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PRINT & ELECTRONIC MEDIA

JANUARY 2016

Issue No. 1

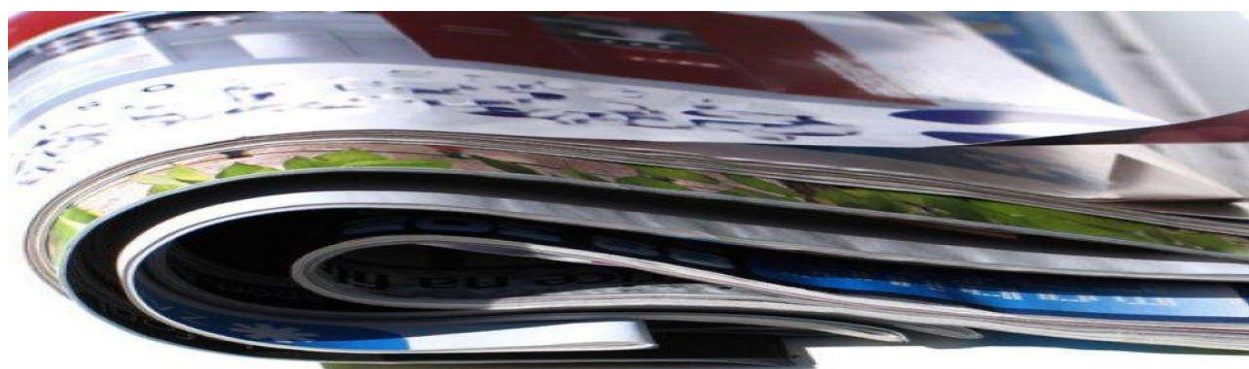
Modified & Updated



Hate crime: Man held for degrading 'Blasphemous newspaper' Court
Ahmadis gets bail

'Blasphemous newspaper' Court
denies bail to Ahmadi distributors

Shopkeeper – Constitutional Kafir
Imprisoned for 8 years



International
HUMAN RIGHTS
COMMITTEE

December 11, 2015

World Human Rights Day 2015: The human rights situation in Pakistan is alarming

Shaikh Abdul Rasheed

The undeniable fact is that human rights violation has reached its nadir in Pakistan



The reality is that the contemporary age is the age of human rights. Since 1950 every December 10 World Human Rights Day is observed to promote and raise awareness about civil, political, cultural, economic, and social rights that are the birth rights of all human beings,. The roots of the concept can be traced back to the late eighteenth century in the United States and Europe followed by the last sermon of the Holy Prophet (PBUH) the first ever declaration of human rights in the world.

Human rights are the standards of permitted and forbidden actions in a society and the only universally accepted political-moral idea. UNESCO, Amnesty International and the UN human rights watchdogs are some international institutions that vie to safeguard human rights in the world. Regrettably, in Pakistan, the situation of human rights is startling in comparison with other states, and moreover it has been deteriorating at an unimaginable pace.

The undeniable fact is that human rights violation has reached its nadir in Pakistan. A huge number of incidents of sexual abuse especially with minor children, child marriages, killings of minorities, honour killings and forced marriages have been taking place, and only a few are reported due to social pressures and cultural taboos.

According to statistical report revealed by the Ministry of Law, Justice and Human Rights, from January 2012 to September 2015, total 8,648 incidents of human rights violation have been reported in the country. Out of them, 239 have been recorded in Islamabad, 1,599 in Punjab, 3,768 in Sindh, 1,552 in Khyber Pakhtunkhwa and 1,490 in Balochistan. These include 90 incidents of acid burning, 72 of burning, 481 of domestic violence, 860 honour (*karo-kari*) killings, 1,564 kidnappings, 20 minority-related issues, 141 cases of missing persons, 1,233 police-related and 112 prison-related violations, 344 rape/gang rapes, 260 sectarian violence/targeted killings, 268 sexual assault/harassment, 493 cases of violence against children and 535 against women and 2,175 miscellaneous violence.

It is to say regrettably that a colossal difference prevails between Pakistani society and western societies as far as accordance with social norms and moral values is concerned. Today, citizens of the civilized western societies call for liberty and empowerment of women through gender equality and equal opportunities in education, decision-making, political representation and business leadership. But it is a matter of great concern that in Pakistani society, gender discrimination prevails and women are treated like cattle and commodities to be sold in the market. We have failed to ensure even protection of life and honour of women.

The Universal Declaration of Human Rights of United Nations General Assembly under Article No 3 says that everyone has the right to life, liberty and security. Article No 5 says no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. But in Pakistan, there is no implementation on the articles, and human rights are alarmingly violated with no fear of law and punishment. Humanitarian crime is on the increase to epidemic proportions especially against the vulnerable, the poor, women and children. The incidents of domestic violence, child abuse, forced marriage, honour killing, rape and gang rape with minor girls, boys and women, and acid and chemical attacks on women are rampant in the country. The incidents are a reflection of barbarism, tyranny, and pandemonium existing in the society.

Chairperson Human Rights Commission of Pakistan (HRCP) Zohra Yusuf points out that this year's Human Rights Day marked 50 years of the United Nation's International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights. However, both conventions are signed by Pakistan, but have not been implemented practically thus far. This is a heartbreaking fact that in Pakistan, 0.5 to 0.6 million members of the Ahmadiyya community are deprived of their right to religion. Ahmadis cannot offer prayers at any public places due to fear of being imprisoned and fined. They pray in their houses and their houses of worship have no legal status. Data compiled by the community reveals that following the 1984 Ordinance against the Ahmadis, between April 1984 and September 2015, around 765 Ahmadis

have been charged for displaying the kalma, 447 for posing as Muslims, 93 for offering prayers, 303 booked under the blasphemy law, 796 booked for preaching, and 27 of their mosques have been demolished.

Recognition and provision of equal and inalienable rights to humans is sine qua none for establishing society based on freedom, justice and peace. If we want to have such society, citizens must enjoy freedom of speech, belief and protected life, honour and property. Humans are to be treated like humans but are not to be slaughtered like animals. Change in mindsets and attitudes toward women are needed. Atmosphere to realize gender-equality not only in words but also in practice is to be generated in all sections of population especially in downtrodden one.

Human rights organizations, women's organizations, trade unions, environmental organizations, bar councils and the academia collectively have to play their role in the implementation of all the international conventions including the Universal Declaration of Human Rights to ensure protection of rights, honour and lives of people in the country.

<http://nation.com.pk/blogs/11-Dec-2015/world-human-rights-day-2015-the-human-rights-situation-in-pakistan-is-alarming>



Hate Personified - Hafeez Center



Hate Personified Lahore, Dec. 14

HUNDREDS GATHERED outside Lahore's upmarket Hafeez Center last week to protest the arrest of a shopkeeper who put up signs denying entry to Ahmadis—and demand their “right” to insult and abuse members of the minority. Abid Hashmi was taken into custody under Section 295-A of the Pakistan Penal Code and Section 16 of the Maintenance of Public Order. The laws against hate speech and intolerance have been in place for decades but have rarely been implemented to protect the minorities who need them the most. Under the National Action Plan, however, the government is cracking down on hate speech and finally taking action. And make no mistake, the signs—posted both before and after Hashmi's arrest—are hate speech. They incite people to turn on an already struggling minority by encouraging divisiveness. The Punjab government's initial arrest was timely, but as evidenced by the hundreds who attended the rally, it isn't enough. People across Pakistan must make it clear they will not tolerate bigotry in any form. Boycotting businesses that advocate intolerance would be a fine start. **NW**

DEC. 19-26, 2015 / 11

Hate Personified

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Protest against arrest of shop owner for putting up hateful poster



Posted By: Alveena Sajidon:
December 14, 2015In: PUNJAB

LAHORE: Hundreds gathered outside Lahore's Hafeez Center on Monday, protesting police's arrest of a shopkeeper for putting up an anti-Ahmadi poster.

