



Home Office

Country Information and Guidance

Pakistan: Ahmadis

Version 2.0

May 2016

ARCHIVE

Preface

This document provides country of origin information (COI) and guidance to Home Office decision makers on handling particular types of protection and human rights claims. This includes whether claims are likely to justify the granting of asylum, humanitarian protection or discretionary leave and whether – in the event of a claim being refused – it is likely to be certifiable as ‘clearly unfounded’ under s94 of the Nationality, Immigration and Asylum Act 2002.

Decision makers must consider claims on an individual basis, taking into account the case specific facts and all relevant evidence, including: the guidance contained with this document; the available COI; any applicable caselaw; and the Home Office casework guidance in relation to relevant policies.

Country Information

The COI within this document has been compiled from a wide range of external information sources (usually) published in English. Consideration has been given to the relevance, reliability, accuracy, objectivity, currency, transparency and traceability of the information and wherever possible attempts have been made to corroborate the information used across independent sources, to ensure accuracy. All sources cited have been referenced in footnotes. It has been researched and presented with reference to the [Common EU \[European Union\] Guidelines for Processing Country of Origin Information \(COI\)](#), dated April 2008, and the [European Asylum Support Office’s research guidelines, Country of Origin Information report methodology](#), dated July 2012.

Feedback

Our goal is to continuously improve the guidance and information we provide. Therefore, if you would like to comment on this document, please email [the Country Policy and Information Team](#).

Independent Advisory Group on Country Information

The Independent Advisory Group on Country Information (IAGCI) was set up in March 2009 by the Independent Chief Inspector of Borders and Immigration to make recommendations to him about the content of the Home Office’s COI material. The IAGCI welcomes feedback on the Home Office’s COI material. It is not the function of the IAGCI to endorse any Home Office material, procedures or policy. IAGCI may be contacted at:

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Information about the IAGCI’s work and a list of the COI documents which have been reviewed by the IAGCI can be found on the Independent Chief Inspector’s website at <http://icinspector.independent.gov.uk/country-information-reviews/>

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Guidance

Updated 10 May 2016

1. Introduction

1.1 Basis of Claim

- 1.1.1 Fear of persecution or serious harm by the state or non-state actors because the person is an Ahmadi.

2. Consideration of Issues

2.1 Credibility

- 2.1.1 The first question the decision-maker must consider is whether the claimant genuinely is an Ahmadi. Currently available country information is consistent with the country guidance case [MN and others \(Ahmadis – country conditions - risk\) Pakistan CG \[2012\] UKUT 389 \(IAC\)](#) (14 November 2012). In this case the Upper Tribunal held that:

- decision makers must reach their conclusions based on all the evidence as a whole giving such weight to aspects of that evidence as appropriate. This is likely to include enquiring whether the claimant was registered with an Ahmadi community in Pakistan and worshipped and engaged there on a regular basis (paragraph 122);
- post-arrival activity will also be relevant. Evidence likely to be relevant includes confirmation from the UK Ahmadi headquarters [Ahmadiyya Muslim Association UK] regarding the activities relied on in Pakistan and confirmation from the local community in the UK where the claimant is worshipping (paragraph 122); and
- a sur place claim by an Ahmadi based on post-arrival conversion or revival in belief and practice will require careful evidential analysis. This will probably include consideration of evidence of the head of the claimant's local United Kingdom Ahmadi Community and from the UK headquarters [Ahmadiyya Muslim Association UK], the latter particularly in cases where there has been a conversion. Any adverse findings in the claimant's account as a whole may be relevant to the assessment of likely behaviour on return (paragraph 126).

- 2.1.2 In the reported case of [AB \(Ahmadiyya Association UK: letters\) Pakistan \[2013\] UKUT 511 \(IAC\)](#) (18 September 2013) the Upper Tribunal concluded that in deciding a claim for international protection based on a person's Ahmadi faith where credibility is in issue, the more that a letter from the Ahmadiyya Association UK contains specific information as to the person's activities in the United Kingdom, the more likely the letter is to be given weight (paragraph 44).

- 2.1.3 For further guidance on assessing credibility, see section 4 and 5 of the [Asylum Instruction on Assessing Credibility and Refugee Status](#).

- 2.1.4 Decision makers must also check if there has been a previous application for a UK visa or another form of leave. Asylum applications matched to visas

should be investigated prior to the asylum interview: see the [Asylum Instruction on Visa Matches, Asylum Claims from UK Visa Applicants](#).

- 2.1.5 Decision makers should also consider the need to conduct language analysis testing: see the [Asylum Instruction on Language Analysis](#).

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2.2 Assessment of risk

Treatment by the state

- 2.2.1 [MN and others](#) held that:

- it is, and has long been, possible in general for Ahmadis to practise their faith on a restricted basis either in private or in community with other Ahmadis, without infringing domestic Pakistan law (paragraph 119ii). (See also [Ahmadi community in Pakistan](#));
- legislation restricts the way in which Ahmadis are able openly to practise their faith. The legislation not only prohibits preaching and other forms of proselytising but also in practice restricts other elements of manifesting one's religious beliefs, such as holding open discourse about religion with non-Ahmadis, although not amounting to proselytising. The prohibitions include openly referring to one's place of worship as a mosque and to one's religious leader as an Imam. In addition, Ahmadis are not permitted to refer to the call to prayer as azan nor to call themselves Muslims or refer to their faith as Islam. Sanctions include a fine and imprisonment and if blasphemy is found, there is a risk of the death penalty which to date has not been carried out although there is a risk of lengthy incarceration if the penalty is imposed (paragraph 119i). (See also [Country Information and Guidance Pakistan: Prison conditions](#)).

- 2.2.2 The blasphemy and anti-Ahmadi laws are implemented on a regular basis affecting Ahmadis from all sectors of society and of all ages. (See also [Legal rights](#) and [State treatment and attitudes](#)).

- 2.2.3 [MN and others](#) further held that:

- if an Ahmadi is able to demonstrate that it is of particular importance to his religious identity to practise and manifest his faith openly in Pakistan in defiance of the restrictions in the Pakistan Penal Code (PPC) under sections 298B and 298C, by engaging in behaviour described in [paragraph 2.2.1 above], he or she is likely to be in need of protection, in the light of the serious nature of the sanctions that potentially apply as well as the risk of prosecution under section 295C for blasphemy (paragraph 120i). (See also [Legal rights](#));
- an Ahmadi for whom it is of particular importance to their religious identity to practise and manifest their faith openly in Pakistan should not be expected to avoid engaging in such behaviour to avoid a risk of prosecution (paragraph 120ii);
- an Ahmadi who is not able to show that they practised their faith at all in Pakistan or that they did so on anything other than a restricted

basis [paragraph 2.2.1 above] is, in general, unlikely to be able to show that their genuine intentions or wishes are to practise and manifest their faith openly on return in defiance of the restrictions in the Pakistan Penal Code (paragraph 125). (See also [Legal rights](#));

- whilst an Ahmadi who has been found to be not reasonably likely to engage or wish to engage in behaviour, in defiance of the restrictions in the Pakistan Penal Code [paragraph 2.2.1 above] is, in general, not at real risk on return to Pakistan, decision makers may need to consider whether that person would nevertheless be reasonably likely to be targeted by non-state actors on return for religious persecution by reason of his/her prominent social and/or business profile (paragraph 127). (See also [Attacks against Ahmadis](#), [Societal treatment and attitudes](#) and [Discrimination in employment and education](#)); and
- the decision maker must consider the person's intentions or wishes as to his or her faith, if returned to Pakistan. This is relevant because of the need to establish whether it is of particular importance to the religious identity of the person to practise and manifest their faith contrary to the restrictions in the Pakistan Penal Code (PPC). The burden is on the person to demonstrate that any intention or wish to practise and manifest aspects of their faith openly that are not permitted by the Pakistan Penal Code is genuinely held and of particular importance to the person to preserve his or her religious identity. The decision maker needs to evaluate all the evidence. Behaviour since arrival in the UK may also be relevant (paragraph 123).

Treatment by non-state actors

- 2.2.4 [MN and others](#) held that there is clear evidence that anti-Ahmadi legislation is used by non-state actors to threaten and harass Ahmadis. This includes the filing of First Information Reports (FIRs) (the first step in any criminal proceedings) which can result in detentions whilst prosecutions are being pursued. Ahmadis are also subject to attacks by non-state actors from sectors of the majority Sunni Muslim population (paragraph 119i). (See also [Legal rights](#), [Attacks against Ahmadis](#) and [Societal treatment and attitudes](#))
- 2.2.5 Societal discrimination and hate speech/propaganda against the Ahmadi community is widespread. Hate speech is often uncritically covered by the media. Some Ahmadis are reluctant to reveal their faith on account of this. As well as targeted attacks and blasphemy allegations, Ahmadi property and places of worship have been destroyed or desecrated.
- 2.2.6 Ahmadis have also been subjected to “economic exclusion campaigns”, including death threats, against Ahmadi businessmen across all classes. Ahmadis are routinely harassed and discriminated against in schools and educational institutions.

(See also [Ahmadi community in Pakistan](#), [Attacks against Ahmadis](#), [Societal treatment and attitudes](#) and [Discrimination in employment and education](#)).

- 2.2.7 For more information on FIRs, see the [Country Information and Guidance on Pakistan: background information, including actors of protection, and internal relocation](#) – in particular sections 2.4.9 and section 2.11.
- 2.2.8 For further guidance on assessing risk, see section 6 of the [Asylum Instruction on Assessing Credibility and Refugee Status](#).

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2.3 Protection

- 2.3.1 Where the person's fear is of ill treatment/persecution at the hands of the state, they will not be able to avail themselves of the protection of the authorities.
- 2.3.2 [MN and others](#) held that the need for protection applies equally to men and women. There is no basis for considering that Ahmadi women as a whole are at a particular or additional risk; the decision that they should not attend mosques in Pakistan was made by the Ahmadi Community following attacks on the mosques in Lahore in 2010. There is no evidence that women in particular were the target of those attacks (paragraph 121). (See also [Women](#))
- 2.3.3 Where the person's fear is of ill treatment/persecution at the hands of non-state actors, they are unlikely to be able to seek effective state protection from the authorities.
- 2.3.4 There are reports that the police are, at times, ineffective or unwilling in protecting the Ahmadi community from, or investigating, violence against Ahmadis. The perpetrators of violence against religious and sectarian minorities are rarely apprehended and sentenced.
- 2.3.5 Ahmadis may be reluctant to report incidents to the police for fear of facing arrest and prosecution under the anti-Ahmadi or blasphemy laws. Additionally, Ahmadis consider the incidents as part of daily life and do not regularly report them. There are reports that some judges, under pressure from extremist clerics or lawyers, feel forced to withdraw any favourable decisions towards Ahmadis. (See also [Legal rights](#), [State treatment and attitudes](#) and [State response](#)).

2.4 Internal relocation

- 2.4.1 Where the person's fear is of ill treatment/persecution at the hands of the state, they will not be able to relocate to escape that risk.
- 2.4.2 [MN and others](#) held that, in light of the nationwide effect in Pakistan of the anti-Ahmadi legislation, the option of internal relocation, previously considered to be available in Rabwah, is not in general reasonably open to a person who genuinely wishes to practise and manifest their faith openly in Pakistan contrary to the restrictions of the Pakistan Penal Code (paragraph 124).
- 2.4.3 Whilst some Ahmadis see Rabwah as a secure place, which allows a greater level of freedom than other areas, daily life and routines are compromised due to the underlying sense of threat. Ahmadis living in Rabwah may also face threats from opponents who target the area because of the large number of Ahmadis in the city. (See also [Ahmadi community in Pakistan](#)).

2.4.4 Where the person's fear is of ill-treatment at the hands of non- state actors, they may be able to avoid this by moving elsewhere in Pakistan. This will only be the case if the risk is not present there and if it would not be unduly harsh to expect them to do so. In such cases decision makers need to consider the relevance and reasonableness of internal relocation on a case by case basis taking full account of the individual circumstances of the particular person. Where the risk stems from non-state actors threatening to bring about legal action under anti-Ahmadi legislation, it is unlikely that internal relocation will be possible in light of paragraph 2.4.2 above.

2.4.5 For further guidance on internal relocation, see section 8.2 of the [Asylum Instruction on Assessing Credibility and Refugee Status](#).

2.5 Certification

2.5.1 Where a claim falls to be refused, it is unlikely to be certifiable as 'clearly unfounded' under section 94 of the Nationality, Immigration and Asylum Act 2002.

