

**PARLIAMENTARY HUMAN RIGHTS GROUP  
(PHRG)**

**REPORT OF THE PHRG FACT  
FINDING MISSION TO PAKISTAN**

**TO EXAMINE THE HUMAN RIGHTS SITUATION  
OF THE AHMADIYYA COMMUNITY**

**13TH – 22ND FEBRUARY 2010**

**Foreword by Lord Avebury**  
**Vice-Chair of the Parliamentary Human Rights Group**  
**(PHRG)**  
**to the report on the situation of minorities in Pakistan**

Four years ago, the Parliamentary Human Rights Group (PHRG) undertook a mission to Pakistan, with the specific objective of determining whether ‘internal flight’ was a viable option for persecuted Ahmadis who would otherwise be seeking asylum overseas. The evidence presented by that inquiry made it clear that Ahmadis would not be safe in Rabwah, the spiritual centre of the community. They would be the victims there of the same harassment and intimidation, and occasionally of mass violence, that affect them everywhere else in Pakistan.

The report achieved its objective, in that the UK Border Agency no longer proposed that internal flight was a possible alternative to asylum for an Ahmadi who met the requirements of the UN Convention on the Status of Refugees. It also shone a searchlight on the steadily worsening situation of Ahmadis in terms of access to higher education, eligibility for jobs in the public sector, vulnerability to judicial persecution under the infamous blasphemy law, and physical attacks causing actual bodily harm.

These phenomena have been noted from time to time by the Human Rights Commission of Pakistan, the UN Rapporteur on Religious Freedom, and many international human rights NGOs, but Islamabad has never yet had the courage to confront the ideological foundations of religious hatred.

Now, a second PHRG mission has visited Pakistan, and over 9 days of intensive meetings with a wide range of leading citizens, has identified the ways by which the religious extremists, though a small minority in the population, exert influence at all levels of government. There is a vicious circle, in that nobody is prosecuted for crimes against the Ahmadiyyas, and this impunity encourages the fanatics to expand their messages of hate.

The Mission also set the persecution of Ahmadis in the context of similar activities against Shi'a Muslims and Christians. The end product in every case is murder and terrorism, and if the extremists are unchecked, Pakistan will degenerate into a failed state.

The international community needs to take collective action to prevent the cancer of religious hatred from spreading to the diasporas in Europe and north America. The Khatme Nabuwwat, an organisation dedicated in particular to eradication of the Ahmadiyya Community, has put down roots in our major cities, ignoring the law against incitement to religious hatred.

In a famous speech of 1947, not so often quoted in Pakistan today for obvious reasons, the Quaid-i-Azam said:

“You are free; you are free to go to your temples, you are free to go to your mosques or to any other place or worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State”.

In the Pakistan of today, The PHRG finds that the religious minorities are not free. Their mosques and churches are under attack by religious fascists; their members are persecuted and

murdered, and there is no hope of improvement for them in the policies of any of the political parties or leaders. The justice system discriminates systematically against the Ahmadiyyas is particular, from the highest courts down to the local police, and there are only one or two brave voices raised in defence of the victims.

Pakistan's very existence is threatened by terrorists. Yet their ideological fellow-travellers, who preach hatred and incite to murder, enjoy impunity, and there is only muted criticism from the international community for the collective failure to stand up to the violent fanatics. The members of the Mission, to whom our heartfelt thanks are due for their commitment, were deeply shaken by the level of intimidation they heard about during their visit. It is to be hoped that their account will rekindle the spirit of tolerance expressed by Jinnah in Pakistan, and the support of human rights activists worldwide for the beleaguered victims of persecution. In the meanwhile, this summary of their findings will serve as a reminder to the UN Human Rights Council, to pursue the unfinished problems of religious intolerance raised by stakeholders in Pakistan's Universal Periodic Review two years ago.

Eric Avebury  
24 September 2010

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**1. Introduction**

Following on from its report on the legal position of Ahmadis in 2007<sup>1</sup>, the Parliamentary Human Rights Group [“PHRG”] dispatched a second fact-finding mission [“the Mission”] to Pakistan from 13th to 22nd February 2010<sup>2</sup>. The decision to conduct further research was taken in the light of continuing reports of persecutions of members of religious minorities in Pakistan. The four members of the Mission visited Karachi, Faisalabad, Rabwah, Lahore and Islamabad and met members and representatives of the Ahmadiyya, Shia and Christian communities.<sup>3</sup> The Mission also interviewed various state actors, human rights activists and lawyers and took evidence from individuals who alleged to have been victims of persecution because of their religious beliefs.

In March 2010 the Mission released a summary of its conclusions and recommendations<sup>4</sup>. Missing from that summary report were any references to the evidence gathered

by the Mission in the course of its visit to Pakistan. This Report aims to fill this gap by expressly linking the findings and the recommendations to the evidence obtained the Mission.

By way of introduction to this Report, two issues deserve mention. Firstly, for a number of years a number of highly-respected non-governmental organisations have monitored and campaigned for an improvement of the human rights position of religious minorities in Pakistan, releasing regular reports as well as providing direct assistance to victims. The Mission met representatives of some of these organisations, including the Human Rights Commission of Pakistan and CLAAS, and gratefully acknowledges the assistance and support received from them. The mission does not seek, nor is it able, to replicate the work of these organisations, which is based on many years of consistent, on the ground, research and involvement. In contrast, this Report focuses on those cases that came to the attention of the Mission in the course of its visit, either through statements made by the representatives of religious communities, or by the victims themselves.

Secondly, shortness of time made it impossible to realise the original objective of the Mission, namely to broaden the scope of the report and to include all religious minorities. Whilst the Mission met representatives of the Shia and Christian communities and was able to gather some evidence, there is no doubt that this task remains incomplete and needs to be addressed again in the future<sup>5</sup>. With respect of the Ahmadiyya community, however, the Mission has been able

to form conclusions and to make recommendations which are based on a large body of evidence, in many cases based on published reports and corroborated by the victims themselves.

As a result, this Report focuses on the situation of the Ahmadiyya community.

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<sup>1</sup> PHRG, *Rabwah: A Place for Martyrs?*, London, 2007.

<sup>2</sup> The members of the Mission were Dr Martin Lau, Barrister, Essex Court Chambers, Reader in Law, School of Oriental and African Studies, University of London; Mr Lionel Blackman, Solicitor-Advocate, Chairman Solicitors International Human Rights Group and Mr Tom Cox former MP. The expenses of the Mission were met by the Ahmadiyya community. The members of the Mission have not received and will not receive compensation for their time. The Mission wish to acknowledge the leadership of Lord Eric Avebury in its formation, Mr Salim Malik for his role as facilitator and Ms Rachel Quillen for assistance in the drafting of this Report.

<sup>3</sup> Limitations of time meant that it was not possible to include other religious minorities. The PHRG notes that their exclusion from this report does not imply that their human rights are adequately protected in Pakistan.

<sup>4</sup> PHRG, *The Treatment of Religious Minorities in Pakistan – A Report to the UK Parliamentary Human Rights Group [PHRG]: Preliminary Conclusions and Recommendations of a Mission to Pakistan*, London, 2010.