The protesters consisted largely of shopkeepers from Hafeez Center, Lahore's largest electronic

marketplace. They gathered on Main Boulevard opposite the center, holding placards and chanting slogans against the arrest of shopkeeper Abid Hashmi and the filing of a case against him.

On Sunday, Gulberg police arrested Hashmi for putting up a notice declaring Ahmadis "infidels" and banning their entry into his shop.

According to a news release, Deputy Inspector General (DIG) Dr Haider Ashraf took notice of the pasting and directed the Model Town Division Superintendent of Police (SP) Mustansar Feroze to arrest the suspect.

On Saturday, a police team led by Gulberg Station House Officer (SHO) Yousuf Butt had conducted a raid on the shop and removed the poster. Hashmi was arrested Sunday and a case was registered against him under 295-A and 16 of the MPO.

The DIG said the National Action Plan (NAP) would be implemented at all costs and strict action taken against violators. He said no one would be allowed to post any hate material against any religious group.

The issue was brought to the DIG's attention by people concerned with the contents of the poster. Under the NAP, police officials were directed to take action against any reported instances of hate speech and crime.

On Wednesday night, a photograph of the notice pasted outside the Hafeez Centre shop had gone viral on social media, demanding that the Punjab government and city officials “take action” against the “shameful” poster.

<http://channel24.pk/punjab/protest-against-arrest-of-shop-owner-for-putting-up-hateful-poster/>



Protest in Lahore against arrest of shop owner for putting up hateful poster



Dozens of people gathered outside Lahore's Hafeez Center protesting the arrest of a shopkeeper for putting up an anti-Ahmadi poster on Monday. –Photo courtesy Jibran Nasir Facebook

LAHORE: Hundreds gathered outside Lahore's Hafeez Center on Monday, protesting police's arrest of a shopkeeper for putting up an anti-Ahmadi poster.

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Also read: Police take down offensive anti-minority poster in Lahore after outrage
<http://www.dawn.com/news/1226322>



Naseer Din shared a link.

15 hrs · 🌐

[Add Friend](#)



Protest in Lahore against arrest of shop owner for putting up hateful poster

Shopkeepers gather outside Hafeez Center against arrest of Hashmi, who put up an anti-Ahmadi poster outside his shop.

WWW.DAWN.COM | BY DAWN.COM | IMRAN GABOL

Hate crime: Man held for degrading Ahmadis gets bail

Abid Hashmi is accused of installing the poster at his Hafeez Centre shop. PHOTO: TWITTER



LAHORE: A judicial magistrate on Monday granted bail to a man arrested a day earlier for putting up anti-Ahmadi posters at his shop at Hafeez Centre – the largest IT products market in the city.

Zafar Farid Hashmi granted bail to Abid Hasan Hashmi against Rs50,000 surety bonds. The magistrate

observed that the matter needed to be further investigated. He stated that the posters were also not recovered from Hashmi. Gulberg police had arrested Hashmi and one Nauman on Sunday for allegedly putting up stickers carrying remarks against the Ahmadiyya community at entrances to their shops at Hafeez Centre.

Police had later released Nauman without recording his arrest. Hashmi was presented before a magistrate on Sunday who had sent him on judicial remand. Hashmi's lawyer submitted that he did not own the shop where the posters had been displayed. "The shop's owner, too, is not responsible because any visitor can put up a poster there."

Hashmi was brought to the Model Town courts complex amid stringent security arrangements.

A large number of people, including some traders from Hafeez Centre and members of a Khatm-i-Nabuwat organisation, had gathered in front of the court to protest the arrest.

They raised slogans in favour of the suspects.

The FIR registered under Section 295-A (deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religious beliefs) of the Pakistan Penal Code (PPC) and Section 16 of the Maintenance of Public Order Ordinance stated

that a police team had removed notices carrying derogatory remarks against the Ahmadiyya community from the entrance of the suspects' shops at Hafeez Centre.

Traders protest against arrests

Traders from several city markets staged a protest demonstration on Monday against the arrest of two men on charges of displaying anti-Ahmadiyya slogans at the entrance to their shops.

A large number of traders and shopkeepers from Hafeez Centre, Hassan Tower, Pace and other markets and commercial areas in the area gathered outside Hafeez Centre at Gulberg's Main Boulevard. They carried banners, posters and placards inscribed with slogans against the government and the Police Department.

Hafeez Centre Traders' Association president Muhammad Fayyaz Butt and general secretary Sheikh Muhammad Fayyaz said it was very unfortunate that police had registered a case against one of the traders who was arrested.

"A day before the arrests, police had removed the objectionable stickers from the market. We thought the issue had been resolved. However, the next day, police arrested two traders," he said. Gulberg police had raided Hafeez Centre on Saturday and removed objectionable stickers from two shops. Later, police had arrested the shop owners.

Published in The Express Tribune, December 15th, 2015.

<http://tribune.com.pk/story/1010125/hate-crime-man-held-for-degrading-ahmadis-gets-bail/>

THE EXPRESS
TRIBUNE
WITH THE International New York Times
Tuesday, 22 Dec 2015

Stickers down, banners up



PHOTO:
BENAZIR
SHAH
TWITTER

LAHORE:

The district administration and the city police took an unprecedented step last week by taking off stickers disparaging Ahmadis from a shop in Hafeez Centre and arrested its owner. Police charged him with deliberately hurting religious feelings.

Gulberg police arrested Abid Hassan Hashmi last Sunday for putting up stickers carrying degrading remarks for the Ahmadiyya community at entrance of his shop at Hafeez Centre. They also registered an FIR against him under Sections 295-A (deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religious beliefs) of Pakistan Penal Code (PPC) and Section 16 of the Maintenance of Public Order (MPO).

[Police remove anti-Ahmadi posters from Lahore's largest IT market](#)

It is worth mentioning that such stickers are also seen in public transport, even on the Lahore High Court premises. These are largely ignored by the general public. The move by the district administration and the city police was appreciated widely. However, the very next day, supporters of the shopkeeper came out to protest for their 'hero' and moved a bail application for him. The court granted him bail and ordered his release. The same day, large flexes bearing messages against the Ahmadiyya community were put up on the bars on a road fence near Hafeez Centre.

Published in The Express Tribune, December 21st, 2015.

<http://tribune.com.pk/story/1013442/stickers-down-banners-up/>

Pakistan: Quick bail granted for man held for degrading Ahmadis

--- A large number of people, including some traders from Hafeez Centre and members of a Khatm-i-Nabuwat organisation, had gathered in front of...





Mohammad Jibrán Nasir - Official

10 hrs · 🌐

The new banner on Hafeez Centre Lahore demands Ahmadies to wear special and visible ids @GovtOfPunjab #DesiTrumps



The Nation

December 15, 2015



Shamila Ghyas

With mass protests calling for apartheid against Ahmadis in Pakistan, do we have any right to whine about Trump's bigotry?

Why do they cry when other countries treat Muslims poorly, or when Trump says something, when they themselves cannot and do not treat their own well? Everyone cries about Muslims in Kashmir, about Palestine, about Syria, what about the ones in their own country?

A little while back, quite possibly the most politically incorrect clown in the US, Donald Trump made a comment demanding that a ban be put on Muslims from all around the



world from traveling to the US.

