate aired on state television in which a government minister participated it was stated that Ahmadis 'deserve to be killed'. The minister did not challenge the comment and no prosecution has been brought. The HRCP expressed the view that through not challenging such statements the state is effectively providing extremists with a licence to promote intolerance and abuse.

The BHC characterised the current political climate as one in which President Musharraf's declared approach of 'enlightened moderation' is in the balance, with a battle being fought between modernisers and extremists. The current attempts to reform the Hudood ordinances are an example of this. The reforms have turned into a contest between Musharraf's attempts to reverse President Zia's legacy, and the conservative leadership who believe they can rely on the Mullahs to bring the population to the street to prevent reform. It is notable that Musharraf's own party convened a meeting to undermine the Hudood reforms once the President had left Pakistan. It is in this context that religious reforms must be seen: the BHC believes that Musharraf and the Prime Minister have done much to promote religious tolerance. However, on the ground little has changed. The use of religion to gain advantage continues and Musharraf's attempt to prevent abuse of the blasphemy laws has had little impact in reality (see 'Blasphemy Laws and FIRs', below). The BHC noted that even within this context the Ahmadi issue is different as public opinion has become set against the Ahmadis. The sensitivity of Ahmadi identity is such that Ahmadis face social isolation. In Mr Rehman's view the Ahmadis are the most repressed community in Pakistan. Whilst the Christian community face problems, they have profile and support in Pakistan. No-one is exerting pressure on behalf of the Ahmadis.

The BHC also noted that there is under-reporting of Ahmadi persecution, making it difficult to make an accurate assessment of the frequency of attacks against Ahmadis;

however, the BHC consider the problems faced by Ahmadis to be a serious issue. The Pakistan government has done little to alleviate the problems faced by Ahmadis: it would be 'political suicide' to deal with the Ahmadi problem directly and politicians will not use the example of the Ahmadis to make the case for religious tolerance. The Senior Government Advisor draws a similar conclusion: it is now beyond the power of government to reverse the situation for Ahmadis. Over time the religious political parties have gained in strength, sensitising the population to the status of Ahmadis to the point where 'the common man can be incited and brought to the street' against Ahmadis. The Senior Government Advisor believes that changes in the law will not be sufficient to change the view of the population: there must be a change in the views held in society first. However, whilst extremism is limited to certain groups, no one dares to speak freely about religious issues. Even the most open and secular political parties are not prepared to challenge the public perception of Ahmadis for fear of losing credibility and standing in the eyes of the public. The result is that there is no party or institution prepared to lead the debate on Ahmadis in Pakistan and therefore a change in public attitude is not anticipated in the near future.

## 2.2 The role of Khatme Nabuwat (Committee to Secure the Finality of Prophethood)

The mission had been made aware of the significance of Khatme Nabuwat prior to travelling to Pakistan through reports such as the UK Home Office's Pakistan Country of Origin Information Report, in which it is reported that Khatme Nabuwat 'have called for the banning of the Ahmadi movement and the killing of Ahmadis.'<sup>5</sup> In Pakistan, the mission were informed by the Ahmadi Community Representatives that the main perpetrators of attacks on Ahmadis and on property in Rabwah are members or supporters of Khatme Nabuwat. Faiz ur Rehman, President of Amnesty International Pakistan, noted that Khatme Nabuwat are present in Rabwah and are repeatedly in the news for, for example, inciting violence, attacking the library or picking up people from Rabwah and passing them to the police. Mr Rehman explained that through his work with Amnesty International he knew that Khatme Nabuwat in particular are known for making telephone threats directly to judges in Ahmadi cases. The British High Commission noted that Khatme Nabuwat are linked to many mainstream political parties and opposition leaders. The Ahmadi Community Representatives confirmed this through an example: on 5 September 2006 Hafiz Tahir Mahmud Ashrafi, Advisor to the Chief Minister of the Punjab for the Promotion of Religious Harmony, was a special guest at the Khatme Nabuwat conference held at Sargodha.

When asked to explain the role and purpose of their organisation, members of the Islamabad Chapter of Khatme Nabuwat informed the mission that it is Khatme Nabuwat's belief that no Prophet can come after Mohammed as he is the final Prophet. Anyone who claims otherwise is an infidel and their claim is false, baseless and a crime. Khatme Nabuwat's mission is therefore to spread understanding of the finality of the Prophet through preaching and books. The source insisted that they have mutual respect for all, including Ahmadis, as humans. However, Ahmadis should not assert themselves to be Muslim because they do not believe in the laws of the Prophet. Mullah Arshad, of the Rabwah Chapter of Khatme Nabuwat, told the mission that the purpose of Khatme Nabuwat is to act against those who do not accept the finality of the

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<sup>5</sup> UK Home Office Science and Research Group Country of Origin Information Service, Country of Origin Information Report Pakistan, 26/04/2006, Annex C: Political parties and militant groups

prophet, to contradict them and to invite them to rejoin the faith. Mullah Arshad confirmed that this role means that the focus of Khatme Nabuwwat is on Ahmadis in particular. According to Khatme Nabuwwat (Islamabad Chapter) the movement against Ahmadis started when members of the Muslim community were attacked by Ahmadis at Rabwah railway station in 1974: the source told the mission that 'Ahmadis were terrorists, and they are terrorists today.'

Mr Rabnawaz, whom the mission met with at the Khatme Nabuwwat mosque in Rabwah, was more expansive in his explanation of Khatme Nabuwwat's views. Repeating the accusations referred to in the historical account of anti-Ahmadi agitation communicated by the Senior Government Advisor (above), Mr Rabnawaz stated that the Ahmadi community was essentially a creation of the colonial era British Government. He claimed that the British had recognised Ahmad as a messiah out of political necessity and then had made use of the Ahmadi sect to divide Muslims. According to Mr Rabnawaz the legacy of British sponsorship is Ahmadi power in Pakistan today. This can be seen from the fact that although there are only around 125,000 Ahmadis in Pakistan, of whom about 25,000 are in Rabwah, 'Ahmadis hold 20-30% of the power in Pakistan', with Ahmadi bureaucrats in the administration providing support to other Ahmadis.

### 2.3 Blasphemy Laws and First Information Reports (FIRs)

Zia ul-Haq's 1984 Ordinance XX introduced explicit references to Ahmadis in sections 298b and 298c of the Pakistan Penal Code (PPC) (see Appendix C: Copy of Ordinance No. XX of 1984 and 1986 Amendment to the section 295c of the Pakistan Penal Code). Section 298b significantly restricts Ahmadi freedom of religion and expression requiring 'a term which may extend to three years' and a fine for any Ahmadi

who by words, either spoken or written, or by visible representation;

(a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as '*Ameerul Mumineen*', '*Khalifa-tui-Mumineen*', '*Khalifa-tul-Muslimeen*', '*Sahaabi*' or '*Razi Allah Anho*'

(b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him) as '*Ummul-Mumineen*'

(c) refers to, or addresses, any person, other than a member of the family (Ahle-bait) of the Holy Prophet Muhammad (peace be upon him), as '*Ahle-bait*'; or

(d) refers to, or names, or calls, his place of worship as '*Masjid*'

The same punishment is prescribed for any Ahmadi who 'refers to the mode or form of call to prayers followed by his faith as '*Azan*' or recites *Azan* as used by the Muslims'. 298c specifically defines Ahmadis as non-Muslims, imposing three years imprisonment and a fine on any Ahmadi who

directly or indirectly, poses himself as Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims

Clauses added to the PPC in 1986 (sections 295b and 295c) make defiling the holy Qu'ran or the name of the holy Prophet subject to heavy penalties including the death

penalty, life imprisonment and fines. 295c is broadly defined, including derogatory remarks in respect of the Holy Prophet by 'imputation, innuendo, or insinuation' (see Appendix C). In 1991, the Sharif government made the death penalty the mandatory punishment for blasphemy against the name of the Prophet. Table 1 summarises the blasphemy laws and the associated penalties.

PPC	Description	Penalty
298a	Use of derogatory remarks etc., in respect of holy personages	Three years' imprisonment, or fine, or both
298b	Misuse of epithets, descriptions and titles etc., reserved for certain holy personages or places, by Ahmadis	Three years' imprisonment and fine
298c	An Ahmadi, calling himself a Muslim, or preaching or propagating his faith, or outraging the religious feelings of Muslims, or posing himself as a Muslim	Three years' imprisonment and fine
295	Injuring or defiling places of worship, with intent to insult the religion of any class	Up to two years' imprisonment or fine, or both
295a	Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs	Up to 10 years' imprisonment, or fine, or both
295b	Defiling, etc., of Holy Quran	Imprisonment for life
295c	Use of derogatory remarks, etc; in respect of the Holy Prophet	Death and fine

**Table 1: Summary of blasphemy laws and penalties**

A First Information Report (FIR) is the process through which the police take notice of alleged transgressions of the penal code and forms the legal basis for arrest. The Ahmadi Community Representatives explained the procedure for and consequence of filing an FIR. An FIR is lodged at a police station with the Station House Officer (SHO). Where the FIR involves a cognisable offence (those the police can consider without the need for a court to investigate, including the blasphemy laws) the police have to take immediate action and arrest the person concerned. There is no time limit between the issuing of an FIR and the detention of the suspect(s), but once an arrest has taken place the police must complete their investigation within 14 days. Following arrest no legal assistance is allowed at the police station and the accused must be produced before a magistrate within 24 hours. The mission were informed that bail is refused in most blasphemy cases and only around 10% of such cases are found in favour of the accused. The order of events is significant: a case would be thrown out if the FIR is lodged after an investigation.

The Ahmadi community explained that once an individual receives bail, they are then required to appear at the case hearing approximately every month. The location of the bail hearing will depend on where the FIR has been lodged. The mission were informed by the Ahmadi Community Representatives that FIRs are being filed against them by the police and local Mullahs following the direct intervention of the Federal Government. By way of example, the mission were shown a FIR dated 15 December 1989, filed by the SHO Rabwah, which is against the entire population of Rabwah. The community has been charged under 298c and accused of practising Islamic social etiquettes and



worship. This case is still pending (see Appendix B3: Police report (FIR) against the entire population of Rabwah, 15 December 1989).

The HRCP noted that changes to the law had been introduced in January 2005 in an attempt to reduce the malicious or frivolous application of the blasphemy laws. In the revised procedure, a 295c blasphemy complaint must be investigated by a senior police official before the FIR can be lodged. However, the HRCP noted that this has had little impact in reality for Ahmadi cases, as police practice is for the Station House Officer to contact his senior officer who routinely gives permission to enter the FIR.

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### 3. Potential Risk Factors Faced by Ahmadis in Rabwah

Prior to travelling to Pakistan the mission identified potential risk factors faced by Ahmadis. The interview questions and sources were selected to investigate these factors with a focus on the treatment of Ahmadis in Rabwah. As previously noted, it quickly became apparent to the mission that an understanding of the national context is important when considering the potential risks to and protection for Ahmadis in Rabwah. The following material should therefore be read taking account of the perspective offered in the previous section, 'The Position of Ahmadis in Pakistan'.

The potential risk factors identified by the mission are: the blasphemy laws; practising or expressing the Ahmadi faith; preaching by Ahmadis; threats and physical attacks; and attacks on property. Evidence collected by the mission relating to each factor is set out below. However, it should be noted throughout that, according to the British High Commission, there is under-reporting of Ahmadi persecution, making it difficult to make an accurate assessment of the frequency of attacks against Ahmadis.

#### 3.1 Blasphemy laws

The mission were provided with a report detailing prosecutions of Ahmadis during 2005 compiled by the community in Rabwah through their contact with Ahmadis throughout Pakistan (Appendix D). The report documents a total of 60 FIRs registered against Ahmadis, 25 of which were recorded at 'Chenab Nagar' (Rabwah) police station (note that FIRs may be registered at any police station regardless of the place of residence of the accused). The same document also provides a summary of cases recorded against Ahmadis from April 1984 to Dec 2005. The summary catalogues the total number of cases by the description of the transgression: for example, a total of 404 FIRs instituted against Ahmadis for posing as a Muslim. These statistics are not disaggregated by location.

The Ahmadi community explained that once an individual receives bail they are required to appear at a case hearing approximately every month. The location of the case hearing will depend on where the FIR has been lodged. This allows a complainant to lodge an FIR in, for example, Karachi, with the effect that a resident of Rabwah would be required to travel a great distance every month. The community pointed out that travelling to repeated bail hearings is expensive, may cost the individual his job through regular absence, and may place the Ahmadi at risk as he has to travel the same route on regular occasions. The testimonies of Rabwah residents Rashid Ahmed, 'MN' and Abdul Shakoor to the mission, recorded in Appendix A, provide examples. In January 1990, Rashid Ahmed received bail following the registration of a case under section 298c. Since then he has had to attend court in Chiniot (approximately 30 minutes drive from Rabwah) every 15 days, sometimes having to wait all day for his case to be called. Each time the police fail to produce witnesses and the case is adjourned, without any criticism of the police. He has applied for the case to be dismissed, but he believes the magistrate is too frightened of the mullahs to order this: he has been told the police will arrange for all the witnesses to come together on one occasion. In a separate case, 'MN' has to attend court in Chiniot every 15 or 30 days following an FIR under section 298c that was registered in 1988. The court refuses to dismiss his case and his bail has been cancelled on two occasions. Similarly, Abdul Shakoor had four FIRs lodged against him in December 1990 by a mullah in Rabwah: Mr Shakoor has to attend court in Chiniot every

month but each time the case has been adjourned because the mullah has failed to appear and has not been arrested to do so. Applications to have his case dismissed have been made, all without success (see Appendix A for the testimonies of 'MN' and Abdul Shakoor).