<sup>5</sup> A summary of the issues brought to the attention of the Mission in the course of the meetings with representatives of the Christian and Shia communities is contained at Appendix 1.

## 2. Summary of Findings

On the basis of the evidence gathered in the course of the visit, the Mission found that

- a. the Constitution and the laws of Pakistan discriminate against religious minorities;
- b. criminal laws meant to protect Islam are being used to persecute and intimidate religious minorities;
- c. the fear of mob violence and of extremist Islamic groups is such that law enforcement agencies, justice institutions and state actors are unwilling to protect the rights of religious minorities;
- d. violence against and persecutions of religious minorities is often treated with impunity; and
- e. the state has not shown any willingness to reform the law in order to better protect the human rights of religious minorities.

In the opinion of the Mission a combination of state failures and blackmail by religious extremists must be regarded as the two principle contributors to the frequent violations of the human rights of religious minorities.

The State of Pakistan is failing at all levels to address the problem of malicious complaints of violations of the



blasphemy law being pursued against Ahmadis and Christians, as well as members of other religious communities.

These failures start with the police, who, in many cases, fail to exercise independent judgment in the use of their powers in the following areas:

- *the decision to accept a First Information Report (the commencement of the legal process in a criminal case).*
- *the decision to arrest the accused.*
- *the decision to keep the accused in custody.*
- *the decision to charge the accused and present him to the court<sup>6</sup>.*

The prosecutors engaged by the Advocate-General Departments of the Provincial Governments in many cases fail to

- *exercise independent judgment when continuing these cases in the courts.*
- *apply, with an independent mind, a review of the strength of the evidence or of the public interest test in continuing such cases.*

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<sup>6</sup> The injustices of such police actions are deepened by frequent instances of poor physical treatment of accused persons by police officers.

The judges in all courts, especially the lower ones, in many cases fail to

- *deal with these cases expeditiously, resulting in long delays and adjournments*
- *to grant bail in many cases and then only after long delays and appeals to the Higher Courts.*

The Government and Parliament are failing to

- *reform the law by repealing it or at very minimum reducing its discriminatory impact.*

As a result, at all levels of the State there is a failure to deter the promotion of religious intolerance, which is visible in that

- *Incitements made by religious extremists to murder Ahmadis and Christians go unchecked and unpunished.*
- *Persons who have made manifestly groundless allegations of violations of the blasphemy law against Ahmadis and others are not prosecuted for their falsehoods.*
- *state actors at all levels frequently appear fearful of the power and influence of Muslim extremists and are being paralysed by a small minority of extremist preachers and their supporters.*

### 3. Recommendations

The Mission recommends that:

a. *Removal of Discriminatory Laws and Constitutional Provisions;*

*Ordinance XX and the blasphemy laws should be amended in order to prevent their misuse and to enable all religious communities, including Ahmadis, to exercise their right to freedom of religion on a footing of equality and without the risk of persecution and prosecution. If that is politically unachievable at this time we recommend that gradual amendments and repeals to the law be achieved over a reasonable time. Incremental changes are to be preferred to no change.*

b. *the police, prosecutors and judges receive training in human rights and religious tolerance.*

c. *the independence of the prosecution is strengthened and that prosecutors abide by a new Code of Conduct introducing two tests to be passed before a prosecution is supported in court:*

*1. Sufficient admissible evidence available to ensure the prospect of a conviction is more than 50%.*

*2. A public interest test tailored to the situation prevailing in Pakistan but excluding any consideration of the reactions of religious extremists.*

*d. court cases be subject to strict timetables and that there are time limits on those periods of custody a person is denied bail and that there is a presumption in favour of bail.*

*e. prosecutions be brought against those who incite violence against persons on account of their different religious faith or sect.*

*f. prosecutions be brought against persons who lay false allegations of violations of the blasphemy law.*

#### **4. Summary of the Evidence**

The Mission, over the period of 10 days, visited Karachi, Faisalabad, Rabwah, Lahore and Islamabad and held more than sixteen meetings with various representatives and witnesses from the religious minorities. In addition, the Mission received numerous written reports and documents from both internationally recognised bodies and local sources.

Rather than duplicating the content of the existing reports on the human rights situation of religious minorities, listed as Appendix 2 of this Report, the Mission felt that it would be of most value if it focussed on those instances of human

rights' violations, which were presented to the Mission during its visit by those directly affected by them. It should be noted that a number of these cases have also been covered in the publications of international and domestic human rights organisations, such as the Human Rights Commission of Pakistan.

*(i) Ahmadis being charged with posing as Muslims*

In 1984 the Pakistan Penal Code 1860 ["PPC"] was amended by Ordinance XX, adding two new sections that are aimed directly and exclusively at Ahmadis<sup>7</sup>. Section 298-B makes it a criminal offence for an Ahmadi to make certain references to Islam, providing that

*'(1) Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written, or by visible representation-*

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

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<sup>7</sup> Inserted by Anti-Islamic Activities of Qadiani Group, Lahori Group and Ahmadis (Prohibition and Punishment) Ordinance, XX of 1984.

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

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

*(d) refers to, or names, or calls, his place of worship a "Masjid";*

*shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.*

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

A second provision of the amended Pakistan Penal Code makes it an offence for an Ahmadi to 'pose' as a Muslim. Section 298-C, also inserted into the PPC by Ordinance XX of 1984, provides that

*'Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any*

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

These specifically anti-Ahmadi laws restrict the right of Ahmadis to freedom of religion, which is protected by the 1973 Constitution. It should be noted that the specific targeting of Ahmadis was made possible through an amendment to the 1973 Constitution, which, in 1974, declared Ahmadis to be 'religious minorities'. Until 1974, Pakistani law had treated Ahmadis as Muslims.

In every single meeting with representatives of the Ahmadiyya community the Mission was presented with cases involving Ahmadis caught in the net of sections 298-B and 298-C of the PPC. The Mission found these testimonies to be consistent with those contained in the report '*Persecution of Ahmadis in Pakistan during the year 2009*' [doc 23] which cites a number of cases of prosecutions under these two sections. The 2009 Report puts these charges in the context of personal grievances, reflecting the oft-heard claim during the Mission's interviews that these laws are frequently used either to 'settle scores' or are a result of extremist views expounded by some Mullahs.

The exact number of cases under sections 298-B and 298-C of the PPC are not known, since there is no central register of criminal cases. The report *‘Persecution of Ahmadis in Pakistan – In brief’* [doc 46] cites ‘more than three and a half thousand criminal cases to date’ have been registered against Ahmadis in Pakistan under the provisions of the anti-Ahmadiyya and other religious laws such as the blasphemy laws’.