There was a huge uproar from countries near and far and every part of the world including Pakistan, where people ridiculed him, outed him as an 'Islamophobe', a hater, and called him out on his obvious bigotry at every given chance.

This was the right thing to do.

One cannot hate a whole group of people based on their religion or ask them to pay the price for the actions of some. It was uncalled for and he was put in his place. Many Muslims he was working with suspended their projects with him as well as a result.

Similarly, a few weeks ago a shopkeeper in Lahore placed a poster outside his shop saying, "Qadiani (derogatory term for Ahmadis) dogs are not allowed in here." Reminiscent of how Hitler had posters everywhere saying, "Jews and dogs not allowed" before the holocaust took place.

There was again a lot of complaints from our empathetic Pakistanis, and the government took notice and had the hateful poster taken down.

This was a huge step because in Pakistan, an Ahmadi is jailed for the simple act of referring to himself as a Muslim or even if he has the Quran in his presence. They are hated for simply being Ahmadis, it does not matter what they are like individually as people.



Many lauded this action and it gave hope that Pakistan was perhaps on the way to accepting Ahmadis as people with rights too. There would be change.

But then today, this happened.





A huge number of protesters came to the streets in Lahore against the actions of the Government. That how DARE they take down a poster, which stated Ahmadis are 'Qadiani dogs'. How dare they take the side of an Ahmadi over them, the true Muslims. I am not too sure who initiated the protests, but based on tweets, comments and threats, it seems it was our very own and usually drunk Maulana Ashrafi. This was clearly a protest in favour of apartheid against Ahmadis.



Ironically one of the banners in the protest said, *“Wama arsalnaka illa rahmat allil alamin”* That is from the Quran Verse 21:107 which translates into *“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”* (Sahih International)

I guess 'mercy' means something else entirely in their language.

22 Shias were killed on Sunday in yet another sectarian related violence. There were no protests from these people. They probably read about it, had dinner and went to sleep happy and content.

There are countless child marriages taking place where little girls are being married off to old men to pay off debts, or as little play things for them.

There are people still forced into bonded labor in the villages; they are slaves!

There are numerous murders taking place in the name of honor, in fact Pakistan holds one of the highest yearly records in the world.

Karo Kari exists.

People are murdered by placing false blasphemy charges on them to settle their own scores.

Corruption is rampant everywhere.

Terrorism.

And numerous other problems which hinder the growth of Pakistan as a country.

Why is it that they had no time to protest these real issues so a change could come about, but had the time, energy and passion to rise and protest a hateful poster being taken down?

Why do they cry when other countries treat Muslims poorly, or when Trump says something, when they themselves cannot and do not treat their own well? Everyone cries about Muslims in Kashmir, about Palestine, about Syria, what about the ones in their own country?

Do they have no shame? Or does like the word 'mercy', shame means something else entirely as well for them?

They applaud Canadian PM Justin Trudeau for treating Muslims well. Why? Whether people consider Ahmadis as Muslims or not is another matter completely, but why can't we do the same? Treat our own well? Why do we applaud others then?

A lot of articles have come forth regarding the teachings of Al Huda and most consider it a place where students are taught to follow a very radical version of Islam where Shias etc are not considered Muslims. 1000s and 1000s of students stood up to argue, fight, and scream that they are not radical but peaceful and all the articles are wrong!

So where are they now when something like this is happening? If they are taught tolerance, then why aren't they speaking up for Ahmadis or Shias in their own countries? Just saying it won't make any difference, their actions will!

In fact, where are the peaceful Muslims who keep saying they are tolerant. The same ones who say Muslims should have equal rights, when talking about a Western country. How could they tell Trump off when in their own country, they are doing the same to people day in and day out? Every single day!

Why the silence? They constantly talk about heaven and sin but to remain indifferent or silent, shouldn't that be a sin too?

Or do the people who this is not happening to, simply not care?

<http://nation.com.pk/blogs/15-Dec-2015/with-mass-protests-calling-for-apartheid-against-ahmadis-in-pakistan-do-we-have-any-right-to-whine>

BLOGS

THE EXPRESS TRIBUNE

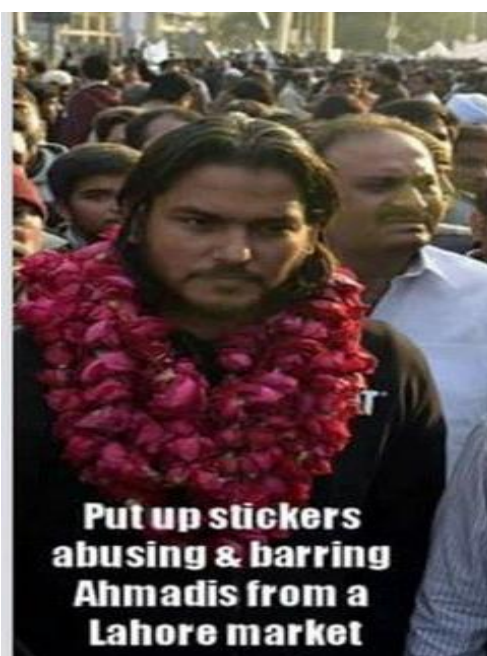


Welcome to Pakistan

December 15, 2015

Why do over 17 million Pakistanis hold a 'favourable' view of ISIS?

Noman Ansari



At first glance, it looks like an overenthusiastic [Black Friday sale](#) by Q-Mobile and Huawei, but a closer look at the unmistakably grim faces next to the long banners reveal that this group was involved in Pakistan's favourite pastime – a protest.



Yes, we love a good protest, don't we?

We gleefully demonstrate against the sentencing of murderer [Mumtaz Qadri](#), who incidentally threatened to commit the anti-Islamic act of suicide after being hailed as the ideal Muslim and says he isn't afraid of death but exhausts every legal avenue to avoid meeting his maker.

We violently burn down cinemas, eateries, and other businesses completely unrelated to a video or cartoon made about the Prophet (PBUH) in another geographical location.

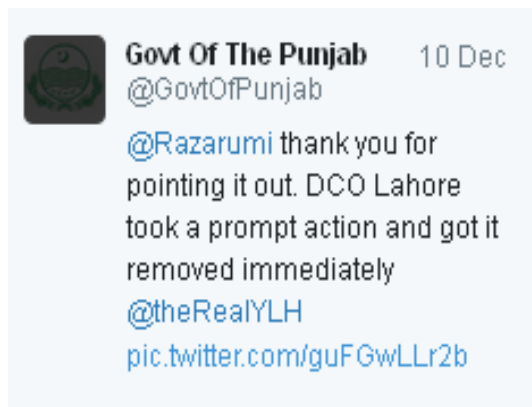
And what was this particular protest about?

The right to abuse [Ahmadis](#), of course.

Pakistan hasn't been very kind to this community since their rise in the late 1800s; they were declared non-Muslims and barred from practicing several acts synonymous with Islam. Over the years, many Ahmadis have been jailed under these laws. Some, like Pakistani Nobel Prize winner [Abdus Salam](#), had their graves, which declared them as Muslim, desecrated.