Addressing the lengthy prosecution of FIRs in court, DPO Salimi pointed out that cases against Ahmadis often have 'complicated social implications' quite different to normal criminal activity. The police often do not want to prosecute, but they have to, even where the complaint itself is 'very stupid'. If a witness then fails to attend court, they can be arrested, but 'it is a tricky business', and not usually the fault of the police. The Senior Government Advisor fleshed out these problems, noting that the social pressure around the Ahmadi issue has a real impact on the effectiveness of all levels of the police and judiciary (see section 4.2, 'State Protection', below).

The Ahmadi Community Representatives informed the mission that if an individual fails to appear at a bail hearing several actions are put in motion: first, the police will look for the person. Next, if s/he is not found, they are then 'at large' and the case is reported to the court, at which point the person becomes a 'proclaimed' offender. Anyone can arrest a proclaimed offender within one month of the proclamation, after which time the person's property is sold. The warrant issued by the court is valid anywhere in Pakistan. The Representatives noted that a common (but illegal) practice is to detain family members of the accused. DSP Tatla, however, insisted that the police do not interrogate family members of accused people, unless they are personally concerned in the charge. The Representatives also informed the mission that when relocating in Pakistan access to many everyday services requires the production of an identity card. All details are held by the national Database and Registration Authority. It was not known if this database is interrogated to find missing or proclaimed offenders. The services identified by the Ahmadi Community Representatives as requiring production of an ID card included:

- 1) passport/ driving licence
- 2) water/ electricity
- 3) schooling
- 4) employment
- 5) buying/ renting land
- 6) hospital visits

Moreover, there are police checkpoints on the roads and police will often ask for ID cards from those travelling by public transport at night.

During the mission's interview with the Ahmadi Community Representatives it became clear that blasphemy FIRs are registered as a result of complaints from three main sources: those lodged by members of Khatme Nabuwat, those precipitated by police or government intervention, and those used to settle personal rivalries or enmity. Examples of each follow.

#### *FIRs instigated by Khatme Nabuwat*

Mr Rehman noted that Khatme Nabuwat are present in Rabwah and are known for both instigating FIRs, and identifying those with outstanding FIRs and passing them to the police. Mr Rehman's comments are borne out in the cases of 'MN' and Abdul Shakoor, related to the mission and recorded at Appendix A. Both cases revolve around

blasphemy FIRs lodged by Mullah Khuda Bakh, a member of Khatme Nabuwwat. Mr Rabnawaz agreed that Khatme Nabuwwat had filed FIR's against Ahmadis, and said that Ahmadis had filed FIRs against his members including one pending against him personally (the Ahmadi Community Representatives subsequently denied that they had successfully filed FIRs against Mr Rabnawaz's members or against Mr Rabnawaz, and they stated that if an attempt was made to do so, they were sure the police would not accept it). Mr Rabnawaz stated that the cases go on for a long time, as do all cases in Pakistan, but he said that it was usually about 6 months from FIR to conclusion of case. Sometimes they were adjourned at the Ahmadi defendants' own request, or because only one of several defendants had turned up as they had fled the country and were 'criminals living in Europe'.

*FIRs instigated through police or government intervention*

The Ahmadi Community Representatives highlighted the fact that some FIRs are filed against Ahmadis by the police, whilst others follow the direct intervention of the Federal Government. The testimony provided by Rashid Ahmed to the mission (Appendix A) provides an example of this practice, in which Mr Ahmed was charged with blasphemy under an FIR registered on 22 May 1989 on the order of the Home Secretary of the Provincial Government, Punjab. The mission were also shown a variety of examples of this practice by the Ahmadi Community Representatives: an FIR dated 15 December 1989, filed by the Station House Officer in Rabwah, which is against the entire population of Rabwah (accused under 298c of practising Islamic social etiquettes and worship. See Appendix B3: Police report (FIR) against the entire population of Rabwah, 15 December 1989); a June 2006 FIR filed by the District Police Officer (DPO) against Latif Butt FIR 21/06 for preaching; and a recent circular issued by the Ministry of Interior. The circular requests provincial authorities to take immediate action against the circulation of Ahmadi literature. The document is dated 8 May 2006 and is from the Ministry of Interior, Government of Pakistan addressed to Home Secretaries of four provinces – Punjab, Singh, Balochistan and North West Frontier Province (NWFP) – and provincial police officers. The circular asks the recipients to take action against Ahmadi activities involving the distribution of letters and newspapers, propagation of the Ahmadi faith, and collecting funds. The mission were also shown a second circular, dated 8 June 2006, addressed to the Deputy Inspector General of Police Karachi (with copies to Station House Officers, Karachi). This second document states that the contents of the circular has been duly noted and instructions have been given to Station House Officers to take immediate action, including preventative measures (see Appendix B4: Circulars from the Ministry of Interior, Government of Pakistan, 8 May 2006 and 8 June 2006).

The mission asked DSP Tatla (Rabwah) about the circular. DSP Tatla explained that he had received the circular from the Ministry of the Interior and that it is normal to receive such circulars from the Government. In this instance, an FIR was issued in September 2006 as a result of the circular, citing the Ahmadi newspaper 'Alfazal' for printing 'objectionable material' (see Appendix B9: Press report of closure of Alfazal, September 2006). DPO Salimi (in Jhang), however, was not aware of the circular and doubted its authenticity: he stated that it was not uncommon to see forged letters. He had not received this particular circular, but had only been in post since the middle of September. Referring to the Alfazal incident, the Ahmadi Community Representatives noted that the FIR resulting in the closure of the newspaper was ordered by the Assistant Inspector General of Police (Operations) acting on the government's initiative. There was no civilian complainant involved. The case was listed as FIR No. 480/06

dated 9 September 2006 at Chenab Nagar Police Station, District Jhang. The FIR states that the Alfazal promotes hatred and injures the feelings of Muslims; however, the FIR does not specify any extracts from the newspaper that are defined as objectionable. The Community Representatives told the mission that on 9th September 2006 the offices of Alfazal were raided by the police. The editor, publisher and printer were not present at the offices but the police arrested two men not connected with the newspaper. In a further raid at his home Mr Sultan Ahmad Dogar, a printer, was arrested. Two days after his arrest Mr Dogar was presented before the Anti-terrorism Court in Faisalabad. The Judge ordered his return in a week and he was remanded. On 18 September Mr Dogar was refused bail and a hearing date of 25 September was set for trial. On 25 September the case did not proceed and Mr Dogar was remanded again until 4 October. As of October 2006 the case is still pending and Mr Dogar remains on remand. (See Appendix B10 Translation of FIR 480/06, provided by the Ahmadi Community, Rabwah; and B9: Press report of closure of Alfazal, September 2006).

#### *FIRs resulting from personal enmity*

The Ahmadi Community Representatives informed the mission that FIRs are also used to settle personal scores. For example, in a case known to the community an Ahmadi became a village headman through the local tradition of primogeniture. However, his first cousin (a non-Ahmadi) wanted to take over the headman role, and so filed a blasphemy charge against him. The Ahmadi subsequently spent 4 years in prison.

### 3.2 Practising or expressing faith

The Ahmadi Community Representatives explained that the blasphemy laws severely restrict the ability of Ahmadis to practise their faith as a group or as individuals. The laws create a situation where even carrying out everyday religious practices runs the risk of prosecution. As Ahmadis are 'non-Muslims' in the eyes of the law, even using the greeting 'Assalamu Alaikum' can result in a blasphemy prosecution. The community explained that their books and literature are banned, public meetings are not allowed and there is a 'constant fear of prosecution' under the blasphemy laws (see section 2.3 'Blasphemy Laws and First Information Reports' and Appendix B1: Notifications from the Government of the Punjab banning Ahmadi materials, 19 July 2006; 1 September 2006; and 9 September 2006).

As noted above, the mission were provided with a report detailing prosecutions during 2005 compiled by the community in Rabwah through their contact with Ahmadis throughout Pakistan (Appendix D). The report documents a total of 60 FIRs registered against Ahmadis, 25 of which were recorded at 'Chenab Nagar' (Rabwah) police station, and provides a summary of cases recorded against Ahmadis from April 1984 to Dec 2005. The summary catalogues the total number of cases by the description of the transgression: for example, a total of 404 FIRs instituted for posing as a Muslim. These statistics are not disaggregated by location.

When asked about the Ahmadi faith, Khatme Nabuwwat (Islamabad Chapter) informed the mission that anyone who claims that there was a Prophet after Mohammed is an infidel and their claim is false, baseless and a crime. Khatme Nabuwwat's view is that freedom of religion has limitations and does not include freedom to misinterpret Islam. Ahmadis should not assert themselves to be Muslim because they do not believe in the

laws of the Prophet – this view is endorsed by Parliament and the constitution. Khatme Nabuwwat see themselves as ‘protectors’ of Islam: Islam has the right to the protection of its ‘life, religion, property and honour’. When asked how they achieve this, the Chapter informed the mission that Khatme Nabuwwat spread understanding of the finality of the Prophet through preaching and books, not through force.

See also section 3.1 ‘Blasphemy laws’, above.

### 3.3 Preaching

The Ahmadi Community Representatives explained that they are a ‘preaching religion’ in the sense that they have a moral obligation to spread their beliefs. However, no pressure is placed on people to convert. The risk of prosecution under the blasphemy laws for even everyday religious practices means that individuals tend to convey the message of their religion to people they know, such as relatives and friends who are usually other Ahmadis or sympathetic to their cause. However, if they are asked a question about their religion, or if their beliefs are challenged, then they are under a ‘moral obligation’ to explain their faith. As noted above, the community emphasised that the blasphemy laws are framed in such a way as to create a ‘constant fear of prosecution’ for Ahmadis in Pakistan (see section ‘2.3 Blasphemy Laws and First Information Reports’, above, and Appendix C: Copy of Ordinance No. XX Of 1984 and 1986 Amendment to the section 295c of the Pakistan Penal Code).

The community also informed the mission that in June 2006 the District Police Officer (DPO) ordered a case be filed against Latif Butt for preaching (FIR number 21/06).

See also section 3.1 ‘Blasphemy laws’, above.

### 3.4 Threats and physical attacks

The Ahmadi Community Representatives stated that in Rabwah they felt intimidated and were frequently threatened. They informed the mission that the main perpetrators of attacks on persons and property in Rabwah were members or supporters of Khatme Nabuwwat who have a mosque and madrassa in Rabwah. The community representatives referred to graffiti on the wall of the mosque in the Muslim Colony of Rabwah which reads ‘wholesome security of Islam and the faith lies in total liquidation of Ahmadis’ (see Appendix B2: Photographs supplied by the Ahmadi Community). The community stated that they face threats from Khatme Nabuwwat’s members and supporters within Rabwah, and from those coming to Rabwah from other areas of Pakistan for conferences. The mission was told that the Ahmadi community feel particularly intimidated and threatened on these occasions. The senior community members advise their community to stay indoors and women are told not to attend prayers.

Mr Rehman confirmed that Khatme Nabuwwat are present in Rabwah and are known to incite people to attack Ahmadis in speeches broadcast on loudspeakers from their mosque. Khatme Nabuwwat are repeatedly in the news, for example for inciting violence or attacking the library at Rabwah. In a testimony recorded by the mission, Ahmadi community member ‘ZB’ told the mission that her husband was attacked by a mob in Sialkot following an edict by the local head of Khatme Nabuwwat, Mullah Manzoor. The edict resulted from his conversion to the Ahmadi faith. Following his attack, the police refused to enter an FIR and he fled to Rabwah. In 2004 he was shot at whilst in Rabwah

following the distribution of his photograph at a Khatme Nabuwat conference. The full testimony of this case is recorded at Appendix A.

The Ahmadi Community Representatives told the mission that although the Ahmadis have not been granted permission to hold their annual convention in Rabwah since 1983, Khatme Nabuwat hold 3-4 large events each year. These events have marches through the streets of Rabwah that are escorted by the police (the mission viewed a video showing a march through Rabwah; see also Appendix B2: Photographs supplied by the Ahmadi Community). The Ahmadi Community Representatives described how the marches are accompanied by the shouting of 'filthy, dirty slogans that are designed to provoke'; one common slogan is 'death to Ahmadis'. The events sometimes result in violence, such as in 2004 when Rabwah resident Ghulam Tahir was attacked by a mob. The community told the mission that this year two major Khatme Nabuwat conferences were held in Rabwah during September despite the Government of Punjab directing all district governments to forbid religious meetings and rallies for 30 days from 1 September 2006. Special permission was granted to the clerics to hold these conferences. On 7 September 2006 (the anniversary of Ahmadis being declared non-Muslim) the 19th Annual International Khatme Nabuwat Conference was held at the Madrassa Usmania in the Muslim Colony of Rabwah, whilst on 21-22 September 2006 Khatme Nabuwat held their 25th annual two day conference at Rabwah. Mullah Arshad confirmed that Khatme Nabuwat holds three conferences in Rabwah each year, on the anniversary of the birth of the Prophet, and on 7 and 21-22 September. According to the Mullah, the latter is a national event that attracts about 50,000 people; the others are local with 4,000-5,000 attendees. When asked why Khatme Nabuwat meets regularly in Rabwah, Mullah Arshad explained that Khatme Nabuwat's mission is to invite Ahmadis to rejoin Islam and therefore they hold large gatherings where there are the greatest number of Ahmadis. Khatme Nabuwat have been refused permission to hold meetings, but the last time this happened was in 1997. The Islamabad Chapter of Khatme Nabuwat explained that Khatme Nabuwat hold meetings in different places, one of which is Rabwah. In contrast to Mullah Arshad, the Chapter members stated that the main Rabwah gathering brings 15,000-20,000 people to the town from all over Pakistan. When pushed as to the reason for staging such a large meeting in Rabwah, it was stated that Khatme Nabuwat want it to be known to everyone that Rabwah is a part of Pakistan and that there is no exclusive city in Pakistan for Ahmadis: 'Rabwah is not their place.'

