



Australian Government
Refugee Review Tribunal

Country Advice

Pakistan

Pakistan – PAK36589 – Ahmadiyya –
Ahmadis – Legal provisions – Communal
violence – Extremist Islamic groups

4 June 2010

1. What are the basis tenets of the Ahmadi sect/religion?

The Ahmadiyya Movement in Islam was established in 1889 by Mirza Ghulam Ahmad in the Qadian region of Punjab, India. Ahmadis take their name from the group's founder, although are sometimes derogatorily referred to as Qadianis, based on the birthplace of Ahmad. Ahmad claimed to receive messages from Allah, and as such is considered to be the Promised Messiah, who "meant to revive the true spirit and message of Islam that the Prophet Mohammed introduced and preached". It is in this belief that Ahmadis differ from orthodox Muslims, who believe that Prophet Mohammad was the final prophet, in line with a fundamental tenet of Islam 'Khatme Nabuwat' (the 'Finality of Prophethood').^{1 2 3 4 5}

Information sourced by the Immigration and Refugee Board of Canada in 2005 outlines the basic tenets of the Ahmadi faith as follows:

- The Qadian branch of Ahmadiyya is the sole "embodiment of 'True Islam'".
- Although Mohammad was "the final and only law-bearing prophet", lesser prophets such as Ahmad renew Mohammad's teachings.
- Although Jesus will not have a second coming, there will arrive an individual with his likeness, and that Ahmad's prophethood "was that of a person possessing the 'spirit and power' of Jesus, not as Jesus personally returned".
- Jesus was crucified, but did not die, on the cross. Instead, he "undertook a mission to the Lost Tribes of Israel in Afghanistan and Kashmir" before dying in Kashmir and being buried in the capital city, Srinagar.
- Armed jihad and terrorism is strongly rejected; and jihad is interpreted as striving to uphold the word of Islam, promoting the benefits of Islam, contesting opponents' objections, and asserting the truth of the Holy Prophet in a peaceful way.

In addition, the IRB outlines the rituals which Ahmadis must undertake; as set out in the Ahmadiyya Conditions of Bai'at (Initiation); which include regularly offering the five

¹ 'Ahmadiyya Muslim Community: An Overview' (undated), Al Islam website

<http://www.alislam.org/introduction/index.html> – Accessed 25 May 2010 – Attachment 1

² Chapter 7, 'Pathway to Paradise' (undated), Ahmadiyya Muslim Association of Australia website

<http://www.alislam.org/books/pathwaytoparadise/LAJ-chp7.htm> – Accessed 13 January 2010 – Attachment 2

³ Immigration and Refugee Board of Canada 2008, PAK102972.E – *Pakistan: The situation of Ahmadis, including legal status and political, education and employment rights; societal attitudes toward Ahmadis* (2006 – Nov. 2008), 4 December – Attachment 3

⁴ Baker, J. 2009, 'Pakistan's persecuted minority', *Asia Sentinel*, 30 September – Attachment 4

⁵ 'Pakistan: Pandering to Extremists Fuels Persecution of Ahmadis' 2007, Human Rights Watch website, 6 May <http://www.hrw.org/en/news/2007/05/05/pakistan-pandering-extremists-fuels-persecution-ahmadis> – Accessed 31 May 2010 – Attachment 5

daily prayers, invoking blessings on the Holy Prophet, and asking forgiveness for one's sins on a daily basis.⁶

2. What is the legal and community status of the Ahmadi religion in Pakistan?

Laws set out in both Pakistan's Constitution and Penal Code specifically discriminate against Ahmadis and are therefore commonly referred to as 'anti-Ahmadi laws'.⁷ Following the demands of ultra-conservative religious groups that the Ahmadi religion be declared non-Muslim, which began in 1947 yet increased in 1974 with street demonstrations led by Islamic group Jamaat-i-Islami, the Pakistani government amended the Constitution to officially excommunicate Ahmadis by declaring them to be non-Muslim.^{8 9} In 1984, amendments under Sections 298-B and 298-C of the Pakistan Penal Code further segregated Ahmadis and restricted their religious practice. Amendments include prohibiting Ahmadis from referring to themselves as Muslims, or to their religion as a form of Islam; calling their places of worship mosques; preaching their religious beliefs; or "insulting the religious feelings of Muslims". Violations of these laws carry a jail sentence of up to three years as well as a fine.^{10 11 12 13}

Furthermore, in 1986, the strengthening of anti-blasphemy laws under Section 295-C of the Penal Code introduced a mandatory death penalty for anyone found to be defiling the name of the Prophet Mohammad. The Ahmadi belief in the prophethood of Ahmad is therefore considered blasphemous and any public Ahmadi worship can be deemed a criminal offence.^{14 15} The specific impacts of these laws will be discussed in further detail in the response to question three.