2.5.2 For further guidance on certification, see the [Appeals Instruction on Certification of Protection and Human Rights claims under section 94 of the Nationality, Immigration and Asylum Act 2002 \(clearly unfounded claims\)](#)

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3. Policy Summary

3.1.1 Legislation in Pakistan restricts the way in which Ahmadiis can openly practise their faith. Such laws are implemented regularly. However, this in itself does not amount to persecution.

3.1.2 Ahmadiis who openly practise their faith beyond the restricted basis permitted by domestic law are liable to prosecution under the anti-Ahmadi and blasphemy laws and are likely to be in need of protection.

3.1.3 Ahmadiis in Pakistan who have faced persecution by non state actors are unlikely to be able to seek effective state protection from the authorities.

3.1.4 Internal relocation is not generally available to an Ahmadi who wishes to practise and manifest their faith openly in Pakistan.

3.1.5 Internal relocation may be an option where the risk is from non-state actors.

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4. Background

- 4.1.1 The website of the Ahmadiyya Muslim Community, Al Islam, provided an overview of the Ahmadi religion.¹ The Lahore Ahmadiyya Movement in Islam provided information on its group², and also a comparative study of the beliefs between the two sections of the Ahmadiyya movement (the Lahore group and the Qadian branch).³ The headquarters for the Ahmadiyya Muslim Community is based in the UK.⁴
- 4.1.2 The Human Rights Commission of Pakistan (HRCP) noted in its Annual Report for 2015, published in March 2016, that 'The Ahmadis were declared non-Muslim in Pakistan through a constitutional amendment in 1974. The law has barred them from identifying themselves as Muslims and preaching in public.... It had been suggested that Ahmadis were the most severely persecuted religious group in Pakistan.'⁵

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5. Demography

- 5.1.1 The estimated number of Ahmadis living in Pakistan ranged from between 400,000⁶ and two to four million.⁷ In a meeting with the UK Home Office in March 2015, an official from the Ahmadiyya Muslim Association UK (AMA UK) stated that the main population centres for Ahmadis in Pakistan, aside from Rabwah, are Sialkot, Quetta, Multan, Rawalpindi, Karachi, Lahore and

¹ Al Islam, Ahmadiyya Muslim Community, An overview, undated, <http://www.alislam.org/introduction/index.html>, date accessed 19 February 2016.

² The Lahore Ahmadiyya Movement in Islam, Ahmadiyyat, undated, <http://aaail.org/ahmadiyyat.shtml>, date accessed 19 February 2016.

³ The Lahore Ahmadiyya Movement in Islam, A Comparative Study of the Beliefs of the Two Sections of the Ahmadiyya Movement (Lahore vs. Qadiani Groups), undated, <http://aaail.org/text/qadi/intro/cmprsn.shtml>, date accessed 19 February 2016.

⁴ Al Islam, Ahmadiyya Muslim Community, An overview, undated, <http://www.alislam.org/introduction/index.html>, date accessed 19 February 2016.

⁵ Human Rights Commission of Pakistan, Annual Report 2015, Chapter III, Freedom of thought, conscience and religion, March 2016, <http://hrcp-web.org/hrcpweb/wp-content/uploads/2016/04/freedom-of-thought.pdf>, page 6, date accessed 26 April 2016.

⁶ 400,000 was cited by the Ahmadiyya Muslim Association UK, 26 March 2015, a figure obtained from the official census 2011, which has not yet been published.

⁷ US Department of State, International Religious Freedom Report for 2014, Pakistan, 14 October 2015, <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?year=2014&dliid=238504>, Section I; International Commission of Jurists, On Trial: The Implementation of Pakistan's Blasphemy Laws, November 2015, <http://icj.wengine.netdna-cdn.com/wp-content/uploads/2015/12/Pakistan-On-Trial-Blasphemy-Laws-Publications-Thematic-Reports-2015-ENG.pdf>, page 25, date accessed 5 February 2016.

Faisalabad.⁸ Other areas include Khewra, Sargodha, Bhalwal, Shahpur and Gujranwala.⁹

5.1.2 A report published in October 2014 by the Austrian Federal Ministry of Interior stated that the Ahmadiyya community can be roughly divided into two groups. The Ahmadiyya Muslim Jamaat has an estimated 600,000 adherents in Pakistan, although the groups own estimate puts the number at around 2 to 5 million. The large gap is attributed to the fact that most Ahmadis tend not to register as they are officially regarded as non-Muslims when they identify as being Muslim. The much smaller Lahore branch, the Ahmadiyya Anjuman Isha'at-i-Islam Lahore, was estimated to have about 30,000 adherents worldwide, of whom 5,000 to 10,000 were living in Pakistan.¹⁰

5.2 Rabwah

5.2.1 The Ahmadi headquarters in Pakistan is based in Rabwah (official name Chenab Nagar) and, according to a 2010 report, more than 95 per cent of its population was Ahmadi.¹¹ An estimated 70,000 Ahmadis live in Rabwah, which covers around 24 square kilometres (km) of land. Rabwah is situated approximately halfway between Faisalabad (48km) and Sargodha (59km).¹²

5.2.2 A qualitative study published by the Pakistan Association of Anthropology (PAA) in 2015 contributed in exploring the relationship between religion and identity of the Ahmadiyya community living in Rabwah (Chenab Nagar). The aim of the study was to analyze how religion is embedded in the lifestyle of the individuals living in Rabwah and how Rabwah provides a space where it resonates with the Ahmadis as an essential source of identity. The study purposively selected the small mahallah of Dar ul Yemen and cultivated the data by conducting 15 in-depth interviews amongst the respondents and participating in a variety of rituals, ceremonies and rites of passage practiced within the community.¹³

⁸ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁹ Austria: Federal Ministry of the Interior, Pakistan: Challenges & Perspectives, October 2014, available at: <http://www.refworld.org/docid/54520d204.html>, page 89, date accessed 29 April 2016.

¹⁰ Austria: Federal Ministry of the Interior, Pakistan: Challenges & Perspectives, October 2014, available at: <http://www.refworld.org/docid/54520d204.html>, pages 88-89, date accessed 29 April 2016.

¹¹ Persecution of the Ahmadiyya Muslim Community, Persecution of Ahmadis in Pakistan during the year 2010 – A Summary, 31 December 2010, pages 4 and 65, <http://www.persecutionofahmadis.org/wp-content/uploads/2010/03/Annual-News-Report-2010.pdf>, date accessed 27 January 2014

¹² Bajwa. L.S., and Khan. S.E., Exploring Rabwah as an Identity Marker for the Ahmadiyya Community: A Baseline Qualitative Study, Pakistan Association of Anthropology, published March/April 2015, <http://www.sci-int.com/pdf/4923940929%20Special%20issue%20%20LS%20Bajwa%20Exploring%20Rabwah%20as%20an%20Identity%20marker%20for%20the%20Ahmadiyya%20community.pdf>, page 1616, date accessed 23 February 2016.

¹³ Bajwa. L.S., and Khan. S.E., Exploring Rabwah as an Identity Marker for the Ahmadiyya Community: A Baseline Qualitative Study, Pakistan Association of Anthropology, published March/April 2015, <http://www.sci-int.com/pdf/4923940929%20Special%20issue%20%20LS%20Bajwa%20Exploring%20Rabwah%20>

5.2.3 The PAA study noted that Rabwah was originally divided into nine boroughs (mahallahs) and as the city expanded the boroughs were split into sub-divisions, and new boroughs were established, including Factory Area, Tahir Abad, Nasir Abad, Rehman Colony, Muslim Colony, and Buyutul Hamd. The original boroughs are:

- Darul Sadar (The Main/Central House)
- Darul Rehmat (The House of Mercy)
- Darul Futuh (The House of Triumphs)
- Darul Barakat (The House of Blessings)
- Darul Aloom (The House of Learning)
- Darul Nasar (The House of Divine Help)
- Darul Shukar (The House of Gratitude)
- Darul Yuman (The House at the Right)
- Babul Abwab (Door of the Doors).¹⁴

5.2.4 According to the PAA study, school enrolment rates in Rabwah were nearly 100 per cent and literacy rates were high. The study recorded that:

‘There are numerous Government and Private Primary and Secondary Schools as well as Colleges, eg Jamia Nusrat Girls College and School, Talim-ul-Islam College and School, Government Degree College, Nusrat Jehan Academy and Inter College. There are also separate schools that come under Nazarat Taleem, the [Ahmadi] community’s Directorate of Education:

- Buyut-ul-Hamd Primary School
- Bayoutul Hamd Girls High School
- Maryam Girls High School
- Maryam Siddiqua Girls High School
- Tahir Primary School
- Nasir High School.¹⁵

See also [Education](#).

5.2.5 The same study indicated that ‘Rabwah also has its own hospitals that are run on community’s expenses, providing free treatment to their missionaries and dedicated (waqf) persons, as well as to non-community members

[as%20an%20identity%20marker%20for%20the%20Ahmadiyya%20community.pdf](#), page 1616, date accessed 23 February 2016.

¹⁴ Bajwa. L.S., and Khan. S.E., Exploring Rabwah as an Identity Marker for the Ahmadiyya Community: A Baseline Qualitative Study, Pakistan Association of Anthropology, published March/April 2015, <http://www.scint.com/pdf/4923940929%20Special%20issue%20%20LS%20Bajwa%20Exploring%20Rabwah%20as%20an%20identity%20marker%20for%20the%20Ahmadiyya%20community.pdf>, page 1616, date accessed 23 February 2016.

¹⁵ Bajwa. L.S., and Khan. S.E., Exploring Rabwah as an Identity Marker for the Ahmadiyya Community: A Baseline Qualitative Study, Pakistan Association of Anthropology, published March/April 2015, <http://www.scint.com/pdf/4923940929%20Special%20issue%20%20LS%20Bajwa%20Exploring%20Rabwah%20as%20an%20identity%20marker%20for%20the%20Ahmadiyya%20community.pdf>, page 1616, date accessed 23 February 2016.

coming there for treatment. These include Fazle Omar Hospital Complex, Begum Zubaida Bani Gynecology and Obstetrics Wing, Tahir Heart Institute, Blood & Eye Donor Center and Tahir Homeopathic Research and Training Institute.¹⁶

See also [Societal treatment and attitudes](#) for their affect on community activities in Rabwah.

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6. Ahmadiyya community in Pakistan

6.1.1 The PAA study on Ahmadis in Rabwah reported that:

‘The Ahmadiyya is a religious community centered around very strong oral and written traditions, with a distinctive emphasis on performance of religious practices. The community life is organized and structured around tanzeems, or bodies along age and gender – namely Ansaar-Ullah (men of age above 40), Khudaam-ul-Ahmadiyyat (men above age 18), Ittefal-ul-Ahmadiyyat (boys below 18) Lajna Ima-Ullah (women above age 18) and Nasirat-ul-Ahmadiyyat (girls below 18).¹⁷

6.1.2 The official from the AMA UK understood that there is no central register of Ahmadis in Pakistan. However, local Ahmadi branches in Pakistan maintained a members list, usually containing personal bio-data and financial information, and which was divided into: men aged 40 and above; men aged 15-40; and a women’s section. How each list that was maintained was specific to local branches. A UK-based member of the Ahmadi community (Ahmadi member) confirmed that his local branch in Rawalpindi kept a list of members, adding that some branches issued membership cards. When moving location and registering with a new branch, the Ahmadi member stated that the usual procedure was for the persons old branch to confirm any previous membership.¹⁸ (See also [Passports and identity cards](#)).

6.1.3 The PAA study described how local branches organised their activities for members, and the general practices members undertake:

‘Each body organizes members around both religious and secular activities like sports, speech competitions, and educational endeavors. Every member is intimately linked to the body and is gathered on several occasions on [a

¹⁶ Bajwa. L.S., and Khan. S.E., Exploring Rabwah as an Identity Marker for the Ahmadiyya Community: A Baseline Qualitative Study, Pakistan Association of Anthropology, published March/April 2015, <http://www.scint.com/pdf/4923940929%20Special%20issue%20%20LS%20Bajwa%20Exploring%20Rabwah%20as%20an%20Identity%20marker%20for%20the%20Ahmadiyya%20community.pdf>, page 1616, date accessed 23 February 2016.

¹⁷ Bajwa. L.S., and Khan. S.E., Exploring Rabwah as an Identity Marker for the Ahmadiyya Community: A Baseline Qualitative Study, Pakistan Association of Anthropology, published March/April 2015, <http://www.scint.com/pdf/4923940929%20Special%20issue%20%20LS%20Bajwa%20Exploring%20Rabwah%20as%20an%20Identity%20marker%20for%20the%20Ahmadiyya%20community.pdf>, page 1616, date accessed 23 February 2016.

