

**Refugee Review Tribunal
AUSTRALIA**

RRT RESEARCH RESPONSE

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Questions

- 1. Please update the information since January 2007 in regard to the security situation in Pakistan for Ahmadis.**
- 2. If possible, please provide specific information on the situation of Ahmadis in the Multan district.**
- 3. Are there recent reports of other Muslims being converted to the Ahmadi faith in Pakistan? If so, have the Ahmadi communities involved suffered any mistreatment as a consequence of this?**

RESPONSE

- 1. Please update the information since January 2007 in regard to the security situation in Pakistan for Ahmadis.**

Information on the situation of Ahmadi Muslims in Pakistan follows below. Information which provides an overview of 2007 and the preceding years appears first under the subheading *The Situation of Ahmadis in 2007 – General Reports*. This is followed by a section titled *The Situation of Ahmadis in 2008 – News Reports* which provides a survey of the news reports which have appeared most recently, in 2008.

The Situation of Ahmadis in 2007 – General Reports

The US Department of State's most recent report on human rights, released on 11 March 2008, reported that Ahmadi Muslims in Pakistan continue to face violence and harassment and suffer difficulties in terms of accessing police protection. The report notes that: "Police often failed to protect members of religious minorities particularly Christians, Ahmadis, and Shi'as from societal attacks"; and that: "Ahmadi communities claimed their members were more likely to be abused". The report notes that: "Laws prohibiting blasphemy continued to be used against...Ahmadis", listing a number of incidents in which Ahmadis were arrested in

the recent year and noting that: “The Ahmadi community claimed that between July 2006 and June 30, 28 Ahmadis faced criminal charges under religious laws or because of their faith”. The report highlights the finding of the National Commission for Justice and Peace (NCJP; a commission of the Pakistan Catholic Bishops’ Conference) that “51 Ahmadis...were in prison on charges for desecrating the Koran”. The NCJP also reported that “two churches, three Ahmadi mosques, and one Hindu temple were burned, attacked, or destroyed in different parts of the country, with most occurring in Punjab”. It may be of interest that US Department of State’s report also highlights a March 2007 incident in which “a retired police officer shot and killed a recent Ahmadi convert in a restaurant in Seerah, Mandi Bahauddin District”. A range of other incidents occurring in 2007 are also noted in the most recent report on religious freedom, published in September 2007, including an April 2007 incident where “local extremists tortured and killed Chaudhry Habibullah Sial, an 82-year old Ahmadi man who was using his home as a prayer center for Ahmadis”. Relevant extracts from the recent human rights report of March 2007 follow below:

Police reportedly tortured and mistreated those in custody and at times engaged in extrajudicial killings. Christian and Ahmadi communities claimed their members were more likely to be abused. Non-Muslim prisoners generally were accorded poorer facilities than Muslim inmates. They often suffered violence at the hands of fellow inmates.

...Police often failed to protect members of religious minorities particularly Christians, Ahmadis, and Shi’as from societal attacks.

...Laws prohibiting blasphemy continued to be used against Christians, Ahmadis, and members of other religious groups including Muslims. Lower courts often did not require adequate evidence in blasphemy cases, which led to some accused and convicted persons spending years in jail before higher courts eventually overturned their convictions or ordered them freed.

...Ahmadis have been prohibited from holding any conferences or gatherings since 1984.

...The law declares the Ahmadi community, which considers itself a Muslim sect, to be a non-Muslim minority. The law prohibits Ahmadis, who claimed approximately two million adherents, from engaging in any Muslim practices, including using Muslim greetings, referring to their places of worship as mosques, reciting Islamic prayers, and participating in the Hajj or Ramadan fast. Ahmadis were prohibited from proselytizing, holding gatherings, or distributing literature. Government forms, including passport applications and voter registration documents, require anyone wishing to be listed as a Muslim to denounce the founder of the Ahmadi faith. In 2005 the government reinstated the religion column for machine readable passports. The Ahmadi community claimed that between July 2006 and June 30, 28 Ahmadis faced criminal charges under religious laws or because of their faith.

...On January 27, an Intelligence Bureau district officer ordered the arrest of five Ahmadis, including two minors ages eight and 11, after a teacher discovered the minors carrying an Ahmadi children’s magazine, Tashhizul Azhan, in their schoolbags. The case received wide press coverage and the charges were dropped; however, the case was refiled on February 3 against two adults. By year’s end no movement on the case had occurred.

On March 1, a retired police officer shot and killed a recent Ahmadi convert in a restaurant in Seerah, Mandi Bahauddin District. The retired officer later surrendered to police and admitted to the killing, claiming the act was justified under Islamic apostasy laws. The trial was ongoing at year’s end.

In late October journalist Abdul Dogar was released after agreeing that he would not “indulge in any religious activity against Islam.” Dogar was arrested in September 2006 on anti-Ahmadi provisions of the law, maintenance of public order, and the Anti-Terrorism Act.

...All religious minority groups experienced bureaucratic delays and requests for bribes when attempting to build houses of worship or obtain land. According to Jamaat-e-Ahmadiya, Islamabad, the government prevented Ahmadis from building houses of worship.

...According to the National Commission for Justice and Peace (NCJP), two churches, three Ahmadi mosques, and one Hindu temple were burned, attacked, or destroyed in different parts of the country, with most occurring in Punjab. The NCJP reported that 51 Ahmadis and 98 Christians faced trials or were in prison on charges for desecrating the Koran.

...Shi’as, Christians, and Ahmadis were the targets of religious violence.

...Three suspects were on trial by year’s end under the Anti-Terrorist Act for the 2005 attack in Mongh, Mandi Bahauddin District, that killed eight Ahmadis and wounded 14. According to the Ahmadi community, judges feared for their lives if they accepted such cases.