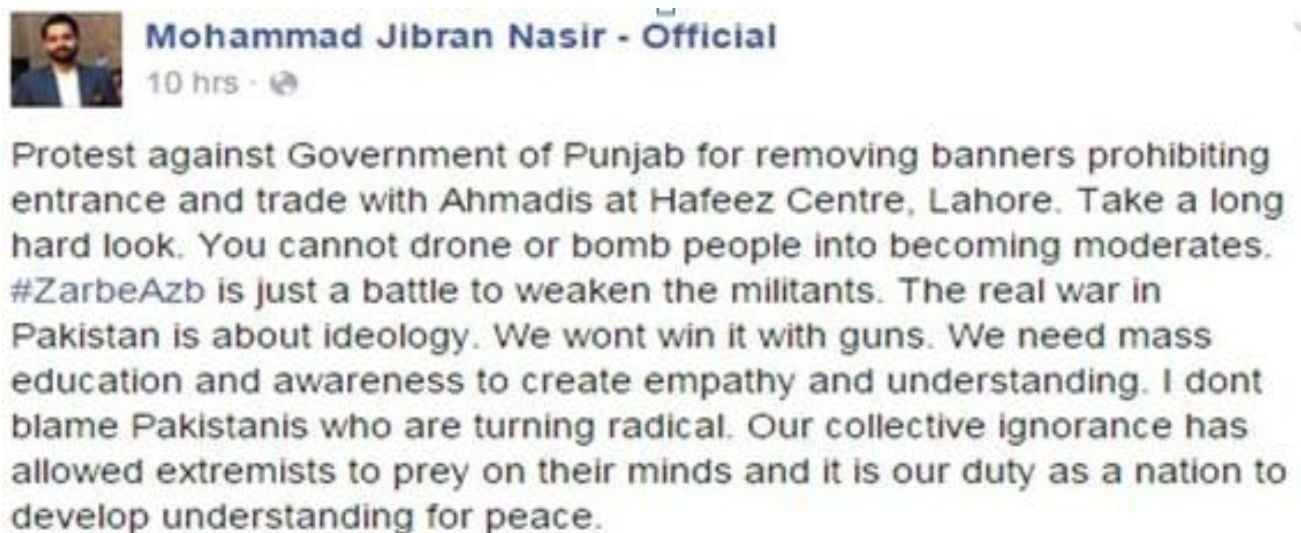
Every few years, Ahmadis are tortured and even murdered. Their properties are destroyed; [their businesses](#), [places of worship](#), and gravesites are desecrated. Not even women and little children are spared.

Recently, the Punjab government commendably sent [police to the Hafeez Centre](#) mobile phone market in Lahore to take down pamphlets from stores boasting foul language against Ahmadis. These pamphlets had come under focus on social media, thanks to **journalist Raza Rumi**, after which the authorities admirably took swift action against the hate speech.



Later, the [police arrested](#) one of the store owners responsible. Of course, this didn't sit well in Lahore, *and here began another ferocious show of strength against the Ahmadis as well as the authorities for siding with them.*

Activists Mohammad Jibrán Nasir and Kashif N Chaudhry summed up the dire situation well:





Kashif N Chaudhry added 2 new photos.

5 hrs · 🌐

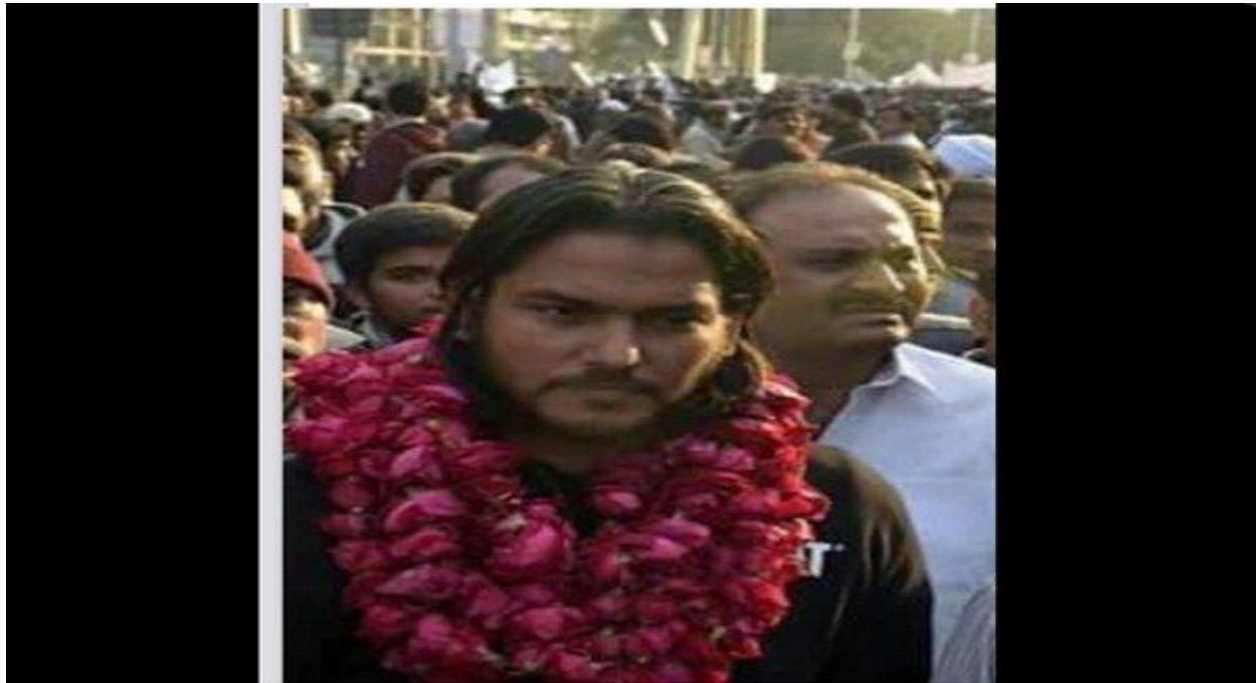
Protests outside Pakistan's largest IT market in Lahore against police and Ahmadi Muslims. Traffic blocked by protesters carrying signs against the Ahmadis and threatening the state and law enforcement for taking action against anti-Ahmadi hate speech.

Just two days ago, police had removed stickers from a shop there that said: "Filthy Qadianis (pejorative for Ahmadis) not allowed in here." While Ahmadi Muslims have no right to speak peace and love under Pakistan's anti-Ahmadi laws, the anti-Ahmadi Mullah's are demanding their "right to hate speech."

Can't fight terrorism without fighting this extremist ideology that permeates the majority of Pakistan. It is this supremacist violent political ideology of hate that is at the root of terrorism. #Trumpistan



The detained man has since been released on bail, immediately finding love from our masses.



omar r quraishi @omar_quraishi · 3h

Lahore store owner Abid Hashmi after his release on Rs 50,000 bail - been accused of banning Ahmadis from his shop



26



10



Having examined what earns an angry protest in this country, let's take a look at the incidents left ignored by our demonstrators.

1. *Mass child molestation ring uncovered in [Kasur](#)? No protest.*
2. *[Churches attacked](#), scores killed? **No protest.***
3. *[Christian TV station burned to the ground](#)? **No protest.***
4. *Incidents of young girls and women brutally raped? **No protest.***
5. *[Council of Islamic Ideology \(CII\) approves child marriage](#)? **No protest.***
6. *Thousands of Christian and Hindu girls [forced to convert](#) to Islam every year? **No protest.***
7. *[Minorities](#) falsely implicated under a draconian law? **No protest.***

On the international front, when people produce cartoons or videos mocking the Prophet Mohammad (PBUH) we burn our own country down, yet when [a couple of Pakistani origin](#) declares solidarity with ISIS and murders scores of people in the United States, or when [Boko Haram](#) kill with a greater frequency than ISIS, when they kidnap and rape hundreds of school girls, or when ISIS itself commits atrocities in the name of Islam, we can't be bothered to stage a display of defiance.

The pattern here is clear. The Muslims in Pakistan only spring into action where they feel there is a threat to their scripture. The Ahmadis interpret Islam differently, so we hate them. The cartoons offend Islamic sensibilities, so Pakistani Muslims will tear at each other because they can't reach anyone else. The Christians and Hindus aren't Muslim, so therefore they are considered to be inferior.