When asked about Khatme Nabuwat's mission to invite Ahmadis to rejoin Islam, one member of Islamabad Chapter explained that their aim was to persuade Ahmadis to repent. However, in accordance with the Islamic teachings, as an apostate an Ahmadi will be given three days to repent and if they fail to do so they will be sentenced to death. None of the Chapter members were willing to elaborate on this comment.<sup>6</sup>

The mission asked the members of the Islamabad Chapter of Khatme Nabuwat about reports from sources such as the US Department of State human rights reports and the Ahmadi Community of violence against Ahmadis, marches and shouting of slogans that demand that Ahmadis be killed. The Chapter members insisted that the reports were false and that the marches were staged by the Ahmadis who are 'great conspirators'. The Khatme Nabuwat conferences never march through the town – only within the perimeter of their mosque, however it was not explained how this was achieved with

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<sup>6</sup> This is a controversial and contested reading of the teachings of Islam.

many thousands of participants. Khatme Nabuwwat do not attack or kill and the Chapter members had not seen or heard of slogans advocating violence. By contrast, Mullah Arshad acknowledged and supported the slogan 'death to Ahmadis' and stated that it refers to the fact that the Ahmadi belief is a dead belief and Ahmadis are causing a schism in society. The Mullah does not believe in killing Ahmadis. The Mullah did not believe that the sloganeering might incite violence against Ahmadis: nothing of the sort happens in Rabwah. (DPO Salimi informed the mission that the expression 'Death to Ahmadis' was 'just a slogan', and he did not think it amounted to an incitement to violence.) Reflecting the statements of the Islamabad chapter, Mullah Arshad maintained that Ahmadis have made up stories of their arrest: they even dress in police uniforms and go and arrest other Ahmadis to create a story and so they can escape to Europe and make money. When asked about reports of arson and violence, Mr Rabnawaz denied there had been cases of arson against Ahmadi homes and stated that any shooting that had occurred had been between the Ahmadis themselves. Moreover, Ahmadis had fired on Muslims and Mr Rabnawaz himself had been abducted and tortured. The case is still ongoing as the defendants, Mr Rabnawaz claimed, had escaped and are now living in luxury outside Pakistan.

Responding to the suggestion that abusive sloganeering and violence are associated with the Khatme Nabuwwat conferences, Mr Rabnawaz stated that the Ahmadi community have full religious freedom, yet they will not allow Muslims into Rabwah, even as hawkers. Similarly the Islamabad Chapter of Khatme Nabuwwat told the mission that Rabwah has been totally reserved for Ahmadis and Muslims are not permitted to enter. However, the mission met with DSP Tatla and Mr Ibrahim, Secretary to the Mayor of Rabwah, both non-Ahmadi Muslims, in the centre of Rabwah. Moreover, Mr Ibrahim stated that all 11 members of the Local Council in Rabwah are non-Ahmadi, whilst the HRCP noted that the police in Rabwah are all non-Ahmadi. Nevertheless, the Islamabad Chapter of Khatme Nabuwwat stated that they want it to be known that Rabwah is a part of Pakistan and that there can be no exclusive city in Pakistan for Ahmadis. Referring to the Ahmadi community, the Chapter members insisted that 'Rabwah is not their place.'

### 3.5 Attacks on property

As noted above, the mission were informed by the Ahmadi Community Representatives that the main perpetrators of attacks on property in Rabwah were members or supporters of Khatme Nabuwwat. The Community told the mission that they face a constant threat of physical violence, including against their mosques and educational establishments. The marches following anti-Ahmadi conferences have resulted in arson and attacks on Ahmadi mosques, in one case resulting in the destruction of a mosque. Mr Rehman noted that Khatme Nabuwwat are repeatedly in the news, including, for example, for attacking the library in Rabwah. The Ahmadi Community Representatives noted that the violence is different in different places and at different times, highlighting the example of the destruction in the village of Jhando Sahi which had been reported by the Pakistani press and documented by Amnesty International (see Appendix B8). During mob violence in June 2006 the whole Ahmadi community had their homes and businesses attacked by local non-Ahmadis.

The Ahmadi Community Representatives also told the mission of the desecration of Ahmadi graves. The Ahmadi community in Rawah have a cemetery on the edge of the town, next to which is the mosque belonging to Khatme Nabuwwat's Mullah Arshad. The Ahmadi community explained how they had built a wall to protect their cemetery but the



Khatme Nabuwwat members still entered the site and damaged grave stones. The mission visited the cemetery and photographed the damage to the gravestones, located immediately adjacent to the cemetery boundary with the Khatme Nabuwwat mosque (see photographs in Appendix F). Mullah Arshad insisted that there was no truth in the story that Khatme Nabuwwat desecrated Ahmadi graves: Ahmadis do it themselves and then blame Muslims. The Ahmadis have a security system of at the cemetery and moreover Muslims do not believe in and condemn the desecration of graves. Mr Rabnawaz stated that photographs of desecrated gravestones were fabricated.

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## 4. Protection in Rabwah

This section considers the protection available for Ahmadis in Rabwah. Three types of protection are identified: community protection, meaning the security offered to Ahmadis as a result of living in an Ahmadi-majority town; state protection, including the effectiveness of the police and judiciary protecting the interests of Ahmadis in Rabwah; and the social and economic conditions that define everyday life for residents of Rabwah. As with section 3, an understanding of the national context is important when considering the potential risks to and protection for Ahmadis in Rabwah. The following material should therefore be read taking account of the perspective offered in the section 2, 'The Position of Ahmadis in Pakistan'.

### 4.1 Community protection

The mission asked all the sources their views on the protection available to Ahmadis in Rabwah that flowed from the town's status as the headquarters of the Ahmadi community in Pakistan. Faiz ur Rehman, President, Amnesty International Pakistan noted that it is only in Rabwah where the Ahmadi are in the majority and as a result an Ahmadi may be a little safer in Rabwah compared to a town or village where they are in a small minority. Those from outside Rabwah may therefore flee there if they are in fear in their home area. However, Mr Rehman pointed out that Khatme Nabuwwat have an office in Rabwah. Thus, whilst those who flee to Rabwah might gain safety for a period of time, fear of Khatme Nabuwwat is ever present. As noted previously, the Islamabad Chapter of Khatme Nabuwwat stated that they want it to be known that Rabwah is a part of Pakistan and that there is no exclusive city in Pakistan for Ahmadis.

Broadly agreeing with Mr Rehman, the HRCP explained that whilst Rabwah is safer than most other places in Pakistan for Ahmadis, there are instances of violence here as well. When asked about whether Rabwah can offer a refuge for those targeted elsewhere in Pakistan, the HRCP explained that if an Ahmadi was pursued across Pakistan, they would be caught by their persecutor in Rabwah. Clarifying this point, the HRCP stated that safety in Rabwah depends on the nature of the persecution and/or on the influence of the persecutor. For example, if a neighbour wishes to take over an Ahmadi's business by capitalising on anti-Ahmadi sentiment, then the job of the persecutor is complete once the Ahmadi has left the local community. However, should the persecutor be a person of influence or means, they may use this to follow their target to Rabwah as well. Alternatively, in a case such as an inheritance conflict between two brothers, where one is Ahmadi and the other wishes to take the whole of the inheritance, then the Ahmadi will be pursued wherever he goes to prevent him from claiming his share. Similarly, if an Ahmadi is accused of causing harm then the high level of enmity involved will mean that it will be very difficult for the Ahmadi to find protection anywhere, including in Rabwah. In short, if the persecutor is sufficiently willing and/ or able then the object of their persecution will remain unsafe in Rabwah. The HRCP explained that the best way for an Ahmadi to protect her or himself is to hide their religion: living in Rabwah has the opposite effect as it is the focus of Khatme Nabuwwat and living in the town marks a person out as an Ahmadi.

When asked whether the Ahmadi community provides any security for its own members, the Ahmadi Community Representatives explained they maintain a system similar to neighbourhood watch that is particularly vigilant during the night. Younger members of

the community also provide protection to the elders. These security personnel are unarmed, but some sensitive sites may be protected by armed members of the community if it is judged necessary. The community stated that day to day security was a heavy burden on the community whose resources are essentially charitable. However, it is seen as essential given the lack of security for Ahmadi persons or property in Rabwah provided by the authorities.

#### 4.2 State protection

The mission were informed by the Ahmadi Community Representatives that they cannot look to the police or the Courts for protection in Rabwah. The community could not give an example of the police having provided protection to an Ahmadi in Rabwah and, moreover, highlighted the numerous incidences in which the police or government have been the instigators of FIRs against Ahmadis (outlined in detail in section 3.1). The mission were informed that the state provides no protection to senior Ahmadi figures or mosques at Rabwah, except for a symbolic presence at the central mosque at Friday prayers. The Representatives described how during the Khatme Nabuwwat conference in Rabwah the police line the streets and look on as Khatme Nabuwwat members march through the town, chanting 'filthy, dirty slogans' and vandalising Ahmadi property. In explaining the problems with relying on the state for protection in Rabwah, the mission's attention was directed to a recent incident in which Hafiz Tahir Mahmud Ashrafi, Advisor to the Chief Minister of the Punjab for the Promotion of Religious Harmony, appeared as special guest at a Khatme Nabuwwat conference held at Sargodha on 5 September 2006 (Rabwah is within Punjab state and therefore within Mr Ashrafi's purview). The Ahmadi Community Representatives concluded that if someone fled to Rabwah fearing attack in their home area there would be no police protection available to them. Indeed, the police are seen by the community as actively protecting the Mullahs and their followers.

Similar views were expressed by other sources that the mission consulted. Faiz ur Rehman, President, Amnesty International Pakistan stated that nowhere, including Rabwah, is safe for Ahmadis as the police would refuse to give protection to an Ahmadi. When asked if the police might react differently in Rabwah to elsewhere in Pakistan, Mr Rehman explained that whilst it is not impossible, it has not happened. He explained that, as the example of violence in Jhando Sahi demonstrates (see Appendix B8), even relatively senior and educated local police officers find that their hands are tied by their superiors when dealing with Ahmadi cases. The testimony of 'ZB', recorded in Appendix A, illustrates the reluctance of the police to become involved in Ahmadi cases. 'ZB' told the mission that her husband was attacked by a mob in Sialkot following an edict against him proclaimed by Mullah Manzoor, the local head of Khatme Nabuwwat. The Sialkot police refused to enter an FIR against his attackers, advising instead that 'if you want to save your life, get away from here.' 'ZB' also describes the failure of the police to provide protection in Rabwah, as he subsequently fled to Rabwah where he was shot at following the distribution of his photograph at a Khatme Nabuwwat conference in Rabwah. Abdul Shakoor (recorded in Appendix A) describes how the police do not prevent local mullahs from congregating and shouting abuse outside his shop in Rabwah on a regular basis. Mr Shakoor told the mission that the mullahs congregate about four times each year, most recently three months prior to the mission's visit. The HRCP agreed generally that speaking to the police does not help Ahmadis. The HRCP pointed out that whilst the Punjab government has never stated that it will protect Ahmadis in

Rabwah, it has spoken out to defend police actions against Ahmadi people or property in Rabwah.

The mission received several explanations for the apparent limitations on state protection for Ahmadis. The Senior Government Advisor explained that the social pressure around the Ahmadi issue, detailed in section 2.1, has a real effect on all levels of the police and judiciary. When blasphemy cases are being heard people protest outside the court and this has a tangible impact on decisions: this can be seen in cases that have been quashed in the higher courts due to unsustainable findings of fact rather than on a legal basis (see also the testimony of Abdul Shakoor, recorded Appendix A, for an example of the higher court quashing blasphemy cases). The Senior Government Advisor emphasised that, generally speaking, the police are not well educated: they believe the preaching of the mullahs and act accordingly to protect their religion. The HRCP concurred with the Senior Government Advisor, describing how the judiciary takes its cue from the political orientation of the district and noting that the numerical strength of the police is small. The HRCP described the District Courts as 'completely subservient to the police', who in turn are in no position to resist a mob raised by a local mullah. Thus District Courts will give sentences such as amputation, and rely on the higher courts to quash the case. The higher courts do not tend to make comments on the conduct of the lower courts in blasphemy cases. In explaining the intimidation and pressure on the police and judiciary, the HRCP referred to the impact of 'professional persecutors' among the anti-Ahmadi mullahs. The mullahs demonstrate outside all the courts, up to and including the High Court. However, only judges in the High Court receive any protection and this is minimal compared with that provided for politicians, rendering the whole judiciary particularly susceptible to threats from extremists. Mr Rehman explained that there is no real system in place to protect judges who try to challenge the extremists: nothing equivalent to that provided for government ministers is available for members of the police or judiciary who suffer intimidation or threats. Through his work, Mr Rehman was aware of specific cases where judges had been threatened in this way and were forced into hiding. The HRCP also noted that they have documented instances where the government has replaced judges whose decisions challenge the government's viewpoint and gave an example from 2005 in which the government removed the armed guard from an Anti-Terrorist Judge – an act that 'effectively blackmails Judges' into following the government line. In the same vein, the British High Commission (BHC) noted that they had been approached by a lawyer seeking protection following his involvement in blasphemy cases against Christians.