Ahmadi leaders charged that militant Sunni mullahs and their followers sometimes staged marches through the streets of Rabwah, a predominantly Ahmadi town and spiritual center in central Punjab. Backed by crowds of between 100 and 200 persons, the mullahs reportedly denounced Ahmadis and their founder, creating a situation that sometimes led to violence. The Ahmadis claimed that police generally were present during these marches but did not intervene to prevent violence.

The Ahmadi, Christian, Hindu, and Shi’a Muslim communities reported significant discrimination in employment and access to education, including at government institutions.

...The Shi’a, Christian, Hindu, and Ahmadi communities faced discrimination and societal violence. The government removed religiously sensitive material on religious differences and on how to worship from new text books. Other religions can opt out of these readings and read the more generic “Book of Ethics.” (US Department of State 2008, *Country Reports on Human Rights Practices for 2007 – Pakistan*, 11 March – Attachment 1; for the religious freedom report of September 2007, see: US Department of State 2007, *International Religious Freedom Report: Pakistan*, 14 September – Attachment 36).

US Department of State reports issued previous to the March 2008 report are reviewed in *Research Response PAK32981*, of 5 March 2008, which provides the most recent update on general information on the treatment of Ahmadis in Pakistan, and this is supplied as Attachment 2. Also, in November 2007 the Research Directorate of the Canadian Immigration and Refugee Board has produced an overview of the various convictions of Ahmadis under the blasphemy laws and the penalties handed out; this is supplied as Attachment 14 (RRT Research & Information 2008, *Research Response PAK32981*, 5 March – Attachment 2; Immigration and Refugee Board of Canada 2007, *PAK102653.E – Pakistan: Convictions of Ahmadis under Ordinance XX or the blasphemy laws and their prevalence; penalties handed out*, 26 November <http://www.irb-cisr.gc.ca/en/research/rir/?action=record.viewrec&gotorec=451584> – Accessed 8 April 2008 – Attachment 14).

The Ahmadiyya Muslim Community produces its own annual report, published on the Persecution.org website, which addresses the situation in Pakistan. The report lists the various killings, arrests and other incidents which the Ahmadiyya Muslim Community claims Pakistan Ahmadis suffered in 2007. Details of these claims follow below, including details of

the five Ahmadi's said to have been killed on the basis of their identity in the course of 2007. Many of these deaths and incidents were reported in Pakistan's press and the report makes extensive note of this where relevant.

Annex VIII — Persecution of Ahmadis in Pakistan

Some Statistics and Information for the Year 2007

More Ahmadis were murdered this year for their faith and more faced prosecution on religion-based charges than last year. Special steps were taken by the Election Commission of Pakistan to exclude Ahmadis from the Joint Electorate system and voters' Form 2 was redesigned to impose Non-Muslim identity on Ahmadis, thus closing the door of their participation in Elections 2008. The administration and the police continued to behave as if to deny human rights to Ahmadis. Federal Ministry of Interior, however, seemed to take some notice of Ahmadiyya grievances and problems; however concrete results of its intervention have still to be visible.

Ahmadis murdered for their faith

1. Mr. Muhammad Ashraf was killed by an ex police inspector at Seerah, Mandi Bahauddin on March 1, 2007.
2. Chaudhary Habibullah Sial was found murdered at his home on the morning of April 8, 2007 at Adda Nur Pur Nehr, District Qasur.
3. Dr. Hameedullah of Steel Town, Karachi was abducted and killed sometimes between 20-22 September 2007.
4. Professor Dr Mobashir Ahmad of Clifton, Karachi was shot dead on September 26, 2007 outside his clinic.
5. Mr. Humayun Waqar was assassinated in his shop at Sheikhpura on December 7, 2007.

Ahmadis in prison on December 31, 2007

1. Mr. Muhammad Iqbal was imprisoned for life in a fabricated case of blasphemy. He was arrested in March 2004, and is now incarcerated in the Central Jail, Faisalabad. An appeal lies with the Lahore High Court against the decision of the Sessions Court. It is registered as Criminal Appeal No. 2. He is now in the fourth year of his imprisonment.

2. Three Ahmadis namely Messrs. Basharat, Nasir Ahmad and Muhammad Idrees along with 7 others of Chak Sikandar were arrested in September 2003 on a false charge of the murder of a cleric, as alleged by opponents of the Jamaat. The police, after due investigation found no evidence against the accused. Yet these men still faced a 'complaint trial' for a crime they did not commit. Based on the unreliable testimony of the two alleged eye-witnesses (who were proven false in the court) the court acquitted seven of the accused, but on the evidence of the same two liars the court sentenced these three innocent Ahmadis to death. They are being held in a death cell at a prison in Jhelum, while their appeal lies with the Lahore High Court. These innocent are now in the fifth year of their incarceration. Their appeal to the Lahore High Court is registered as Criminal Appeal No. 616/2005 dated 26 April 2005.

3. Four Ahmadis are in prison at Qambar, Sindh after their arrest in a fabricated case under religious law 298, later upgraded to PPC 298-C and 295-C. They are Messrs Mukhtar A Chandio, Aquil Ahmad, Javed Ahmad and Nadir Hussain.

Ahmadis who were made to face charges

- Twenty-two Ahmadi were wrongfully booked under the dreaded Blasphemy law.
- Twenty-four Ahmadis were charged under Ahmadi-specific laws.
- Thirty-six Ahmadis were booked under common laws but in religion-based incidents and under faith-related considerations.
- An Ahmadi dead was deliberately charged under a religion-based law that prescribes 10 years' imprisonment.
- Two Ahmadi children aged 8 and 11 were booked for being on the mailing list of an Ahmadiyya children's magazine.