In order to obtain a Pakistani passport or national identity card as a Muslim, Ahmadis are required to sign an affirmation which denounces the founder of the Ahmadi faith as a false prophet, and states that they consider Ahmadis to be non-Muslims. Failure to do so prevents Ahmadis from participating in the Hajj, the pilgrimage to Mecca required of all Muslims. The religious identification indicator was removed from Pakistani passports in late 2004, but was reintroduced in March 2005 following demands from Islamist political parties.^{16 17} Another significant restriction on the rights of Ahmadis is the requirement that

⁶ Immigration & Refugee Board of Canada 2005, *PAK100056.E – Pakistan: The faith of the Ahmadiyya Movement in Islam, including its origin, beliefs and rituals (August 2005)*, 31 August – Attachment 6

⁷ US Department of State 2009, *International Religious Freedom Report for 2009: Pakistan*, 26 October, Introduction, Section II – Attachment 7

⁸ International Crisis Group 2008, 'Reforming the Judiciary in Pakistan', Asia Report N°160, 16 October, p.8 – Attachment 8

⁹ US Department of State 2009, *International Religious Freedom Report for 2009: Pakistan*, 26 October, Section II – Attachment 7

¹⁰ Immigration and Refugee Board of Canada 2008, *PAK102972.E – Pakistan: The situation of Ahmadis, including legal status and political, education and employment rights; societal attitudes toward Ahmadis (2006 – Nov. 2008)*, 4 December – Attachment 3

¹¹ International Crisis Group 2008, 'Reforming the Judiciary in Pakistan', Asia Report N°160, 16 October, p.8 – Attachment 8

¹² US Department of State 2009, *International Religious Freedom Report for 2009: Pakistan*, 26 October, Section II – Attachment 7

¹³ Hyat, K. 2008, 'Pakistan in Crisis: Religious Minorities Under Pressure', State of the World's Minorities 2008, February, p.21 – Attachment 9

¹⁴ Hyat, K. 2008, 'Pakistan in Crisis: Religious Minorities Under Pressure', State of the World's Minorities 2008, February, p.21 – Attachment 9

¹⁵ 'Pakistan: Pandering to Extremists Fuels Persecution of Ahmadis' 2007, Human Rights Watch website, 6 May <http://www.hrw.org/en/news/2007/05/05/pakistan-pandering-extremists-fuels-persecution-ahmadis> – Accessed 31 May 2010 – Attachment 5

¹⁶ U.S. Commission on International Religious Freedom 2010, 'Annual Report 2010', May, p.95 <http://www.uscirf.gov/images/annual%20report%202010.pdf> – Accessed 31 May 2010 – Attachment 10

they register to vote on a separate electoral list as non-Muslims. In order to be registered as a Muslim voter, a person must sign a declaration that they believe Muhammad is the final prophet, that the founder of Ahmadiyya is a false prophet, and that Ahmadis are non-Muslims. Many Ahmadis refuse to register as non-Muslims, forcing them to boycott national and provincial elections, and are disenfranchised as a result.^{18 19 20}

Ahmadis also face significant discrimination within the Pakistani community, including restricted employment and education rights such as limited promotions within the civil service; the inclusion of derogatory comments regarding Ahmadis in school textbooks; the widespread teaching of religious intolerance; and the requirement on Muslim students that they declare in writing their belief that Mohammad is the final prophet, thus segregating Ahmadis. Ahmadis are also frequent targets of religious violence, including anti-Ahmadi attacks on their homes and businesses, as well as killings on account of their faith.^{21 22}