Ironically, most Pakistanis don't understand Arabic and hence have [a little grasp of the very scripture](#) they are defending. Instead, they rely on those with megaphones. Perhaps this is why there is such indifference to the cruelties committed by those misusing Islam.

Of course, we hope it is merely disinterest. We hope there is deafening silence because our angry protestors are too lazy to stand up otherwise.

But what if they aren't? What if they quietly approve of ISIS, al Qaeda, Taliban, and others? What if our people believe that anyone loosely interpreted as an apostate must be butchered?

As Pakistani/Canadian writer Ali A Rizvi pointed out, in a [recent PEW survey](#), nine per cent of Pakistanis approve of ISIS, while 62 per cent said they 'don't know'. I spoke to PEW directly, and was told that such a large percentage of 'don't knows' indicate a lack of familiarity with the issue.

So let's concentrate on the nine per cent. Essentially, nearly one out of every ten Pakistanis approves of ISIS. If we believe our population to be 192 million, the nine per cent translates to over 17 million Pakistanis supporting ISIS.

Meanwhile, [a 2014 report](#) says 'only' eight per cent of Pakistanis approve of Taliban and 12 per cent approve of al Qaeda.

In other words, over 15 million people supported the Taliban in 2014, and over 23 million had a favourable view of al Qaeda.

Alarming? Yes, but it explains how Mumtaz Qadri has more groupies than Justin Bieber.

Let's have a detailed look at some points standing out from a [2013 link](#).

1. 88 per cent of Pakistanis believe corporal Shariah punishment should be handed down to thieves.
2. 76 per cent of Pakistanis say any person who converts from Islam to another religion, must be killed. Only Afghans, Egyptians, and Jordanians hold this belief more.
3. 89 per cent of Pakistanis believed any person caught committing adultery must be stoned to death. No other country holds this belief more.
4. Lastly, four out of 10 Pakistanis claim the [honor killings of women are 'sometimes justified'](#).

In context of these findings, the nation's headlines make for even more grim reading. One begins to appreciate why there is such apathy towards the plight of minorities. Why religious assassins are hailed as heroes. Why reports of [honour killings](#) smear our culture in dirty shades of red with such frequency.

The government of Pakistan should be commended for the swift response to the [hate speech](#). It is part of the [National Action Plan](#) initiative by the administration to nip these plants in the bud before they grow into poisonous bushes. It may seem like a tiny step, but in context of this nation's history, it is a giant one.

But this should only be the beginning. We need to take charge of what we teach in our schools, for one. We need to counter the extremist narrative in a meaningful way. As I said before, you can't bomb an ideology.

Our belief system begs for reformation at its core, before it is too late.

Noman Ansari

A freelance writer and regular contributor to The Express Tribune magazine and newspaper, Noman tweets as @Pugnate (twitter.com/Pugnate)

The views expressed by the writer and the reader comments do not necessarily reflect the views and policies of The Express Tribune.

<http://blogs.tribune.com.pk/story/30873/why-do-over-17-million-pakistanis-hold-a-favourable-view-of-isis/>



December 25th, 2015

Hafeez Centre, the 'P' was **However, the country**

Ameed

Ahmadi leveled last week against a sticker Hafeez Centre has reached world fame. The bowling center is internationally renowned. What would be so bad if it will be? Sticker removing a trader's shop opposite the Iranian government's news on Twitter hunger, my father gave to Rumi. Wow was in the world. I felt that the country is changing. Traders also have a sticker on it, even the ones, we are. Sticker landed a thousand takes place and they are ... your bowling center. But the day he was captured and put stickers on the shop had lost patience with the traders. Wrath of God, we caught one. Please believe that if the tax sticker trader had not caught on to the scene had to be so. In this case, some economic protests have language, here was a religious. The organization came. There was noise. The government had put a sticker, I got spring banners. Hafeez Centre took out the banners. Where was the sticker affixed to the windows of a shop, now out of the market took it serious banner. "Ahmadis identified the two". Do Aha Gul. Social media who fights bad home is spread all over the world. In a few seconds the first sticker and a banner across the seas to reach out to the country to visit the country and that too in just a few minutes. National Action Plan for the poor in the world is tired of selling shoes and buy the bargain, that is not. Here are the riots and the memories of Nazi Germany are written down on the square to demand. The government has also permitted to perfection. The banners which stripping government is not able and not the 02 commitments, on top of them, and a banner given to them natyh poems are written and the APS children send greetings banners engaged are. The traders, however hateful banner behind the scenes look down a woman must look a bit like returning. But the government has put up a banner banners hate any trader who can not take off nor can rent them in anger. It makes me Hindi film 'PK' Amir Khan in which he remembered the scene in order to avoid the crowds 'insurance policy' as holy images affixed to the crowd, none of whom may not kill her, lest it slapped his desecration of the holy image is not.

I also discovered that the trick is quite interesting and Admirable foresight to be seen, but such tactics are not much longer. I quit my job and our state for a long time, "KP" has already started. It flatters the mob law enforcement practice has become so common in our state. If someone is angry mob on our state it is found that this solution is the victim, it could be said that the son Skip, we can not deliver. Later, they ransacked everything and fire have left their frustration when the authorities of the situation 'under control' come in. But is that any solution to the problem, let, let it.

If our own state and government agencies are expected soon abandoned homeopathy medicines no dansu kind of telepathy Yellow medicine will be used and the results leave no visible effect. How long we will be all right, will hear the writ. I will honor you for your role. No one will come from outside.

Before this world, Pakistan was published in

Original Article is available in urdu section [حفیظ سنٹر میں ریاست اہی کے ابن گئی](#)

<https://translate.google.com.pk/translate?hl=en&sl=ur&u=https://pakteahouse.net/2015/12/25/%25D8%25AD%25D9%2581%25DB%258C%25D8%25B8-%25D8%25B3%25D9%2586%25D9%25B9%25D8%25B1-%25D9%2585%25DB%258C%25DA%25BA-%25D8%25B1%25DB%258C%25D8%25A7%25D8%25B3%25D8%25AA-%25D9%25BE%25DB%258C-%25DA%25A9%25DB%2592-%25D8%25A8%25D9%2586-%25DA%25AF%25D8%25A6%25DB%258C/&prev=search>

Quaid Ahmed Khan



They call Donald Trump an extremist but look at us, blocking the entire Main Boulevard for an absurd protest. Being carried out against the Govt. machinery for removing the anti-ahmedi notice from a shop in Hafeez center.

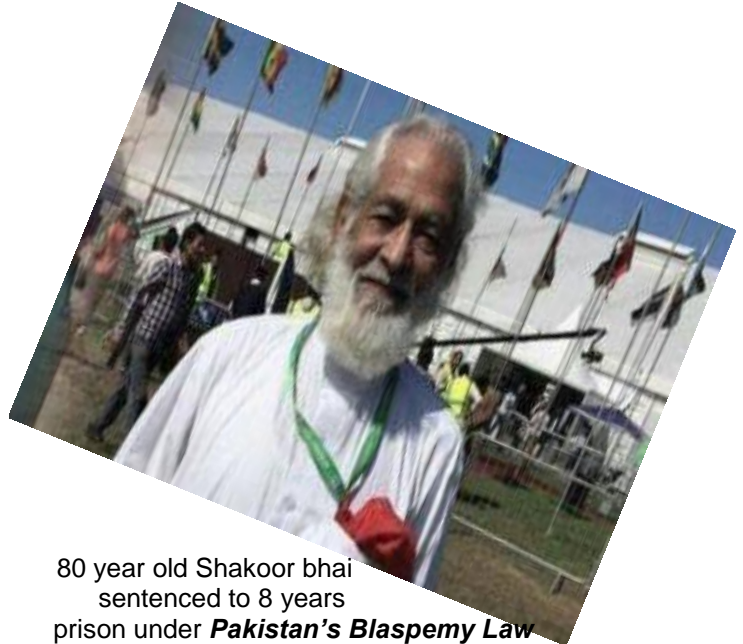
[#defamingislam](#) [#thisisnotislam](#)

[azaadkhabar](#) [@azaadkhabar](#)

The protest in [#HafeezCenter](#) is the perfect example of bigoted brigade's prejudice against Ahmadis in [#Pakistan](#).