Miscellaneous

- Rules and procedures were formulated so that Ahmadis would disassociate themselves from participation in Elections 2008.
- Ahmadis were not permitted to hold their traditional annual conference at Rabwah. However, Ahmadis' opponents were permitted and facilitated to hold three major conferences during the year, at Rabwah.
- MMA, the political alliance of mullas, moved an Apostasy Bill in the National Assembly whereby an apostate from Islam would be given death sentence. The bill was worded to specifically target Ahmadis.
- The administration and the police proceeded to defile an Ahmadiyya graveyard to placate a few mullas.
- Rabwah the Ahmadiyya headquarters town, continued to suffer from official neglect and maladministration. Essential services like water, electricity, telephones, security, roads, education etc remained highly problematic, causing suffering to the residents.
- Ahmadiyya schools and colleges were not denationalized despite government policy to that end (Ahmadiyya Muslim Community (undated), *Persecution of Ahmadis in Pakistan during the Year 2007: A Summary*, The Persecution.org website <http://www.thepersecution.org/nr/2007/y2007.html> – Accessed 8 April 2008 – Attachment 8).

For examples of independent press coverage of some of the incidents referred to, and claims made, by the 2007 annual report of the Ahmadiyya Muslim Community, as well as other incidents of this kind, see Attachments 9 to 12 ('Police yet to solve murder case' 2007, Dawn website, 12 December <http://www.dawn.com/2007/12/12/nat28.htm> – Accessed 8 April 2008 – Attachment 9; Waqar, A. 'ASI murders Ahmadi "infidel"' 2007, *Daily Times* website, 2 March http://www.dailytimes.com.pk/default.asp?page=2007\03\02\story_2-3-2007_pg7_2 – Accessed 8 April 2008 – Attachment 10; Waqar, A. 2007, '5 Ahmadis killed over faith in '07', *Daily Times* website, 6 February http://www.dailytimes.com.pk/default.asp?page=2008\02\06\story_6-2-2008_pg7_13 – Accessed 8 April 2008 – Attachment 11; Waqar, A. 2007, 'Hate material in children's magazine?: Cases registered against Ahmadi kids over magazine subscription', *Daily Times* website, 2 February http://www.dailytimes.com.pk/default.asp?page=2007%5C02%5C02%5Cstory_2-2-2007_pg7_11 – Accessed 8 April 2008 – Attachment 12).

On 6 May 2007, Human Rights Watch (HRW) called on the government of Pakistan to take action to better protect its Ahmadi population, in a statement which claimed that: "The persecution of the Ahmadiyya community is wholly legalized, even encouraged, by the

Pakistani government”. The report goes on to provide details of various incidents and estimated figures of the number of Ahmadis who have been harmed, displaced or arrested in various episodes. Extracts from HRW’s article follow below:

The Pakistani government should stop pandering to Islamist extremist groups that foment harassment and violence against the minority Ahmadiyya religious community, Human Rights Watch said today.

...In the most recent incident, police in Lahore on April 22 supervised the illegal demolition of the boundary wall of an Ahmadi-owned graveyard. Two extremist Islamist groups, Sunni Tehrik and Tehrik-e-Tahafaz-e-Naomoos-e-Risalat, had put pressure on the provincial authorities over the building of the wall on the grounds that Ahmadis might try to establish a center of “apostasy” within the enclosed walls. Leaders of the two groups had also threatened to kill Ahmadis if the police did not intervene on their behalf.

...The persecution of the Ahmadiyya community is wholly legalized, even encouraged, by the Pakistani government. Pakistan’s penal code explicitly discriminates against religious minorities and targets Ahmadis in particular by prohibiting them from “indirectly or directly posing as a Muslim.” Ahmadis are prohibited from declaring or propagating their faith publicly, building mosques, or making the call for Muslim prayer.

Pakistan’s “Blasphemy Law,” as Section 295-C of the Penal Code is known, makes the death penalty mandatory for blasphemy. Under this law, the Ahmadi belief in the prophethood of Mirza Ghulam Ahmad is considered blasphemous insofar as it “defiles the name of Prophet Muhammad.” In 2006, at least 25 Ahmadis were charged under various provisions of the blasphemy law across Pakistan. Many of these individuals remain in prison.

Though violence against the Ahmadiyya community has decreased from historically high levels in the 1980s, when the military government of General Zia-ul-Haq unleashed a wave of persecution against them, Ahmadis continue to be injured and killed and see their homes and businesses burned down in anti-Ahmadi attacks. The authorities continue to arrest, jail and charge Ahmadis for blasphemy and other offenses because of their religious beliefs. In several instances, the police have been complicit in harassment and the framing of false charges against Ahmadis, or stood by in the face of anti-Ahmadi violence.

...charges are seldom brought against perpetrators of anti-Ahmadi violence and discrimination. Research by Human Rights Watch indicates that the police have failed to apprehend anyone implicated in such activity in the last two years.*

On September 9, two journalists working for the Ahmadi publication Al Fazl were charged under various provisions of the blasphemy law and the anti-terrorism act at the urging of Islamist extremists from the Khatm-e-Nabuwat group, which had called for a ban on Ahmadi newspapers and other publications. The journalists have subsequently been released on bail but the editor, publisher and printer of Al Fazl continue to face court proceedings.

* It seems likely that what HRW means by this is that no suspects have been arrested in relation to attacks perpetrated in the last two years (as opposed to: no arrests have been made in the last two years). In July 2006 suspects were reportedly arrested in connection with the attacks perpetrated three years ago in 2005 in Mongh, Mandi Bahauddin District, where eight Ahmadis were killed and four were wounded. These arrests were reported by news sources like Pakistan’s *Daily Times* and the ongoing trial of these suspects is referred to in the latest human rights report of the US Department of State (see: ‘Attack on Ahmadis: Arrested men linked to LJ?’ 2006, *Daily Times* website, 26 July http://www.dailytimes.com.pk/default.asp?page=2006\07\26\story_26-7-2006_pg7_9 – Accessed 7 April 2008 – Attachment 4; and: US Department of State 2008, *Country Reports on Human Rights Practices for 2007 – Pakistan*, 11 March – Attachment 1; previous arrests had also been made but were unsuccessful in court: ‘Mandi carnage: ATC acquits seven accused’ 2005, *Dawn* website, 19 October <http://www.dawn.com/2005/10/19/nat30.htm> – Accessed 8 April 2008 – Attachment 6).