3. Does the law in Pakistan prohibit Ahmadis from proselytising or from engaging in Muslim practices?

Pakistan's so called 'anti-Ahmadi' laws, including Sections 295-C, 298-B and 298-C of the Penal Code, prohibit Ahmadis from engaging in Muslim practices or proselytising, and impose criminal charges on those who violate these laws. In particular, Ahmadis are prevented from calling themselves Muslims or 'posing as Muslims'; insulting the religious feelings of Muslims; performing the Muslim call to prayer; using traditional Muslim titles or Muslim terminology, such as Islamic greetings; quoting from the Qur'an in public; preaching their faith or encouraging converts to the Ahmadi faith; and producing and disseminating religious literature. Ahmadis are prohibited from proselytising altogether, while other missionaries in the country are allowed to proselytise; however, they are not permitted to preach against Islam and must acknowledge that they are not Muslim.^{23 24 25}
^{26 27}

Although there is no official restriction on the construction of Ahmadi places of worship; authorities at the district level have repeatedly denied Ahmadis permission to build such

¹⁷ 'Pakistan: Pandering to Extremists Fuels Persecution of Ahmadis' 2007, Human Rights Watch website, 6 May <http://www.hrw.org/en/news/2007/05/05/pakistan-pandering-extremists-fuels-persecution-ahmadis> – Accessed 31 May 2010 – Attachment 5

¹⁸ U.S. Commission on International Religious Freedom 2010, 'Annual Report 2010', May, p.95 <http://www.uscirf.gov/images/annual%20report%202010.pdf> – Accessed 31 May 2010 – Attachment 10

¹⁹ Immigration and Refugee Board of Canada 2008, *PAK102972.E – Pakistan: The situation of Ahmadis, including legal status and political, education and employment rights; societal attitudes toward Ahmadis (2006 – Nov. 2008)*, 4 December – Attachment 3

²⁰ Hyat, K. 2008, 'Pakistan in Crisis: Religious Minorities Under Pressure', *State of the World's Minorities* 2008, February, p.22 – Attachment 9

²¹ US Department of State 2009, *International Religious Freedom Report for 2009: Pakistan*, 26 October, Section II – Attachment 7

²² Immigration and Refugee Board of Canada 2008, *PAK102972.E – Pakistan: The situation of Ahmadis, including legal status and political, education and employment rights; societal attitudes toward Ahmadis (2006 – Nov. 2008)*, 4 December – Attachment 3

²³ U.S. Commission on International Religious Freedom 2010, 'Annual Report 2010', May, p.95 <http://www.uscirf.gov/images/annual%20report%202010.pdf> – Accessed 31 May 2010 – Attachment 10

²⁴ US Department of State 2009, *International Religious Freedom Report for 2009: Pakistan*, 26 October, Section II – Attachment 7

²⁵ International Crisis Group 2008, 'Reforming the Judiciary in Pakistan', *Asia Report N°160*, 16 October, p.8 – Attachment 8

²⁶ International Federation for Human Rights 2009, 'Pakistan: A Long March for Democracy and the Rule of Law 2007-2008', January, p.39 – Attachment 11

²⁷ Wilkinson, Isambard 2007, 'Pakistan clerics persecute 'non Muslims'', *Telegraph*, 27 December <http://www.telegraph.co.uk/news/main.jhtml?xml=/news/2007/12/25/wpakistan125.xml> – Accessed 4 March 2008 – Attachment 12

places on public order grounds. Ahmadis are also prohibited from calling their places of worship mosques, and from worshipping in non-Ahmadi mosques or public prayer rooms open to other Muslims. In addition, Ahmadis are restricted from holding public events and making the Hajj to Mecca.^{28 29} Furthermore, Section 295-C of the Pakistan Penal Code, otherwise referred to as the ‘blasphemy law’, makes the death penalty mandatory for blasphemy. Based on their belief in the prophethood of Ahmad, which is considered blasphemous as it defiles the name of the Prophet Mohammad, Ahmadis can be charged with blasphemy for carrying out any of their religious practices.³⁰

Under these laws, a significant number of cases, many trivial, have been brought against Ahmadis. The US Department of State cited 57 cases in 2009 where Ahmadis faced criminal charges under the anti-Ahmadi laws, and 37 cases of Ahmadis being charged under the blasphemy laws.³¹ A February 2010 report by Persecution.org refers to one particular case where “[a] magistrate...awarded six months’ imprisonment to an Ahmadi for saying Assalamo Alaikum”.³² In addition, both Human Rights Watch and Persecution.org have claimed that in several instances, the police have been complicit in framing Ahmadis with fabricated blasphemy charges.^{33 34} The Immigration and Refugee Board of Canada (IRB) cites a 2008 Freedom House report which notes that although appeal courts have to date overturned all convictions of blasphemy, the Ahmadi suspects suffer ill-treatment while spending lengthy periods in prison, as well as being targeted by religious extremists following their release.³⁵