¹⁸ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

weekly, monthly and yearly basis. Records of private religious activities is also maintained on [a] monthly basis through these bodies, where members are asked about the number of prayers offered, text or books of Mirza Ghulam Ahmed being read, letter writing to the Khalifa, Friday sermon being watched etc. The purpose of this, as shared by the respondents [to the study], is to enhance the levels of prayer and devotion amongst members and urge them to keep raising their efforts. The community is very closely linked, where individuals enter Ahmadiyyat by undertaking an oath of allegiance, the bayah, to the supreme head of the community that binds them to the shared norms and values of the movement. Moreover, the existing members revise this oath on yearly basis in order to remind themselves of the duties and obligations that they have upon them as followers of Mirza Ghulam Ahmed.

‘Letter writing to the Khalifa is a very consistent and prominent feature of the Ahmadi lifestyle, where each member the researcher spoke to maintains a personal and regular correspondence with the Khalifa, especially on important life occasions like birth of a child, death of loved one, illness in the family, academic achievements, building a house, undertaking any new project, and also seeking advice on marriage and career choices.’¹⁹

6.1.4 In summarising the findings, the PAA study revealed that ‘Rabwah holds a special place in the life of all Ahmadis...’. The report added:

‘Ahmadis scattered all over Pakistan relate with Rabwah as a secure place, as something, perhaps the only thing proudly their own, and as a place where their identity is not a taboo, and where it need not to be hidden. Conversations with members reveal that compared with other cities of Pakistan, Rabwah allows a great level of freedom to the Ahmadis to organize themselves, and carry out their religious activities peacefully.’²⁰

6.1.5 In summarising some of the findings of a fact-finding mission undertaken between 8 and 13 December 2014, co-ordinated and facilitated by the Asian Human Rights Commission and the International Human Rights Committee, EASO noted in its report on Pakistan that:

‘Due to their numerical dominance the Ahmadi population may feel relatively safe in Rabwah. However, there are threats as well, since opponents know that there is a concentration of Ahmadis in Rabwah and target the city. Every year several anti-Ahmadiyya meetings are held in Rabwah whereby

¹⁹ Bajwa. L.S., and Khan. S.E., Exploring Rabwah as an Identity Marker for the Ahmadiyya Community: A Baseline Qualitative Study, Pakistan Association of Anthropology, published March/April 2015, <http://www.scint.com/pdf/4923940929%20Special%20issue%20%20LS%20Bajwa%20Exploring%20Rabwah%20as%20an%20Identity%20marker%20for%20the%20Ahmadiyya%20community.pdf>, page 1616, date accessed 23 February 2016.

²⁰ Bajwa. L.S., and Khan. S.E., Exploring Rabwah as an Identity Marker for the Ahmadiyya Community: A Baseline Qualitative Study, Pakistan Association of Anthropology, published March/April 2015, <http://www.scint.com/pdf/4923940929%20Special%20issue%20%20LS%20Bajwa%20Exploring%20Rabwah%20as%20an%20Identity%20marker%20for%20the%20Ahmadiyya%20community.pdf>, page 1617, date accessed 23 February 2016.

opponents from other parts of the country are transported into the city. Using loudspeakers these opponents shout anti-Ahmadiyya slogans while the Ahmadis barricade themselves indoors.²¹

6.1.6 The PAA study also found that in Rabwah:

‘Interactions with the community members and participation in their activities also simultaneously inform that Rabwah, despite being a city that is predominantly Ahmadi, remains a sensitive place, where individuals are beleaguered by an undying sense of threat, which effectively compromises their daily life and routine activities.

‘Community meetings at local mosques take place under armed security men... while a congregation larger than 30 people is not allowed within the city. The meeting points and timings of ijlaas [sessions] are not pre-announced, and the decades old tradition of national-level events once held in Rabwah have come to a complete halt since the attack on Ahmadiyya mosques in Lahore in 2010. Naturally, the activities of the mosques are also constrained, where the Jumma [Friday] prayers are only attended by men unlike previously where women in large numbers used to come for the Jummah.’²²

(Also see [Women](#) and [Societal treatment and attitudes](#))

6.2 Ahmadi dress and identifying behaviours

6.2.1 The PAA study illustrated traditional Ahmadi attire, stating that it was:

‘an important source and strengthener of the Ahmadi identity where men and women both maintain a consistent image of the Ahmadi appearance. Men, young and old have beards covering most part of their face, and are seen wearing a Jinnah cap in public spaces. Shalwar Kameez is more readily observed on Fridays while a mix of western suits and formal wear is observed throughout the weekdays. Women wear coats, or burqaas that are not quite ankle length but stay somewhere between the knee and the ankle. The faces are partially covered, with a black niqaab hanging loosely under the nose. An important identity marker is the Ahmadi ring, with an ayah inscribed on a stone that translates as “Is Allah not sufficient for His servant” – and is worn by men and women alike.’²³

²¹ EASO, Country of Origin Information Report, Pakistan Country Overview, August 2015, https://easo.europa.eu/wp-content/uploads/EASO_COI_Report_Pakistan-Country-Overview_final.pdf, page 84, date accessed 27 April 2016

²² Bajwa. L.S., and Khan. S.E., Exploring Rabwah as an Identity Marker for the Ahmadiyya Community: A Baseline Qualitative Study, Pakistan Association of Anthropology, published March/April 2015, <http://www.scint.com/pdf/4923940929%20Special%20issue%20%20LS%20Bajwa%20Exploring%20Rabwah%20as%20an%20Identity%20marker%20for%20the%20Ahmadiyya%20community.pdf>, page 1617, date accessed 23 February 2016.

²³ Bajwa. L.S., and Khan. S.E., Exploring Rabwah as an Identity Marker for the Ahmadiyya Community: A Baseline Qualitative Study, Pakistan Association of Anthropology, published March/April 2015, <http://www.scint.com/pdf/4923940929%20Special%20issue%20%20LS%20Bajwa%20Exploring%20Rabwah%20as%20an%20Identity%20marker%20for%20the%20Ahmadiyya%20community.pdf>, page 1617, date

- 6.2.2 Both the AMA UK and the UK-based Ahmadi member said that Ahmadi beards are generally trimmed, or in the shorter, 'French' style, adding that some Islamic sects have no moustache and a beard the length of a fist. People also recognise an Ahmadiyya signet ring, worn by some men. The Ahmadi member and AMA UK stated that the style in which Ahmadi women wear their clothes would identify them easily. The way the dress is sewn is unique and unique to the Ahmadi community, as is the way the hijab is worn. Ahmadi women do not cover their face with a veil.²⁴
- 6.2.3 In describing how a person might be identified as Ahmadi, both the Ahmadi member and AMA UK confirmed that although certain names are common, not all names can identify a person as Ahmadi. The Ahmadi member explained that the local Mullah would know if a person was Ahmadi, particularly since members of the Ahmadiyya community would not attend the local mosque and therefore be easily singled out as Ahmadi. The Ahmadi member added that where there is an Ahmadi mosque, people go there to pray. However, where there is no mosque, Ahmadis go to peoples' (usually the Ahmadi community leader) houses.²⁵
- 6.2.4 The Ahmadi member also explained that at his house in Pakistan he watched MTA (Ahmadiyya TV channel). A satellite dish is needed to watch this channel –most TV channels are supplied by cable – therefore houses that have satellite dishes are often assumed to be Ahmadi.²⁶
- ### 6.3 Women
- 6.3.1 In January 2016, the online magazine Tanqeed provided a brief insight into the life of one Ahmadi woman in its 'Voices' series of first-hand accounts by journalists, refugees, activists, marginalized community members and others documenting their adversity – and their resistance – in their own words. The report stated that, owing to their distinctive and recognisable style of dress,: 'practicing Ahmadi women cannot camouflage their religious identity once they step out of their homes... It is not unusual for an Ahmadi woman to get harassed and be called a "Mirzai" or "Mirzain" – derogatory terms for Ahmadis. "Mirzain" refers specifically to female Ahmadis. This situation often results in gendered discrimination...'²⁷
- 6.3.2 According to the UK-based Ahmadi member, the situation for Ahmadi women was worse [than men], as their social activities and interaction was severely curtailed.²⁸ In its submission to the APPG, the International Human Rights Committee, an independent organisation dedicated to defending, promoting and protecting human rights, focusing specifically on the Ahmadiyya Muslim Community, stated that the situation for Ahmadi women

accessed 23 February 2016.

²⁴ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

²⁵ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

²⁶ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

²⁷ Menmood, R., Being Female and Ahmadi: Voices, January 2016, Tanqeed, <http://www.tanqeed.org/2016/01/being-female-ahmadi-voices/>, date accessed 16 March 2016.

²⁸ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

was particularly difficult as, owing to security concerns, they did not attend mosque for worship or take part in social or religious gatherings.²⁹

See also [Societal treatment and attitudes](#)

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7. Legal rights

7.1 “Anti-Ahmadi” laws

7.1.1 According to 298b and 298c of the Pakistan Penal Code, commonly referred to as the “anti-Ahmadi laws”, Ahmadis are prevented by law from calling themselves Muslims, or referring to their faith as Islam, preaching or propagating their religious beliefs, inviting others to accept Ahmadiyya teachings, or insulting the religious feelings of Muslims, calling their places of worship “mosques,” worshipping in non-Ahmadi mosques or public prayer rooms, performing the Muslim call to prayer, using the traditional Islamic greeting in public, publicly quoting from the Qur'an, or displaying the basic affirmation of the Muslim faith. The punishment for violation of these provisions is imprisonment for up to three years and a fine.³⁰ Although there is no official restriction on Ahmadis building places of worship, they are forbidden from calling them mosques.³¹

7.1.2 The US Department of State noted in its International Religious Freedom Report for 2014 (US IRF 2014) that:

‘Ahmadiyya community leaders expressed continued concern over authorities’ targeting and harassment of Ahmadis for blasphemy, violations of “anti-Ahmadi laws,” or other crimes. The vague wording of the legal provision forbidding Ahmadis from directly or indirectly identifying themselves as Muslims enabled officials to bring charges against members of the community for using the standard Muslim greeting or for naming their children Muhammad. According to Ahmadiyya leaders, authorities charged 24 Ahmadis in eight separate cases, largely in connection with “anti-Ahmadi laws.” Police charged 13 Ahmadis for allegedly defiling the Quran in separate instances.’³²

²⁹ International Human Rights Committee submission to the APPG, 9 November 2015, All Party Parliamentary Group for International Religious Freedom or Belief, Parliamentary Inquiry, Freedom of Religion or Belief in Pakistan and UK Government Policy, 24 February 2016, <https://freedomdeclared.org/media/APPG-UK-Submission.pdf>, paragraph 8, date accessed 26 February 2016.

³⁰ Pakistan Penal Code, <http://www.pakistani.org/pakistan/legislation/1860/actXLVof1860.html>, date accessed 19 February 2016.

³¹ US Department of State, International Religious Freedom Report for 2014, Pakistan, 14 October 2015, <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?year=2014&dliid=238504>, Section II; International Commission of Jurists, On Trial: The Implementation of Pakistan’s Blasphemy Laws, November 2015, <http://icj.wpengine.netdna-cdn.com/wp-content/uploads/2015/12/Pakistan-On-Trial-Blasphemy-Laws-Publications-Thematic-Reports-2015-ENG.pdf>, page 25, date accessed 5 February 2016.

³² US Department of State, International Religious Freedom Report for 2014, Pakistan, 14 October 2015, <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?year=2014&dliid=238504>, Section II; International Commission of Jurists, On Trial: The Implementation of Pakistan’s Blasphemy Laws,

7.1.3 The Jinnah Institute, a public policy think tank, reported in January 2016 that:

‘The most persistent method of persecuting Ahmadis in Pakistan is through registering cases against the community through anti-Ahmadi laws under PPC sections 298 A, B, C and then through the blasphemy law sections 295 A, B and C. From 2012 till June 2015, the applications for registering such cases [under the anti-Ahmadi and blasphemy laws] were filed by the members and supporters of the religious group Almi Majlis Khatam-e-Nabuwat. There have been over 1070 faith-based cases against Ahmadis since promulgation of anti-Ahmadi laws in 1984, and 303 cases under the blasphemy laws.’³³

7.1.4 A joint report based on testimonies and discussions shared during a workshop organised by FIDH (International Federation for Human Rights) and its member organisation HRCP (Human Rights Commission of Pakistan) in Karachi in January 2014, attended by representatives from various religious minorities, published in March 2015, stated that ‘Members of the Ahmadi community claim that thousands of Ahmadis have been persecuted for violations of this [anti-Ahmadi] Ordinance, for perceived offences such as having a Muslim name, sporting a beard or claiming to be Muslim.’³⁴

7.2 Blasphemy laws

7.2.1 Blasphemy laws are noted in section 295 of the Pakistan Penal Code. Section 295c notes that: ‘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.’³⁵

7.2.2 A report published by the International Committee of Jurists, published in November 2015, noted that ‘The vague wording of section 295-C has particularly affected members of the Ahmadiyya community. In some cases, judges have interpreted the expression of religious beliefs by Ahmadis, as understood by the court, as a form of blasphemy.’³⁶

November 2015, <http://icj.wpengine.netdna-cdn.com/wp-content/uploads/2015/12/Pakistan-On-Trial-Blasphemy-Laws-Publications-Thematic-Reports-2015-ENG.pdf>, page 25, date accessed 5 February 2016.