The HRCP also pointed out that justice in Pakistan is 'class conscious'. High profile people with social standing may be able to have their case transferred to the High Court – the HRCP know of five or six cases where such applications have been successful for high profile individuals. However, the High Court would routinely reject an application from an ordinary individual, even if they had the financial means to make this course available to them. Overall, the HRCP's conclusion regarding state protection holds as true in Rabwah as outside it: the social and political sensitivity of the term 'Ahmadi', taken together with the weakness of state protection in the face of the Mullahs, mean that as far as the Ahmadi are concerned, the judiciary do not exist as an option for protection. No one dares to prosecute the Mullahs for incitement: there would be too strong a backlash. The best defence for an Ahmadi is to hide their belief – but this is harder within Rabwah where it is presumed that residents are Ahmadi. Mr Rehman concluded that the problems for Ahmadis presented by discriminatory legislation are compounded by the practical behaviour of the authorities: the police are reluctant to

register FIRs or take measures against those accused of attacking Ahmadis; they will refuse to give protection to Ahmadis who fear attack; and judges will not take positive measures to conclude or dismiss blasphemy cases for fear of reprisals by extremists.

The mission sought further details of state protection from DSP Tatla, in Rabwah, and his senior officer DPO Salimi in Jhang. DSP Tatla explained that he had only been in post for four months and that he had little knowledge of events in Rabwah before his arrival. DSP Tatla stated that there are four Police Stations in the district of Rabwah. Two relate to the town, one with an Inspector, 3 Sub-Inspectors, 3 Assistant Sub-Inspectors, one Duty Officer, 5 Head Constables and 20 Constables; and one inside the city with one Sub-Inspector and one Head Constable with 8 constables. Rabwah had previously formed part of an 8-station area. DSP Tatla could not say if there were any Ahmadis in his force, but the Ahmadi Community Representatives and the HRCP both stated that the police in Rabwah are all non-Ahmadi. DSP Tatla explained that it is the police's job is to ensure law and order in the area and to protect the people and property. The main problems are domestic and neighbourhood disputes, and some theft. He confirmed that no special protection is provided for senior members of Ahmadi Community, but also assured the mission that there had been no serious problems between Ahmadis and non-Ahmadis during his tenure in Rabwah.

DSP Tatla explained that if an FIR is entered against someone in Rabwah, the police arrest the person with co-operation between the two police stations covering Rabwah town. Where an FIR is issued by someone outside Rabwah in respect of person residing in Rabwah then they arrest the person with the cooperation with the Police station where the FIR was issued. In DSP Tatla's experience, most of the FIRs issued in Rabwah are requested by the general public in Rabwah; he knew of none instigated by people from outside Rabwah. He could give two examples from his service in Rabwah, both from September 2006. One was in relation to 'objectionable material' in the newspaper 'Alfazel' (noted above) and the other was against a Khatme Nabuwwat clergyman for shouting slogans against Shias and Ahmadis. The mission were informed by the Ahmadi Community Representatives that there have been incidents where the police, having attended the home of a person named in an FIR and not finding him there, had taken family members to the police station and detained them. These arrests were not recorded at the police station and the family members were not charged. When asked, DSP Tatla insisted that the police do not interrogate family members of accused people, unless they are personally concerned in the charge.

DSP Tatla stated that in his time in Rabwah Khatme Nabuwwat had organised conferences in Rabwah. Khatme Nabuwwat had held a conference in September: 100 policemen were there to provide security for 5-6,000 people. There was no march then or during his tenure. Permission is required for such conferences from the District Police Officer and the local Mayor. DPO Salimi was aware of applications by both Ahmadis and non-Ahmadis for permission to hold conferences and events: sometimes they refused permission, but he was not aware of individual cases. They do sometimes grant permission, but he did not know whether they had ever granted permission to the Ahmadis. The police would be asked as they provide security and this would be seen as having serious law and order implications. If an application came to his office, he would discuss it with his District Co-ordinating Officer, with whom the decision would lie.

DPO Salimi stated that generally there were no problems in Rabwah. However, he told the mission that he is aware of the particular issues and problems in Rabwah and for

Ahmadis. The DPO was clear in acknowledging that the law was not in favour of the Ahmadis. He knew there was generally one main conference each year held by the mullahs but assured the mission that if there was shouting and slogans, the police would register an FIR. Similarly, anyone can complain and the police they would issue an FIR, including against the mullahs. He did not know how many Ahmadis there were in his police force: he knew of one or two, and he named a Deputy Inspector and an Assistant Superintendent of Police, whom he had known in other regions. DPO Salimi stated that there was no bar against Ahmadis joining the police force.

### 4.3 Social and economic conditions in Rabwah

The Ahmadi Community Representatives explained to the mission that the town of Rabwah is located on 1043 acres of land which was purchased by the Ahmadi community for a nominal amount from the government in 1947. The town is not a commercial/industrial centre and has no manufacturing, distribution or service industries. We were advised by the Ahmadi Community Representatives that the situation in Rabwah was such that there was an exodus of young people and that people coming to settle in Rabwah were older people who had retired. The only jobs are low skilled work such as farming and trades. However the number of jobs in these sectors are limited by the size of the town. The Representatives explained that there are no Ahmadis in public office in Rabwah. The post office, telephone office, railway station, police force and magistrates office have no Ahmadi employees and in some instances people are recruited from outside Rabwah. Mr. Ibrahim reinforced many of the points made by the Ahmadi Community Representatives, noting that there are no jobs available in Rabwah and the few government jobs that exist are already filled. Beyond this, there is no industry in Rabwah. A small number of people go to other towns such as Faisalabad to work, and usually stay there during the week. The mission was informed by the Ahmadi Community Representatives that there is 'negligible' housing available to rent. The Representatives told the mission that a number of vacant plots are available in the Muslim Colony. The Colony is former Ahmadi land that has been requisitioned by the government. The plots have been put up for sale, but Ahmadis are specifically banned from bidding. The rules of the auction state that only those who believe in the end of prophethood are eligible to bid (see Appendix B6: Public Auction Notice, taken from The Daily Nawa-i-Waqt, Lahore, 5 December 2005). Mr Ibrahim stated that there are very few houses to rent or buy and there is no Council or private building planned. Private building does take place outside the town centre, particularly by Ahmadis who move to Rabwah from elsewhere.

The HRCP stated that a newcomer fleeing to Rabwah would have to be very rich and not pursued by their persecutor to survive. If they have a normal income (and not pursued), then they would face many difficulties, first amongst which is that there are no jobs in Rabwah. It is very unusual for someone to commute for work even to Chiniot or Faisalabad. Even if an Ahmadi were to do this it would create new problems: they would be a 'sitting duck' for anti-Ahmadi activists whilst they travelled. Moreover, an address in Rabwah is practically a bar to getting a job as a potential employer would suspect that a person is Ahmadi if they have a Rabwah address. They would only be able to get work from a fellow Ahmadi. The HRCP noted that whilst Rabwah is majority Ahmadi, Muslims live in the area surrounding the town. There have been cases where housing officials have said that Ahmadis cannot purchase land and have forced the purchasers to undertake not to sell to Ahmadis. This sort of discrimination 'begins at Rabwah'.

Referring to life in Rabwah for those who have not fled persecution, the HRCP summarised the situation by describing Rabwah as a place for 'hardcore Ahmadis who want to be martyred': there is a mullah there who abuses Ahmadis 'all day long'. Those Ahmadis who live in Rabwah are 'very brave'. There are families where the men live in Rabwah and the women do not. Ultimately, it is a question of how much abuse – and occasional violence – an individual can stand. 'Rabwah is a place for martyrs, cut off from their roots', the mission was told.

The Ahmadi Community Representatives stressed that it is only in a position to provide temporary shelter and food to a limited number for a few days or at most a few weeks. There is a Langar Khana (community kitchen) where displaced persons can obtain food and shelter. The community do receive people who had faced problems in other parts of Pakistan but Rabwah is seen as a temporary measure for a couple of months and not a long term solution. It was explained to the mission that the Ahmadi community would provide these displaced persons with accommodation in guest houses, which has separate accommodation for men and women, but that the town and community can only provide temporary refuge for displaced persons as there is no employment or permanent housing. For example, the Jhando Sahi community were able to stay for a month but then had to return to their village (for more detail see Appendix B8: Amnesty International Pakistan, Fact Finding Mission to Jhando Sahi, 13 August 2006).

#### *Voter registration*

The Ahmadi Community Representatives informed the mission that in January 2002 the Pakistan government abolished the system of separate electorates under which different denominations, including Sunnis, Christians and Sikhs, were placed on different electoral roles. A 'joint electorate' was introduced in which all eligible citizens of Pakistan are placed on a single list of voters. However, an exception for Ahmadis was introduced by the President via Chief Executive's order No 15 (17 June 2002) which created a supplementary list of voters in which Ahmadis are categorised as non-Muslims. The HRCP confirmed that the Ahmadis are the only religion to continue to be on a separate electoral list. The Ahmadi Community Representatives told the mission that it is a matter of principle that Ahmadis should not register rather than agree to being declared non-Muslim. They explained that the community suffer as a result, as not voting means that the Mayor (Nazim) and Town Council are not accountable to the majority of Rabwah residents. Only 1,700-1,800 people are registered to vote in Rabwah out of a population of around 51,000. Mr. Ibrahim, Secretary to the Mayor of Rabwah confirmed that there are about 2,000 electors, mainly Muslims and about 300 Christians. There are 11 elected members of the Council, none of whom are Ahmadi. Under legislation designed to protect the interests of minorities, the Ahmadi community are entitled to one reserved seat on the Council regardless of the electoral outcome. However, the Ahmadis had decided to give the reserved post to the Christian community rather than be involved in an unrepresentative Council.

The Ahmadi Community Representatives informed the mission that as a result of their lack of representation, conditions in the town have deteriorated with even drinking water not being provided to some areas of the town. Roads are in poor condition, sewage systems are non-existent and there have been hepatitis and typhoid outbreaks (see Appendix B7: Material relating to Rabwah water supply).

*Education*

Mr. Ibrahim stated that there are three high schools, six primary schools and three degree colleges in Rabwah; they all at one time belonged to the Ahmadi Community but were nationalised and are currently run by the Provincial Government. The Ahmadi Community Representatives explained that the college and boys' high school were constructed and established by the Ahmadi Community. Since they were nationalised the buildings have deteriorated due to lack of maintenance and the boys' college has now been deemed unsafe (see Appendix B5: The Nation 'College building declared dangerous', undated). The Pakistan authorities announced some years ago that nationalised educational institutions would be returned to their original owners but in the case of Rabwah this has not occurred. The Government of Pakistan demanded Rs.15,000,000 (around £100,000) from the Ahmadi community for their return and this was paid. However, the educational institutions have not been returned and this money has not been refunded. The Ahmadi Community Representatives also informed the mission that in order to study in Pakistan it is necessary to pass an Islamic studies exam which is impossible for Ahmadis without being accused of committing blasphemy, effectively barring Ahmadis from higher education.



## Appendix A: Testimony from Ahmadi community members

The mission met with a number of Ahmadi community members who had volunteered to recount their experiences. The number of people interviewed was restricted by the time available (2.30-5.00pm, 10 October 2006). Some requested that their names be withheld from publication due to ongoing problems in Pakistan. All provided proof of their identity and many produced copies of legal documents such as FIRs.

### **ZB, wife of MH, from Sialkot, and their son NA (23 years old)**

ZB's husband travelled to the UK on 8 August 2004 and claimed asylum. She told the mission that he was in fear of his life following an edict against him by Mullah Manzoor, the local head of Khatme Nabuwat for Sialkot area, following his conversion to the Ahmadi faith in 1997.

He had owned his own shop in Sialkot, but after the edict was issued a mob had come and beaten him up, leaving him for dead. Later they ransacked the shop; the local union of shopkeepers was involved with the mob. He had reported the matter to the Police, but they had refused to enter a FIR and said 'if you want to save your life, get away from here.' He had been in hospital for 2-3 days after which the Ahmadi community had arranged for him to travel to Rabwah.

In 1997 MH's father had persuaded ZB and the children to stay in Sialkot, hoping they would give up the Ahmadi faith. However, the children were targeted at school, and the neighbours tipped rubbish in front of their house. In 1998 they followed MH to Rabwah, and lived in the guest house there until 2004.

The rest of MH's (non-Ahmadi) family had taken over the shop. His father lived in their house in Sialkot. However ZB's brother found out where the family were, and she started receiving letters in 2001, threatening to kill her. Her uncle's cousin wrote to her demanding that she transfer her property to him - if not, he wrote that he knew where she was and would abduct her children: it was up to her. Her elder son had been working in Lahore, but people (including his own cousins) had threatened him, so he too came to Rabwah in July 2003.

After MH's aging father had signed over his property to his family, the family disowned him. He joined MH in Rabwah in 2003, and died there the following year. MH (whose photograph had been circulated by Khatme Nabuwat at their conference in Rabwah) was shot at during his father's funeral in Rabwah. It was at this point that he decided that he had to leave Pakistan.