4. What is the treatment of Ahmadis in Pakistan?

The US Commission on International Religious Freedom (USCIRF) annual report released in May 2010 highlights widespread religious intolerance and societal violence directed towards religious minorities in Pakistan, including Ahmadis. The report claims that Ahmadis have been targeted by Sunni extremists, with 14 religiously-motivated Ahmadi killings in the reporting period for 2009-2010. One recent incident occurred on 1 April 2010, when three Ahmadi businessmen were shot and killed in Faisalabad. The perpetrators have not yet been charged. The USCIRF attributes this impunity to corruption, ineffectiveness and a lack of accountability among Pakistan’s judiciary and police force.³⁶

²⁸ U.S. Commission on International Religious Freedom 2010, ‘Annual Report 2010’, May, p.95

<http://www.uscirtf.gov/images/annual%20report%202010.pdf> – Accessed 31 May 2010 – Attachment 10

²⁹ US Department of State 2009, *International Religious Freedom Report for 2009: Pakistan*, 26 October, Section II – Attachment 7

³⁰ ‘Pakistan: Pandering to Extremists Fuels Persecution of Ahmadis’ 2007, Human Rights Watch website, 6 May <http://www.hrw.org/en/news/2007/05/05/pakistan-pandering-extremists-fuels-persecution-ahmadis> – Accessed 31 May 2010 – Attachment 5

³¹ U.S. Commission on International Religious Freedom 2010, ‘Annual Report 2010’, May, p.95

<http://www.uscirtf.gov/images/annual%20report%202010.pdf> – Accessed 31 May 2010 – Attachment 10

³² ThePersecution.Org 2010, ‘Persecution of Ahmadis in Pakistan during the Year 2009: A Summary’, 1 February, p. 27 http://www.thepersecution.org/dl/2009/annual_report2009.pdf – Accessed 26 May 2010 – Attachment 13

³³ Immigration and Refugee Board of Canada 2008, *PAK102972.E – Pakistan: The situation of Ahmadis, including legal status and political, education and employment rights; societal attitudes toward Ahmadis (2006 – Nov. 2008)*, 4 December – Attachment 3

³⁴ ThePersecution.Org 2010, ‘Persecution of Ahmadis in Pakistan during the Year 2009: A Summary’, 1 February, p.27 http://www.thepersecution.org/dl/2009/annual_report2009.pdf – Accessed 26 May 2010 – Attachment 13

³⁵ Immigration and Refugee Board of Canada 2008, *PAK102972.E – Pakistan: The situation of Ahmadis, including legal status and political, education and employment rights; societal attitudes toward Ahmadis (2006 – Nov. 2008)*, 4 December – Attachment 3

³⁶ U.S. Commission on International Religious Freedom 2010, ‘Annual Report 2010’, May, pp.92, 94

<http://www.uscirtf.gov/images/annual%20report%202010.pdf> – Accessed 31 May 2010 – Attachment 10

The most recent, and most damaging, attack on the Ahmadi community in Pakistan occurred on 28 May 2010, when at least seven armed assailants launched an assault on two Ahmadi mosques in Lahore, resulting in the deaths of an estimated 94 people and injuries to more than 110. Human Rights Watch reported that “[t]wenty-seven people were killed at the Baitul Nur Mosque in the Model Town area of Lahore; 67 were killed at the Darul Zikr mosque in the suburb of Garhi Shahu”. Furthermore, on 31 May 2010, a group of unidentified assailants attacked Lahore’s Jinnah Hospital, where Ahmadi victims of the mosque attacks and one of the alleged attackers were receiving treatment, resulting in the deaths of up to a further 12 people, predominantly police officers and hospital staff.^{37 38 39}

It was noted in *The New York Times* that live broadcasts of the mosque attacks in Pakistan refrained from referring to the Ahmadi victims as Muslims, or even as Ahmadis, instead using the term ‘minority community’. The incident has been described as the worst attack on the Ahmadi community in the 121 years since its establishment; occurring amidst increasing sectarian violence and religious extremism in the region, and a growing intolerance of Ahmadis as a result. A researcher for Human Rights Watch stated that “[t]he mosque attacks and the subsequent attack on the hospital, amid rising sectarian violence, underscore the vulnerability of the Ahmadi community; [and that] [t]he government’s failure to address religious persecution by Islamist groups effectively enables such atrocities.”^{40 41 42}