³³ Jinnah Institute, State of Religious Freedom in Pakistan, January 2016, <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>, page 26, date accessed 8 March 2016.

³⁴ FIDH and HRCP, Minorities under attack : Faith-based discrimination and violence in Pakistan, 10 March 2015, https://www.fidh.org/IMG/pdf/20150224_pakistan_religious_minorities_report_en_web.pdf, page 11, date accessed 18 March 2016.

³⁵ Pakistan Penal Code, <http://www.pakistani.org/pakistan/legislation/1860/actXLVof1860.html>, date accessed 25 April 2016.

³⁶ International Commission of Jurists, On Trial: The Implementation of Pakistan’s Blasphemy Laws, November 2015, <http://icj.wpengine.netdna-cdn.com/wp-content/uploads/2015/12/Pakistan-On-Trial-Blasphemy-Laws-Publications-Thematic-Reports-2015-ENG.pdf>, page 29, date accessed 26 April 2016.

- 7.2.3 For a tabulated summary of the blasphemy laws and the penalties for breaching them, see Section 3.1.2 of the [European Asylum Support Office \(EASO\) Country of Origin Information Report: Pakistan Country Overview](#).
- 7.2.4 In 2014, according to the National Commission for Justice and Peace (NCJP), 494 Ahmadis have been accused under various clauses of the blasphemy law since 1987.³⁷ Citing much higher numbers, the joint FIDH and HRCP report noted 'An estimated 2000 cases have been brought against Ahmadis under the Blasphemy Laws since their adoption; more generally, approximately 4000 Ahmadis have been prosecuted under various laws because of their faith.'³⁸ Figures suggested that religious minorities were disproportionately affected by the misuse of the blasphemy laws, which were frequently used for personal or political gain.³⁹ A report by the Austrian Federal Office for Asylum and Immigration, following a Fact Finding Mission to Pakistan undertaken in July 2015, noted that 'According to representatives of and a report published by the Ahmadiyya community, religious-based arrests and persecution are on-going. Many Ahmadis have faced charges under the Ahmadi-specific laws, blasphemy laws and other laws on faith-related issues.'⁴⁰

³⁷ BBC News, What are Pakistan's blasphemy laws?, 6 November 2014, <http://www.bbc.co.uk/news/world-south-asia-12621225>, date accessed 5 February 2016.

³⁸ FIDH and HRCP, Minorities under attack : Faith-based discrimination and violence in Pakistan, 10 March 2015, https://www.fidh.org/IMG/pdf/20150224_pakistan_religious_minorities_report_en_web.pdf, page 11, date accessed 18 March 2016.

³⁹ US Department of State, International Religious Freedom Report for 2014, Pakistan, 14 October 2015, <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?year=2014&dliid=238504>, Section II; International Commission of Jurists, On Trial: The Implementation of Pakistan's Blasphemy Laws, November 2015, <http://icj.wpengine.netdna-cdn.com/wp-content/uploads/2015/12/Pakistan-On-Trial-Blasphemy-Laws-Publications-Thematic-Reports-2015-ENG.pdf>, page 25, date accessed 5 February 2016.

⁴⁰ Austrian Federal Office for Immigration and Asylum, Fact Finding Mission Report Pakistan; September 2015; Revised Edition, republished January 2016, available at [ecoi.net](http://www.ecoi.net/file_upload/90_1453713783_bfa-sd-pakistan-ffm-report-2015-09-v2.pdf) http://www.ecoi.net/file_upload/90_1453713783_bfa-sd-pakistan-ffm-report-2015-09-v2.pdf, page 60, (accessed 17 March 2016).

7.2.5 A Report on the Persecution of Ahmadis in Pakistan during the Year 2015 cited statistics of police cases registered against Ahmadis on religious grounds between April 1984 and 31 December 2015:

Description of cases	Total number of cases
Number of Ahmadis booked for displaying Kalima, i.e. "There is none worthy of worship except Allah, Muhammad is the Messenger of Allah"	765
Number of Ahmadis booked for calling Azan, call to prayers	38
Number of Ahmadis booked for 'posing' as Muslims	447
Number of Ahmadis booked for using Islamic epithets	161
Number of Ahmadis booked for offering prayers	93
Number of Ahmadis booked for preaching	797
Number of Ahmadis booked for celebrating Ahmadiyya Centenary in 1989	27
Number of Ahmadis booked for celebrating 100 years' anniversary of the eclipses of sun & moon that occurred in 1894 as a sign for the Promised Mahdi, i.e. Founder of the Ahmadiyya Community	50
Number of Ahmadis booked for distributing a pamphlet 'Ek Harf-e-Nasihana' i.e. 'A Word of Advice' commenting upon anti-Ahmadiyya Ordinance XX	27
Number of Ahmadis booked for distributing "Mubahala" pamphlet, i.e. A challenge to the opponents for prayer duel	148
Number of Ahmadis booked for allegedly defiling the Holy Quran	46
Number of named Ahmadis booked in other cases on religious grounds	1076
Number of Ahmadis charged under the "Blasphemy Law", i.e. PPC 295-C	303
Former Supreme Head of the Community while living in London was charged in his absence in sixteen cases.	16
Present Supreme Head of the Community while living in London	2
The entire population of Rabwah i.e. Ahmadiyya headquarters in Pakistan was charged under section PPC 298-C on 15-12-1989, and again on June 8, 2008. (Population of Rabwah is approximately sixty thousand.)	
A case against the entire Ahmadi population of Ahmadis in Kotli, was registered for taking up repairs and improvement in their mosque in 2008	

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Also see [State treatment and attitudes](#)

7.3 Passports and identity cards

7.3.1 A person's religious affiliation is recorded in passports, and must be declared when applying for a national identity card (CNIC).⁴² Identity cards are

⁴¹ Persecution of the Ahmadiyya Muslim Community, A Report on the Persecution of Ahmadis in Pakistan during the year 2015 (A Summary), 31 December 2015, <https://www.persecutionofahmadis.org/wp-content/uploads/2010/03/Persecution-of-Ahmadis-in-Pakistan-2015.pdf>, Annex II, date accessed 29 April 2016.

⁴² US Department of State, International Religious Freedom Report for 2014, Pakistan, 14 October

required to vote. When applying for either document those wishing to be listed as Muslims must sign a declaration denouncing the Ahmadiyya Muslim prophet. This effectively prevents Ahmadi Muslims from obtaining legal documents and puts pressure on them to deny their beliefs in order to enjoy citizenship rights, including the right to vote.⁴³ However, it has been reported that individuals who refused to sign the declaration when applying for a passport still received the document.⁴⁴ The term 'Ahmadiyya' is printed on page two of a passport.⁴⁵ Ahmadis were restricted from participating in the Hajj due to the passport requirements to record ones religious affiliation.⁴⁶

- 7.3.2 In a meeting with the Home Office in March 2015, the UK-based Ahmadi member stated that all Pakistan nationals should have a CNIC. However, the official from the AMA UK had spoken to a person living in the UK, from Pakistan, who claimed he had not been issued with one. The Ahmadi member did not think this would be the case [it should be noted that a CNIC is required to obtain a passport in Pakistan⁴⁷]; however, he said that some people living in rural areas, who were uneducated, may not have identity cards. A CNIC does not cite the persons religious affiliation.⁴⁸
- 7.3.3 Although a CNIC does not identify a person as being Ahmadi, i.e. it is not written on the card, the person applying for a CNIC has to declare their faith and these records are held by NADRA (National Database and Registration Authority). The official at the AMA UK pointed out that a CNIC has the persons address on it. Therefore a Rabwah address would naturally identify a person as being Ahmadi. The Ahmadi member believed that people in NADRA have been known to "leak" information identifying Ahmadis; he gave an example of someone who knew a person was Ahmadi, and knew their

2015, <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?year=2014&dliid=238504>, Section II; International Commission of Jurists, On Trial: The Implementation of Pakistan's Blasphemy Laws, November 2015, <http://icj.wpengine.netdna-cdn.com/wp-content/uploads/2015/12/Pakistan-On-Trial-Blasphemy-Laws-Publications-Thematic-Reports-2015-ENG.pdf>, page 25, date accessed 5 February 2016.

⁴³ US Department of State, International Religious Freedom Report for 2014, Pakistan, 14 October 2015, <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?year=2014&dliid=238504>, Section II; International Commission of Jurists, On Trial: The Implementation of Pakistan's Blasphemy Laws, November 2015, <http://icj.wpengine.netdna-cdn.com/wp-content/uploads/2015/12/Pakistan-On-Trial-Blasphemy-Laws-Publications-Thematic-Reports-2015-ENG.pdf>, page 25, date accessed 5 February 2016.

⁴⁴ US Commission on International Religious Freedom, Annual Report 2013, April 2013, <http://www.uscifr.gov/sites/default/files/resources/Pakistan%202013%281%29.pdf>, page 127, date accessed 27 January 2014

⁴⁵ British High Commission, Islamabad, letter dated 20 January 2011, ([Annex C](#)).

⁴⁶ US Department of State, International Religious Freedom Report for 2014, Pakistan, 14 October 2015, <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?year=2014&dliid=238504>, Section II; International Commission of Jurists, On Trial: The Implementation of Pakistan's Blasphemy Laws, November 2015, <http://icj.wpengine.netdna-cdn.com/wp-content/uploads/2015/12/Pakistan-On-Trial-Blasphemy-Laws-Publications-Thematic-Reports-2015-ENG.pdf>, page 25, date accessed 5 February 2016.

⁴⁷ Directorate General of Immigration & Passports, Ministry of Interior, Ordinary passport, requirement for MRP, n.d., <http://www.dgip.gov.pk/Files/Ordinary%20Passport.aspx>, date accessed 27 March 2015.

⁴⁸ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

address, because a person at NADRA had reportedly provided them with this information.⁴⁹

- 7.3.4 The Immigration and Refugee Board of Canada (IRB) reported that, in correspondence with its Research Directorate in December 2015,:
- ‘... an associate professor of Anthropology at Harvard University who has conducted research on South Asia and produced publications on Pakistan, stated that Ahmadis are required to “identify themselves as Ahmadis” on national ID cards, and because the card is “required for almost every contractual transaction their identity becomes known and this enables discrimination”. The same source further explained that if an Ahmadi does not declare their religious affiliation as Ahmadi and instead identifies as Muslim, “they could be liable to prosecution for “posing” or “passing”...as Muslims”.⁵⁰
- 7.3.5 Christian Solidarity Worldwide noted in its submission to the All Party Parliamentary Group (APPG) for International Religious or Belief, 10-11 November 2015, that CNIC cards contain ‘an electronic chip with date of birth, home address, fingerprints and religion and has to be used in the purchase and renting of housing; hiring and leasing cars; purchase and leasing mobile phones and is shown on demand by the police.’⁵¹
- 7.3.6 The official at the AMA UK said that a CNIC is required to open a bank account, and that the account holder must declare their religious affiliation. The AMA UK added that, if you declare you are a Muslim, you are liable to a 2.5 per cent tax (zakat); therefore an Ahmadi would declare themselves as Ahmadi to avoid this. A CNIC is also required to access health services and to rent or buy a property, but a person does not always have to declare their religion for such purposes.⁵²
- 7.3.7 The official at the AMA UK understood that there was no central register of Ahmadis in Pakistan but that local branch maintains a list of members. According to the Ahmadi member, some branches issue membership cards.⁵³

7.4 Electoral list

- 7.4.1 The Human Rights Commission of Pakistan (HRCP) noted in its Annual Report for 2015 that:
- ‘Even though there was one electoral list for all Pakistanis, irrespective of faith, Ahmadis were on a separate list. They repeatedly called for inclusion in the joint electoral list and chose not to participate in the elections in protest against the discriminatory exclusion from the joint electoral list, that had

⁴⁹ Ahmadiyaa Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁵⁰ Immigration and Refugee Board of Canada, Pakistan: Situation of Ahmadis, including treatment by society and authorities; legal status and rights with regards to political participation, education, and employment (2013-January 2016), 13 January 2016, PAK105369.E, available at: <http://www.refworld.org/docid/56af1b384.html>, date accessed 17 March 2016.