*(II) Ahmadis charged under the blasphemy laws*

Pakistan’s Penal Code contains extensive provision to protect in particular the sanctity of Islam:

(a) Section 295 PPC

*‘Whoever destroys, damages or defiles any place of worship, or any object held sacred by any class of persons with the intention of thereby insulting the religion of any class of persons or with the knowledge that any class of persons is likely to consider such destruction, damage, or defilement as an insult to their religion, shall be punished with imprisonment of either description for a term which may be extended to two years, or with fine, or with both.’*



(b) Section 295-A PPC<sup>8</sup>

*'Whoever, with deliberate and malicious intention of outraging the religious feelings of any class of the citizens of Pakistan, by words, either spoken or written, or by visible representations insults or attempts to insult the religion or the religious beliefs of that class, shall be punished with imprisonment of either description for a term which may be extended to ten years, or with fine, or both.'*

(c) Section 295-B PPC<sup>9</sup>

*'Whoever wilfully defiles, damages or desecrates a copy of the Holy Qur'an or an extract there from or uses it in any derogatory manner or for any unlawful purpose shall be punishable with imprisonment for life.'*

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<sup>8</sup> Inserted into the Indian Penal Code in 1927 by the Criminal Laws Amendment Act 1927. The amendment was made in order to ease communal tensions between Hindus and Muslims following the acquittal of a Hindu publisher by the name of Raj Pal, who had published a pamphlet which offended Muslims, see *Raj Pal v. The Crown* 28 PLR 514.

<sup>9</sup> Inserted by Ordinance I of 1982.

(d) Section 295-C PPC<sup>10</sup>

*'Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (Peace be upon him) shall be punished with death, or imprisonment for life, and shall also be liable to fine.'*<sup>11</sup>

(e) Section 298 PPC

*Whoever, with the deliberate intention of wounding the religious feelings of any person, utters any word or makes any sound in the hearing of that person or makes any gesture in the sight of that person or places any object in the sight of that person, shall be punished with imprisonment of either description for a term which may extend to one year or with fine, or with both.*

(f) Section 298-A PPC<sup>12</sup>

*'Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo or insinuation, directly or indirectly, defiles the sacred name of any wife (Ummul Mumineen), or members of the family (Ahle-bait), of the Holy Prophet (peace be upon him), or any of the righteous Caliphs (Khulafa-e-Rashideen) or companions (Sahaaba) of the Holy Prophet (peace be upon him) shall be punished with imprisonment of either description for a term which may extend to three years, or*

*with fine, or with both.*'

The Delegation found that Ahmadis, as well as members of other religions, are frequently charged with the offence of blasphemy, on grounds which are often spurious in the extreme. It appears that many convictions, though by no means all, are over-turned on appeal. However, by then the successful appellants have spent many years behind bars.

The Mission was appraised of a number of these cases.

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<sup>10</sup> Section 295-C was added to the PPC in 1986, a year after martial law had been lifted by Zia-ul-Haq.

<sup>11</sup> In 1991, the Federal Shariat Court held that the alternative punishment of imprisonment for life was contrary to Islam. As a result, the only punishment for an offence under section 295-C is death. See Muhammad Ismail Qureshi v Pakistan PLD 19991 FSC 10. According to a newspaper report the decision has been confirmed by the Shariat Appellate Bench of the Supreme Court in 2009, see 'Pak SC rejects petition challenging death as the only punishment for blasphemy', Pakistan News Net, 22 April 2009, at <http://www.pakistannews.net/story/492878>, visited March 2010.

<sup>12</sup> Added by the Pakistan Penal Code (Second Amendment) Ordinance, XLIV of 1980.

## Witness Testimony 1

Mr Mohammed Iqbal (Rabwah, 16/02/2010) is serving a life sentence for blasphemy. The Mission met and interviewed Mr Iqbal's wife and son, who said that they had been the only Ahmadi family in their village and that the incident arose because the imam of the local mosque did not approve of Mr Iqbal coming to the mosque to talk to him. The imam's son called the police and reported that an Ahmadi had desecrated the Koran by throwing it on the floor. When the police attempted to investigate, they were encouraged to visit the house of Mr Iqbal. By then a group of villagers, described as a mob, had laid siege to Mr Iqbal's house. Mr Iqbal's family were threatened by the villagers, who remained outside the house for 15 days. The Faisalabad Ahmadiyya community finally decided to take Mr Iqbal to the police, at which point the siege ended. The police were reported to be afraid for his safety in detention, so he was sent to Faisalabad jail. After eight months Mr Iqbal was still on remand and had not been granted bail. The case finally started, taking another eight months, resulting in Mr Iqbal being sentenced to 25 years' imprisonment. The case was appealed in 2008 but has been repeatedly adjourned and is still pending. The Delegation heard that there were two witnesses in the trial, one of whom gave evidence that he was not actually present when the incident took place, meaning Mr Iqbal was accused and convicted on hearsay. The day before the hearing a strike by lawyers had meant another adjournment of the appeal. Mr Iqbal's wife left their village to move to Rabwah where she feels safer. The case of Mr Iqbal is also contained in the

report '*Persecution of Ahmadis in Pakistan during the year 2009*' [doc 23] according to which Mr Iqbal was arrested in March 2004 and that an appeal against his conviction had been filed at the Lahore High Court in 2005 (Criminal Appeal No 89/2005). This means that Mr Iqbal has been waiting for his appeal for the past 5 years.

## Witness Testimony 2: Four College Students

Another extremely troubling case related to the Mission during its visit to Rabwah concerned four juveniles, all college students, as well as one adult, all members of the Ahmadiyya community, who had been accused of blasphemy after the Holy Prophet's name was found written on the wall of a bathroom in a mosque. The Mission heard from one of the accused students, who said that while studying at the academy the young men did not want to cause trouble by praying at the local mosque, but there were also complaints from other students that they should not pray at the academy either. The local imam reportedly gave his permission for them to visit the mosque, which they did for one week. A visitor to the mosque, named as one Mr Shabaz who is allegedly a member of a local banned extremist organisation, objected to the students' use of the mosque. An argument started when they tried to explain that the Imam had given permission for them to be there. Mr Shabaz subsequently told the students to leave a second time when he saw them washing at the mosque. The students reverted to using the ladies' area of the academy for washing, but on 28 January 2009, while the students were sitting an examination, a crowd

gathered outside the mosque. Teachers from the academy were told that the Holy Prophet's name had been written on the wall of the mosque toilet, and while they did not believe the students were responsible, advised their parents to take them home in view of the gathering crowd. Mr Shabaz subsequently filed a First Instance Report (the filing of a criminal complaint at a police station) against the students and the teacher. A police search ensued to locate the accused, during which 20 other people were detained, with the police threatening to start detaining women until the head of the local Ahmadiyya community advised the parents to hand over their sons. The students were taken to another district police station and detained for seven days during the enquiry, after which they were charged and sent to the central jail. Bail was granted almost six months later by the High Court. The students were not tortured but made to stand outside the cell at night, handcuffed. The complainant produced three witnesses, only one of whom was at the mosque at the relevant time and who admitted that he could not identify which of the students was responsible for the graffiti.

This case is also detailed in the report '*Persecution of Ahmadis in Pakistan 2009*' [doc 23] which states that the complainant was one Mr Liaquat Ali, who had been encouraged to launch the prosecution by Mr Shahbaz and Mr Kulachi, members of the religious group Jamaat-ud-Daawa, banned by the UN for promoting terrorism. Further information of the case of the four Ahmadi college students is contained a Human Rights Commission of Pakistan (HRCP) fact-finding report (document 4: Report on Violence

in Bhamniwala 30th June 2009).