Quick bail granted for man held for degrading Ahmadis



80 year old Shakoore bhai sentenced to 8 years prison under **Pakistan's Blasphemy Law**

DISCRIMINATION AGAINST AHMADIS
 Ahmadi bookstore owner and manager arrested for Blasphemy



Blasphemous newspaper' Court denies bail to Ahmadi distributors



Clerics flex muscle 'for Qadries release

Ahmadi bookstore owner and manager arrested for Blasphemy



Pakistani authorities have arrested two Ahmadi Muslim men for alleged Blasphemy.

Bookstore owner *Abul Shukoor* and manager *Mazhar Ahmad* were arrested Wednesday, Dec. 2 from Ahmadiyya Book Depot in Rabwah. Both men were taken to an unknown location after their arrest.



Shakoor Bhai, under arrest for wearing a ring, bearing Quranic inscription. The policeman in mufti forbids the cameraman to take photos.

According to a leaked charge sheet the men were charged under section **298-C** of Pakistan's **Penal code**. **The infamous law prevents members of Ahmadiyya sect from preaching and calling themselves Muslim.**

In a surprising turn of events, the two men have also been charged under Pakistan's **Anti Terrorism Act (ATA) of 1997**

for the crime of selling books published by the minority Ahmadiyya community. The men have been booked under Provision 8 of ATA which carries a prison sentence of up to seven years and under section 298-C they can face an additional three years in jail.

This is not the first time Shukoor has been targeted by the authorities, Earlier this year in January Shukoor was harassed and had his store vandalized by local police. In 1974, Shukoor's optical shop in Sargodha, Punjab was ransacked and looted along with his house. In 1985 he was charged with blasphemy under article 298c for claiming his Ahmadi belief. In 1990 he was given a three year prison sentence after a local Khatme Nabuwat cleric filed a complaint against him for wearing a ring with a Quranic inscription.



This has come as a shock to the local Ahmadiyya Muslim Community who are often times victims of terror attacks. The provision 8 of the anti-terrorism act was designed to stop sectarian hatred against minorities like the Ahmadiyya but is being increasingly used by extremist clerics to target minorities.

In 1974, Pakistan declared the Ahmadiyya sect to be non-Muslim through a constitutional amendment, since then the Ahmadis have faced severe persecution both by the state and by local extremist groups like Khatm-e-Nabuwat and ASWJ (Ahl-e-Sunnat Wal Jammah).



Rabwah Times
Rabwah Times Pakistan



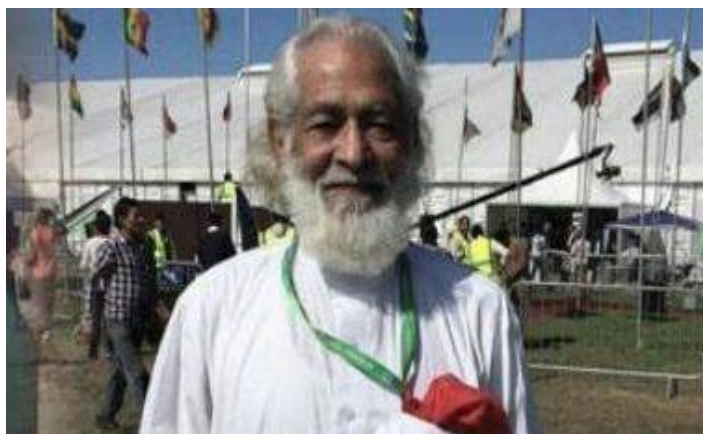
<https://www.rabwah.net/ahmadi-bookstore-owner-and-manager-arrested-under-blasphemy-law/>

change.org

**Petitioning Pakistani Government Nawaz Shareef PM
Pakistan and 6 others**

80 year old Shakoor bhai sentenced to 8 years in prison under Pakistan's blasphemy law.

noorullah Basharat Germany



Prime Minister,
Islamic Republic of Pakistan
Dear Mr. Nawaz Sharif,

We bring to your attention a matter of grave injustice. Last month, an 80 year old bookseller, Mr. Abdul Shakoor, was arrested from his bookshop in Rabwah under Pakistan's blasphemy law. Yesterday, he was handed down an 8 year jail sentence with a hefty fine. His crime: He is an Ahmadi muslim who sold literature belonging to his own Ahmadyya Muslim Community.

Video showing an inspection of the books found in his shop. Here the police is accompanied by a Muslim cleric who is determining whether the books constitute blasphemy or not: <https://www.facebook.com/KiyaAhmadiMuslimanNahi/videos/747232112036337/>

Here is a video showing his arrest: <https://www.youtube.com/watch?v=9EB0pybZ5OE>

We petition you on this grave breach of Human Rights by the Pakistani judiciary and urge you to provide prompt justice and #FreeShakoorBhai.

Ahmadi Muslims have been declared non-Muslims by law because the mainstream scholars do not agree with their beliefs. Thousands have been arrested under the country's anti-Ahmadi laws that have been in place for over four decades. This injustice must end. We must educate our people that no difference of opinion deserves persecution and brutal state-backed oppression.


We, therefore, call on you to help release the elderly Ahmadi Muslim wrongly jailed for his beliefs under Pakistan's notorious blasphemy laws.


Thank you.

Sincerely,

Concerned Citizen of Pakistan.

https://www.change.org/p/basharat-noorullah-80-year-old-man-sentenced-to-8-years-imprisonment-under-pakistans-blasphemy-law?recruiter=457713622&utm_source=share_petition&utm_medium=whatsapp

 Ahmadiyya Times Retweeted

 **Imran Jattala** @ijattala · 12h
This Ahmadi bookseller, Shakoor Bhai, is 81 years old. Islam has been saved again. #Pakistan can be proud today.

Ahmadiyya Times @AhmadiyyaTimes
#Swift #Injustice: Pakistan sentences Ahmadi bookseller, Shakoor Bhai, to 8 years in prison for selling Ahmadi faith publications.