On June 22 last year, a mob burned down Ahmadi shops and homes in Jhando Sahi village near the town of Daska in Punjab province, forcing more than 100 Ahmadis to flee their homes. The police, though present at the scene, failed to intervene or arrest any of the culprits. On the hand, the authorities charged seven Ahmadis under the blasphemy law. The Ahmadis have now returned to their homes, but the situation remains tense.

On October 7, 2005, masked gunmen attacked Ahmadi worshippers in a mosque in the near the town of Mandi Bahauddin in Punjab province. Eight Ahmadis were killed and 18 injured in the attack. The perpetrators remain at large.

Since 2000, an estimated 350 Ahmadis have been formally charged in criminal cases, including blasphemy. Several have been convicted and face life imprisonment or death sentences pending appeal. The offenses charged included wearing an Islamic slogan on a shirt, planning to build an Ahmadi mosque in Lahore, and distributing Ahmadi literature in a public square. As a result, thousands of Ahmadis have fled Pakistan to seek asylum in countries including Canada and the United States.

The Pakistani government continues to actively encourage legal and procedural discrimination against Ahmadis. For example, all Pakistani Muslim citizens applying for passports are obliged to sign a statement explicitly stating that they consider the founder of the Ahmadi community an “imposter” and consider Ahmadis to be non-Muslims (Human Rights Watch 2007, ‘Pakistan: Pandering to Extremists Fuels Persecution of Ahmadis – Government Must Repeal “Blasphemy Law” and End Persecution of Religious Minority’, 6 May <http://www.hrw.org/english/docs/2007/05/06/pakist15848.htm> – Accessed 4 March 2008 – Attachment 2).

In January 2007 the UK Parliamentary Human Rights Group (PHRG) published a report on its investigation into the situation of Ahmadis in Pakistan (a copy of this report was sourced from the Ahmadiyya Muslim Community UK website; it could not be located on the UK Parliament website). The PHRG report was initiated on the basis of concerns that Ahmadis were being refused asylum in the UK on the understanding that they could re-locate to “internally to the city of Rabwah, founded by the Ahmadiyyah community and inhabited by a majority of Ahmadis”. The final report found: “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 relevant extracts follow:

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 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 Allen 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 Nabuwat 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 Nabuwat 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 (UK Parliamentary Human Rights Group 2007, *Rabwah: A Place For Martyrs? Report of the Parliamentary Human Rights Group mission to Pakistan into internal flight for Ahmadis*, Ahmadiyya Muslim Community UK website, January pp.iii-iv http://www.ahmadiyya.org.uk/leaflets/PDF/Rabwah_Report.pdf – Accessed 7 April 2008 – Attachment 5).

The UK Parliamentary Human Rights Group report also provides a general impression of the manner in which the treatment of Ahmadis in Pakistan has degenerated in Pakistan. The report notes the advice of the Human Rights Commission of Pakistan (HRCP) that: "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". Background information is also provided on the activities of the anti-Ahmadi movement known as Khatme Nabuwat (Committee to Secure the Finality of the Prophethood). Some pertinent extracts follow:

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.

...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 Nabuwwat. Faiz ur Rehman, President of Amnesty International Pakistan, noted that Khatme Nabuwwat 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.

...When asked to explain the role and purpose of their organisation, members of the Islamabad Chapter of Khatme Nabuwwat informed the mission that it is Khatme Nabuwwat'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. ... Mullah Arshad confirmed that this role means that the focus of Khatme Nabuwwat is on Ahmadis in particular (UK Parliamentary Human Rights Group 2007, *Rabwah: A Place For Martyrs?*)

Report of the Parliamentary Human Rights Group mission to Pakistan into internal flight for Ahmadis, Ahmadiyya Muslim Community UK website, January, pp.6-9
http://www.ahmadiyya.org.uk/leaflets/PDF/Rabwah_Report.pdf – Accessed 7 April 2008 – Attachment 5).

On 27 December 2007 the UK's *The Telegraph* reported on the manner in which the Ahmadi community in Rabwah continues to suffer from the kinds of mistreatment identified in the January 2007 report of the UK's PHRG (Wilkinson, I. 2007, 'Pakistan clerics persecute "non Muslims"', *Telegraph* website, 27 December
<http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2007/12/25/wpakistan125.xml> – Accessed 8 April 2008 – Attachment 13).

The Situation of Ahmadis in 2008 – News Reports

Reports of the killing and arrest of Ahmadis in Pakistan on the basis of their identity have continued to appear in 2008. On 4 March 2008 the Asian Human Rights Commission (AHRC) reported that:

Basharat Mughal, the president of a group of minority Muslims – the Ahmadiyya Muslim Community Halqa Manzoor Colony – in Karachi, was murdered on the 24 February 2008. The forty five year old was shot on his way to Fajr, the first of the Muslim morning prayers, becoming, says the group, the 88th person from the sect to be killed in Pakistan since 1984. He was shot in the back, neck and hand, and according to newspaper reports a case has been registered at the Mehmoodabad Police Station, but no suspects have so far been arrested.

The Ahmadiyya sect is fiercely disapproved of by mainstream Muslims that remain a direct threat to the political parties who also cannot provide protection to the minority religious community. In a previous statement (AS-153-2007) the AHRC condemned the fact that sect members are denied the right to vote in Pakistan, since they are listed separately from other Muslims and non-Muslims in electoral lists and other civil records. Ahmadiyyas are regularly persecuted in Pakistan, Bangladesh, Indonesia (see ALRC-CWS-07-003-2008) and other predominantly Muslim countries, and they are targets of harassment and violence from fundamentalist Muslims. They are not allowed to bury their relatives in the Muslim grave yards. In Punjab province, the mainstream religious groups with the help of local administration disinterred buried persons belonging to Ahmedi sect.