Prior to this attack, the US Department of State International Religious Freedom report for Pakistan published in October 2009 stated that “[a]ccording to a spokesman for the Ahmadiyya community, since the promulgation of anti-Ahmadi laws in 1984, 101 Ahmadis have been killed on religious grounds”. The killing of an estimated 94 Ahmadis in the Lahore mosque attacks alone doubles the historical number of Ahmadi killings.⁴³ A news article dated 30 September 2009 highlights a link between the promulgation of anti-Ahmadi sentiment and a government’s weakening influence, citing a non-Ahmadi journalist who argues that “[i]n Pakistan religion has been used by the political leadership to sustain their political agenda for a long time... Even our former Prime Minister Zulfikar Ali Bhutto, who was considered very liberal, received considerable public support during his rule by declaring Ahmadis to be non-Muslims.”⁴⁴

The Pakistani authorities have frequently employed the anti-Ahmadi laws in order to harass and target the community for religious reasons, or to settle personal disputes. A report published by the International Federation for Human Rights in January 2009 identifies a steady increase in the severe punishments handed out for religious offences such as blasphemy, and argues that the police are complicit in fabricating cases against

³⁷ ‘PAKISTAN: Ahmadi minority fearful after militants kill at least 80 members’ 2010, *IRIN News*, 30 May <http://www.irinnews.org/report.aspx?ReportID=89303> – Accessed 31 May 2010 – Attachment 14

³⁸ Gillani, W. and Perlez, J. 2010, ‘Attackers Hit Mosques of Islamic Sect in Pakistan’, *The New York Times*, 28 May <http://www.nytimes.com/2010/05/29/world/asia/29pstan.html> – Accessed 31 May 2010 – Attachment 15

³⁹ ‘Pakistan: Massacre of Minority Ahmadis’ 2010, Human Rights Watch website, 1 June <http://www.hrw.org/en/news/2010/05/31/pakistan-massacre-minority-ahmadis?tr=y&aid=6441196> – Accessed 4 June 2010 – Attachment 16

⁴⁰ ‘PAKISTAN: Ahmadi minority fearful after militants kill at least 80 members’ 2010, *IRIN News*, 30 May <http://www.irinnews.org/report.aspx?ReportID=89303> – Accessed 31 May 2010 – Attachment 14

⁴¹ Gillani, W. and Perlez, J. 2010, ‘Attackers Hit Mosques of Islamic Sect in Pakistan’, *The New York Times*, 28 May <http://www.nytimes.com/2010/05/29/world/asia/29pstan.html> – Accessed 31 May 2010 – Attachment 15

⁴² ‘Pakistan: Massacre of Minority Ahmadis’ 2010, Human Rights Watch website, 1 June <http://www.hrw.org/en/news/2010/05/31/pakistan-massacre-minority-ahmadis?tr=y&aid=6441196> – Accessed 4 June 2010 – Attachment 16

⁴³ US Department of State 2009, *International Religious Freedom Report for 2009: Pakistan*, 26 October, Section III – Attachment 7

⁴⁴ Baker, J. 2009, ‘Pakistan’s persecuted minority’, *Asia Sentinel*, 30 September – Attachment 4

Ahmadis.⁴⁵ The Asian Centre for Human Rights estimated that as of late 2009, 500 Ahmadis had been charged with religious offences under the anti-Ahmadi and blasphemy laws, ranging from impersonating a Muslim and defiling the Qur'an, where minimal evidence is required to arrest them.⁴⁶

The State of the World's Minorities Report on Pakistan dated February 2008 similarly explains that the anti-Ahmadi laws are often misused by other members of the community against Ahmadis in order to settle minor personal, business or property disputes. A mere accusation that an Ahmadi has defiled the name of the Prophet Mohammad or the Qur'an often quickly results in the arrest of the accused.⁴⁷ The US Department of State reported in October 2009 that according to Ahmadiyya leaders, 12 Ahmadis were imprisoned based on their religious beliefs; including one facing a life sentence, three with death sentences, three awaiting trial, and five who had been arrested for blasphemy. Jamaat-e-Ahmadiya, an Ahmadi group based in Rabwah, claimed that 86 Ahmadis were facing criminal charges under anti-Ahmadi laws as of April 2009, including 18 under blasphemy laws.⁴⁸