### Witness Testimony 3: arrest and torture of two Ahmadis

The Mission met and interviewed a member of the Ahmadiyya community who told the Mission that he had been picked up by unidentified persons who were not police but some other agency, and taken in on charges of making sketches of the Prophet on a road amounting to the offence of blasphemy. The man and a co-accused (who was accused of fomenting mutiny) were reportedly tortured extensively while held by the unknown agency. The accused was forced to make a confession with a gun pointed at his head. He was remanded in custody for 14 days by a judge for further interrogation. An account was given of torture methods used on him including electrocution and threats of castration. The sister of the co-accused filed for habeas corpus, the accused were bailed and are now facing trial as at 22 Feb 2010.

This case is also contained in the report *'Persecution of Ahmadis in Pakistan 2009'* [doc 23, pp. 9-11], which describes it as 'a joint effort by corrupt clerics, inefficient police, mindless administration, sadistic agencies and heartless politicians'. The report names Kunri, District Mirpur Khas, Sindh, as the location of the incident, describing it as 'hotbed of anti-Ahmadiyya agitation' where the political leadership supports the clergy and overlooks their 'criminal activities'. The report gives as the motive for the case a dispute over a plot of land and Ahmadis' attempts to construct a place of worship on it.

#### *(4) Case of the entire population of the town of Rabwah being listed on a FIR*

The Mission was told in a number of the interviews with interlocutors from the Ahmadiyya community that the entire population of Rabwah, a city founded by Ahmadis, was charged in a FIR dated 15 December 1989 under the section 298-C of the Penal Code of Pakistan. A copy of the FIR is included as Appendix B3 in the 2007 PHRG report *Rabwah: A Place For Martyrs?*.

The Mission heard that once a criminal complaint has been filed (called a First Information Report), there is very little scope for the prosecution to evaluate the strength or merits of the accusation. Almost invariably, the FIR will lead to a full trial, even if both prosecutor and judge deem the charge to be unsubstantiated. A number of interlocutors also complained that third parties, in particular mullahs, were able to influence blasphemy cases. Additionally, a number of interlocutors pointed out that the only penalty for blasphemy law under section 295C, namely the use of derogatory remarks etc in respect of the Holy Prophet, is death, but that this sentence was rarely imposed, thus making the legislation inherently contradictory.

#### *(3) Violence against Ahmadis*

The Mission were told about several cases of the murder of Ahmadis, reportedly for their religious beliefs. In many of these cases it appears that the police are slow to carry out a



proper investigation and that even following a religiously motivated murder, the family of the deceased is not being given any protection. More information on cases can be found in the Ahmadiyya Muslim Jamaat International report '*Ahmadis murdered for their faith in Pakistan during 2009*' [doc 26], which details eleven cases of murder that occurred in 2009. The following records the meetings of the Mission with the families of murder victims.

## Murder 1

A young Ahmadi lawyer from Lahore told the Mission that in January 2008 his father (a senior advocate) was shot dead and he himself was abducted on the way to court. During his abduction, which lasted for 22 days, the lawyer requested the Koran but it was denied. The police claim that he was freed by them but he says he escaped himself and went to the police, who subsequently arrested four people for kidnapping. The trial was ongoing at the time of interview. It appears that the accused have only been charged with kidnapping, but not with the murder of his father. The same witness reported that his brother, a doctor, was shot at on the way to his clinic in 2009 but was not hurt. No one was detained for the attempted murder.

## Murder 2

The Mission met the family of Mr Basharat Rehman Mughal who had been murdered on 24 February 2008. The family told the Mission that the police arrived one hour after the

shooting but no case was brought, despite the family giving evidence to several police departments. According to the family, the suspect was never arrested and had since died. The family reported that they are still being threatened and intimidated including the student daughter, who has to be accompanied by family members wherever she goes, and their son and brother-in-law who have also been threatened. The family speculated as to whether the reason for the murder was that they were an Ahmadi family living close to a mosque, which was unacceptable to the mosque administration. The family have since moved to a different location but are still being harassed. No one has taken up this case including the Human Rights Commission, the media or the police. The family feels that seeking help will put them in further danger, so hope a third party will help them by taking up the unsolved case.

### Murder 3

The Mission met the family of Mr Mubashir Ahmad who was murdered in Karachi on 20 February 2009. Mr Mubashir's widow and brother described how he was murdered on his way home from work at a factory, in front of a madrassah. The family cannot say for sure whether madrassah students were responsible. The body was taken to the hospital by unknown persons prior to the family's knowledge of the crime. The victim had been threatened two days prior to the murder and had been ostracised at work. There has been no real investigation into the murder: the police visited the victim's widow three or four times over one or two months

following her husband's death for statements, but the case was not taken any further and no one was charged for lack of evidence. Mr Mubashir's widow stated that she does not receive any assistance from the state as a result of losing her husband in this way.

#### Murder 4

The Mission met Mr Mohammed Arif, a young man confined to a wheelchair and still suffering from gun shot injuries received two years ago, on 8 September 2008, when two men entered the hospital where he was working, and opened fire. The assailants killed Dr Abdul Manan, a leading Ahmadi. Dr Manan who was shot with 11 bullets, Mr Arif received 5 bullets and had to have his spleen removed and suffered a damaged lung. To date no one has been charged despite Mr Arif stating that he would be able to identify the assailants. It appears that Dr Manan had previously received several threats of murder. Mr Arif reported that the police were influenced by the protests of mullahs in the investigation of the case.

#### Murder 5

The Mission heard the testimony of the mother and son of the murdered Ahmadi Professor Mohammed Yousef, a senior science teacher, 'retired as a principal' and head of the Ahmadi community in his locality in Lahore on 5 January 2010. According to the witnesses, hostility against Ahmadis in the locality had been brewing for some time, but in the

months prior to the murder, activity had become more specific, with three or more people posting signs and banners in the locality stating that edicts had been issued for fatwas against Ahmadis, and that the killing of an Ahmadi person was a blessing from Allah. On 8 September 2009 a large board was erected stating that Ahmadis should be killed. At this point, Professor Yousef submitted a letter of complaint at the local police station, which elicited no response from the police. Four or five days later around 150 people led by Mullahs reportedly visited the police station and made open threats that they would do 'what they wanted to do'. On the day of the murder two young boys on motorbikes reportedly fired shots at Professor Yousef while he was sitting in his son's shop. He was hit twice in the chest and died immediately. The family attempted to file an FIR at the police station but were told by police their complaint would not be accepted unless the names of the suspects were removed from the complaint. After six or seven hours at the police station an FIR was eventually filed by the police. The police refused to arrest the accused. The witnesses told the Mission that they suspect that radical Mullahs were involved in the murder, accusing them of incitement. According to the witnesses, the mullahs enjoyed the protection of Members of the National Assembly and the Provincial Assembly. The family has submitted a report to the Chief of Police of Punjab to the effect that the case is not being investigated, but to no effect: the police are still not progressing the case.