Ahmadi Muslims receive no protection from the police or parliament in Pakistan. Crimes against them go without investigation, and in some situations, are openly encouraged. Police are too afraid of the power held by fundamentalist Muslims to adequately investigate human rights abuses against members of the Ahmadiyya. As a member of the UN's Human Rights Council Pakistan needs to start openly protecting all of its minority groups from harassment, integrating them into the wider community, and offering redress to those harmed – or the families of those killed – as a result of discrimination ('Pakistan: As a member of the UN human rights council Pakistan should provide protection for minority sects' 2008, Asian Human Rights Commission website, 4 March
<http://www.ahrchk.net/statements/mainfile.php/2008statements/1405/> – Accessed 8 April 2008 – Attachment 15).

On 25 February 2008, *Dawn* reported that: "A trader belonging to a minority community was killed by unknown persons in the Mehmoodabad area early Sunday morning"; and that: "the victim belonged to the Ahmadi sect and was headed to his place of worship in Sector B, Akhtar Colony, when gunmen targeted him" ('Karachi: Trader shot dead' 2008, *Dawn* website, 25 February <http://www.dawn.com/2008/02/25/local19.htm> – Accessed 8 April 2008 – Attachment 16).

On 6 March 2008 the Catholic news agency, *Asia News*, reported that an “[a]n 80-year-old Ahmadi man [had been] arrested for blasphemy”. Police reportedly arrested the man “for desecrating the Qur’an” a claim denied by local Ahmadis (Felix, Q. 2008, ‘An 80-year-old Ahmadi man arrested for blasphemy’, *Asia News* website, 6 March <http://www.asianews.it/index.php?l=en&art=11701&size=A> – Accessed 8 April 2008 – Attachment 17).

Reports on the manner in which Pakistan’s Ahmadis were excluded from the recent 2008 general elections also appeared (‘Ahmadiyya Muslims couldn’t vote in Pak’ 2008, *India Post* website, 26 February <http://indiapost.com/article/communitypost/2174/> – Accessed 8 April 2008 – Attachment 18; Idris, K. 2008, ‘Better times ahead’, *Dawn* website, 17 February <http://www.dawn.com/2008/02/17/op.htm#2> – Accessed 8 April 2008 – Attachment 19).

2. If possible, please provide specific information on the situation of Ahmadis in the Multan district.

Multan is a district in the south of the Punjab province surrounding the city of Multan. For maps of Pakistan’s Punjab province showing its various administrative divisions, see Attachment 20 and Attachment 21 (‘Punjab Administrative Divisions’ (undated), Columbia University website <http://www.columbia.edu/itc/mealac/pritchett/00maplinks/modern/pakadmin/punjabadmin.jpg> – Accessed 8 April 2008 – Attachment 20; – Attachment 21).

Very little information could be located which addressed the situation in Multan as it specifically affects Ahmadi Muslims. Most of this information was located in Ahmadiyya Muslim Community annual reports for the years preceding 2002. The little information that is available is presented under the subKeywords: *Reports of Ahmadi mistreatment in Multan*. Nonetheless, information was located to indicate that Multan is host to a number of Deobandi Sunni movements which are known to be hostile to the Ahmadi community in Pakistan, including *Khatme Nabuwwat*. This information is presented under the subtitle: *Khatme Nabuwwat and Multan*.

Reports of Ahmadi mistreatment in Multan

According to a report published by the Catholic Church’s *Asia News* service, the 2005 attack on an Ahmadi mosque which saw eight people killed, “took place in Mong village, around 400m northeast of Multan, according to Mohammed Arif, a local policeman”. The proximity noted in this report appears, however, to be a misprint. Other sources reported that Mong village was considerably farther from Multan than 400 meters. According to *The Belfast News Letter*: “The attack on the mosque belonging to Ahmadiyya sect happened in the village of Mong, about 240 miles north-east of Multan, a main city in the eastern Punjab province, said Mohammed Arif, an area police officer”. Most reports state that the Mong Village incident occurred close to Mandi Bahauddin. According to the Microsoft Encarta International map system, Mandi Bahauddin is some 330km from Multan (‘Eight killed and 20 injured in Ahmadiyya mosque shooting’ 2005, *Asia News* website, 10 July http://www.asianews.it/view_p.php?l=en&art=4287 – Accessed 19 January 2007 – Attachment 22; ‘Eight die in gun attack on mosque’ 2005, *Belfast News Letter*, 8 October – Attachment 25; for other reports which place the incident near Mandi Bahauddin, see: Faiz, R. 2006, ‘Enlightened Musharraf And Bigoted Masses’, *Countercurrents* website, 3 October

<http://www.countercurrents.org/pak-faiz031006.htm> – Accessed 19 January 2007 – Attachment 23; and US Department of State 2008, *Country Reports on Human Rights Practices for 2007 – Pakistan*, 11 March – Attachment 1; ‘Mutan to Mandi Bahauddin: Distance 331 kilometres’ 2000, *Microsoft Encarta Interactive Atlas 2000* – Attachment 24).

The Ahmadiyya Muslim Community’s 2006 annual report for Pakistan claims that the anti-Ahmadi organisation “*Almi Majlis Khatme Nabuwwat* is based at Multan and Lahore”. The reports notes that the movement launched anti-Ahmadi activities from Multan in a number of other districts in the Punjab including Rabwah in the Jhang District and Jaura in the District of Qasur (or Kasur). The report provides no specific details, however, of the manner in which Ahmadis in Multan itself have been affected by the *Almi Majlis Khatme Nabuwwat* (Ahmadiyya Muslim Community (undated), *Persecution of Ahmadis in Pakistan during the Year 2006: A Summary*, The Persecution.org website <http://www.thepersecution.org/nr/2006/y2006.html> – Accessed 8 April 2008 – Attachment 30).