Since then ZB had suffered many problems; she had no house and no income. She did not know whether an FIR had been issued against her husband. His application for asylum in the UK was still pending.

**ZM** (born 6 June 1972)

ZM was born in Rabwah and, following problems with gaining employment due to his Ahmadi faith, had travelled to the UK in March 2004 and claimed asylum at the airport. His application for asylum was refused, and subsequently he was escorted by two people to the plane for Pakistan. He had applied for a travel document from the Pakistan High Commission in London because he had used a false passport to come to UK, but eventually he returned on the false passport. On arrival in Pakistan, he had been handed to the Federal Investigation Agency, who had detained him, forcing him to remain seated on a chair for 5 days. Finally they charged him for using a false passport and released him. He now has to report to court every month.

**Mr. Rashid Ahmed** (68 years old)

Mr. Ahmed had printed a pamphlet written by the late Khurshid Ahmad, the President of the Ahmadi Community in Rabwah, and an Ahmadi official, Qazi Muneer, advising Ahmadis on how to use their prayers for their improvement. Mr Ahmed had been charged with blasphemy under section 298c of the Penal Code, under an FIR registered on 22 May 1989 on the order of the Home Secretary of the Provincial Government, Punjab. The Ahmadi Community had arranged for bail before he was arrested, and he took the bail certificate and deposited it with the police.

[The mission were shown a document together with a translation, headed 'Punjab Home Department Lahore, May, 1989.' Under the subject heading 'Rabwah Affairs' the document refers to a pamphlet entitled 'Tarbayyati Amoor', published by 'Committee Islah-o-Irshad Local Anjuman-e-Ahmadiyya, Rabwah'. The document concludes 'The contents of the enclosed Pamphlet (sic) contain objectionable material actionable u/s 298 C ... SHO, PS, Rabwah to register the case'.]

Mr. Ahmed later (on 5 August) went with the legal advisor to the community, Tahir Mubarik, to the UK for a conference, and stayed abroad for about two months. After he returned in October 1989, he met by chance with the local magistrate who told him that a supplementary amendment had been made to his FIR under article 298c and a case had been registered against him. He then went to court with his legal adviser and, on 2 January 1990 he received bail again. Since that time he has had to attend court in Chiniot every 15 days, sometimes waiting all day for the case to be called. Each time the police fail to produce witnesses and the case is adjourned, without any criticism of the police. He has applied for the case to be dismissed, but he believes the magistrate is too frightened of the mullahs to order this: he has been told the police will arrange for all the witnesses to come together on one occasion.

He has not yet gone to a higher court, as there are some 60 cases like his, and his lawyer wants to take them all to the higher court together.

**Mr. MN** (born 15 April 1928)

An FIR was issued against MN under article 298c on 10 June 1988 because he had published a Ramadan calendar to distribute to patients of his herbal medicine clinic near Rabwah and had mentioned the name of Mirza Ghulam Ahmad (with the words 'Peace

be upon him'). An FIR was registered against him by Mullah Khuda Bakh from Khatme Nabuwwat at Rabwah Police Station. He was arrested at his clinic the same day, held overnight at the Police Station and transferred to a police post for one day and then taken to Chiniot prison for 5 days until bail was arranged. Since then the case had been called and adjourned every 15 or 30 days at Chiniot: twice his bail had been cancelled and he had had to re-arrange it. There was no reason for the adjournments, but he had to attend court every time. His lawyer has asked for his case to be dismissed on many occasions.

**Mr. Abdul Shakoor** (born 19 May 1935)

In 1974 Mr. Shakoor had an optician's shop in Sargoda, Punjab, which, together with his house, was ransacked and looted at the time of agitation against the Ahmadi Community. However, in 1985 he was charged with blasphemy under article 298c because of a statement he had made in support of his Ahmadi belief. After a year in prison he finally obtained bail, but was subsequently convicted and sentenced to 3 years in prison and a 5000 Rupee fine. This was quashed on appeal to the Sessions court. He then moved to Rabwah, where he set up a new shop with Qu'ranic verses painted on the outside. He was again arrested under the blasphemy laws (298c) and obtained bail after 14 days. However, he was convicted and sentenced to 2 years imprisonment (and a 3000 rupee fine) - but this was quashed on appeal. In December 1990 four further FIRs were issued in Rabwah by Mullah Khuda Bakh from Khatme Nabuwwat after Mr Shakoor offered Ahmadi books for sale at his shop. He was charged again under article 298c, but since then the case had been adjourned every month because the Mullah who brought the charge failed appear at court. His lawyer has made applications for his case to be dismissed on many occasions, without success. The Mullah is not arrested to appear, the case is simply adjourned. Mr. Shakoor reported that the local Mullahs will come and stand in front of his shop and shout abuse at him. This happens about four times per year (last occasion about 3 months ago) and forces him to close his shop until they leave.

**Appendix B: Supplementary material provide to the mission**

B1 Notifications from the Government of the Punjab banning Ahmadi materials, 19 July 2006; 1 September 2006; and 9 September 2006

GOVERNMENT OF THE PUNJAB  
HOME DEPARTMENT

**NOTIFICATION**

No. SO (IS-III) 1-4/2005, WHEREAS, the Government of the Punjab is satisfied that the Booklets/Magazines, mentioned below, contain matter which is objectionable and deliberately / maliciously intended to outrage the religious feelings of the Muslims:-

Sr.#	Title	Author/Editor	Issue No	Month	Nature
1	Daily Al-Fazal	Abdul Sami Khan	117	31.05.2006	Qadianiat
2	Weekly "Al-Fazal International"	Naseer Ahmad Qamar	22	02.06.2006 to 08.06.2006	Qadianiat
3	Monthly Magazine titled "Tash Heez-ul-Azhan"	Sajid Mahmood Buttar	06	June, 2006	Qadianiat

NOW, THEREFORE, in exercise of the power conferred by Section-99-A, Cr.P.C-1899, the Government of the Punjab is pleased to declare all copies of the above mentioned Booklets/Magazines alongwith their translation in any language to be forfeited to the Government with immediate effect.

**KHUSRO PERVAIZ KHAN**  
SECRETARY TO GOVERNMENT OF  
HOME DEPARTMENT

**S.P. CHAN**  
11/8/06

**DATED LAHORE THE 19<sup>TH</sup> JULY 2006.**

**NO. & DATE EVEN.**

A copy is forwarded for information and necessary action to

1. The superintendent Printing Press, Punjab, Lahore for publication next Government Extra Ordinary Gazette and for supplying thereof to the undersigned.
2. The Secretary to Government of Pakistan, Ministry of Interior, Islamabad.
3. The Director General (NCMC), Government of Pakistan, National Crisis Management Cell, Ministry of Interior, Islamabad.
4. The Secretary to Government of Pakistan, Ministry of Information and Broadcasting, Islamabad.
5. The Principal Secretary to Governor, Punjab.
6. The Principal Secretary to Chief Minister, Punjab.
7. The

*Handwritten notes:*  
MSGB  
1-2-06  
S/S  
R/S  
20/7/06  
21/8/06

GOVERNMENT OF THE PUNJAB  
HOME DEPARTMENT

**NOTIFICATION**

No. SO (IS-III)1-1/2006). WHEREAS, the Government of the Punjab is satisfied that the following monthly magazines/posters/booklets/CDs and audio cassettes contain material which is objectionable and maliciously intended to outrage the religious feelings of various sects of the Muslims.

2005

Sr. No.	Title	Name of the Author/Editor	Name of the Publisher/Printer	Nature
1.	Poster titled "Imam Jaffar Sadiq Se Mansoob Koonday Aur Unki Sharai Haisiat"	Maulana Hussain Ali, Mohtamim, Jamia Ashaat-e-Islam, Choti Road, Attock City.	-	Sectarian
2.	CDs of Shia Zakirs	-	Procured from Echo Sound Service, Chakwal Road, near Masjid Mundial, Talagang, District Chakwal.	Sectarian
3.	Monthly "Misbah" (July, 2006)	Mirza Khalil Ahmad Qamar	Sh. Khurshid Ahmad, Zia-ul-Islam Press, Chenab Nagar (Rabwah), Distt. Jhang.	Qadiania
4.	Montly "Ansarullahi" (July, 2006)	Naseer Ahmad Qamar	Abdul Mannan Kousar, Zia-ul-Islam Press, Chenab Nagar (Rabwah), Distt. Jhang.	Qadiania
5.	Booklet "Ghair Muqalladin (Aisle Hadith Ke Aqaid-o-Masail"	-	Sunni Tehrik Pakistan, Room No. 28, 1 <sup>st</sup> Floor, Mall Centre, Empress Road, Karachi.	Sectarian
6.	Audio Cassettes containing anti-Shia/Brelvi hate/provocative material in speeches of Maulana Haq Nawaz Jhangvi (late), Maulana Azam Tariq, Maulana Ali Sher Haideri, Maulana Zia-ur-Rehman Farooqi and Abu Abdullah Haideri	-	Disributed by Qari Abdul Sattar R/o Bait Alam, PS Kala, Tehsil & District D.G.Khan	Sectarian
7.	Monthly "Musilman Bachay" having stories	-	Maktaba Ibn-e-Mubarik, 37-Haq	Sectarian



CP '06 12:53

PAGE . . .

PAGE . 004

	captioned "Bahadur Bachay" and "Dua'a"		Street, Urdu Bazar, Lahore.	
8.	Booklet "Mirza Masroor Mubahala Se Mafror"	Manzoor Ahmad Chionoti (late), General Secretary, Khatam-e-Nabuwat Movement	Idara Markazi Dawat-o-Irshad, Chiniot, District Jhang.	Sectarian

2. NOW, THEREFORE, in exercise of the power conferred by Section-99-A, Cr.P.C-1898, the Government of the Punjab is pleased to forfeit all copies of the above mentioned monthly magazines/posters/booklets/CDs and audio cassettes, alongwith its translation in any language, wherever found in the open market with, immediate effect.

**KHUSRO PERVAIZ KHAN**  
SECRETARY TO GOVERNMENT OF THE PUNJAB,  
HOME DEPARTMENT

Dated Lahore, the 1<sup>st</sup> September, 2006.

**NO. & DATE EVEN.**

A copy is forwarded for information and necessary action to:-

1. The superintendent Printing Press, Punjab, Lahore for publication in the next Government Extra Ordinary Gazette and for supplying 10 copies thereof to the Undersigned.
2. The Secretary to Government of Pakistan, Ministry of Interior, Islamabad.
3. The Director General (NMC), Government of Pakistan, national Crisis Management Cell, Ministry of Interior, Islamabad.
4. The Secretary to Government of Pakistan, Ministry of Information and Broadcasting, Islamabad
5. The Principal Secretary to Governor, Punjab.
6. The Principal Secretary to Chief Minister, Punjab.
7. The Director General, ISI, Government of Pakistan, Islamabad.
8. The Secretaries to the Government of Sindh, NWFP and Balochistan, Home Departments, Karachi, Peshawar and Quetta.
9. The Provincial Police Officer, Punjab, Lahore
10. The Addl.I.G of Police, Special Branch, Punjab, Lahore.
11. The Addl.I.G of Police (CID), Punjab, Lahore.
12. The Director General, Public Relations, Punjab (Book Section) 21-Mahmood Ghazvi Road, Lahore.
13. All District Coordination Officers in the Punjab.
14. All District Police Officers in the Punjab.
15. Key Points Section, Security Wing, Ministry of Interior, Government of Pakistan, Islamabad.
16. The District Police Officer, Punjab, Lahore.

GOVERNMENT OF THE PUNJAB  
HOME DEPARTMENT

2

**NOTIFICATION**

No. SO (IS-III)1-2/2005(P). WHEREAS, the Government of the Punjab is satisfied that the following Daily and weekly/monthly Magazines contain material on preaching of Qadianiat which is objectionable and maliciously intended to outrage the religious feelings of of the Muslims

Sr. No.	Title	Name of the Author/Editor	Name of the Publisher/Printer	Nature
1	Daily Al-Fazal (Issue No.132, dated 17.06.2006)	Abdus Sami Khan	Agha Saif Ullah/Sultan Ahmed Dogar, Zia-ul-islam Press, Chenab Nagar(Rabwah)	Qadianiat
2	Weekly Al-Fazal International (Issue No.24, dated 16.06.2006)	Naseer Ahmed Qamar	22-Dear Park Road, London(UK)	Qadianiat
3	Weekly Al-Fazal International (Issue No.25, dated 25.06.2006)	Naseer Ahmed Qamar	22-Dear Park Road, London(UK)	Qadianiat
4	Monthly Misbah (Issue No.06, dated June,2006)	Mirza Khalil Ahmed Qamar.	Sh.Khurshid Ahmed/Sultan Ahmed Dogar, Zia-ul-islam Press, Chenab Nagar(Rabwah)	Qadianiat
5	Monthly "Khalid" (Issue No.06, dated June,2006)	Mansoor Ahmed Noor-ud-Din	Qamar Ahmed Mehmood Zia-ul-islam Press, Chenab Nagar(Rabwah)	Qadianiat

NOW, THEREFORE, in exercise of the powers conferred by section 99-A, Cr.P.C-1898, the Government of the Punjab is pleased to forfeit all copies of the above mentioned Daily, Weekly/Monthly Magazines, alongwith their translation in any language, wherever found in the open market with, immediate effect.