According to the family, the murder was reported in the Daily Times newspaper on 5 and 6 January 2010, occupying only

one small column. The family report that the mullahs were detained for a few days but then released and have since restarted their anti-Ahmadi campaign, delivering leaflets etc. The family also report that they receive frequent threats directly and by telephone, including against their lives unless they drop the case. Despite requests, the family say the police have refused to provide them with protection, because the Mullahs have more influence, are very powerful – even the board inciting the killing of Ahmadi is still present. The Mullahs are reportedly linked to the Organisation for the Finality of the Prophet [‘Khatm-e-Nabuwat’] and preach in local mosques and madrassas. The son’s shop is now closed and he is out of work, due to fear of reprisals. The family has submitted a letter of complaint to the Governor and the Chief Minister but as of the date of interview (15 days after submitting the letter) have not received any reply.

### Suicide Bomb Attacks against Ahmadi Mosques in Lahore

The delegation in affirming its conclusions cannot ignore events that have occurred subsequent to its visit to Pakistan in February 2010. As is well known two Ahmadi mosques of worship were attacked in May 2010 with devastating loss of life.

The attack happened on Friday the 28th May 2010 when two large Ahmadi mosques were full of worshippers who had gathered for Friday-prayers. A well coordinated attack for which the responsibility was claimed by Tehrik-e-Taliban, a

hitherto unknown group but assumed to be a front for a sectarian organisation. Those who survived claimed that they heard the attackers shouting slogans of “Khatm-e-Nabuwaat” and “kill all!”. Assailants entered the two mosques when the people were worshipping and in the end 85 people were killed and 150 injured.

Following the Lahore attacks on Friday, another Ahmadi, Mr Nehmatullah of District Narawal, Pakistan was murdered. It appears that this pre-meditated murder was directly inspired by the Lahore attacks. The attacker was caught by the police and stated that his mission was to kill all Ahmadis in the village.

#### *(5) Ahmadis persecuted for marrying non-Ahmadis*

##### Marriage 1

The Mission met Mr Zulfikar, who converted to the Ahmadiyya faith in 2003. After his marriage to a non-Ahmadi woman the local Mullah made a complaint against him, accusing him of adultery, presumably on the basis that his marriage was invalid. Mr Zulfikar was arrested on 31 March 2005 and an FIR was registered on the same date. He reports being subjected to torture at the police station, and that the Mullah issued a fatwa against him and ordered him to leave the Ahmadiyya faith. The accused was denied bail by the session court but was granted bail by the High Court nine months later. He has been awaiting trial since 2005 and

reports that whenever the trial is scheduled the Mullah issues threats against him. His advocate secured a transfer of the trial to Karachi. The accused's wife meanwhile filed for the dissolution of the marriage.

## Marriage 2

The Mission met a Shia woman who has been threatened by her family for many years, because she married an Ahmadi. She was disowned by her family and deprived of her property rights, despite the fact that her father had many Ahmadi friends who were frequent visitors to the family home. The woman was not informed of her father's death, but her brothers filed an FIR against her Ahmadi husband in May 1997, accusing him of murdering the father. The police arrived to arrest him in Lahore where the couple had moved to, but were convinced by the accused's father that it was absurd for him to murder his father-in-law. Although the case was not transferred to Lahore or taken any further, the woman's family has continued to issue threats to her husband's friends in Faisalabad and the woman does not consider herself to be safe even in Lahore. She never leaves the house without her children and only the Ahmadiyya community knows where the children attend school.

*(6) Restrictions on Ahmadis to exercise the constitutionally guaranteed right to freedom of religion*

The Mission received a number of reports and testimony of

witnesses to the effect that it was very difficult for Ahmadis to construct places of worship. In the most extreme case, the local administration actually demolished a half finished structure which was intended to be used as a place of worship.

### Mosque case 1

The Mission met one Mr Sher Muhammad during its visit to Islamabad. Mr Sher Muhammad told the Mission that he hailed from the village Barali, District Kolti, Azad Kashmir, where local Ahmadis had faced multiple arrests and harassment because they had attempted to build a place for prayer.

It appears that those Ahmadis who attempt to build places of worship are being charged under section 298-C PPC. Mr Sher himself spent one month in prison and was sentenced to two years and a Rs. 10,000 fine. The sentence was appealed and he was granted bail, but the appeal against the conviction is still pending. In 2004, other Ahmadis also tried to build a place for worship and FIRs were issued against them as a result. Mr Sher himself was detained again and spent 17 days in custody before being granted bail. The case against him continues. While in custody the accused was pressured to leave the Ahmadiyya faith and speculated on the possible involvement of extremist organisations. In 2008 another FIR was issued against a group of people including the same man, again regarding the building of a mosque. He was held for 13 days under investigation and a further 4 days in jail. The interview details reports of police beatings of Ahmadis



involved in the case and subsequent incidents in late 2009 when 130 young men reportedly threatened the Ahmadis if they continued to use even their own rooms for prayers. Local leaders and the group of young men apparently colluded to ensure that the space could not be used by Ahmadis for any purpose.

### Mosque case 2

The Mission received testimony from Mr Mohammad Farooq, resident in the District Kolti, Helum. According to Mr Farooq the Ahmadi community in Helum did not have a place to conduct prayers, so they started to build a prayer hall, funded by donations of local Ahmadis. A FIR was subsequently issued against Ahmadis in Helum and 12 people were arrested, including some who were not listed in the FIR. Complaints were filed alleging police brutality but the Deputy commissioner reportedly said he did not give any time to Ahmadis. The head of the district ordered the Ahmadis to destroy the prayer hall and it was subsequently destroyed by the authorities. The Mission saw photographs showing the demolished structure. The accused are still awaiting trial.

### Mosque case 3

The Mission was told by members of the Islamabad Ahmadiyya community about their difficulties in finding a place for worship. It appears that the Ahmadiyya population in Islamabad District numbers approximately 4,500. One mosque was allocated to the community in 1971 but

construction was halted after the plans were submitted. The case has been in the court system for the past 26 years during which time no construction was permitted.

#### Mosque case 4

The Mission received testimony to the effect that there were only 17 places for prayer for the 50 to 60,000 members of Ahmadiyya community in Lahore.

Since 1984, when Ordinance XX was promulgated, the building of new places of worship has been impossible because all applications for permission to build official places for prayer have been denied. The Mission is of the opinion that the refusal constitutes discrimination of Ahmadis and violates their right to freedom of religion under the 1973 Constitution. It appears that petitions to the Supreme Court and High Court have been turned down. Similarly, when the Ahmadiyya community wanted to establish the 23rd March as a holiday to mark the founding of the Ahmadiyya faith, the provincial government issued an order forbidding Ahmadis to offer sweets or have illuminations on this day. The order was upheld by the Supreme Court.

#### Mosque case 5

During its visit to Rabwah, the Mission was told that a total of 22 Ahmadi mosques had been destroyed, 28 sealed and only a few weeks prior to the visit of the Mission an Ahmadi mosque had been handed over to ‘opponents’.