<https://twitter.com/ahmadiyyatimes>

 **Geo News Urdu** @geonews_urdu 3h
فیصل آباد: مجرموں سے متنوع لٹریچر برآمد
ہوا تھا، عدالتی ذرائع

 **Geo News Urdu** @geonews_urdu 3h
دونوں مجرموں کو 2015 میں سی ٹی ڈی پولیس
نے گرفتار کیا تھا، عدالتی ذرائع



Geo News Urdu @geonews_urdu

3h

فیصل آباد: مجرم عبدالشکور کو عمر قید اور ڈیڑھ لاکھ روپے جرمانے کی سزا، عدالتی ذرائع



1

2



Geo News Urdu @geonews_urdu

3h

فیصل آباد: انسداد دہشت گردی عدالت نے 2 مجرموں کو سزا سنائی، عدالتی ذرائع



1

1



"خوف ہے کہیں عذاب نازل نہ ہو"

4 جنوری بروز پیر بعد نماز عشاء
تمام مساجد میں "آیت کریمہ" کا ورد کیا جائے۔
عاجزانہ درخواست: آیت کریمہ کے بعد ائمہ کرام
تحفظ ناموس رسالت ﷺ کے مسئلے پر روشنی ضرور ڈالیں

نوٹ: ہم اللہ کے عذاب سے بچنے کیلئے غازی ممتاز حسین قادری کی رہائی کیلئے خصوصی اہتمام کریں
ضروری وضاحت:

4 جنوری 2011ء عاشق رسول ممتاز حسین قادری نے گستاخ رسول سلمان تاثیر کو اصل جہنم کیا
پیریم ڈورٹ نے اس عاشق رسول کو پھانسی کی سزا سنائی۔ لہذا خوف ہے کہ کہیں عذاب نازل نہ ہو

ائمہ کنونشن:- 7 جنوری 2016ء بروز جمعرات صبح 10 بجے تا 1:00 بجے
بمقام:- جامع مسجد اقصی، آدمچی نگر بالقیابل عوامی مرکز، کراچی
خصوصی شرکت:

Tuesday, 05 Jan 2016

Clerics flex muscle 'for Qadri's release'

Rana Tanveer



Speakers at the rally used abusive language for Taseer's family and others including former president. PHOTO: EXPRESS

LAHORE: Supporters of various Barelvi outfits held a rally on Monday where they praised Mumtaz Qadri, self-confessed assassin of Salmaan Taseer, and said that they would not let the government proceed with his death sentence.

Speakers at the rally used abusive language for Taseer's family and others including former president Asif Ali Zardari for referring to the late governor as a martyr. They said

blasphemers deserved to be killed and condemned those they accused of having a soft corner for them.

The rally held in front of the Lahore Press Club was led by Allama Khadim Hussain Rizvi. Some of the participants waived decorative swords at the demonstration.

Addressing the government, Rizvi said that so far he had restrained his followers from taking matters into their hands. However, he said he would not be able to keep them calm if the government continued to turn a deaf ear to their demands. "Qadri is not a terrorist. Those who say he's a terrorist are ones. I urge General Rahil Sharif to ensure that all those facing blasphemy charges are hanged to death," he said.

Sayed Saifullah Khalid sought a pledge from the participants that they would take to the streets out on his call to release Qadri from the prison. "We will not tolerate any ceremony held to pay tribute to Salmaan Taseer," he said. Referring to the Liberty Roundabout vigil, he said, "Some people have managed to light candles [for Taseer] today. We won't let this happen in future," he said.

Sahibzada Mian Waleed Ahmed Sharqपुरi said that a few days before Taseer's assassination, his father had addressed a gathering in front of the Governor's House where he had said that Taseer's days were numbered.

He said they would not let the government proceed with Qadri's death sentence. "We will topple the government if it dares to do so," he said.

Maulana Tasadduq Hussain said the government was trying to justify punishment for Qadri with reference to law. "Don't try to teach us law. Qadri's followers know all laws," he said.

Pir Sayed Mushtaq Aziz said there was no room in Pakistan for blasphemers. "Qadri is our hero. We will continue our protest till his release," he said.

Published in The Express Tribune, January 5th, 2016

<http://tribune.com.pk/story/1022058/clerics-flex-muscle-for-qadris-release/>

Dawn News

If Donald Trump was a Muslim in Pakistan...



Kashif Chaudhry

A month ago, an 81-year-old Muslim bookseller in New York was caught with a copy of the Holy Quran. The FBI arrested him promptly, and just two days

back, an anti-terrorism court in Washington DC sentenced him to eight years in prison with a hefty fine.

Christian leaders across the US are congratulating the government for protecting the soul of Christianity by punishing the Muslim blasphemer, and are urging the State to do more to restrict the Muslims.

Cursing the rise of Donald Trump?

Well, this didn't actually happen in America. Instead, it happened at home in Pakistan, and the target was not a Muslim (the majority), but a member of the Ahmadi community.

My friend's aged grandfather, Mr. Abdul Shakoor, [was arrested in Rabwah](#) – along with his assistant – for selling Ahmadiyya literature to fellow Ahmadis.

Mr. Shakoor, affectionately known as Shakoor Bhai, is 81 years of age. I have met him numerous times and remember him as a very humble and affectionate man. His eight year sentence is an agonising thought.

Under Pakistan's blasphemy laws, Ahmadis can be imprisoned for a myriad of reasons, from identifying a worship place as a mosque, identifying as Muslim, or distributing Ahmadiyya books, *even* if this means selling it to another fellow Ahmadi.

Also read: [A guide to growing up Ahmadi in Pakistan](#)

Imagine your elderly grandfather thrown in jail at this age merely for selling a book that someone else doesn't like, or doesn't agree with.

'He's always smiling'

Shakoor Bhai is no stranger to being harassed for his faith.

In 1974, his house and shop were ransacked in Sargodha by an anti-Ahmadi mob.

In 1985, a year into General Zia's promulgation of the anti-Ahmadi laws, he was charged with blasphemy for profession of his faith.

In 1990, he was given a three-year prison sentence after a local cleric filed a complaint against him for wearing a ring that bore a Quranic inscription.

And just last year, Shukoor Bhai was harassed and had his store vandalised again by local police.

He is a living testament to perseverance in the face of persistent religious oppression. And still, you will always see him with a radiant smile on his face, without any bitterness for anyone, and patriotic to the core.

Like Shakoor Bhai, thousands of other Ahmadis have been arrested under the anti-Ahmadi laws in the past three decades.

Also read: [Are Ahmadis just as persecuted in other Muslim-majority countries?](#)

Early last year, I [wrote about Mr. Tahir Mehdi](#) – a distant uncle and a publisher – who was imprisoned for publishing a Quranic verse in an Ahmadiyya publication. With his bail denied by the highest courts of the country, Uncle Mehdi still remains in a prison cell to this day.

The anti-Ahmadi laws are one of the worst examples of religious apartheid in this age. Sadly, they are fully endorsed by all religious clergy of Pakistan without exception. This is the same clergy that apparently hates Trump, only that he would appear a human rights activist in front of them.

And as Pakistanis, we are the same people who despise Trumpism, while actively or passively endorsing the enforcement of an even [stricter version of his vision](#) in our own country.

Shakoor Bhai's harsh sentence has raised other questions, one of which is concern over Pakistan's seriousness in the fight against extremism.

Heroes and garlands

Not even a month has passed since we marked the one-year anniversary of the Peshawar tragedy. The whole nation came together on December 16 to commemorate the innocent kids that we lost a year ago.

At that time, the [government devised](#) a National Action Plan (NAP) to check rising extremism and protect minority communities who have been a victim of rampant hate speech.

NAP was supposed to crack down on sectarian hate speech and literature in mosques and madrassas across the country. It was meant to honor our fallen angels.

For the last many decades, anti-Ahmadi hate speech has been accepted as norm in Pakistan. Stickers and signs denouncing the Ahmadis as traitors of Islam and Pakistan can be found plastered everywhere – on public buses, government schools, hospitals, streets, courts and mosques. Clerics openly call for [further banishment](#) of the Ahmadis, and even issue death threats.

Explore: [Wanted: Some sacred space that doesn't preach hate](#)

Other Muslim sects also engage in hate speech against rival sects. The Shias have also been victim to hate speech and incitement to violence. The government finally

recognised this open hate speech as a precursor to sectarian violence and introduced NAP to check its rise.

And what did NAP do?