Ahmadis in Pakistan also face serious discrimination and harassment within the community, which has included the destruction and forcible occupation of their mosques; the removal of Ahmadi corpses from Muslim graveyards; taunts, threats and verbal abuse from orthodox Muslims; limited access to education and employment; and hate campaigns via posters, pamphlets and wall markings.^{49 50 51} In addition, Ahmadi journalists are regularly harassed, newspaper printing premises closed, and Ahmadi publications confiscated.⁵²

The US Department of State reports that in September 2008, the Ahmadi community was the victim of a campaign to spread hate propaganda by an Islamic group known as the Tehrik-e-Khatme Nabuwat, which produced a Ramadan calendar of which 70 percent was used to characterise Ahmadis "as infidels, cursed, and apostates". Furthermore, the annual Khatam-e-Nabuwat (End of Prophethood) Conference was held in September 2008 in Lahore, during which Muslim clerics affirmed their mission to eliminate Ahmadiyya from Pakistan.⁵³ Despite such widespread ill-treatment of the Ahmadi community, the Pakistani authorities rarely bring the perpetrators to justice. Human Rights Watch argues that "the police have failed to apprehend anyone implicated in [anti-Ahmadi violence] in the last several years".⁵⁴

5. Who (individuals and organizations) is responsible for the violence towards, or the otherwise adverse treatment of, the Ahmadi followers in Pakistan?

⁴⁵ International Federation for Human Rights 2009, 'Pakistan: A Long March for Democracy and the Rule of Law 2007-2008', January, p.39 – Attachment 11

⁴⁶ Baker, J. 2009, 'Pakistan's persecuted minority', *Asia Sentinel*, 30 September – Attachment 4

⁴⁷ Hyat, K. 2008, 'Pakistan in Crisis: Religious Minorities Under Pressure', State of the World's Minorities 2008, February, p.21 – Attachment 9

⁴⁸ US Department of State 2009, *International Religious Freedom Report for 2009: Pakistan*, 26 October, Section II – Attachment 7

⁴⁹ Baker, J. 2009, 'Pakistan's persecuted minority', *Asia Sentinel*, 30 September – Attachment 4

⁵⁰ 'PAKISTAN: Ahmadi minority fearful after militants kill at least 80 members' 2010, *IRIN News*, 30 May <http://www.irinnews.org/report.aspx?ReportID=89303> – Accessed 31 May 2010 – Attachment 14

⁵¹ US Department of State 2010, *Country Reports on Human Rights Practices for 2009: Pakistan*, 11 March, Section 2c – Attachment 17

⁵² International Federation for Human Rights 2009, 'Pakistan: A Long March for Democracy and the Rule of Law 2007-2008', January, p.39 – Attachment 11

⁵³ US Department of State 2009, *International Religious Freedom Report for 2009: Pakistan*, 26 October, Section III – Attachment 7

⁵⁴ 'Pakistan: Massacre of Minority Ahmadis' 2010, Human Rights Watch website, 1 June

<http://www.hrw.org/en/news/2010/05/31/pakistan-massacre-minority-ahmadis?tr=y&auid=6441196> – Accessed 4 June 2010 – Attachment 16

Widespread campaigns of intimidation and violence against Ahmadi followers are predominantly carried out by extremist Islamic groups such as Sunni Tehrik, Tehrik-e-Tahafaz-e-Naomoos-e-Risalat, Khatm-e-Nabuwat, Sipah-e-Sahaba, Lashkar-e-Jhangvi and Jaish-e-Mohammad; many of whom act under the umbrella of Tehrik-i-Taliban Pakistan (TTP). The TTP have claimed responsibility for the Lahore mosque attacks.^{55 56}
57 58

Extremist groups in Pakistan who specifically target the Ahmadi community also include Jamaat-e-Islami (JI), Pakistan's longest running religious party, which encourages the elimination of Ahmadiyya in Pakistan. Beginning its anti-Ahmadi campaign in 1953, JI was influential in the Constitutional amendment of 1974 which declared Ahmadis as non-Muslims.⁵⁹ Described as one of the most extreme jihadi groups, Lashkar-e-Tayyaba, renamed Jamaat-ud-Dawa (JD) following the group's ban in 2002, has also pressured police in Punjab to charge Ahmadi students with blasphemy and called for their fellow Ahmadis to leave their private tuition school.⁶⁰