*(7) Areas where discrimination against Ahmadis is institutionalised by law or state policy*

The Mission found that there are a number of areas where Ahmadis are discriminated against in law or official state policy: issuance of passports, voting, property rights, schools policy, public sector employment, media freedom.

(I) National Identity Cards and Passports: The Mission was frequently told by interlocutors that Ahmadis have to be identified as such on their identity cards. An Ahmadi wanting to be shown as Muslim has to take an oath denouncing the founder of the Ahmadiyya movement.

The Mission was shown a copy of a passport application form, with a section showing ‘Religion – Ahmadiyya’ and the ‘Declaration in case of Muslim’ which includes the following text : “I consider Mirza Ghulam Ahmed Quadiani [founder of the Ahmadiyya faith] to be an imposter nabi and also consider his followers whether belonging to the Lahori or Quadiani group to be non-Muslims”.

*(II) Voting:* the Mission heard from several sources that the law discriminates against Ahmadis in the area of voter registration, again forcing Ahmadis to denounce the founder of the movement if they want to be included in the general list of voters or be listed on a separate voter list where they are officially recognised as non-Muslims.

(III) De-nationalisation of schools policy: In Rabwah the Mission was told that in Pakistan all private educational institutions that had been nationalised, have by now been returned to private ownership as part of a de-nationalisation policy. However, Ahmadiyya educational institutions have not been de-nationalised. In the course of its visit to Rabwah the Mission saw the site of an empty, abandoned school, owned by the Ahmdaiyya community but not permitted to be used as a school.

(IV) Discrimination in state sector employment and in granting of contracts: The Mission heard from representatives of the Ahmadiyya community Ahmadis face discrimination in government employment and in the awarding of official contracts. One case brought to the attention of the Mission concerned two commercial entities owned by Ahmadis, namely Amir Brothers (prop. Dawood Medical Hall), Main Bazaar, Kotli, Azad Kashmir and United Medical Stores of Hafiz Aslam Road, Kotli, who had submitted a joint tender to supply food and medicine to DHQ Hospital Kotli, Azad Kashmir. They were informed on 14 June 2008 that their tender “has not been entertained and hence returned to them vide”. The Mission’s attention was drawn to the fact that the letter mentioned that due to ‘Firqa Ahmadiyya’ their tenders of Ration and Medicines “cannot be entertained.” This refusal letter was issued by the office of the Medical Superintendent DHQ Hospital Kotli, Azad Kashmir, reference 1878/MS/08.

(V) Freedom of Expression: The Mission was told by the representatives of the Lahori Ahmadiyya community that a

criminal suit had been brought against the editor of the Lahoris' magazine, which in any event had been banned between 1990 and 2002. At present, the magazine must state on its cover that it cannot be published publicly.

(VI) State failures to address malicious complaints against Ahmadis and investigate crimes against them: The Mission was told by a number of witnesses that the judicial process moved very slowly in the case of Ahmadis and that discretionary remedies, like the granting of bail, were frequently refused to Ahmadis. For instance, in Lahore the Mission was told by a witness that a Ahmadi, alleged to have preached as a Muslim, remained in jail for five and a half years without bail.

(VII) Incitement to hatred and murder remains unchecked/unpunished by the authorities or is actually facilitated by the state: Representatives of the Ahmadiyya community told the Mission that the situation that currently exists cannot be attributed solely to extremist Mullahs who openly incite hatred and murder. It is also the state and political parties in power who are contributing to the discrimination against and persecution of Ahmadis.

The Mission met several state representatives, who without exception stated that state bodies were pressurised by religious extremists and that their own ability to reign in these parties was very limited. Representatives of the Islamabad Ahmadiyya community told the Mission that the reason for

the failure of the government to take active steps against religious extremists was the fact that even the government was reliant on their support. This could have been the case when President Musharraf, who had promised to repeal section 295-C PPC but pulled back from this promise. Musharraf also made concessions to terrorist groups he had previously banned.

In Lahore the Mission was told that the Human Rights Commission of Pakistan that extremist Mullahs have developed a power base and now wield much influence because they are being encouraged by the government's failure to act against them. While there is impunity there is no reason for these groups to stop. According to the Commission the government must make examples of extremist Mullahs. At the local level, the police are often reluctant to touch the Mullahs – again this reflects the failure of the government to deal with the situation at any level.

The Mission's attention was also drawn to the case of the TV broadcast of 7 September 2009 on the anniversary of the 1974 amendment of the 1973 Constitution, which declared Ahmadis to be non-Muslims. A popular TV chat-show featured three mullahs, with the programme host asking 'what can the common man do to further the cause of Islam against the cancer of the Ahmadiyya?' The tone of the questioning by the TV host was reportedly encouraging rather than enquiring and eventually one of the mullahs said that the

Ahmadiyya should be killed. The TV programme was broadcast from Dubai and a complaint was submitted to the broadcasting authorities there through solicitors, with the result that the TV host was voluntarily withdrawn for a period of time. There were reportedly two murders in the Ahmadiyya community the day after the programme was broadcast.

*(8) Discrimination and violence against other religious minorities*

As noted in the introductory passages of this Report, the Mission was limited in time and could only engage briefly with representatives of the Shia and Christian communities. Complaints of a similar nature to of the Ahmadiyyas were made by the Shias and Christians; specifically against the operation of the blasphemy laws, discrimination in the areas of education and state employment and the failure of the State to adequately protect their adherents from violence and other criminal acts.

The Mission recommends that a follow-up mission or missions be sent to concentrate on the complaints of Shias, Christians and other religious minorities.

## **APPENDIX 1**

### **SUMMARY OF ITINERARY AND MEETINGS**

#### **KARACHI: Arrival on Saturday, 13th February 2010**

Visited Ahmadiyya Community at 5 pm.

Hosts: Mr. Maudood Ahmad Khan, advocate, President of the Ahmadiyya Community, Karachi, Mr. Kanwar Idrees, ex-Minister and MP and journalist/columnist, Mr. Ali Ahmad Tariq, advocate SC.

#### **Sunday, 14th February**

Visited two Shia meetings to hear about their grievances for being treated as minorities.

First group represented Ja'Affria Alliance of Pakistan and included:

Allama Abbas Kumaili, President, Ja'Affria Alliance (JA)  
Allama Mohammad Hussain Masoodi, Vice-President, JA  
Allama Syed Mohammad Ayoon Naqvi, Member Supreme Council, JA

Allama Mirza Yousaf Hussain, Shia Scholar

Allama Akram Hussain Tirmizi, Shia Scholar



## Main grievances.

- Shia persecution and murder of 200 member n Parchanar, Khaiber Pakhtunkhava province by extremist and Taliban
- MMA and JUI are religious organisations who have remained in alliance with government and remain active against Shia communities.
- General failing of the government in prosecuting the criminal responsible for murders. Criminals are given easy life and no justice is provided.
- Latest incident during Ashura. No one was persecuted
- General impression that while Shias are given place in the Islamic Councils, they are still considered non-Muslims. Tolerated only because of their large minority – 15-20% of Pakistan population.