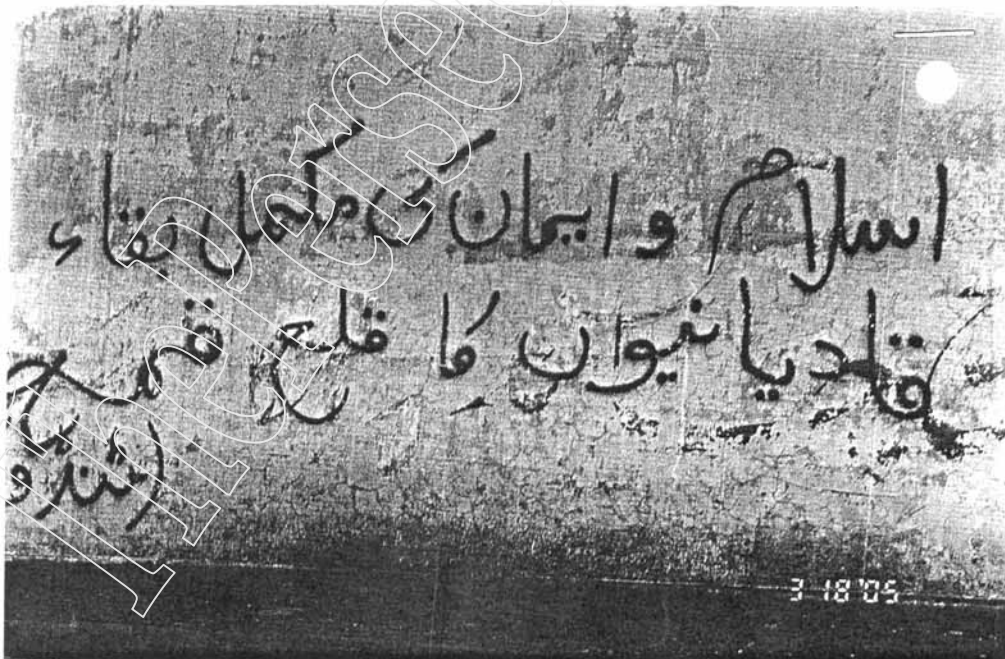
**KHUSRO PERVAIZ KHAN**  
SECRETARY TO GOVERNMENT OF THE PUNJAB,  
HOME DEPARTMENT.

Issued Lahore, the 9th September, 2006.

B2 Photographs supplied by the Ahmadi Community



March through Rabwah



Graffiti on the wall of the mosque in the Muslim Colony of Rabwah reading 'wholesome security of Islam and the faith lies in total liquidation of Ahmadis.'



B3 Police report (FIR) against the entire population of Rabwah, 15 December 1989

**Police Report (FIR) against the Entire Population of Rabwah**

(Translation)

First Information Report about a cognizable offence under Section 154 of Penal Code.

No: 367 Police Station: Rabwah District: Jhang Date & Time of occurrence: Today

1.	Date and time of report	Dated 15/12/89. Vide report No:5, 1.30 p.m.
2.	Name & Residence of person reporting and complainant	According to complaint lodged, prepared and sent by Mohammad Ashiq Marath, Incharge Station House Officer, Rabwah
3.	Brief description of the crime (with relevant section) & property if some thing has been lost	P.P.C. 298C
4.	Place of occurrence & its distance and direction from the police station.	Within limits of Rabwah. 100 yards form the gate of the police station towards North village Chak No.17
5.	Investigation carried out. If any delay in registering the complaint, its reason.	As soon as complaint received
6.	Date & time of departure from the police station	By special report

Signature: Ghulam Mustafa Shah Rank: A.S.I

(Enumerate First information report below)

Charge under 298/C of Pakistan Penal Code. It is obvious from letters from worldwide Majlis Tahuffuze Khatme Nabuwwat and from missionaries of Majlise Ahrar and through the reputable people of the area that Mirzais living in different areas which fall under the jurisdiction of Rabwah police station and who have been declared to be non-Muslim minority by an amendment in the Constitution of Pakistan in 1974, and who are prohibited to preach Qadiani faith by words written or spoken or by visible representation directly or indirectly and who are also barred from using Islamic and Quranic terminology by the Anti Islamic Activities of Qadianis Ordinance of 1984, have inscribed Kalima Tayyaba and other Quranic verses on their graves, buildings, offices of Ahmadiyya community, places of worship and business centers in spite of this prohibition, moreover they persistently preach their religion to Muslims in different ways. Some of these ways are, deliberately saying Assalamo Alaikum (peace be on you) to Muslims, reciting Kalima Tayyaba in loud voice in groups in the town at the time of call to morning prayers and by repeatedly indulging in similar Islamic activities. Therefore under these circumstances a crime seems to have been committed under section 298/C of Pakistan Penal Code; therefore this complaint is sent per bearer Falak Sher No. 322 to the Police Station so that a case may be registered. After registration of the case, incharge police post Rabwah will investigate. Signatures in English: Mohammad Ashiq I/S.H.O. Rabwah, dated 15.12.89, at the gate of police station, 1.15 p.m.

From the police station, the above-mentioned complaint received per bearer Falak Sher No: 322 on which the First Information Report about the said offence prepared. Original writing along with police copy is dispatched for compliance to Incharge police post, Rabwah. Special reports are also dispatched to concerned higher authorities.

Ghulam Mustafa Shah A.S.I  
Police Station Rabwah  
15/12/89



B4 Circulars from the Ministry of Interior, Government of Pakistan, 8 May 2006 and 8 June 2006

No.2/5/2006-Poll.I(2)  
GOVERNMENT OF PAKISTAN  
MINISTRY OF INTERIOR  
\*\*\*\*\*

Islamabad, the 8<sup>th</sup> May 2006.

From: Abdul Rahman,  
Section Officer.

To: Home Secretaries,  
Punjab/Sindh/NWFP/Balochistan/AJ&K/N.As.  
Lahore/Karachi/Peshawar/Quetta/Muzaffarabad/Gilgit.  
Chief Commissioner,  
Islamabad Capital Territory,  
Islamabad.

Subject:- ACTIVITIES OF QADIANIS-CIRCULATION OF LITERATURE.

Dear Sir.

It has been reported that Jamaat Ahmadiyya/Qadianis are very active for prorogation of their faith in different parts of the country through dissemination of information in the shape of letters and newspapers (copies enclosed). Their districts Ameers have issued instructions to their followers to expedite their efforts for the prorogation of Qadianiat and collect funds for the said purpose. They are inviting students from every district to come up to serve Qadianiat. Daily "Al-Fazal" has recently found in circulation in Mianwali and Sargodha Districts. Despite the fact that Home Department Government of the Punjab has imposed ban on its printing/publication and distribution vide their letter No.1-2-H-SPL-3/2002, dated 25<sup>th</sup> July 2002.

2. It is requested that action may be taken in the matter as deemed appropriate under the law and report furnished to this Ministry.

(Encl: as above)

Yours faithfully,

/

(ABDUL RAHMAN)  
Section Officer  
Tele:9207177

Copy along with copies of printed material referred to above are enclosed for similar action to Provincial Police Officers, Punjab/Sindh/NWFP/Balochistan, Lahore, Karachi, Peshawar and Quetta. Inspector General of Police, AJ&K, Muzaffarabad, Inspector General of Police, Northern Areas, Gilgit and Inspector General of Police, ICT, Islamabad.

*Abdul Rahman*  
(ABDUL RAHMAN)  
Section Officer



**OFFICE OF THE TOWN POLICE OFFICER**  
**BALDIA TOWN, CAPITAL CITY POLICE, KARACHI**

NO: TPO/BALIA/PAB/ 4, 2, 4, 2. /66KYC DATED: 02/10/2006


The Deputy Inspector General of Police,  
Operations, Capital City Police,  
Karachi.

**Subject:** ACTIVITIES OF QADIANIS - CIRCULATION OF LITERATURE.

Kindly refer to your office endorsement No. DIGP/OPS/PAB /6506-24 dated: 19-05-2005 on the subject noted above.

It is submitted that contents of the letter have been noted and circulated among the SHOs of this Town for their information, taking immediate necessary action and strict compliance. Necessary instructions have been imparted to them with the direction to take preventive measures/steps in this regard to avoid any untoward incident. However, as & when any clue/information comes to notice in this regard, action will be taken at once against the defaulters & report will be submitted to your good office.

Report is submitted for kind perusal.

  
Town Police Officer, Baldia Town,  
Capital City Police, Karachi.

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916  
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E  
Asad

B5 The Nation, 'College building declared dangerous', undated

## College building declared dangerous

FROM OUR CORRESPONDENT

CHENAB NAGAR - Government TI College, once a greatest college of the country, is now at the verge of collapse as the building of the college has been declared dangerous.

Principal of the college Maqbool Ahmad Khan issued circular on Friday asking teachers not to take classes in college rooms. A patch of roof of main corridor near college office fell last week. Luckily, no casualty happened as roof fell in the afternoon time.

The work of replacement of the college washroom was in progress when contractor demolished the roof of a room in Biol-

ogy Department and then left the work over the issue of payment with the Building Department. Since then, the matter is entangled in red tapism and Biology Department is still roofless. The condition of roofs of other departments is also alarming.

There was great unrest among the students. But the college administration pacified them with pledge that higher ups will be approached and sooner the roofs will be replaced.

Meanwhile, classes are being held in lawns. Parents demanded the Punjab Chief Minister to fulfil his dream of 'Literate Punjab' by issuing grant to replace roofs of the college building.

*The Nation*





(Translation)

*The daily Nawa-i-Waqt, Lahore; December 5, 2005*

P.4

The Government of Punjab...Punjab Housing and Town Planning Agency, Sub-Region Jhang

**Public Auction**

Everyone is hereby informed vide this advertisement that a great auction of residential one-Kanal and 10-Marla plots in the Low Income Housing Scheme at Chenab Nagar and one-Kanal, 10-Marla and 7-Marla residential plots at Chiniot will be held according to the following schedule at 11 A.M.

Sr. No.	Name of Scheme	Date and place of auction	Type and number of plots	Official call per Marla	Surety Deposit
1	Low Income Housing Scheme, Chenab Nagar	12.12.05; Water Works Scheme	1- Kanal residential 20	15000	60000
2	Ditto	Ditto, Chenab Nagar	10- Marla residential 20	15000	30000
3	Low Income Housing Scheme, Chiniot	14.12.05; Water Works Scheme, Chiniot	1- Kanal residential 10	30000	120000
4	Ditto	Ditto	10- Marla residential 10	30000	60000
5	Ditto	Ditto	7- Marla residential, 5	30000	42000

**Terms and Conditions of auction:** The participant will have to submit the advance of surety deposit through a scheduled bank, payable to the Deputy Director/Secretary District Housing Committee Jhang along with an attested copy of his national identity card.

2. The participant will have to be present personally or represented by specially nominated person.
3. Presiding officer will have the authority to cancel a bid or bar it.
4. The highest bidder is required to deposit 1/3 amount of the total bid as deposit within 3 days in my office. This 1/3 amount will include the advance paid as surety deposit; otherwise the bid will be considered as cancelled and the advanced deposit will stand forfeited.
5. The bidding will be subject to the approval of the District Housing Committee, Jhang. Subsequent to this approval, the bidder is required to deposit the balance 2/3 of the bid in one installment in the Treasury within 2-1/2 months of the date of auction, and also will have to pay any tax imposed by the government, otherwise the sale/allotment of the plot will be deemed cancelled and the deposited 1/3 auction money including the surety deposit will stand forfeited by the government, and no excuse/objection will be entertained. The number of plots in above schemes may be cut or increased as per the demands of the situation.

**Special Note**

As per Order No. 3(1) 76-II, M-II dated 7.7.1976 of the Department of Housing Urban Development and Public Health Engineering, Government of the Punjab, individuals belonging to the Qadiani/Ahmadi/Lahori denominations are not eligible to participate in the auction (of plots ) in Area Development Scheme, Muslim Colony, Chenab Nagar. Everyone desirous of participation in the auction in the said scheme will have to present an attested declaration on oath along with his application form that (1) He has complete and unconditional faith in the End of Prophethood of the *Khatam un Nabiyyeen* Hazrat Muhammad (p.b.o.h), (2) He is not a follower of any person who claims to be a prophet in any sense or of any description after the Prophethood of the Holy Prophet (p.b.o.h), nor does he consider such claimant to be a Messenger or a religious reformer, (3) He should not be related in any way to any person from Qadiani/Ahmadi/Mirzai/Lahori Community or sect, nor call himself or get called Qadiani/Ahmadi/Mirzai/Lahori, (4) Successful bidders for the plots in the said scheme will not be eligible to transfer the acquired plot subsequently to any member of the Ahmadi/Qadini/Mirzai/Lahori sect; otherwise the plot/the material and the deposited amount will stand forfeited to the government. Other conditions, terms and information concerning this auction can be had from the undersigned during working hours.

Advertiser: **Deputy Director/Secretary District Housing Committee** (1PL-12795)



B7 Material relating to Rabwah water supply

Order before the Ombudsman for the Province of the Punjab in respect of water supplies, 7 October 2004



OMBUDSMAN

D-3.6

BEFORE THE OMBUDSMAN FOR THE PROVINCE OF PUNJAB  
2-BANK ROAD, LAHORE

Phone No-042-9211404

## ORDER

Complaint No: 5403/03 D-IV-285/03

Date of Registration: 28.6.2003

Complainant: Rana Shabbir Ahmed etc. r/o Mohallah Darul Fazal Garbi, Chenab Nagar Tehsil Chiniot District Jhang.