The Ahmadiyya Muslim Community’s 2002 annual report for Pakistan also claims that the Khatame Nabuwwat is operating in Multan and encouraging violence against the Ahmadi community:

The Alami Majlis Tahaffuz Khatame Nabuwwat, Multan has published a series of anti-Ahmadiyya folders for wide distribution. Had they contained only religious dialectic, it would not be objectionable, but more than that, the contents urge the reader to social boycott and violence against Ahmadis (Ahmadiyya Muslim Community (undated), *Persecution of Ahmadis in Pakistan during the Year 2002: A Summary*, The Persecution.org website <http://www.thepersecution.org/nr/2002/y2002.html> – Accessed 8 April 2008 – Attachment 26).

The Ahmadiyya Muslim Community’s *Newsreport May, 2001* relates the following report of the death of an Ahmadi prisoner in captivity in Multan prison:

Multan; May 15, 2001: Mr Muhammad Rafiq, an Ahmadi prisoner, died while in captivity in Multan prison. He was 56 years old and apparently in good health. Mr Rafiq had been detained subsequent to the murder of an anti-Ahmadi miscreant who was a vigorous full time activist committed to the persecution of Ahmadis in the area.

The dead body of the deceased was brought over to Khanewal from where it was to be carried to his residential village, but in view of the religious tension prevailant there, it was decided to bury him in the graveyard at Khanewal (Ahmadiyya Muslim Community (undated), *Newsreport May, 2001*, The Persecution.org website <http://www.thepersecution.org/nr/2001/may2001.html> – Accessed 8 April 2008 – Attachment 27).

In November 2001 *Agence France-Presse* reported from Multan that: “A Pakistani anti-terrorism court [had] sentenced six Muslims to life imprisonment over the murder of five members of the minority Ahmadi community”. Details follow:

The verdicts, handed down on Thursday, are believed to be the first time Muslims have been given life sentences for violent crimes against Ahmadis in Pakistan.

Four Ahmadis were given five years jail each for opening fire on Muslims in Mudranjha town, Punjab province, in November last year. Five Ahmadis were later killed in retaliation.

The clash took place when the town's dominant Muslim population opposed the construction of a place of worship by the minority community ('Six Muslims given life term over murder of Ahmadis in Pakistan' 2001 *Agence France-Presse*, 2 November – Attachment 32).

The Ahmadiyya Muslim Community's *Newsreport November, 2000* relates the following report of the imprisonment of 3 Ahmadis in Multan:

Mr. Abdus Sami and two others were charged under the anti-Ahmadiyya law PPC 298C on 29 August 2000. They were arrested. Their plea for bail was rejected by the magistrate and later by the Sessions Court. They are jailed in the prison at Multan (Ahmadiyya Muslim Community (undated), *Newsreport November, 2000*, The Persecution.org website <http://www.thepersecution.org/nr/2000/nov2000.html> – Accessed 8 April 2008 – Attachment 28).

The Ahmadiyya Muslim Community website notes the following incidents in Multan for the period 1981 to 1990:

- 1990: "Feb 23 An Ahmadi Engineer of Multan was sentenced to one year imprisonment and Rs.5,000 fine for wearing badge of Kalima Tayyeba and offering prayers."
- 1988: "Sep Two Ahmadis were arrested at Kothiwala district Multan and five Ahmadis were arrested at Chak 97 district Sahiwal, for their faith."
- 1984: "Apr 20 Ahmadiyya Mosque destructed in Bagar Sargana district Multan" (Ahmadiyya Muslim Community (undated), 'History of persecution 1981 to 1990', 2000, The Persecution.org website <http://www.thepersecution.org/facts/h81-90.html> – Accessed 8 April 2008 – Attachment 29).

Khatme Nabuwwat and Multan

The anti-Ahmadi activities of *Khatme Nabuwwat* and the associated *Sipahe Sahaba Pakistan* (SSP) movement are noted in an April 2005 report published by the International Crisis Group (ICG) which concerns itself with anti-Shia violence perpetrated by Sunni Deobandi movements of this kind. The report states that: "The present Shia-Deobandi conflict is in many ways an extension and continuation of the anti-Ahmadi agitation"; and that: "Militancy has travelled to Multan from Jhang, a part of SSP policy to take the fight to Shia centres". While noting the presence of these groups in Multan and their hostility to Ahmadis the ICG report does not provide any information on the situation of the Ahmadi's in the Multan district. Nonetheless, the report does note that Ahmadi communities have suffered mistreatment elsewhere and that: "In terms of social boycott and official discrimination, the Ahmadis are Pakistan's most repressed religious community". Some relevant extracts follow:

The present Shia-Deobandi conflict is in many ways an extension and continuation of the anti-Ahmadi agitation, launched by the ulema soon after Pakistan's independence. Pressuring the government to classify the Ahmadi, a relatively new, small but politically influential community, as non-Muslim, ulema parties in 1952 demanded but failed to achieve the removal of Pakistan's first foreign minister, Sir Zafarullah Khan, a high-ranking member.

The Sunni ulema unions that were formed to agitate against the Ahmadis were the first of their kind, as they focused on a one-point sectarian agenda. They have since played a central

role in influencing the origins and directions of anti-Shia militancy. Many leading activists of the Sunni terrorist organisation, the Sipah Sahaba, began their political careers in anti-Ahmadi organisations.

...SSP reinforces and complements the Majlis-e-Tahaffuz-e-Khatme Nabuwat (Movement to Protect Finality of Prophethood), based in Chiniot, Jhang's neighbouring town. Chiniot is also close to Rabwa, the Ahmadi religious centre and a frequent target of Sunni, particularly SSP-led, violence.