Second Meeting Representatives of various schools from Shia community:

Maulana Mohammad Abbass Abid, Chairman, Majlis-e-Ullama-e-Islamia Pakistan

Allama Syed Ali Karrar Naqvi, Chairman, Immamia Academy, Pakistan

Allama Syed Athar Hussain Jaffari Mashhadi, Chairman, Ittehad-e-Ummat-e-Muhammadi Foundation, Pakistan

Allama Syed Sajid Zaidi

Maulama Ghulam Raza Jaffery

Syed Hasan Mehdi Zaidi.

Their grievances were similar to those expressed at the first meeting.

- Kalashnikoff and other deadly weapons are used , criminal are arrested but no case is decided
- No criminal has so far been charged and sentenced.
- When extremist organisations are banned, they immediately change their name but no action is taken against the members of these organisations or against their actions against minorities.

These meetings lasted from 10 am till. 2.pm

Lunch was provided by the courtesy of MQM at their headquarters.

In the afternoon, the delegation was taken to the Command and Control Centre of Karachi and were received by Mr. Mustafa Kamal, the Mayor of Karachi who gave the delegation briefing on its function.

In the evening, the delegation visited the Governor of the Sind Province, Mr. Ishrat-ul-Ibad. Also present was Mr. Raza Haroon, Minister for Information Technology, Government of Sind<sup>13</sup>. They both promised to look into the Report of the delegation and provide whatever help they could.

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<sup>13</sup> The Mission gratefully acknowledges the help of Mr. Raza Haroon who organised the meetings with Shia scholars and provided the delegation with police escort during its stay in Karachi.

Departure by air arriving in Faisalabad in the afternoon of 15th February.

## **FAISALABAD, arrival on 15th February**

Arrival in the afternoon.

Meeting with the Bishop Joseph Coutts, RC Prelate in Faisalabad, at the Faisalabad Cathedral. The meeting lasted well over 3 hours. The archbishop explained:

- Depressing picture of future of inter-religious relations of Pakistan society.
- Government is not strong enough and depends on religious parties for alliance.
- The police are politicised and does not take any action on religious persecution by the extremist organisations.
- There is open discrimination against Christians, for instance in restaurants.
- Blatant misuse of blasphemy laws by the extremists against religious minorities.
- The Christians have asked the government of Pakistan to allow them to use family laws according to their traditions. The government reaction has been slow and it seems the proposal has been shelved.
- Criminal cases against extremists are rarely proceeded with and so far there have been no convictions.

- He explained about the Gojra tragedy and the government took action only because of the attention that was paid to this event by the foreign press and governments.

## **Tuesday, 16th February**

Full day at Rabwah, the headquarters of the International Ahmadiyya Community.

Arrival at 11 am. During the morning the delegation had detailed meeting with many departmental heads of the administration. Mirza Khurshid Ahmad, Chairman, Chaudhry Hamidullah, Chief Administrator, Mr. Mansoor Khan, Foreign Affairs and, Capt PN (retd) Shamim Ahmad, Head of Human Rights and many other assistants.

The meeting was very detailed and informative, with the Mission delegates being able to receive answers to many questions. The Mission members were also provided with a number of documents.

In the afternoon, the delegation interviewed some of the victims of the persecution.

The members of delegation were also taken on a visit to see the educational institutions that are still in the possession of the government and the state of neglect of Rabwah because Ahmadis have no say in the local Council. They also saw other main buildings like hospitals and graveyard that are

privately maintained by the Ahmadiyya community.  
Returned to Faisalabad at about 7 pm in the evening.

## **LAHORE, arrival on 17th February**

Left Faisalabad at 8 am to arrive in Lahore at 11 am.

The delegates met the Governor of the Punjab, Mr. Salman Taseer. For nearly one hour.

- The governor agreed that the extremist organisations are rampant in the province of Punjab and many members of the banned organisations have joined political party that is in power in the province.
- He conceded that Ahmadis are main victims of blasphemy laws.
- He, however, did not agree on the separate listing of Ahmadis in the electoral register.

The meeting finished at 12 am.

The Chief Minister of the Punjab had agreed to meet the delegation at 12.am but at the last minute, he had to withdraw the invitation because of some other urgent business.

Afternoon at the Baituz Zikr, one of the main Ahmadiyya mosque and headquarter in Lahore.

Hosts: HC Judge (rtd.) Munir Ahmad Sheikh, the Amir of the Lahore Ahmadiyya community, Maj. Gen. (rtd.) Nasir Ahmad, president of Model Town Chapter, Mr Muhammad

Aslam Bharwana, member of the executive. (The Mission notes with regret that, unfortunately, all three died in the attack that took place on the Ahmadiyya Bait-uz-Zikr mosque on 28th May 2010).

The delegation was given the briefing about the situation in Lahore and the activities of the ‘banned’ organisations who are operating actively and sometime with support from the Provincial Administration. They explained that frequently complaints are lodged but these are ignored by authorities. The delegation interviewed some of the victims of persecution

### **Thursday, 18th February**

Morning was spent with the Human Rights Commission of Pakistan

Hosts: Mr. I.A. Rehman, President  
Mr. Mehboob Ahmad Khan, Legal Officer  
Mr. Najam U Din, Research Officer

- The HRCP members explained that 2009 had been a particularly bad year for Human Rights of minorities of Pakistan
- Hindus have also been the victims of persecution.
- Persecution of Shias in Parachinar (see Karachi) has increased because of the influence of

Taliban's attachment with Sunnis

- Hazara Shias have also suffered in Baluchistan
- Blasphemy cases against Christian continue. Deobandi, Ahle Hadith and extremist Sunnis have been recipient of Saudi money which they use for their persecution activities
- The other large Sunni sect, the Brelwis do not receive any funds from Saudis because they are not sympathetic to Wahabi philosophy.
- Confirmation of the Ahamdis as being the main target of the extremists and collusion with law-enforcement authorities.
- The strict stance of the Council of Islamic Ideology on the death penalty for blasphemy and PPC 295C

The meeting lasted for two and a half hours. The delegation returned to the hotel and in the afternoon at 3 pm visited Lahori Jamaat.

Mr.Kamran Michael, Punjab Provincial Minister for Minorities could not see us because of other engagements.

4.30 pm onward, meetings were held with representative/interlocutors of several organisations, including CLAAS. Mr Nadeem Anthony and Mr Peter Jacobs also visited and briefed the members of the Mission on Gojra atrocity.

## **ISLAMABAD, arrival on Friday, 19th February**

Travel to Islamabad. Arrived around 2 pm.

20th February: Visit to the Ahmadiyya Headquarters in Islamabad.

Hosts: Mr. Munir Ahamad Farrukh, Ameer, Islamabad Region  
Mr. Mujeeb ur Rehman, Advocate SC  
And some members of the executive committee.

The morning session was dedicated to meeting in which

- The Delegation was briefed about the persecution of Ahmadis, particularly in Azad Kashmir
- Mr. Mujeebur Rehman explained some of the finer legal points about the joint electorate and other issues related to persecution.
- There were many members of the Ahmadiya Community from Azad Kashmir waiting to see the delegation.