A Human Rights Watch article dated 1 June 2010 explains that the anti-Ahmadi campaigns promulgated by these sectarian groups have intensified over the past year, culminating in the Lahore mosque attacks in May 2010. Following this incident, the Taliban issued a statement congratulating Pakistanis for the attacks, labelling Ahmadis "the enemies of Islam and common people" and encouraging further killings of all Ahmadis.⁶¹

In the wake of the mosque attacks, a number of news articles have identified the growing threat of the strengthening links between Punjabi militant groups and the Pakistani Taliban, which increase the groups' capabilities; particularly as such groups have traditionally been tolerated and even supported by the government and military in Pakistan.⁶² A *New York Times* article dated 2 June 2010 quotes Pakistani interior minister Rehman Malik, who made a public admission that extremist groups are well-established in southern Punjab Province, highlighting the inability of the government in the region to combat the spread of these groups and the jihad mentality they espouse. The lack of interest by the military in curtailing the growing threat of extremist groups and the influence that some groups, such as Sipah-e-Sahaba, have over Pakistani political parties

⁵⁵ Perlez, J. 2010, 'Pakistani Taliban Carried Out Attack on Lahore Mosques, Police Say', *The New York Times*, 29 May <http://www.nytimes.com/2010/05/30/world/asia/30pstan.html> – Accessed 31 May 2010 – Attachment 18

⁵⁶ Ali, F. 2010, 'Ahmadis claim 95 killed in Lahore attack', *Dawn*, 30 May <http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/the-newspaper/front-page/19-95-killed-in-lahore,-claim-ahmadis-050-hh-08> – Accessed 31 May 2010 – Attachment 19

⁵⁷ Walsh, D. 2010, 'Lahore mosque attacks leave 70 dead', *The Guardian*, 28 May <http://www.guardian.co.uk/world/2010/may/28/gunmen-mosques-lahore> – Accessed 1 June 2010 – Attachment 20

⁵⁸ Gillani, W. and Ellick, A. B. 2010, 'Four Dead in Attack on Hospital in Pakistan', *The New York Times*, 31 May <http://www.nytimes.com/2010/06/01/world/asia/01lahore.html?ref=world> – Accessed 1 June 2010 – Attachment 21

⁵⁹ 'Jamaat-e-Islami Pakistan Islamic Assembly Jamaat-e-Islami-e-Pakistan (JIP)' (undated), Global Security <http://www.globalsecurity.org/military/world/pakistan/ji.htm> – Accessed 27 May 2010 – Attachment 22

⁶⁰ International Crisis Group 2009, *Pakistan: The Militant Jihadi Challenge*, 13 March, pp.8-9, 17-18 – Attachment 23

⁶¹ 'Pakistan: Massacre of Minority Ahmadis' 2010, Human Rights Watch website, 1 June <http://www.hrw.org/en/news/2010/05/31/pakistan-massacre-minority-ahmadis?tr=y&auid=6441196> – Accessed 4 June 2010 – Attachment 16

⁶² Ghazi Khan, D. 2010, 'Punjabi Taliban; a growing threat', *Dawn*, 30 May <http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/news/pakistan/16-punjabi+taliban+a+growing+threat-hs-05> – Accessed 1 June 2010 – Attachment 24

contributes to the increasing threat they pose to Ahmadi communities in the region.⁶³ For example, human rights groups in Pakistan claim that despite repeated efforts to report threats to police and the provincial government that militant groups would attack the mosques in Lahore, the authorities failed to take any action against the extremist groups or to provide security to the mosques.⁶⁴

6. Is there evidence of pro-Islamic and pro-government people in Pakistan gathering evidence on people converting to the Ahmadi religion?

No evidence was found to indicate that pro-Islamic or pro-government persons in Pakistan gather evidence on people converting to the Ahmadi faith.