Agency: Tehsil Municipal Administration Chiniot, District Jhang.

Subject: Water Supply.

Order Date: 7.10.2004

DIRECTOR-IV  
PROVINCIAL OMBUDSMAN,  
PUNJAB, LAHORE.

The Complaint.

1. Complainant Rana Shabbir Ahmed and others have stated that they are resident of Mohallah Darul Fazal Garbi, Chenab Nagar Tehsil Chiniot District Jhang. It is stated that Tehsil Municipal Administration Chiniot has laid water supply pipe line in the said area, has not provided water in the locality. They moved the authorities in this respect but no action was taken. Their allegation is that the agency has been providing water to the residents of adjoining locality. They have prayed that the agency be directed to supply them water.

Report.

2. The matter was taken up with the agency. Report filed by Tehsil Municipal Officer, Tehsil Municipal Administration Chiniot shows that water is being supplied to the residents of Mohallah Darul Fazal Garbi but this locality is situated at the end of the area and, therefore, water pressure decreases. It is added that the agency provides water to the residents of said area through their tanks and that the agency has made a plan to install a new water pipe line and turbine with a cost of Rs.60,00,000/- and on completion of this plan water will be provided to the residents of the said locality. It is prayed that complaint may be filed.

Rejoinder.

3. In the rejoinder the complainant has seriously challenged the reports submitted by Town Municipal Administration. It has been alleged that an Abadi which is 20 feet higher is getting regular water supply because influential people live there. It has also been stated that illegal connections are depriving them of their share of water.

Findings.

4. By not providing adequate water to Mohallah Darul Fazal Gharbi Chanab Nagar, the TMA is guilty of maladministration. Their report that a scheme with a cost of Rs.60 lac has been prepared will provide relief, as and when it is implemented after years. The problem is urgent and immediate. The TMA is, therefore, directed that:-

- i). All illegal connections should be disconnected forthwith.
- ii). All possible measures to increase the water supply to an acceptable level to this mohallah should be taken.
- iii). Other measures such as provision of water through water tanks should also be taken to solve this problem.

Contd....P/2

C-5403/03 D-IV-285/03 Page 2.

5. A report as required by subsection (2) of section 11 of the Punjab Office of the Ombudsman Act, 1997 should be submitted by 30.11.2004. Attention of the TMO is also drawn to subsection (5) of section 11 of the Act ibid which is reproduced below:-

**"11(5):** If the Agency concerned does not comply with the recommendations of the Ombudsman or does not give reasons to the satisfaction of the Ombudsman for non compliance, it shall be treated as "Defiance of Recommendations" and shall be dealt with as hereinafter provided".

DIRECTOR-IV  
PROVINCIAL OMBUDSMAN,  
PUNJAB, LAHORE.

OMBUDSMAN PUNJAB

B8 Amnesty International Pakistan, Fact Finding Mission to Jhando Sahi, 13 August 2006

**Fact Finding Report, Amnesty International Lahore Pakistan**

**Date of visit: August 13, 2006**

Team: Mr. Faiz ur Rehman (President Amnesty International Pakistan), Mr. Munawwar Ali Shahid (Gen Secretary Amnesty International Lahore), Mr. Irshad Ameen (Media Advisor AI Lahore – Senior Pakistani journalist)

Summary/ Background

On Saturday, 24 June, Waqar and Nawaz were burning the old pages of organizational as well as religious literature in the compound of Bait-ul-Zikr ((Ahmadi worship place). After seeing this, a neighbour spread the word of burning the Qur'an among participants of a Muslim festival arranged nearby. Immediately a crowd of people rushed to the Ahmadi area of the village and severely tortured the two men. As if this were not enough, they turned to the village and harshly attacked the property, belongings and people of Ahmadiyya community in the village. They set two shops and 3 homes on fire with torture and humiliation of the peaceful Ahmadiyya citizens of the town. Experiencing this, around 70 Ahmadi villagers (12 out of 13 Ahmadi families in the village) left their homes in fear for their lives and later, hundreds of people from the surroundings demonstrated, chanting anti-Ahmadi slogans.

Arriving at the scene of the violence, the police didn't control devastating mob humiliating and abusing the Ahmadis in the town and violently destroying their properties. Instead the police arrested seven Ahmadis and registered the incident under the notorious Section 295-b of the Criminal Code (the blasphemy law). On the other hand 'NO' person had been arrested from the attackers side. After living outside the town for more than a month the 12 Ahmadi families returned back to the town on Friday 11th August.

Amnesty's Fact Finding Mission

The Amnesty fact-finding team planned a fact-finding visit to the town on August 13 to reveal the facts behind the issue and to observe the current situation of the victims in the town. The team spent 4 hours in fact-finding during which it visited the police station and all the affected sites and interviewed police investigation in-charge, the victims and the representatives of the provoker group.

The Amnesty team started its fact-finding process from the police station Bombanwali where the members interviewed Mohammad Aslam, the sub-inspector and in-charge of investigation who told that on 24th June 2006 Ms. Kausar Bibi noticed from her rooftop that two persons were burning the pages of the holy Qur'an at Ahmadiyya Bait-ul-Zikr. She raised an alarm and gathered the people from around the site. The police reached to the occasion and registered the case under the section 295-b of the Criminal Code and investigated the case as the investigation in-charge. After investigation the four

persons were arrested among those two accused Zaheer Ahmed and Waqar were sent to jail on 26th.

When the inspector was asked about the reaction of the police on the incidences of violence, destruction and torture by the members of the mob against Ahmadis the inspector said, 'since no Ahmadi reported the case to the police therefore the police took no action'. On a question about the application to the police by the Ahmadi victims the sub inspector said that he received the application on 16th July and registered the case against the offensives and made the application a part of the case. However, he affirmed no arrest from the offenders' side.

On a question regarding the steps taken by the police to provide security to the small Ahmadiyya community in the town he told that for their rehabilitation in the town, a 20 members' committee had been formed which included 4 Ahmadis including Mohammad Nawaz, Sagheer Ahmed Numberdar, Mohammad Abdullah and Rana Mohammad Nasrullah Advocate. However while his interview with the fact-finding committee Mr. Nawaz renounced the formation of such committee and inclusion of Ahmadis in the committee.

While replying to a question, Mr. Aslam, the sub inspector said, the offenders, who burnt the properties of Ahmadiyya community in the town, looted the belongings and tortured the Ahmadis, would be arrested and would bring to justice but after more then two months of the incident no offender has been arrested.

While visiting the sites and interviewing the affected people the committee noticed the heavy destruction of the properties of Ahmadis including devastation and setting fire to 3 homes, a tractor, 2 motorbikes, 2 shops and the Bait-ul-Zikr.

The team visited the Ahmadi families for interviews who had recently been returned back to their homes after refuge of more than a month. The committee found the people in devastating condition since they found no single house of Ahmadis in the town with the facilities of fan, television and proper bedding. The effects of the psychological trauma were evident from their faces and expressions. While interviews majority of the people including women told that many people used to abuse loudly and threatened them when they were out of homes. Many of the shopkeepers refused to sell the goods to the Ahmadis.

The mother of Tariq Mahmood said, "We are facing humiliating response from the neighbors and inhabitants of the town who not only use abusive language for us but also for our sacred religious personalities, however, we are patiently bearing this all". She said, they were feeling themselves completely unsafe since their kids couldn't sleep in the night due to continuous fear. She said they had lost all of their belongings and even no crockery was present in the home and in that devastating condition they were unable to do any business. They estimated a loss of more than 200,00 rupees during the attack.

"We were in the home with some of our guests when the children informed us of a big crowd coming towards our home while continuously beating one of the Ahmadi Nawaz, said Tariq Mahmood. "We gathered the family members and rushed to our neighbors who, instead of giving us refuge, started beating our children and abusing the women. The mob entered our house and destroyed the household and looted the belongings including dresses and jewelry amounting to Rs. 175,000".

Mohammad Nawaz told that he arrived to the town from Gujranwala to get medicine. "I was preparing to go back that I heard noise and people knocked the door. As I opened the door many people pulled me outside and fixed a big cloth around my neck and started pushing me ahead the mob. Many people kept on beating me and pushing me around the town. When I was almost unconscious some people asked them to leave me and they left me there.

Tariq Mahmood, the owner of the Al-Fazal General Store told that the mob firstly looted the stuff from the shop and then set the shop to fire. Everything in the shop burned into ashes. Sajjad Ahmed the owner of the CD and audio shop told that the mob looted the whole stuff in the shop costing to Rs. 200,000 and then set the shop to fire.

Naseer Ahmad told that he was coming back from Kamonke town when he saw a big crowd looting their homes and setting those into fire. "It was unbelievable for me. I couldn't even think that such incidence can happen. The mob was ready to destroy anything even the people who were not even accused of doing anything. Why did they set our homes to fire?" The estimated cost of the loss of his house was Rs. 150,000.

In the last the members of the fact-finding committee interviewed Faiz Ahmed and Rana Bashir Ahmed the two non-Ahmadi persons in the 'peace committee' as formed by the police. They repeated the same account as the cause of the conflict which was earlier described by the police officer. However both of them insisted that the people of the town were not involved in setting the houses to fire, torture on the Ahmadis and looting their belongings. "Those were the people from other towns arrived to participate in the local festival", they said. When they were asked, how did they come to recognize the Ahmadi people and their homes in the town, they had no answer. Moreover, both of them affirmed that NO Ahmadi was part of the 'peace committee'.

Faiz Ahmed who has returned from Korea to spend his annual leaves told that it was not good to target the whole community if some members of a community were accused. He said he and his fellows witnessed the whole trauma and didn't try to stop people for doing so. "We are political people and we will have to go to the people for their votes and that could have damaged our political position in the town". Both of them told that there was huge number of police present in the town including 45 police vehicles when the mob was attacking and targeting the Ahmadis in the town. "Police might have taken no action to avoid any further damage", he said.

#### Comments/ Recommendations

We at Amnesty International (Lahore-Pakistan) fear that the perpetrators of attack on the Ahmadiyya community in Jhando Sahi may go unpunished and that such attacks will continue unless the Pakistan authorities respond quickly to bring the perpetrators to justice and take steps to protect Ahmadis against future attacks.

The continued violence generally against the religious minorities and especially against the Ahmadiyya community in Pakistan is evident by the previous attack on worshippers in a Baitul Zikr (Ahmadi mosque) in the village of Monga, near the town of Mandi Behaiddin on 7 October 2005. Eight Ahmadis were killed and at least 18 injured in the attack. The perpetrators have not brought to justice until now.

Police investigations of previous targeted killings of Ahmadis in Pakistan have been slow or have not taken place at all. In many cases the perpetrators have not been brought to justice. We at Amnesty International believe that the government's consistent failure to investigate attacks and killings of members of religious minorities fails to discourage further human rights abuses against such groups. The right to freedom of religion, as laid down in the Pakistani constitution and in international human rights law, must be made a reality for all religious minorities in Pakistan.

Over the years we are getting information of numerous targeted killings of Ahmadis, usually carried out with impunity. In some cases, the targeted Ahmadis themselves were subjected to criminal charges. In one incident in October 2000, eight Ahmadis were murdered in the village of Ghatialian, Sialkot district, in an incident similar to that of 7 October 2005. In October 2000 gunmen opened fire on Ahmadis while they were gathered at a Bait ul Zikr for worship. Five Ahmadis who witnessed the attack and reported the incident to the police, along with 21 other Ahmadis, were arrested and many of them are still serving life sentences for what Amnesty International believes to be false charges. None of the gunmen were ever arrested or brought to justice.

We request you to consider this report and gather more information on the issue through your other resources and help creating international pressure on Pakistani government to abolish the laws relating to religious offences, which effectively criminalize any exercise of the right to freedom of religion by Ahmadis and the blasphemy law under section 295C PPC. This is important since Pervez Musharraf government has already promised to consider abolishing this discriminatory law but no practical step has been taken in the positive direction.

Signatures:

Faiz ur Rehman  
President  
Amnesty International Pakistan

Munawwar Ali Shahid  
General Secretary  
Amnesty International Lahore

Irshad Ameen  
Senior Journalist  
The Daily Mashriq, Radio FM – 103, Lahore, Pakistan

B9 Press report of closure of Alfazal, September 2006

AsiaNews.It, Pakistan: three members of Ahmadi sect arrested, September 2006

<http://www.asianews.it/view.php?l=en&art=7391>

The Alfazal daily, published by a Muslim sect held to be heretical, has been accused of "inciting hatred". The police arrested without charge three people who had nothing to do with the paper. One of them has serious medical problems.

The Ahmadi community yesterday issued a document denouncing latest cases of persecution against them. The Ahmadis claim to be Muslims but they do not recognise Muhammad as the last prophet, so they are subjected to severe violence and ostracism by integralists in Pakistan, Bangladesh and Indonesia.

On September 9, 2006, the police of Nagar, Jhang district, raided the office of the daily Alfazal – published by the Ahmadi community – and searched for the editor, the publisher and the printer. Not finding them, the officials arrested Qasim Ahmad and Abdus Sattar who have nothing to do with the newspaper. The police also arrested Sultan Ahmad Dogar from his residence. The accused men were charged with violating several articles of the Criminal Code: 295B, better known as the Blasphemy Law, which stipulates life imprisonment for those who desecrate the Koran; 298C that calls for imprisonment for any Ahmadi who "directly or indirectly, poses himself as Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims"; 16MPO, related to protecting public order, and the anti-terrorism law 9ATA. The report filed at the police station on 9 September mentions Agha Saifullah, Sultan Ahmad Dogar and "others". According to the charge, the Alfazal promotes hatred and injures the feelings of Muslims. A source from within the Ahmadi community described the accusation as "false and pure fabrication", a claim borne out by the fact that no incriminating articles have been quoted.