In the afternoon the delegation members interviewed various victims of persecution from Azad Kashmir. The cases are referred to in Report.

This meeting lasted all day and finished at 6.30 pm



## **Saturday, 21 February**

The Mission was due to meet a representative of the British High Commission [“BHC”]. Unfortunately she had other engagements and could not see the Mission neither did the BHC organise anybody else to brief the Mission. Omission of official point of view of the British High Commission is regretted.

The Federal Minister of Minorities was not available but he appointed to the Joint Secretary of the Ministry to meet the Mission on his behalf.

The delegation was given a video presentation of the minorities in Pakistan and how well the ministry is trying to look after them. Unfortunately when it came to specific points of the minorities, the answers were vague and at times appeared patronising.

The delegation’s next meeting was with the Deputy Secretary from the Ministry of Foreign Affairs. Having recently returned from his tenure in the Pakistan Embassy in New Zealand, he was nevertheless aware of the religious intolerance and persecution of minorities including Ahmadis. He argued that the government was wishing to make changes, but could not achieve much because it was not strong enough.

## **Return to London, arrival on 22nd February**

Flight back to England at 11 am, arriving at Heathrow at 3 pm.

## APPENDIX 2

### Index to papers - PHRG - Religious Minorities Pakistan

<b>No</b>	<b>Date</b>	<b>Description</b>	<b>Supplied by</b>
1	15/02/2010	Bail petitions of Naeem, Farooq, Muhammed Naeem and Amanat Ali to Lahore - Sessions Judge FIR 56/2010	CLAAS
2	08/02/2010	Forensic reports on deceased in above case	CLAAS
3	2008	Annual Report 2008 - Victims of Faith	CLAAS
4 (I)	07/01/2010	Report on violence in Bhamniwala 30th June 2009	HRCP
4 (II)	04/01/2010	Report on blasphemy charges against 5 Ahmadis in Layyah	HRCP
4 (III)	08/01/2010	Report on violence against Christians in Gojra 30/7/09	HRCP
5	2002/3?	From Protection to Exploitation (The Laws against Blasphemy in Pakistan)	AGHS
6	15/02/2005	A brief presentation on the Ahmadiyya community and its persecution in Pakistan	Rabwah Jamaat
7	31/12/2009	Updated summary of police cases registered against Ahmadis in Pakistan	Rabwah Jamaat
8	Undated	Laws specific against Ahmadis – summary	Rabwah Jamaat

<b>9</b>	15/12/1989	FIR (Police Report) against the population of Rabwah	Rabwah Jamaat
<b>10</b>	17/06/2002	Amendment of General Election Order relating to Ahmadis and other related documents	Rabwah Jamaat
<b>11</b>	01/07/2009	Joint declaration of meeting of Ulama presided over by Chief Minister of Punjab	Rabwah Jamaat
<b>12</b>	26/11/2008	Dawn Newspaper article on matter of nationalised Ahmadi schools	Rabwah Jamaat
<b>13</b>	04/02/1999	Notification of change of Rabwah's name - Government of Punjab Revenue Department	Rabwah Jamaat
<b>14</b>	11/12/2009	Example of passport application form and passport	Rabwah Jamaat
<b>15</b>	05/03/2009	Internal order of Central Police Office Azad Kashmir concerning implementation of blasphemy laws	Rabwah Jamaat
<b>16</b>	1993	Extract of Supreme Court decision Zaheeruddin vs State on restrictions on practice of Ahmadi faith	Rabwah Jamaat
<b>17</b>	Undated	Photos of official end of Finality of Prophethood conference	Rabwah Jamaat

<b>18</b>	Undated	Photos of vandalized Syedwala mosque	Rabwah Jamaat
<b>19</b>	Undated	Photos of imprisoned Amhadi pressmen	Rabwah Jamaat
<b>20</b>	16/09/2005	Daily Jang newspaper report of Maulana Saeed Ahmad Jalalpuri on "3 day conversions of Ahmadis"	Rabwah Jamaat
<b>21</b>	31/01/2010	Papers on Azad Kashmir Government encouragement of religious extremism	Rabwah Jamaat
<b>22</b>	Undated	Paper on conduct of two Federal ministers in the Ahmadiyya context	Rabwah Jamaat
<b>23</b>	31/12/2009	Persecution of Ahmadis in Pakistan during the year 2009 - 107 page report	Rabwah Jamaat
<b>24</b>	31/10/2009	Brief on Ahmadis and Elections in Pakistan	
<b>25</b>	13/01/2010	Daily Times editorial - condemning murder of Ahmadis and a TV incitement	
<b>26</b>	Undated	Ahmadis murdered for their faith in Pakistan during 2009 - Ahmadiyya Mulim Jamaat International	
<b>27</b>	30/09/2009	Asia Sentinel article Jo Baker - Pakistan's Persecuted Minority	
<b>28</b>	13/01/2010	Economist.com A mosque by any other name - on persecution of Ahmadis	

- 29 17/01/2010 Aoun Sahi author - newspaper article "Hate in the air" on murder in Rachna Town 5/1/10
- 30 31/12/2009 Summary of other violations against Ahmadiyyas and summary of police cases to 31/12/09
- 31 31/12/2009 Summary of the persecution of Ahmadis in Pakistan 2009
- 32 Undated Laws specific against Ahmadis - summary
- 33 26/04/1984 Gazette of Pakistan - the "Hudood" Ordinances
- 34 Undated Punjab Government co-opts extremist mullahs
- 35 31/01/2010 Four students and adult charged with blasphemy case summary
- 36 Undated Blasphemy case against Dr Muhammad Asghar of Nankana Punjab - summary
- 37 Undated 23 Ahmadi students rusticated from Punjab Medical College Faisalabad
- 38 31/01/2010 Life imprisonment for blasphemy - the case of Muhammad Iqbal - summary
- 39 Undated Murder of retired Professor Muhammad Yusuf 5/1/10 - summary
- 40 Undated FIR against 32 ahmadis and police raid of mosque in Lathianwala 10/8/09 - summary
- 41 Undated Handing over of mosque at Ahmad Nagar near Rabwah 14/1/10
- 42 Undated Basketball tournament ban - April 2008 - summary
- 43 Undated Discrimination in the matter of sale of land - papers and summary
- 44 Undated Generalized summary of the position in Rabwah for PHRG mission
- 45 Undated Papers on restriction of Amhadiyya website
- 46 31/01/2010 Persecution of Ahmadis in Pakistan "in brief"

- 47** 31/01/2010 The blasphemy law in Pakistan a brief on its content and application against Ahmadis
- 48** 31/10/2009 A brief on Ahmadis and Elections in Pakistan - Ahmadis barred from participation in national elections
- 49** 10/02/2010 Ahmadis' situation in Sindh/Karachi
- 50** 03/02/2010 List of Ahmadis murdered for their faith since Ordinance XX
- 51** 05/01/2010 Daily Times Lahore report on murder of Professor M Yusuf and reports on other murders and incidents
- 52** Undated Blasphemy law - 1974 and 1984
- 53** 2009 US State Department International Religious Freedom Report (USSD IRF Report) 2009'