In yet another southern Punjab city, Multan, where there have been more than 50 sectarian attacks since 1991, the sectarian composition has also fuelled religious strife. Shias claim they make up 40 per cent of Multan's population. The city is known for its shrines. Its politically powerful pirs, the descendants of Sufi saints, are mainly Shia but they have considerable support also among Sunnis who follow Sufi Islam.

Militancy has travelled to Multan from Jhang, a part of SSP policy to take the fight to Shia centres. "SSP would bring followers from other towns and cities to hold public meetings in Multan, especially on special Shia occasions. That's what introduced sectarian tensions in an otherwise docile and conformist Sunni population", says Abdul Aziz Khan, a lawyer.

Deobandis have also gained ground because of their madrasas. The head offices of the Deobandi madrasa union, Wafaq al-Madaris, is in Multan. Khairul Madaris seminary, the national centre of Deobandi educational activity, openly supports SSP (International Crisis Group 2005, *The State of Sectarianism in Pakistan*, Asia Report no.95, 18 April pp.8-9, 15 – Attachment 31).

3. Are there recent reports of other Muslims being converted to the Ahmadi faith in Pakistan? If so, have the Ahmadi communities involved suffered any mistreatment as a consequence of this?

The US Department of State's most recent report on religious freedom in Pakistan provides the following information in relation to Muslims joining the Ahmadi faith (which, since Ahmadis are officially classified as non-Muslims in Pakistan, is considered a form of apostasy):

...a convert from Islam becomes an apostate and is eligible for the death penalty.

...Ahmadi leaders claimed the Government used regular sections of the Penal Code against their members for religious reasons. Authorities often accused converts to the Ahmadiyya community of blasphemy, violations of the anti-Ahmadi laws, or other crimes. Conversion to other minority religious groups generally took place in secret to avoid a societal backlash.

...In September 2006 a Sindh district court granted provisional bail for three Ahmadis who had been in hiding, fearing arrests on charges of attempted conversion. Police had previously arrested two other Ahmadis, to whom the higher Sessions Court had granted bail (US Department of State 2007, *International Religious Freedom Report: Pakistan*, 14 September – Attachment 36).

A number of reports were located which detailed incidents in which individuals had been harmed in Pakistan for converting to, or joining, the Ahmadi faith. A selection of reports from those located follow below. Two of these reports also relate that Ahmadis associated with the converts had also suffered abuse and in one case death.

As is noted above by a number of sources a convert to the Ahmadi faith was killed in March 2007. Extracts from *The Daily Times* report on the incident follow:

An assistant sub-inspector of police shot dead an Ahmadi, after accusing him of being an “infidel” in the Qadarabad police precincts, Mandi Bahauddin, on Thursday.

The ASI shot Muhammad Ashraf when the latter was having breakfast at a hotel in Seera village near Phalian, killing him instantly. “You are an infidel, and are preaching an infidel creed in the area,” the ASI shouted before shooting Ashraf.

The ASI then went to a police station and turned himself in. A case has been lodged against him under Section 302 of the Pakistan Penal Code (PPC).

...Jamaat-e-Ahmadiyya spokesman Saleemuddin told *Daily Times* that the victim converted eight years ago – the only one to have done so in a family of eight brothers. He said that Ashraf’s wife had not converted, but was living with her husband along with three daughters.

The spokesman said that Ashraf initially kept his conversion a secret, but when he disclosed this, “extremists” started threatening him and some local mosques also delivered speeches against him.

According to a press release, the Jamaat has strongly condemned the incident, and asked the government to take stern notice of such incidents, which were on the rise. The statement said that Ahmadis were being victimised, but the government was not paying attention to the matter (Waqar, A. ‘ASI murders Ahmadi “infidel”’ 2007, *Daily Times* website, 2 March http://www.dailytimes.com.pk/default.asp?page=2007/03/02/story_2-3-2007_pg7_2 – Accessed 8 April 2008 – Attachment 10).

The Ahmadiyya Muslim Community’s 2004 annual report for Pakistan relates the following incident relating to a conversion episode:

Shahid Hameed, a youth, subsequent to in-depth inquiry, joined the Ahmadiyya community approximately three years ago. Fearing hostile reaction from the society, he did not disclose his new denomination. Two months ago, a mullah, named Maqsood came over to the village from Multan, took up residence in the village and took over the mosque. He soon developed a wholesome following. Shahid, however, did not attend his religious service. Shahid’s father asked him the reason, and the son disclosed to him the fact of his Ahmadiyyat. The father subsequently consulted the mullah, and then told his son to have a word with the mullah and see if he still wanted to stay on course. So, one evening, Shahid accompanied his father to the mosque where hundreds of non-Ahmadis had gathered. There, Shahid was told to pose his questions to the mullah. Shahid posed him three questions. The mullah, rather than giving an answer, got furious, lost his temper and used bad language against Shahid and another Ahmadi, Mr. Shakil Ahmad who was named as the one who had ‘misguided’ Shahid. The mullah declared that both the Qadianis deserved to be killed as per Shariah. He urged the villagers to set fire to Ahmadis’ houses. He said that this was the only way to curb this fitna (mischief).

The next day Shahid’s parents expelled him from their home. He shifted to Shakil’s residence. The day after, an agitated crowd attacked Mr. Shakil’s house. All men and women at home shut themselves in a room and bolted the door. The crowd entered the house, tried to bang open the door but fortunately did not succeed. At this occasion both Shahid and Shakil were not in the house. They were later sent a message to stay away to avoid harm. The next day, Shahid decided to shift to another village Malianwala. This he undertook at about 2.00 a.m. after midnight, for fear of capture and harm. He had to walk through fields and wilderness to arrive at his new hideout.