⁵¹ Ahmadiyaa Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁵² Ahmadiyaa Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁵³ Ahmadiyaa Muslim Association UK, 26 March 2015, ([Annex A](#)).

effectively closed the doors on Ahmadis' political participation or having a say in how the affairs of the state were managed.'⁵⁴

- 7.4.2 The IRB Research Directorate reported that 'According to sources, Ahmadis are "marginalized" or "excluded" from the electoral system.' The report also cited an associate professor of Anthropology at Harvard University who explained that 'in order to register as a voter, "one has to sign a declaration about the finality of the Prophet Muhammad. If one refuses to sign the declaration then one is removed from the joint electoral list and added to a supplementary list, which is titled the Ahmadi voter list"...' The IRB added that the newspaper Dawn noted in March 2013 that 'Pakistan's Election Commission's Additional Director General as stating that although the legislation should be amended, inclusion on the supplementary electorate list does not affect an individual's right to vote...'⁵⁵

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8. Attacks against Ahmadis

This section should be read in conjunction with the [State response](#) on violence and discrimination against Ahmadis and [Societal treatment and attitudes](#).

- 8.1.1 According to Christian Solidarity Worldwide, the deadliest attack on the Ahmadi community in recent years occurred in May 2010, when extremists attacked two Ahmadi mosques in Lahore during Friday prayers, killing 94 people.⁵⁶ Both prior to and since May 2010, attacks against Ahmadis in Pakistan have occurred, sometimes resulting in death.⁵⁷
- 8.1.2 According to an annual report on the persecution of Ahmadis in Pakistan, two Ahmadis were murdered for their faith during 2015, while a number of others survived similar attempts on their lives. In the same report, a spokesperson for the Ahmadi community in Pakistan stated that 11 Ahmadis were murdered in 2014, and a total of 250 Ahmadis had been murdered for their faith since 1984, when the "anti-Ahmadi" laws were promulgated.⁵⁸

⁵⁴ Human Rights Commission of Pakistan, Annual Report 2015, Chapter III, Freedom of thought, conscience and religion, March 2016, <http://hrqp-web.org/hrqpweb/wp-content/uploads/2016/04/freedom-of-thought.pdf>, page 6, date accessed 1 April 2016.

⁵⁵ Immigration and Refugee Board of Canada, Pakistan: Situation of Ahmadis, including treatment by society and authorities; legal status and rights with regards to political participation, education, and employment (2013-January 2016), 13 January 2016, PAK105369.E, available at: <http://www.refworld.org/docid/56af1b384.html>, date accessed 17 March 2016.

⁵⁶ Christian Solidarity Worldwide submission to the APPG, 10-11 November 2015, All Party Parliamentary Group for International Religious Freedom or Belief, Parliamentary Inquiry, Freedom of Religion or Belief in Pakistan and UK Government Policy, 24 February 2016, <https://freedomdeclared.org/media/CSW-submission-Parliamentary-Inquiry-Pakistan-031115.pdf>, page 1, date accessed 26 February 2016.

⁵⁷ The Persecution of Ahmadis, Assaults and Attempts (1998-2014), <https://www.persecutionofahmadis.org/persecution-activities/assaults/>; Religiously Motivated Murders (1998-2014), <https://www.persecutionofahmadis.org/persecution-activities/social-boycott/>, date accessed 26 February 2016.

⁵⁸ The Persecution of Ahmadis, A Report on the Persecution of Ahmadis in Pakistan during the Year 2015, 31 December 2015, <https://www.persecutionofahmadis.org/wp->

(See [“Anti-Ahmadi” laws](#)) The Jinnah Institute reported 43 targeted attacks against the Ahmadi community in Pakistan between 2012 and mid-2015, adding that most attacks occurred in Punjab and Sindh provinces. The report provided brief details of the attacks.⁵⁹

- 8.1.3 On 21 November 2015, The Express Tribune reported on an arson attack against a factory owned by members of the Ahmadi community in Jhelum, Punjab, after a worker was accused of blasphemy.⁶⁰ Dawn reported that following the factory attack, an Ahmadi mosque was set on fire in the same district, despite it being under guard of the local police. According to the report, members of the Pakistan Army were drafted in to assist the local police forces and managed to quell the violence. A spokesperson for the Ahmadi community reported that three Ahmadis were arrested and charged with blasphemy.⁶¹ (See [State response](#))
- 8.1.4 The Express Tribune reported on 13 January 2016 that an Ahmadi man was shot and killed in Rabwah, by unknown assailants on motorbikes, as he returned home from work. Bilal Ahmed was an active member of Jamaat-e-Ahmadiyya. A spokesperson for Jamaat-e-Ahmadiyya said that the motive behind the murder was unclear at the time of reporting.⁶² The same source reported that on 1 March 2016 that an Ahmadi man, Qamarul Zia, was stabbed to death outside his house in the Sheikhpura district. In 2012, Zia had also been attacked by some local religious extremists after which he left the area for a brief period of time.⁶³
- 8.1.5 The Jinnah Institute cited ‘consistent documentation of the damage inflicted on the worship places of Ahmadis, the desecration of their structures and property disputes created over land ownership.’ The report also cited the desecration of Ahmadi graves, adding ‘disrespect of dead Ahmadis continues in Punjab to date, with burials denied and bodies exhumed. Respondents interviewed by the Jinnah Institute identified Faisalabad and Jaranwala, areas with a comparatively significant Ahmadi population, as locations of desecration of burial places.’⁶⁴

[content/uploads/2010/03/Persecution-of-Ahmadis-in-Pakistan-2015.pdf](#), pages 1 and 27, date accessed 26 February 2016.

⁵⁹ Jinnah Institute, State of Religious Freedom in Pakistan, January 2016, <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>, page 24, date accessed 8 March 2016.

⁶⁰ The Express Tribune, Blasphemy allegations: Mob torches factory in Jhelum, 21 November 2016, <http://tribune.com.pk/story/995654/blasphemy-allegations-mob-torches-factory-in-jhelum/>, date accessed 26 February 2016.

⁶¹ Dawn, Ahmadi place of worship set ablaze in Jhelum, riots erupt after blasphemy allegations, 21 November 2015, <http://www.dawn.com/news/1221273>, date accessed 26 February 2016.

⁶² The Express Tribune, Motives unknown: Ahmadi man shot dead in Rabwa, 13 January 2016, <http://tribune.com.pk/story/1026590/motives-unknown-ahmadi-man-shot-dead-in-rabwa/>, date accessed 22 March 2016.

⁶³ The Express Tribune, [Ahmadi man stabbed to death near Sheikhpura](http://tribune.com.pk/story/1057227/ahmadi-man-stabbed-to-death-near-sheikhpura/), 1 March 2016, <http://tribune.com.pk/story/1057227/ahmadi-man-stabbed-to-death-near-sheikhpura/>, date accessed 27 April 2016

⁶⁴ Jinnah Institute, State of Religious Freedom in Pakistan, January 2016, <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>, page 27, date accessed 8 March

8.2 Verifying incidents

8.2.1 When asked if an Ahmadi leader would attempt to corroborate incidents reported to them by members of their community, the official at the AMA UK said that local leaders would always look to verify incidents though, in some cases and due to limited resources, it would be taken as verbatim. The official also pointed out that in more rural and remote areas, it would be more difficult to confirm incidents.⁶⁵

8.2.2 The Ahmadi member described his own situation in Pakistan. He pointed out that he'd received threats, but didn't go into details. He said his local president offered advice but didn't look into the incident. The Member pointed out that he had been told not to go to the police, adding that that it doesn't take much for the police to arrest people for blasphemy, e.g. for citing the Koran; using the Muslim greeting 'assalaamu alaikum', etc. The Member also said that there is no bail for offences under section 295c of the Pakistan Penal Code, not even from the high courts.⁶⁶

8.3 The Ahmadiyya Muslim Association UK verification procedure

8.3.1 The AMA UK described its verification procedure in regards to establishing whether a person is Ahmadi, and validating incidents that may have occurred to them in Pakistan.

8.3.2 The AMA UK explained that, since the head of the Ahmadiyya Community lives in the UK and has a "£1m pricetag on his head", they take their security very seriously and always get confirmation that a person is an Ahmadi. When applying for membership to the Ahmadiyya Muslim Association UK, the person is asked to fill in a 'Membership Verification Form', which contains broad details such as: where the person is from; the president of their local Ahmadi branch; personal biodata; what position they held; and any activities they took part in. The person may also provide a statement of events or incidents that have happened to them in Pakistan.⁶⁷

8.3.3 The completed membership form and, if provided, statement of events is forwarded first to Rabwah, then to the person's local branch in Pakistan. This process usually takes 6-8 weeks. If additional information such as a First Information Report (FIR) or media article describing the event has been submitted to the AMA UK, this will also be forwarded to Pakistan for verification. Upon receipt the local Ahmadi branch in Pakistan will confirm if the person is Ahmadi, and will attempt to verify the events raised in the statement. The AMA UK stressed that if an event cannot be verified this does not mean that the incident did not occur. Once confirmation from Pakistan – written in Urdu – is received by the AMA UK, the information is translated into English and provided in a confirmation letter.⁶⁸

2016.

⁶⁵ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁶⁶ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁶⁷ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁶⁸ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

See [Annex B](#) for full details of the Ahmadiyya Muslim Association UK verification procedure.

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9. State treatment and attitudes

9.1.1 In its submission to the APPG, the International Human Rights Committee (IHRC), stated that:

‘The general security situation for Ahmadi Muslims in Pakistan is dire. The Blasphemy legislation and Ahmadi-specific repressive laws are implemented on a daily basis at political, economic, social and educational level affecting Ahmadis from all sectors of society and of all ages. This repressive legislation and state endorsed compliance has had traumatic consequences for all Ahmadis as they continue to live in fear of daily persecution by the state, the judiciary, the police, religious vigilantes, media and the general public, thus effectively denying them their most basic fundamental entitlements of religious freedom and human rights.’⁶⁹ (See [Legal rights](#), [Societal treatment and attitudes](#) and [Discrimination in employment and education](#)).

9.1.2 The Immigration and Refugee Board (IRB) of Canada’s Research Directorate reported in January 2016 that, according to various sources (dated 2014 and 2015):

‘the police have “had a poor record”... or have been “ineffective” in protecting the Ahmadi community from, or investigating, violence against Ahmadis... PBS [Public Broadcasting Service] reports that “few” of the perpetrators involved in violence against Ahmadis have been prosecuted... The Wall Street Journal reports that, in response to fires set in Gujranwala in July 2014, the police dispersed the crowd and put out the fire as “quickly as [they] could” and while no arrests had been made, an investigation had been started... Agence France Presse (AFP) reports that, in regards to the November 2015 factory arson, police were “unable to control the...mob” and a spokesperson for the local Ahmadi community was quoted as stating that three Ahmadis were arrested under blasphemy charges.’⁷⁰ (see [Attacks against Ahmadis](#))

9.1.3 A January 2016 report by the Jinnah Institute stated ‘The role of police, primarily in Punjab and Sindh, provinces with the highest population of Ahmadis in the country, ... shows a pattern of appeasement of, and in some cases collusion with, religious extremists pursuing hate campaigns against

⁶⁹ International Human Rights Committee submission to the APPG, 9 November 2015, All Party Parliamentary Group for International Religious Freedom or Belief, Parliamentary Inquiry, Freedom of Religion or Belief in Pakistan and UK Government Policy, 24 February 2016, <https://freedomdeclared.org/media/APPG-UK-Submission.pdf>, paragraph 3, date accessed 26 April 2016.