There are concerns about the health of Dogar, one of the detainees: the 60-year-old man is diabetic and needs insulin injections twice a day. He said he does not know the charges against him. Two days after his arrest, he was taken before the anti-terrorism court at Faisalabad but the judge postponed the sitting. On September 18, the judge rejected Dogar's plea for bail, and set the date of September 25 for the commencement of the trial. But on that day, the judge postponed the hearing to October 4. Meanwhile, Dogar's health is deteriorating rapidly and he is close to a breakdown. If declared guilty, he could be imprisoned for seven years.

The Ahmadis claim the accusations are false, describing what happened as a serious violation of "press freedom". In their statement, they have called on the government to put an end to the matter before it causes more serious damage to its own credibility and the health of an innocent detainee.

B10 Translation of FIR 480/06, provided by the Ahmadi Community,  
Rabwah

*First Information Report, about a cognizable offence under Section 154 of Penal Code.*

No: 480 - Police Station: Chenab Nagar - District Jhang - Date & Time of Occurrence:  
Not known

1.	Date and time of report	Report 12 at 3:15 pm on 9.9.06
2.	Name & Residence of person reporting and complainant	On receipt of report compiled by Sub-Inspector Asghar Ali, 96 Chenab Nagar
3.	Brief description of the crime (with relevant section) & property if something has been lost	9ATA/16MPO PPC 298B and 298C
4.	Place of occurrence & its distance and direction from the Police Station	In Chenab Nagar Town at 1 Km westward book 17
5.	Investigation carried out. If any delay in registering the complaint, its reasons.	On receipt of intimation
6.	Date & time of departure from the Police Station.	Special Report

Signature: Sikandar Ali

Rank : Sub- Inspector

Reference case under 9ATA/16MPO 298B/298C: Today I am present at Aqsa Square along with constables from Police Post Chenab Nagar, Muhammad Nawaz 1579/C, Zafar Iqbal 459/C and Nausher Khan 831/C. Under orders of Letter No. 40824 dated 6 September 2006 issued by A.I.G. Operations, Central Police Office Lahore, I along with my colleagues have arrived at the location where the daily Alfazl is published, Ziaul Islam Printing Press, Chenab Nagar. Hate promoting literature is published in the daily Alfazl. It was checked and found that hate-promoting news are published in the daily Alfazl. Qadianis preach their religion and call themselves Muslims, which is forbidden to them. Some parts of the daily Alfazl are hate promoting. Printing press is managed by Agha Saifullah and Sultan Ahmad Dogar; they have other persons also who distribute it in Pakistan. The above accused have hurt the feelings of Muslims by printing and distributing the daily Alfazl. From the circumstances, *prima facie* a crime has been committed under 9ATA/16MPO/298B/298C; therefore the case is sent by hand of Muhammad Nawaz 1579/C to the Police Station for its registration. Please intimate the case number, after the registration. I am busy investigating. The clerk should also inform superior officials thereafter by special report. Asghar Ali SI Police Post Jhang 9906, from Ziaul Islam Printing Press Chenab Nagar, Jhang at 2.45 pm.

At Police Station. On receipt of the case and the first information of crime under the said clauses, case was registered and was sent by hand of the dispatch constable for investigation. The SHO is being informed accordingly. Also special reports are being sent to competent officials. (Sd/-) Sikandar Ali SI/DO Chenab Nagar 9-9-06.



## Appendix C: Copy of Ordinance No. XX Of 1984 and 1986 Amendment to the section 295c of the Pakistan Penal Code

EXTRAORDINARY  
PUBLISHED BY AUTHORITY  
ISLAMABAD, THURSDAY, APRIL 26, 1984

### PART 1

Acts, Ordinances, President's Orders and Regulations including Martial law Orders and Regulations

Government of Pakistan  
MINISTRY OF LAW AND PARLIAMENTARY AFFAIRS  
(LAW DIVISION)

Islamabad, the 26th April 1984

No. F.17 (1) 84-Pub. The following Ordinance made by the President is hereby published for general information.

### ORDINANCE NO. XX OF 1984

AN ORDINANCE

to amend the law to prohibit the Quadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities:

WHEREAS it is expedient to amend the law to prohibit the Quadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities:

AND WHEREAS the President is satisfied that circumstances exist which render it necessary to take immediate action:

NOW, THEREFORE, in pursuance of the Proclamation of the fifth day of July, 1977, and in exercise of all powers enabling him in that behalf, the President is pleased to make and promulgate the following Ordinance:

### PART I – PRELIMINARY

#### 1. Short title and commencement.

(1) This Ordinance may be called the Anti-Islamic Activities of the Quadiani Group, Lahori Group and Ahmadis (Prohibition and Punishment) Ordinance, 1984.

(2) It shall come into force at once.

#### 2. Ordinance to override orders or decisions of courts.

The provisions of this Ordinance shall have effect notwithstanding any order or decision of any court.

### PART II - AMENDMENT OF THE PAKISTAN PENAL CODE (ACT XLV OF 1860)

#### 3. Addition of new sections 298B and 298C, Act XLV of 1860.

In the Pakistan Penal Code (Act XLV of 1860), in Chapter XV, after section 298A, the following new sections shall be added, namely:

“298B. Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places.

(1) Any person of the Quadiani group or the Lahori group (who call themselves ‘Ahmadis’ or by any other name) who by words, either spoken or written, or by visible representation;

(a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as ‘Ameerul Mumineen’, ‘Khalifa-tui-Mumineen’, ‘Khalifa-tul-Muslimeen’, ‘Sahaabi’ or ‘Razi Allah Anho’

(b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him) as 'Ummul-Mumineen'  
 (c) refers to, or addresses, any person, other than a member of the family (Ahle-bait) of the Holy Prophet Muhammad (peace be upon him), as 'Ahle-bait'; or  
 (d) refers to, or names, or calls, his place of worship as 'Masjid';  
 shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

(2) Any person of the Qadiani group or Lahori group (who call themselves Ahmadis or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as 'Azan' or recites *Azan* as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

**(3) 298C. Person of Qadiani group etc., calling himself a Muslim or preaching or propagating his faith.**

Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who, directly or indirectly, poses himself as Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine."

**ACT III OF 1986**

**CRIMINAL LAW (AMENDMENT) ACT, 1986**

*An Act further to amend the Pakistan Penal Code and the Code of Criminal Procedure, 1898*

*(Gazette of Pakistan, Extraordinary, part 1, 12th October 1986)*

The following Act of Majlis-e-Shoora (Parliament) received the assent of the President on the 5th October, 1986 and is hereby published for general information:

Whereas it is expedient further to amend the Pakistan Penal Code (Act XLV of 1860) and the Code of Criminal Procedure, 1898 (Act V of 1893), for the purposes hereinafter appearing:

It is hereby enacted as follows:

**SECTION 295C PAKISTAN CRIMINAL CODE**

**1. Short title and commencement**

- (1) This Act may be called the Criminal Law (Amendment) Act 1986.
- (2) It shall come into force at once.

**2. Insertion of new section 295-C, Act XLV of 1860.** In the Pakistan Penal Code (Act XLV of 1860), after section 295-B, the following new section shall be inserted, namely:

295-C. Use of derogatory remarks, etc. in respect of the Holy Prophet. Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (peace be upon him) shall be punished with death, or imprisonment for life, and shall also be liable to fine."

## Appendix D: Extract from Ahmadiyya Community Report, January 2006

## ANNEX I

### Particulars of Cases registered on Religious Grounds against Ahmadis during 2005

No.	No. of Persons	Name of Accused	Police Station	FIR No.	Date	Penal Code	Remarks
1	1-5	Messrs. Mirza Muhammad Iqbal, Ejaz Ahmad, M Arshad, M Yasin, Abdul Latif	Machhiwal Distt. Vehari	45/05	22.2.05	298C	Under Prosecution
2	6	Mr Abdur Razzaq of Kaki Nau, District Jhang	Shorkot	115/05	31.3.05	295A, 295, 298	Under Prosecution
3	7	Mr Mubarak Ahmad of Mirpur, Sindh	Shadi Pulii Distt. Umar Kot	24/05	10.3.05	298C	Under Prosecution
4	8	Rana M Ashraf of Dhariwal, Sialkot	Qilla Kallarwala	69/05	1.5.05	295C	Acquitted
5	9	Mr. Rehman Hashmi	Chenab Nagar	237/05	3.5.05	337/FS, 337/L II 337AI	Under Prosecution
6	10-24	Messrs. M Arshad, Tahir, Nasir Ahmad, Munir Ahmad, Ataullah, Abdul Hameed, Salahuddin, M. Akram, F Mahmud, Mahfuz, Munawwar, Maqbooi, Irfan, Abbas and Razzaq of Khiva Bajwah	Pasroor Distt. Sialkot	Report 13/05	3.5.05	107, 150	Police action
7	25-39	Messrs. Muhammad Yaqub, Muhammad Ishaque, Muhammad Shafi, Sanauallah, Nasir Ahmad, Muhammad Yunus, Javed Ahmad, Mushtaq Ahmad, Irshad Ahmad, Zafrullah, Muhammad Nawaz, Karm Izzat, Tariq, Sultan, Abdul Latif of	Hasilpur, Distt. Bahawalpur	176/05	17.6.05	295C, 365/342, 148/149	10 released on bail; others not

		Chak 192 Murad					
8	40-56	Messrs. Abdus Sami Khan, Agha Saifullah, Sultan Ahmad of Alfazl; Mirza Khalil Ahmad, Sheikh Khurshid Ahmad, Sultan Ahmad Dogar of Misbah; Mansur Ahmad Nuruddin, Qamar A Mahmud, Sultan Ahmad Dogar, Aziz Ahmad of Khalid; Farid A Naveed, Qamar A Mahmud Sultan Ahmad and Aziz Ahmad of Tashheez; Syed Mubashir A Ayaz, Abdul Manan Kausar and Sultan Ahmad of Ansarullah	Chenab Nagar, District Jhang	352/05	5.8.05	298C, 298B, 16MPO	Case withdrawn
9	57	Rana Muhammad Akbar of Multan	Seetal Mari	94/05	14.8.05	298C	The accused fled abroad
10	58, 59	Messrs. Iftikhar Ahmad, Waseem Ahmad of Chak 563/GB	Landianwala, District Faisalabad	530/05	9.9.05	506, 341, 148/149, 342	Under Prosecution
11	60	Mr. Irfan Ahmad	Mianwali City	376/05	12.10.05	42/ 44	Under Prosecution

**Penalties:**

295C  
365  
295A  
298C/298B/148/149/16MPO  
295/337LII/337 A1/506  
298/337 FS  
341  
150  
107

death;  
7 years' imprisonment;  
10 years' imprisonment;  
3 Years' imprisonment;  
2 years' imprisonment;  
1 year's imprisonment;  
1 month imprisonment;  
police record;  
abetment

## ANNEX II

**Summary of the Cases Instituted against Ahmadis in Pakistan From April  
1984 to Dec 2005**

No.	Description of the cases	Total number of cases
1	Number of Ahmadis booked displaying Kalima, i.e. "there is none worthy of worship except Allah, Muhammad is the Messenger of Allah."	756
2	Number of Ahmadis booked for calling Azan, call to prayers.	37
3	Number of Ahmadis booked for posing as Muslims.	404
4	Number of Ahmadis booked for using Islamic epithets.	161
5	Number of Ahmadis booked for offering prayers.	93
6	Number of Ahmadis booked for preaching.	602
7	Number of Ahmadis booked for celebrating Ahmadiyya Centenary in 1989.	27
8	Number of Ahmadis booked for celebrating 100 years' anniversary of the eclipses of Sun & Moon that occurred in 1894 as a sign for the Promised Mahdi, i.e. Founder of the Ahmadiyya Community.	50
9	Number of Ahmadis booked for distributing a pamphlet 'Ek Harff-e-Nasihana' i.e. A Piece of Advice' commenting upon anti-Ahmadiyya Ordinance XX (PPC 298-B/C)	27
10	Number of Ahmadis booked for distributing "Mubahala" pamphlet, i.e. A challenge thrown to the opponents for spiritual contest of prayers.	148
11	Number of Ahmadis booked for allegedly burning the Holy Quran	22
12	Various other cases against Ahmadis on religious grounds	909
13	Number of Ahmadis charged under "Blasphemy Law", i.e. 295-C.	229
14	Ex-Supreme Head of the Community living in London was charged in his absence under Anti Ahmadiyya Laws	17
15	The entire population of Rabwah i.e. Ahmadiyya Head Quarters in Pakistan was charged under section PPC 298-C on 15-12-1989. (Population of Rabwah is more than 45 thousand)	

**Appendix F: Photographs of Mullah Arshad's Khatme Nabuwwat mosque and damage to adjacent Ahmadi headstones.**



Location of Mullah Arshad's Khatme Nabuwwat mosque adjacent to Ahmadi cemetery, Rabwah.



Repair following damage to headstone in Ahmadi cemetery.



Location of repaired headstone next to the wall forming a boundary with Mullah Arshad's Khatme Nabuwwat mosque.