The extremist elements reported the matter to the District Nazim who is a member of Jamaat Islami. The Nazim directed the police to pursue the matter. Based on the report of Shahid's father, the police registered an FIR against four Ahmadis under Ahmadi-specific law PPC 298C. The police visited Shakil's home and demanded his production. Shakil was not in, so they threatened to take away his 10 years old son in lieu. They supported the mullah and the villagers. They detained a 16 years old son of Mr. Abdul Razzaq, Ahmadi, thus forcing the father to present himself before the police. Shahid lost even his own family's support, and fled to some distant city.

At present, four Ahmadis face charges under PPC 298C. They could be arrested, prosecuted and awarded three years imprisonment. As for the mullah, it is learnt that he took approximately 1½ kilo of gold ornaments from women-folk of the village by fraud, and has fled from there. Efforts by villagers to locate him at his given address have come to naught. The mullah had given them a fake name and address. However, that is no help to Ahmadis who face criminal religious charges and are at risk of losing their freedom (Ahmadiyya Muslim Community (undated), *Persecution of Ahmadis in Pakistan during the Year 2004: A Summary*, The Persecution.org website <http://www.thepersecution.org/nr/2004/y2004.html> – Accessed 8 April 2008 – Attachment 34).

In May 1995 the UK's *Observer* reported on the following incident:

For the past month Daulat Khan has been bounced between fetid jail cells in Pakistan's Northwest Frontier Province. He has been abandoned by his wife and six small children and disowned by the rest of his family. Village mullahs have issued fatwas calling for his death.

Khan's crime is to have converted to the Ahmadis, an Islamic sect whose members are persecuted in a Pakistan dominated by Sunni Muslims because they believe that the Messiah has already come. The crime of the men who came to apply for Khan to be released on bail last month was simply to be his friends: a chanting crowd beat one to death, then gouged out his eyes with broken glass, and stoned another until he was near death.

Today there is to be another application for bail, and more violence is feared. Khan, 36, will wait for news in a cramped cell at Peshawar central jail, packed with heroin addicts, drug dealers and murderers, where every day he rises before dawn for the first of five daily prayers.

'I do not want to impose my beliefs on others. I simply want to practise my own religion,' said Khan, a telephone company accounts clerk. 'They issued the fatwa over loudspeakers and called me a kaffir [non-believer]. Even my own family members refused to talk to me.'

...On 9 April, four days after Khan's arrest, three Ahmadis came to the court in Shabqadar, 12 miles north-east of Peshawar, to deliver a bail application. The three included Khan's friend and mentor, Dr Rashid Ahmad, Ahmad's son-in-law, Riaz Ahmad, and a young Ahmadi lawyer, Bashir Ahmad Khalil.

Several sources confirm that for several weeks the mullahs had been preaching against Khan's conversion, declaring him not fit to live and suggesting his house be burnt. In Khan's village and in nearby Shabqadar, the mullahs put up posters that read: 'Daulat Khan is an infidel. We have issued a decree against him. He must be killed'. A lorry with a loudspeaker was driven through the town's bazaars broadcasting a campaign against Khan.

Khan was frightened. 'When a mullah arises and says this person should be stoned to death, then the people do it,' he said.

When news spread that the bail application was to be filed, 35 residents of Khan's village arrived at the courts to protest at Khan's release unless he promised to convert back to Islam. Across the street shoppers from the bazaar heard what was happening and several thousand people armed with rocks and sticks gathered near the court.

The young Ahmadi lawyer, Khalil, says he saw the crowd engulf Dr Ahmad. They threw stones and beat him, leaving him for dead. His son-in-law ran for cover inside the court. The crowd began chanting 'Allahu Akbar' – God is Great' and 'Mohammad is the last Prophet'.

Khalil tried to hide the fact he had arrived at the court with Ahmad. 'I thought it was impossible to save him,' he said. 'I turned toward the gate very slowly and walked away.' He is now in hiding and says he wants asylum abroad.

Eventually the crowd stormed the room inside the court where Riaz Ahmad was hiding. They used the broken glass and wood from the window panes to beat him to death. They gouged out his eyes, tied a rope around his feet and dragged him from the court – and photographs of the dead man bear out this account. Across the road, Khalil says, a truck full of armed police were standing, doing nothing.

Once the crowd had left, the police crossed the road and found Rashid Ahmad was still alive. He says he had to bribe them 10,000 rupees (\$190) to take him to a Peshawar hospital, where they handcuffed his legs to his bed. Now he, too, is in hiding.

The government remains silent about the attack and a judicial inquiry continues. No security precautions have been taken to prevent violence today (Griffin, J. 1995, 'Mullahs lie in wait to kill jailed convert', *The Observer*, 14 May – Attachment 35).

Also of interest may be the following report from the Human Rights Commission of Pakistan (HRCP) 2005 annual report which details an incident in which a Muslim crowd attempted to abduct an Ahmadi youth claiming that the youth "had in fact converted to Islam":

In February, an Ahmadi youth, Nasim Ahmed, enrolled at an educational institution in Lahore, became embroiled in a heated discussion with some of his classmates. Subsequently, he was allegedly poisoned by these class-mates and survived only after being rushed to hospital. His family claimed that after this incident, Nasim Ahmed suffered acute depression and was admitted to a mental institution. Approximately two months later, local Muslims arrived at his home and told his parents that he had in fact converted to Islam. They accused them of wrongfully confining their son in the mental institution. This led to a court hearing. The court dismissed the case. In the immediate aftermath of the hearing, local Muslims tried to kidnap Nasim Ahmad, but failed after police intervened to protect the family. They were subsequently forced to shift out of Lahore (Human Rights Commission of Pakistan (undated), 'Freedom of thought, conscience and religion', in: *State of Human Rights in 2005* http://www.hrcp-web.org/images/publication/annual_report/pdf_2005/3-2.pdf – Accessed 11 February 2007 – Attachment 33)

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