⁷⁰ Immigration and Refugee Board of Canada, Pakistan: Situation of Ahmadis, including treatment by society and authorities; legal status and rights with regards to political participation, education, and employment (2013-January 2016), 13 January 2016, PAK105369.E, available at: <http://www.refworld.org/docid/56af1b384.html>, date accessed 17 March 2016.

the community.’ The report also cited that the police were often reluctant to register cases against alleged attackers of Ahmadis, or to follow up on cases that were registered, adding ‘The police, often motivated by ingrained religious biases, are often bystanders when a case of violence against the Ahmadi community comes to light. Families of gunned down victims in Karachi, have reported the police’s reluctance in registering cases against “unidentified” killers, and, in a few cases, the police was reported to have discouraged family members from registering complaints against militant groups like Lashkar-e-Jhangvi.’ There were also reports of police involvement in the removal of religious Ahmadi texts from the façade of Ahmadi homes.⁷¹

- 9.1.4 The official at the AMA UK stated that Ahmadis are hesitant to report incidents to the police due to fear of recriminations. He explained that there may be situations (if you are badly injured, etc), where you would have to make a report. However, even in the case of serious incidents, including deaths, they may not always be reported as the police do not always record a First Information Report (FIR) due to pressure placed on them by some clerics.⁷²
- 9.1.5 The AMA UK confirmed that people are more likely to report incidents to their local community/leaders but not in all cases, e.g. if the incident is not considered serious enough. Some things happen so often they would not report it for fear of drawing attention to themselves. The AMA UK believed that the most serious incidents are reported to the community and unless there has been a change in leadership of the branch, the President of that branch would know about such incidents, which may be corroborated by the branch’s security and surveillance department. However, it must be noted that most Ahmadis consider the incidents as daily life and do not regularly report them. In regards to reporting incidents generally, the AMA UK likened it to having the ‘flu; sometimes you go to the doctor, but sometimes you don’t.⁷³
- 9.1.6 The AMA UK cited an example of a judge who, on appeal, overturned the conviction of a person who had killed an Ahmadi and stated that killing an Ahmadi wasn’t a crime.⁷⁴ In its submission to the APPG, the International Human Rights Committee stated that ‘Most judges are scared to take any decision favourable to Ahmadis. In some cases (at least 3 at High Court level) even after announcing the decisions in favour of Ahmadis, judges were forced to take them back under pressure from the clerics and lawyers representing the hardline religious groups.’⁷⁵ A report by the Austrian

⁷¹ Jinnah Institute, State of Religious Freedom in Pakistan, January 2016, <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>, pages 22 and 28, date accessed 8 March 2016.

⁷² Ahmadiyaa Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁷³ Ahmadiyaa Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁷⁴ Ahmadiyaa Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁷⁵ International Human Rights Committee submission to the APPG, 9 November 2015, All Party Parliamentary Group for International Religious Freedom or Belief, Parliamentary Inquiry, Freedom of Religion or Belief in Pakistan and UK Government Policy, 24 February 2016,

Federal Office for Asylum and Immigration, following a Fact Finding Mission to Pakistan undertaken in July 2015, noted, in relation to blasphemy charges, that ‘according to representatives of the Ahmadiyya community, fair judges do exist in Pakistan, which has led to the acquittals of certain Ahmadis.’⁷⁶ (See [Blasphemy laws](#))

- 9.1.7 The US Department of State, International Religious Freedom Report for 2014 on Pakistan, published on 14 October 2015, noted that ‘According to Ahmadiyya community members, between 1984 (when the “anti-Ahmadi laws” were promulgated) and 2014, authorities sealed 33 Ahmadiyya mosques and barred construction of 52 mosques, while assailants demolished or damaged 31 Ahmadiyya mosques, set 14 mosques on fire, and forcibly occupied 19 mosques.’⁷⁷ (See [Societal treatment and attitudes](#)).
- 9.1.8 On 18 March 2016 The Express Tribune reported that the Punjab Housing and Town Planning Agency (PHTPA) auctioned residential and commercial plots in Chiniot district following the placement of an advert that excluded Ahmadis from the proceedings. The advertisement, published in an Urdu daily newspaper on 1 March, read:

“anyone related to the Qadiani/Ahmadi/ Lahori/ Mirzai sects cannot participate in the Area Development Scheme Muslim Colony, Chenab Nagar. Every aspirant has to file a duly certified affidavit stating that he/she has no relation to Qadianis/ Ahmadis/ Lahoris”.

‘Human Rights and Minorities’ Affairs Minister Khalil Tahir Sindhu criticised the publication of the advert stating that it ‘violated the fundamental rights of citizens that had constitutional sanction.’⁷⁸

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9.2 State response

- 9.2.1 The Human Rights Commission of Pakistan (HRCP) reported in its 2015 annual report that, in January, two men were convicted by an anti-terrorism court for their part of the murder of dozens of Ahmadis at their mosque in May 2010. One attacker was sentenced to death and the other given life imprisonment. The report noted that: ‘This was one of the rare occasions where the perpetrators of violence against religious and sectarian minorities were apprehended and sentenced.’⁷⁹

<https://freedomdeclared.org/media/APPG-UK-Submission.pdf>, paragraph 5, date accessed 26 February 2016.

⁷⁶ Austrian Federal Office for Immigration and Asylum, Fact Finding Mission Report Pakistan; September 2015; Revised Edition, republished January 2016, available at http://www.ecoi.net/file_upload/90_1453713783_bfa-sd-pakistan-ffm-report-2015-09-v2.pdf, page 59, accessed 17 March 2016.

⁷⁷ US Department of State, International Religious Freedom Report for 2014, Pakistan, 14 October 2015, <http://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm?year=2014&dliid=238504>, date accessed 26 April 2016., Section II, date accessed 29 April 2016.

⁷⁸ The Express Tribune, Enshrined discrimination: No Ahmadis for Chenab Nagar plots, 18 March 2016, <http://tribune.com.pk/story/1067763/enshrined-discrimination-no-ahmadis-for-chenab-nagar-plots/>, date accessed 22 March 2016.

⁷⁹ Human Rights Commission of Pakistan, Annual Report 2015, Chapter III, Freedom of thought,

- 9.2.2 The Jinnah Institute noted that, following an arson attack against homes belonging to Ahmadis in July 2014, which resulted in the death of two children and their grandmother, seven men were arrested on charges of murder; whilst three were released on bail, the other four remained in prison, pending their court case.⁸⁰
- 9.2.3 The Express Tribune reported on 14 December 2015 that police arrested two traders for putting up notices containing discriminatory remarks against Ahmadis at the entrance of their shops at the Hafeez Centre, Lahore.⁸¹ The police removed the notices, which contained wording such as “We do not do business with Ahmadis” or “Ahmadis are not allowed”.⁸² Whilst the police released one trader, the other attended court and was released on bail pending further investigations.⁸³ Pakistan Today reported that the arrest was made under the National Action Plan for spreading religious hatred, adding that one poster declared Ahmadis as “infidels”.⁸⁴ Shop traders and members of Khatme Nabuwat demonstrated outside the court and shopping centre, in protest against the trader’s arrest.⁸⁵ The Human Rights Commission of Pakistan noted that: The prevalence of discrimination against Ahmadis could be gauged from...[the] hundreds of people gathered outside Hafeez Centre to protest against the shop owner's arrest.⁸⁶

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10. Societal treatment and attitudes

10.1.1 The Jinnah Institute stated in its report dated January 2016 that:

‘Facing stringent scrutiny and constant threats, a majority of the [Ahmadi] community is reluctant to disclose their identity or to discuss the impact of a string of recent targeted attacks against their members and places of

conscience and religion, March 2016, <http://hrcp-web.org/hrpweb/wp-content/uploads/2016/04/freedom-of-thought.pdf>, page 7, date accessed 1 April 2016.

⁸⁰ Jinnah Institute, State of Religious Freedom in Pakistan, January 2016, <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>, pages 25-26, date accessed 8 March 2016.

⁸¹ The Express Tribune, Two arrested for putting up anti-Ahmadi posters in Lahore, 14 December 2015, <http://tribune.com.pk/story/1009503/two-arrested-for-putting-up-anti-ahmadi-posters/>, date accessed 22 March 2016.

⁸² The Express Tribune, Police remove anti-Ahmadi posters from Lahore's largest IT market, 11 December 2015, <http://tribune.com.pk/story/1008068/police-remove-anti-ahmadi-posters-from-lahores-largest-it-market/>, date accessed 22 March 2016.

⁸³ The Express Tribune, Hate crime: Man held for degrading Ahmadis gets bail, 15 December 2015, <http://tribune.com.pk/story/1010125/hate-crime-man-held-for-degrading-ahmadis-gets-bail/>, date accessed 22 March 2016.

⁸⁴ Pakistan Today, Hundreds protest arrest of trader charged with spreading anti-Ahmadi hatred, 15 December 2015, <http://www.pakistantoday.com.pk/2015/12/15/national/hundreds-protest-arrest-of-trader-charged-with-spreading-religious-hatred/>, date accessed 22 March 2016.

⁸⁵ The Express Tribune, Hate crime: Man held for degrading Ahmadis gets bail, 15 December 2015, <http://tribune.com.pk/story/1010125/hate-crime-man-held-for-degrading-ahmadis-gets-bail/>, date accessed 22 March 2016.

⁸⁶ Human Rights Commission of Pakistan, Annual Report 2015, Chapter III, Freedom of thought, conscience and religion, March 2016, <http://hrcp-web.org/hrpweb/wp-content/uploads/2016/04/freedom-of-thought.pdf>, page 7, date accessed 26 April 2016.

religious significance. Based on a series of in-depth interviews, focus group discussions, and secondary research it is evident that the Ahmadi community remains one of the most ostracized and disenfranchised minority communities in Pakistan. Ahmadis suffer severely at the hands of a well orchestrated hate campaign bolstered by a continuous and open series of conferences throughout the country each year.⁸⁷

10.1.2 The IRB's Research Directorate reported in January 2016 that, according to various sources (dated 2014 and 2015):

'Ahmadis in Pakistan face discrimination..., including "severe social discrimination"... According to the Associate Professor [of Anthropology at Harvard University], "[s]ocietal attitudes towards Ahmadis have become increasingly hostile during the past decade"... Al Jazeera reports that some anti-Ahmadi groups have organized rallies, where they called the act of killing Ahmadis a "religious obligation"... The Associate Professor said that "[s]ome clerics assert that killing Ahmadis earns a Muslim a place in heaven"... PBS [Public Broadcasting Service] reports that a mullah in Lahore distributed a document describing the killing of Ahmadis as a "pious act", and provided a list with the names, addresses and phone numbers of "hundreds" of Ahmadis...'⁸⁸

10.1.3 Explaining some attitudes in Pakistan, the official at the AMA UK stated that some clerics use phrases such as wajabul qatal (meaning literally must be killed) or "if you kill an Ahmadi, it doesn't matter".⁸⁹

10.1.4 The Jinnah Institute reported in January 2016 that 'The largest and most organized religious group involved in systematic victimization of the community is the Aalmi Majlis-e-Khatm-e-Nabuwwat – The International Council for the Protection of the Finality of Prophethood.' The report noted that extremist religious groups targeted Ahmadis through "direct threats, phone calls, intimidation, harassment of family members and invitation to convert to Islam".⁹⁰

10.1.5 A joint report based on testimonies and discussions shared during a workshop organised by FIDH (International Federation for Human Rights) and its member organisation HRCP (Human Rights Commission of Pakistan) in Karachi in January 2014, attended by representatives from various religious minorities, published in March 2015, stated that:

⁸⁷ Jinnah Institute, State of Religious Freedom in Pakistan, January 2016, <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>, page 23, date accessed 8 March 2016.

⁸⁸ Immigration and Refugee Board of Canada, Pakistan: Situation of Ahmadis, including treatment by society and authorities; legal status and rights with regards to political participation, education, and employment (2013-January 2016), 13 January 2016, PAK105369.E, available at: <http://www.refworld.org/docid/56af1b384.html>, date accessed 17 March 2016.

⁸⁹ Ahmadiyah Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁹⁰ Jinnah Institute, State of Religious Freedom in Pakistan, January 2016, <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>, pages 23 and 30, date accessed 8 March 2016.

'Discrimination through the media is particularly acute against the Ahmadi community. Hate campaigns against Ahmadis have been carried out in an organised manner, through stickers placed on buses, wall chalking, and distribution of pamphlets. In Khatam e Nabuwat conferences taking place across Pakistan, clerics openly incite their followers to kill Ahmadis. This hate speech is often covered by the media, but the legitimacy of such statements is rarely questioned, nor is the perspective of the Ahmadis represented.'⁹¹

- 10.1.6 The UK-based Ahmadi member reported that some shops and restaurants display signs stating that Qadiyani – a derogatory term for Ahmadi – will not be served.⁹² (see [State response](#) – paragraph 9.2.3). The online magazine Tanqeed noted in January 2016 that 'Whether it is buying clothes or groceries, Ahmadi customers are frequently rejected goods at all kinds of shops due to their faith.'⁹³ The Jinnah Institute reported that, due to "hate campaigns" Ahmadi women were denied service in shops and faced harassment, adding that these incidents were reported in all provincial capitals and other urban rural centres of the country.⁹⁴ (Also see [Women](#))
- 10.1.7 The Ahmadi member said that although a person does not have to officially declare their religion when renting a property, some people don't like to rent houses to Ahmadis. The Ahmadi member cited an example of being asked to leave a place once the landlord was made aware that he was an Ahmadi. He added that, in a public-facing building (like a shop), word quickly gets round that the occupier is Ahmadi.⁹⁵

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11. Discrimination in employment and education

11.1 Employment

- 11.1.1 The Jinnah Institute spoke of "economic exclusion campaigns", including death threats, against Ahmadi businessmen across all classes, resulting in migration to other parts of the country to escape the problems. The Jinnah Institute reported that it 'conducted a focus group with professionals and small business owners from the Ahmadi community who were targeted and

⁹¹ FIDH and HRCP, Minorities under attack : Faith-based discrimination and violence in Pakistan, 10 March 2015, https://www.fidh.org/IMG/pdf/20150224_pakistan_religious_minorities_report_en_web.pdf, page 13, date accessed 18 March 2016.