Based on the widespread discrimination and frequent attacks against Ahmadi, and the little evidence required to charge an Ahmadi with blasphemy, it is unlikely that evidence of Ahmadi conversion would be sought to justify an arrest or an attack. The Asian Centre for Human Rights has reported that in most cases where Ahmadi have been charged with blasphemy, little evidence is required.⁶⁵ However, one case of an Ahmadi being questioned about the details of their conversion was reported by Persecution.org in June 2005.⁶⁶

The treatment of converts to the Ahmadi faith was outlined by the Immigration and Refugee Board of Canada (IRB) on 23 November 2009. Ahmadiyya leaders reported that non-Ahmadi Muslims who convert to the Ahmadi religion face physical torture, eviction from their families, social segregation, or even death; at the hands of their families or religious leaders. A fatwa is currently in place which calls for non-Ahmadi Muslim converts to Ahmadiyya to be killed within three days of their conversion. One Ahmadi convert was killed by a retired police officer in March 2007, who justified the killing on the grounds of Islamic law. Even when an Ahmadi conversion is not made public, the convert is likely to face mental torture and discrimination within their community and their family.⁶⁷

7. How does a person “convert to Ahmadi religion”?

In order to convert to Ahmadiyya, prospective Ahmadi are required to complete a Declaration of Initiation^{68 69}; declare their allegiance to the current Successor of the Promised Messiah; complete a ‘Full Particulars’ form in order to register with the relevant national headquarters of the organisation; and agree to the ‘Conditions of Bai’ at

⁶³ Perlez, J. 2010, ‘Official Admits Militancy’s Deep Roots in Pakistan’, *The New York Times*, 2 June <http://www.nytimes.com/2010/06/03/world/asia/03pstan.html?ref=world> – Accessed 4 June 2010 – Attachment 25

⁶⁴ ‘Pakistan: Massacre of Minority Ahmadi’ 2010, Human Rights Watch website, 1 June <http://www.hrw.org/en/news/2010/05/31/pakistan-massacre-minority-ahmadi>?tr=y&aid=6441196 – Accessed 4 June 2010 – Attachment 16

⁶⁵ Baker, J. 2009, ‘Pakistan’s persecuted minority’, *Asia Sentinel*, 30 September – Attachment 4

⁶⁶ Immigration and Refugee Board of Canada 2009, PAK103293.E - *Pakistan: The situation of non-Ahmadi Muslims who convert to the Ahmadi faith; rates of conversion (2005 - November 2009)*, UNHCR Refworld website, 23 November <http://www.unhcr.org/refworld/country,,IRBC,,PAK,,4b20f049c,0.html> – Accessed 1 June 2010 – Attachment 26

⁶⁷ Immigration and Refugee Board of Canada 2009, PAK103293.E - *Pakistan: The situation of non-Ahmadi Muslims who convert to the Ahmadi faith; rates of conversion (2005 - November 2009)*, UNHCR Refworld website, 23 November <http://www.unhcr.org/refworld/country,,IRBC,,PAK,,4b20f049c,0.html> – Accessed 1 June 2010 – Attachment 26

⁶⁸ ‘Declaration of Initiation’ (undated), Ahmadiyya Muslim Association of Australia website <http://www.alislam.org.au/belief/INIT.pdf> – Accessed 13 January 2010 – Attachment 27

⁶⁹ ‘Declaration of Initiation’ (undated), Al Islam website <http://www.alislam.org/introduction/initiation.html> – Accessed 13 January 2010 – Attachment 28

(Initiation)' as established by the Promised Messiah. All forms must be signed and submitted to the Ahmadiyya national headquarters or a local mission house.^{70 71}

The Conditions of Bai'at, as outlined on the Ahmadiyya Muslim Association of Australia website, are as follows:

1. The initiate shall solemnly promise that he/she shall abstain from Shirk (association of a partner with God) right up to the day of his/her death.
2. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.
3. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his/her best to be regular in offering the Tahajjud (predawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet; that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
4. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.
6. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur'an; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principles in every walk of his/her life.
7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in lowliness, humbleness, cheerfulness, forbearance and meekness.
8. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
9. That he/she shall keep himself/herself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
10. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.⁷²

⁷⁰ Chapter 7, 'Pathway to Paradise' (undated), Ahmadiyya Muslim Association of Australia website <http://www.alislam.org/books/pathwaytoparadise/LAJ-chp7.htm> – Accessed 13 January 2010 – Attachment 2

⁷¹ Immigration & Refugee Board of Canada 2005, *PAK100056.E Pakistan: The faith of the Ahmadiyya Movement in Islam, including its origin, beliefs and rituals (August 2005)*, 31 August – Attachment 6

⁷² Chapter 7, 'Pathway to Paradise' (undated), Ahmadiyya Muslim Association of Australia website <http://www.alislam.org/books/pathwaytoparadise/LAJ-chp7.htm> – Accessed 13 January 2010 – Attachment 2

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