⁹² Ahmadiyaa Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁹³ Menmood, R., Being Female and Ahmadi: Voices, January 2016, Tanqeed, <http://www.tanqeed.org/2016/01/being-female-ahmadi-voices/>, date accessed 16 March 2016.

⁹⁴ Jinnah Institute, State of Religious Freedom in Pakistan, January 2016, <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>, page 29, date accessed 8 March 2016.

⁹⁵ Ahmadiyaa Muslim Association UK, 26 March 2015, ([Annex A](#)).

harassed through systematic hate campaigns and calls of economic boycott, primarily by local religious groups from all sects of majoritarian Islam.⁹⁶

11.2 Education

- 11.2.1 The Ahmadiyya Muslim Association UK noted in its submission to the APPG that 'In schools and educational institutions Ahmadis are routinely harassed and discriminated against on the basis of faith. Ahmadi students have been expelled, removed from classes and targeted for abuse.'⁹⁷ The UK-based Ahmadi member said that children identified as Ahmadi are subject to segregation, harassment, teasing, discrimination and sometimes extra punishment. The Ahmadi member confirmed the AMA UK's anecdotal hearing that Ahmadi children are not allowed to eat with other (Muslim) children in school canteens, or use the same cups or cutlery.⁹⁸
- 11.2.2 According to representatives from the Ahmadiyya community in Pakistan, as cited in the Austrian Fact Finding Mission report: 'There have been cases in which Ahmadi students have encountered problems in public institutions of higher learning and professional education. There are cases where students changed schools for reasons of confidentiality. Occasionally, students leave school following incidents where teachers and non-Ahmadi students incite hatred and even violence takes place.'⁹⁹
- 11.2.3 A joint report by FIDH and HRCP noted that 'Hate speech is also proliferated within educational institutions, targeting in particular the Ahmadi community. In several academic institutions, teachers have allegedly been engaging in hate speech and inciting people to kill Ahmadis. When Ahmadis have complained they have reportedly been expelled from the institutions.'¹⁰⁰ The Jinnah Institute also noted 'Ahmadi students continue to face harassment and discrimination in academic institutes... Male and female Ahmadi students reported being discriminated against and being ostracized during classes by their teachers. Academic institutes with student bodies associated with political religious organizations in Punjab and Sindh also targeted Ahmadi students systematically.'¹⁰¹

⁹⁶ Jinnah Institute, State of Religious Freedom in Pakistan, January 2016, <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>, page 30, date accessed 8 March 2016.

⁹⁷ Ahmadiyya Muslim Association UK submission to the APPG, November 2015, All Party Parliamentary Group for International Religious Freedom or Belief, Parliamentary Inquiry, Freedom of Religion or Belief in Pakistan and UK Government Policy, 24 February 2016, <https://freedomdeclared.org/media/APPG-Briefing-Persecution-of-Ahmadiyya-Muslim-Community-2015.pdf>, page 2, date accessed 26 February 2016.

⁹⁸ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

⁹⁹ Austrian Federal Office for Immigration and Asylum, Fact Finding Mission Report Pakistan; September 2015; Revised Edition, republished January 2016, available at http://www.ecoi.net/file_upload/90_1453713783_bfa-sd-pakistan-ffm-report-2015-09-v2.pdf, page 61, (accessed 17 March 2016).

¹⁰⁰ FIDH and HRCP, Minorities under attack : Faith-based discrimination and violence in Pakistan, 10 March 2015, https://www.fidh.org/IMG/pdf/20150224_pakistan_religious_minorities_report_en_web.pdf, page 15, date accessed 18 March 2016.

¹⁰¹ Jinnah Institute, State of Religious Freedom in Pakistan, January 2016, <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>, page 30, date accessed 8 March 2016.

11.2.4 In its submission to the APPG, the International Human Rights Committee (IHRC), stated that the Pakistani government had recently:

‘introduced a column in ‘Educational Forms’ for examinations to educational boards where every person has to declare as to whether he/she is a Muslim or a non-Muslim. This places Ahmadiis in a situation where if they say they are Muslims they are liable to punishment according to the laws of Pakistan while on the other hand if they say they are non-Muslims it is specifically against their faith. Further in case of a Muslim declaration they are forced to sign a declaration that founder of Ahmadiyya Muslim Community is an imposter or a liar, which no Ahmadi can do. This effectively amounts to closing the doors of education to Ahmadi children unless they violate their religious beliefs or face prosecution.’¹⁰²

11.2.5 A UK-based member of the Ahmadiyya community told the UK Home Office that, to access education, a person must complete an application form which asks for your religion. Since there is not a ‘tick’ box on the form for Ahmadi, and as an Ahmadi cannot identify themselves as Muslim, the person would have to write Ahmadi on the application.¹⁰³

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[institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf](https://www.institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf), page 28, date accessed 8 March 2016.

¹⁰² International Human Rights Committee submission to the APPG, 9 November 2015, All Party Parliamentary Group for International Religious Freedom or Belief, Parliamentary Inquiry, Freedom of Religion or Belief in Pakistan and UK Government Policy, 24 February 2016, <https://freedomdeclared.org/media/APPG-UK-Submission.pdf>, paragraph 4, date accessed 26 February 2016.

¹⁰³ Ahmadiyya Muslim Association UK, 26 March 2015, ([Annex A](#)).

Annex A: Meeting with Ahmadiyya Muslim Association UK

Meeting with the Ahmadiyya Muslim Association UK – 26 March 2015

Demography

The UK Ahmadiyya Muslim Association UK (the Association) stated that it was difficult to estimate the size of the Ahmadi population in Pakistan. They said that it used to be over 800,000. However, the unofficial census figure from 2011 (to be released) records a figure of around 400,000.

Aside from Rabwah, the main population centres for Ahmadis are Sialkot, Quetta, Multan, Rawalpindi, Karachi, Lahore and Faisalabad.

There is no central register of Ahmadis in Pakistan. Each local branch maintains a list of members. According to a member of the Ahmadiyya community (the Member), currently based in the UK, some branches issue membership cards.

The Association understood that each auxiliary organisation (local branch) maintains a list of members in Pakistan. There are three in all – one looks after elderly men (40+); one for men aged 15-40; one is a women's section. How each list was maintained would be specific to the local auxiliary, though would usually contain personal bio data and financial records. The auxiliaries would fall under the national association in Pakistan.

The Member confirmed that his local branch in Rawalpindi maintains a list of members. When he joined his branch in Rawalpindi, having moved from Quetta, he completed the relevant forms confirming his change of address and the Ahmadi branch in Quetta confirmed from their records that he had previously been a member there. This is the normal procedure but there could be exceptions.

The Association maintains a central database of UK members (approximately 29,000). This is irrespective of which local branch in Pakistan the member may have come from. The Association believed that a central register (in Rabwah) is going to be implemented in Pakistan in the future.

Day-to-day life Pakistan

- CNIC cards

The Member stated that all Pakistanis should have a CNIC card. However, the Association had spoken to a person in the UK who claimed he had not been issued with one. The Member did not think this would be the case [it should be noted that a

CNIC card is required to obtain a passport in Pakistan¹⁰⁴]; however, he said that some people living in rural areas, who were uneducated, may not have CNIC cards.

- Does the card identify you as Ahmadi?

The Member confirmed that a CNIC does not identify a person as being Ahmadi, i.e. it is not written on the card. However, when applying for a CNIC the person has to divulge their faith and these records are held by NADRA (National Database and Registration Authority). The Association pointed out that a CNIC has the persons address on it. Therefore a Rabwah address would naturally identify a person as being Ahmadi. The Member believes that people in NADRA have been known to “leak” information identifying Ahmadi; he gave an example of someone who knew a person was Ahmadi, and knew their address, because a person at NADRA had provided them with this information.

As with applying for a passport, a CNIC application requires the person to denounce Mirza Ghulam Ahmad, the Ahmadi prophet.

The Association said that a CNIC is required to open a bank account, and that the account holder must declare their religious affiliation. The Association added that, if you declare you are a Muslim, you are liable to a 2.5% tax (zakat); therefore an Ahmadi would declare themselves as such to avoid this.

A CNIC is required to access health services and to rent or buy a property, but a person does not always have to declare their religion for such purposes.

To access education, the Member stated that a person must complete an application form, which asks for your religion. Since there is not a ‘tick’ box for Ahmadi, and an Ahmadi cannot identify themselves as Muslim, the person would have to write Ahmadi on the application.

The Association mentioned that a small percentage of people tend to hire agents to come to the UK. They cannot/ do not apply for a visit visa, as they fear they are going to be refused. Therefore, they obtain a passport that declares them as Muslim.

- How do people know you to be Ahmadi?

The Member explained that the local Mullah would know. Members of a community, who do not attend the local Mosque, would be easily identified and singled out as Ahmadi.

Where there is an Ahmadi Mosque, people go there to pray. However, where there is no Mosque, Ahmadi go to people’s (usually the Ahmadi community leader) houses.

The Member explained that at his house in Pakistan he watched MTA (Ahmadiyya TV channel). A satellite dish is needed to watch this channel (most TV channels are supplied by cable); therefore houses that have dishes are often assumed to be Ahmadi.

¹⁰⁴ Directorate General of Immigration & Passports, Ministry of Interior, Ordinary passport, requirement for MRP, n.d., <http://www.dgip.gov.pk/Files/Ordinary%20Passport.aspx>, accessed 27 March 2015

The situation for ladies is worse with their activities and social interaction severely curtailed.

- Would you be known by name alone?

The Member and Association confirmed that certain names are common, but probably not all names can identify a person as Ahmadi.

- Can an Ahmadi be recognised by sight, e.g. clothing, facial hair?

The Member and Association said that Ahmadi beards are generally trimmed, or in the shorter, 'French' style. Some Islamic sects have no moustache and a beard the length of a fist. People also recognise an Ahmadiyya signet ring, worn by some men.

- What about women?

The Member and Association stated that the style in which Ahmadi women wear their clothes would identify them easily. The way the dress is sewn is unique and unique to the Ahmadi community, as is the way the hijab is worn. Ahmadi women do not cover their face with a veil.

- How do Ahmadi children get distinguished at school?

The Member said that children identified as Ahmadi are subject to segregation, harassment, teasing, discrimination and sometimes extra punishment. The Member confirmed the Association's anecdotal hearing that Ahmadi children are not allowed to eat with other (Muslim) children in school canteens, or use the same cups/cutlery. The Member said that this also happens sometimes in restaurants, adding that some businesses display signs stating no Qadiyani (a derogatory term for Ahmadi) allowed.

- Are you treated differently in hospitals?

The Member said some hospitals treat you differently; not all hospitals ask a person to declare their religious affiliation.

- Does it differ on whether it's a government hospital or private?

The Member said that private hospitals tend to be better than government-run, but believed that was because they are more concerned about money.

- Asked about other things, e.g. going to the post office, bus station, trains, using couriers?

The Member stated that on such occasions a person doesn't tend to get asked their religious affiliation. However, some shops and restaurants display signs that Qadiyanis are not served.

- What about renting a property?

The Member said that although a person does not have to officially declare their religion when renting a property, some people don't like to rent houses to Ahmadis. The Member highlighted the example of being asked to leave a place once the landlord was made aware that he was an Ahmadi.

In a public-facing building (like a shop), word quickly gets round that the occupier is Ahmadi.

- Description of the Ahmadi ID Card.

The UK Ahmadiyya Association membership card has a picture on the left; bar code on the bottom right; membership number above the bar code; name above that; picture of the Mosque underneath; bar strip across the top. The Member said that the Pakistani Ahmadi ID card is equivalent but without the barcode.

- Do Ahmadis inter-marry? (e.g. to Shia, Sunni)

The Association said that intermarriage with other sects was uncommon. In cases where this does occur, an Ahmadi man would need permission to marry outside the Ahmadi faith. There are very strict conditions on women marrying outside the faith and this would only happen, with permission, in extreme circumstances.

All Ahmadi marriages (even if inter-sect) must be performed by an Ahmadi cleric. If a non-Ahmadi cleric performed the marriage the parties would be ex-communicated.

Reporting incidents to the Police or Ahmadiyya community

The Association pointed out that Ahmadis are hesitant to report things to the police due to fear of recriminations. There are situations (if you are badly injured, etc), where you have to. However, even in the case of serious incidents, including deaths, they may not always be reported as police do not always record a First Information Report due to pressure placed on them by some clerics

The Association confirmed that people are more likely to report incidents to their local community/leaders but not in all cases, e.g. if the incident is considered minor. Some things happen so often they would not report it for fear of drawing attention to themselves. The Association believed that the most serious incidents are reported to the community and unless there has been a change in leadership of the branch, the President of that branch would know about such incidents, which may be corroborated by the branch's security and surveillance department. However, it must be noted that most Ahmadis consider the incidents as daily life and do not regularly report them.

In regards to reporting incidents generally, the Association likened it to having the 'flu; sometimes you go to the doctor, but sometimes you don't.

- Would the leader always verify/check what a person was reporting to them, or would they take it on trust?

The Association said that local leaders would always look to verify incidents though in some cases and limited resources, it would be taken verbatim. It was also pointed out that in more rural and remote areas, it is more difficult to check things.

The Member explained his own situation in Pakistan. He pointed out that he'd received threats, but didn't go into details. He said his local president offered advice but didn't look into the incident. The Member pointed out that he had been told not to go to the police, adding that that it doesn't take much for the police to arrest people for blasphemy, e.g. for citing the Koran; using 'assalaamu alaikum', etc. The Member also said that there is no bail for offences under 295c, not even from the high courts.

UK Ahmadiyya Association membership

- How would the UK Ahmadiyya Association know that a person is an Ahmadi?

The Association said that they wouldn't know immediately, although they can usually tell by the person's demeanour. Generally, by asking one or two questions, they would usually be able to tell if a person is Ahmadi. The head of the Ahmadiyya Community lives in the UK. He has a "£1m pricetag on his head", so the Association take their security very seriously and always get confirmation that a person is an Ahmadi.

The person is asked to fill in a Membership Verification Form, which is forwarded first to Rabwah, then to the person's local branch in Pakistan. This process usually takes 6-8 weeks.

The form contains broad details:

where from; who is the president; personal/family details; position held and activities undertaken.

In the case of asylum, the person may also write a statement describing the events that had occurred in Pakistan although the Association does not prompt this.

- Have the Association had people come to them who they know or believe not to be Ahmadi?

The Association affirmed this and explained that the HO have accepted people as being Ahmadi when the Association has not confirmed this is the case. This happened more in the past but not recently.

Irrespective of the HO accepting a person as an Ahmadi, the Association would still verify this in the process described above, if a person was applying for membership.

- When would the Association issue a membership card? Is it on confirmation from Pakistan that the person is accepted as Ahmadi?

Each individual family member is verified prior to issuing a membership card. Only upon confirmation from Pakistan is membership issued.

- When a person approaches the Association for help on asylum, does the Association check method of entry to UK?

No. The Association's interest is simply whether the person is Ahmadi.

- What kind of information/advice do you give them?

The Association stressed that it was not in the business of instructing asylum applicants. When the person first comes in, they are asked to fill in a Membership Verification Form, and if they wish to write a statement explaining events that have occurred in Pakistan.

The Association does not provide accommodation. However, where a person is in desperate need of help, the Association may offer some charity. They may also refer the person to one or two solicitors who the Association trust to work diligently.

At no stage is the Association involved in a person's asylum application per se.

The Association do not attend a person's asylum interviews, appeal hearings, etc. They have, in the past, attended hearings – around 5 hearings in 12 years – but that was more to explain the verification procedure; not for the claim itself.

The Annual Conference (Jalsa Salana) takes place at the same time each year. If a person has come to the Association in support of their asylum claim, the Association asks the person whether they obtained a visa specifically for the Conference. If yes, the Association **would not** issue a confirmation letter with regards their asylum application. A person requesting verification of specific events concerning their asylum application is asked to sign a declaration on oath confirming they did not come to the UK for the annual Ahmadi Convention.

Verification process for asylum applicants

A completed Membership Verification Form and statement of events is sent to the Ahmadiyya community in Rabwah, who then forward this to the person's local branch. If a First Information Report (FIR) or media article describing the event has been submitted to the Association, this will also be forwarded to Pakistan for verification. The branch then confirms that person is Ahmadi, and will attempt to verify the events raised in the statement. The Association stressed that if an event cannot be verified this does not mean that the incident did not occur.

- The confirmation letter

Once confirmation from Pakistan – written in Urdu – is received by the Association, the information is translated into English and sent to the applicant's solicitor, setting

out that the person was an Ahmadi and the incidents, if any, that happened. The Association emphasised that it will only use information provided by Pakistan and at no point add further details.

The letter provided by the Association has a standard layout.

- Is this a standard layout?

Yes. Paragraph 3 in particular. However, wouldn't include the letter if the person was not active.

The Association explained that, since 1984, they have had approximately 5,800 membership applications from Ahmadis claiming asylum in the UK.

Explaining some attitudes in Pakistan, the Association stated that some clerics use phrases such as *wajabul qatal* (meaning literally must be killed) or "if you kill an Ahmadi, it doesn't matter".

The Association also pointed out an example of a judge (on appeal) who said that a person who killed an Ahmadi, who had already been convicted, overturned the conviction stating that killing an Ahmadi wasn't a crime.

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Annex B: Verification procedure

VERIFICATION PROCEDURE

Asylum procedure

1. The procedure begins when the Association issues the applicant with a 'Particulars of the Ahmadi Applicant' form.
2. Thereafter, we expect the form (see 1. above) to be completed by the applicant and returned to us for processing. The form contains information such as name, address in Pakistan, marital status, spouse's name, name of parents, any positions they held in the community, reason and date for leaving Pakistan and present address.
3. In the case of positions held by that person, the applicant specifies the post held and the year(s) that that person held that post. This is normally completed on a separate form that forms an Annex to the Particulars of the Ahmadi Applicant form.
4. We ask the applicant, in the case of a male, to enclose a passport sized photograph and, where available, an official Home Office document/card quoting his UKBA File or Port Ref. A photograph may not be obtainable in the case of an applicant in DFT (Detained under Fast Track).
5. In some cases, we hold an interview with the applicant in order to gain further information.
6. On receipt of the form we process the information. A lot of the information is needed for our Headquarters situated in Rabwah (Chenab Nagar) District Chiniot Tehsil Lallian Pakistan to verify the details given by the applicant. This process can take from 6 to 8 weeks (times will vary depending upon the remoteness of the issuing branch, whether that person had to flee to another town for his own or family's safety, reports required from the auxiliary organisations, efficiency of its office bearers and resources then available at the Headquarters).
7. This is then carefully verified by local official Ahmadi community leadership in Pakistan under a prescribed procedure. The information is collated in Pakistan by the Nazir Umur 'Amma (Executive Director of Public and General Affairs) by obtaining a direct report from the President of the branch where the applicant resided, or in the case of residence in more than one place, from each of those Presidents, and supplemented by the leaders of the relevant auxiliary organisation of the Community and then relayed back to us by the Wakilul Tabshir (Executive Director of Foreign Missions) in our Headquarters through the Additional Wakilul Tabshir London, (the Executive In-charge of the UK Chapter of the Director of Foreign Missions).
8. These persons (set out in 7. above) represent the highest authorities within the Ahmadiyya Muslim Community in Pakistan and the Additional Wakilul Tabshir London, the Executive In-charge of the UK Foreign Missions, enables this process to be completed.
9. To avoid any possibility of undue influence we do not confirm or verify specific financial donations made by applicants.
10. We issue letters confirming membership profile and any posts held as confirmed by our Headquarters in strict confidence and in the course of business and as a matter of policy and procedure.
11. Communication with the Home Office shall only be signed by the Secretary Umur 'Amma (Public or General Affairs) UK or by the National President or Vice President UK.
12. If a report has not been received from the Headquarters, a reminder letter shall be issued. Upon receipt, file the report and issue letter to the Solicitor.
13. Since we are a religious community with many activities taking place simultaneously, we do not have the resources to attend courts in support of applicants; nevertheless, our absence should not be taken adversely to undermine the confirmation issued on the authority of the report provided to us by our Headquarters.
14. All communications with the Headquarters must be sent through the Amir and through the Additional Wakilul Tabshir London. No one is authorised to communicate direct with the Headquarters.
15. In the case of applicants who have joined the Association by doing a ba'iat in the UK, the Association shall only confirm that the applicant joined the Association as a member two years

after the ba'iat and may set out a report about the applicant's attachment to the Association after the second anniversary of that applicant's joining as a member.

Verification of specific event in asylum application

1. The applicant should set out his full activities in an attachment at the time of first applying but as the standard application form does not have such a provision, the report that comes from our Headquarters does not always confirm all incidents or activities specific to an applicant, except their status as an Ahmadi Muslim and any other basic information held.
2. Most applicants approach our Secretary Umur 'Amma UK for verification of a special incident or particular activity and we forward the applicant's written request as received to our Headquarters. No one in the Association is allowed to intercede on behalf of an applicant or attempt to embellish an applicant's request for additional verification of any event specific to the applicant or the posts he/she held.
3. Upon receipt of any confirmation received from our Headquarters, we issue an additional letter. We never issue any letter confirming any matter till we have had official confirmation from our Headquarters and then merely report whatever the Headquarter has reported. The Association may elaborate or add words by way of explanation but these must be kept distinct from the underlying report received from the Headquarters.
4. The only time we make an exception to this rule is when a reliable and responsible person known to the Ahmadiyya Muslim Association UK confirms that based on his first hand information a new applicant is an Ahmadi by birth.

AHMADIYYA MUSLIM ASSOCIATION UK

26 March 2015

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Annex C: British High Commission letter

20 January 2011

The UK Border Agency requested the following information:-

- What is the process to record your faith in a Pakistani passport?
- Is a stamp issued to confirm the individuals Ahmadiyya faith?
- Who applies the stamp in the Pakistani passport?
- Can the stamp be applied at any stage?
- Could a bribe be paid for an Ahmadiyya stamp to be issued?
- Do those with the Ahmadiyya faith declared in their passport have problems with immigration when departing from Pakistan?

In relation to the first four questions only, the British High Commission consulted with an official working within the Passport Circle within the Government of Pakistan's Federal Investigation Agency. He responded as follows:-

"There is no stamp of "Ahmadiyya". Its printed on second page of the passport...it's one time process and it can be printed only at once when passport is printed".

The British High Commission also consulted with a locally employed member of staff within the British High Commission, whose opinion was as follows:-

"The old PAK ppt had religion column on the biodata page. The new PAK machine readable ppts were introduced in Oct 2004 when religion was not being mentioned. In 2006 the authorities started putting religion on annotation page. The passport database is interconnected with the NADRA's system, where the things are being tallied. During the database recording for a new PAK ppt, religion question is asked. If there is any discrepancy the applicants are asked to submit affidavit on this to remove doubts.

1. At the time of data recording for a new passport questions are asked verbally including religion.
2. There has never been any stamp impression (Rubber Stamp) for religion/faith on the manual (old) PAK ppt. However the faith/religion is printed on the annotation page of the new PAK ppt. The term Ahmadiyya is printed on page two of the passport. We are not aware of there being a wet ink stamp.
3. The passport and Immigration authorities are responsible for printing the biodata and additional info of the applicant (faith/religion) on the passports both on manual and machine readable.

4. Yes, but in such cases applicants needs to reapply for modifications and new passport will be issued.

5. The system can be abused by culprits by different ways. It is possible that a bribe could be paid at the time the passport is issued, but we do not have any direct evidence of this.

6. There isn't any problem in departing from Pakistan for Ahmadis holding Pakistani ppt. As long as the visa and passport is genuine.”

This letter has been compiled by staff of the British /High Commission in Islamabad entirely from information obtained from the sources indicated. The letter does not reflect the opinions of the author(s), nor any policy of the Foreign and Commonwealth Office. The author(s) have compiled this letter in response to a request from UKBA and any further enquiries regarding its contents should be directed to UKBA.

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Version Control and Contacts

Contacts

If you have any questions about the guidance and your line manager or senior caseworker cannot help you or you think that the guidance has factual errors then email [the Country Policy and Information Team](#).

If you notice any formatting errors in this guidance (broken links, spelling mistakes and so on) or have any comments about the layout or navigability of the guidance then you can email [the Guidance, Rules and Forms Team](#).

Clearance

Below is information on when this version of the guidance was cleared:

- version **2.0**
- valid from **10 May 2016**

Changes from last version of this guidance

Updated guidance and country information

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