It arrested Shakoor Bhai and charged him under provision 8 of the anti-terrorism act of Pakistan.

And what of hate speech against the Ahmadis?

It goes on unabated. It pains to note that extremist clerics like Maulana Abdul Aziz who openly incite hate and violence roam free in Pakistan.

Recently, a shopkeeper at Hafeez Center was [arrested](#) for **actual** hate speech. He put up signs saying, "Filthy qadianis (pejorative for Ahmadis) not allowed here."

The following day, he was released after a huge [protest erupted](#) in Lahore with anti-Ahmadi slogans and banners taking over the whole Hafeez Center complex and the adjoining roads.

NAP was helpless as the anti-Ahmadi shopkeeper was garlanded a hero.

NAP was created to protect minorities from extremism, not impose it on them. But by surrendering to real hate speech and going after peaceful citizens on charges of alleged blasphemy, Pakistani authorities – and NAP – dishonor the trust of Peshawar's fallen angels.

<http://www.dawn.com/news/1230953>

The Nation

January 03, 2016

The Symbolic Danger of the CII

Hassan Javid

It's that time of the year again. Once more, an assemblage of men most had forgotten even existed has decided to come forward and provide advice that was neither sought nor required. The Council of Islamic Ideology (CII) is up to its old tricks, convening prior at the end of 2015 to ponder some of Pakistan's most urgent and pressing issues. As has been its wont in the past, the CII completely ignored issues related to the violence,

deprivation, and injustice confronted by the majority of Pakistanis every day, choosing instead to continue its deliberate targeting of the most vulnerable, marginalized, and disempowered sections of Pakistani society – women and religious minorities. In its patently unhelpful previous contributions to the public discourse in Pakistan, the CII has bloviated on the acceptability of child marriage and the inadmissibility of DNA evidence in rape cases. **This time Maulana Sherani, the chairman of the CII, sought to debate the issue of whether or not Ahmadis were non-Muslims of apostates.** One might be forgiven for believing that this particular question had already been settled by the second amendment to the Constitution of 1973, which declared Ahmadis to be non-Muslims. While this is not the place to engage in a discussion of the political circumstances and conditions under which that particular law was passed (other than to point out that it has since then been used to justify a systematic campaign of state-led discrimination against an entire community), it is certainly worth pondering precisely why Maulana Sherani wished to raise this issue again. Here, the distinction between being a non-Muslim and an ‘apostate’ is of crucial importance; some religious conservatives believe that apostasy is a capital crime, and that those who are ‘guilty’ of it can justifiably be executed.

As such, Maulana Sherani’s desire to raise this question once more cannot be seen as a purely innocent exercise in theoretical theology. This was reportedly pointed out by Maulana Tahir Ashrafi, another member of the CII, who argued that debating the Ahmadi issue along these lines would potentially lead to violence across the country. Then, in an interesting turn of events, the CII meeting in which all of this was being discussed descended into chaos as Sherani and Ashrafi engaged in a physical altercation that led to the meeting being adjourned for the near future. In recent years, the incredulity and anger that greets many of the CII’s pronouncements has tended to be tempered by the observation that, at the end of the day, it is a purely advisory body that lacks the power to actually act on its declarations. While the CII can recommend that the government legalize child marriage, it does not possess the means to make the latter do so. Following from this, some have argued that the best strategy for dealing with the CII is to ignore it, and to focus instead on the more immediate and manifest problems Pakistan faces with regards to religious extremism and militancy.

While it is correct to point out that statements by the CII do not automatically become law, it is important to recognize how the Council and its members play a significant symbolic role in Pakistan today. In addition to being affiliated with a variety of different

formal and informal religious organizations and institutions, many CII members are also linked to different political parties. Maulana Sherani himself, for example, represents the JUI-F in the National Assembly. Furthermore, the CII and its members benefit from the fact that they are given a powerful platform from which to spread their thoughts and opinions; indeed, the CII's meetings and decisions are always given a tremendous amount of press coverage, and it would be reasonable to assume that its message manages to filter through to hundreds of thousands, if not millions, of Pakistanis throughout the year.

The implications of this are clear. Even though the CII may not be able to force the government to act on its recommendations, its institutional position and the attributes of its members ensures that much of what it said can and will be taken seriously by significant numbers of people who look to it, and its leaders, for spiritual guidance. Thus, when the CII claims that child marriage is completely acceptable, the fact that the state does not legislate in accordance with this idea does not prevent individuals in society from taking it to be a valid religious principle. Similarly, had Maulana Sherani and his allies been successful in their attempts to have Ahmadis declared as apostates, it is not unreasonable to assume that such a statement could have instigated violence against the community. After all, when a cleric made precisely this declaration during an episode of Amir Liaquat's popular television show in December 2014, gunmen used it as justification for shooting an Ahmadi in the village of Bhiri Shah Rehman in Gujranwala district. A government body like the CII supporting such ideas is tantamount to state-sanctioned murder, compounding the misery and oppression of a group that has already suffered tremendously in this country.

People speaking and writing in the public sphere in Pakistan are well aware of the fact that there are some issues and questions that simply cannot be discussed or even raised without inviting the ire of different entrenched, and often violent, segments of the state and society. This is most evident in the case of the blasphemy law, the discussion of which has resulted in the deaths of politicians like Salmaan Taseer and Shahbaz Bhatti, as well as lawyers and activists like Rashid Rahman. **The Ahmadi issue is similar, in that it invariably provokes extreme sentiments and emotions that could potentially take a very dangerous turn, with the fight between Maulana Sherani and Maulana Ashrafi simply providing a demonstration of this fact. This does not mean, however, that the issue can be ignored, or that fear of reprisal should prevent standing up for what is right. At a time when shops and other public**

places openly put up signs barring Ahmadis from entry simply due to their religious beliefs, and in a context where it seems increasingly clear that the government's stated aim of eliminating religious extremism does not extend to policing the clearly inflammatory hate speech spewed out by sectarian leaders hoping to incite their followers to violence against minority communities, it is more important than ever to fight against the intolerance and bigotry that has spread across this country. While it is fortunate that Maulana Ashrafi's intervention prevented the CII from saying something that would have almost certainly led to blood being shed, there is a need to remain vigilant against the possibility of this episode being repeated in the future with tragically different results.

More by [Hassan Javid](#)

The writer is an assistant professor of political science at LUMS

<http://nation.com.pk/columns/03-Jan-2016/the-symbolic-danger-of-the-cii>



Misuse of blasphemy law

December 19, 2015

Sir: Prime Minister Nawaz Sharif on the occasion of Diwali spoke his mind, “You are residents of Pakistan. Every resident of Pakistan, no matter who it is, Hindu, Muslim, Sikh, Christian or Parsi, belongs to me, and I belong to them”. It seems surprise saying from the person, who back in 1999 was idealising himself an ameer (Chief) of an Islamic caliphate in the making of Pakistan but out of nowhere Musharraf dethroned him. Attendance to such celebration is good for the state. But better is the need of amending the blasphemy laws under demonising fearful shadow these communities are living. Which is going nowhere and is really a daunting task? Even to advocate for legislative reform about it is a blasphemous act in itself. The influence of religion in the political sphere and legacy of Maududi mindset that no non-Muslim could be the head of the state in the Constitution of Pakistan has contributed to the persistence of the blasphemy law.

The Pakistani blasphemy law originated from the 1860 British Penal Code, which contained few clauses that protected the interests of diverse religious groups in undivided India. 295-A was enacted in 1927 to maintain harmony among the heterogenous communal subjects of His Majesty Raj. This section is quite neutral and includes all Holy Scriptures, meant to maintain administrative control and not allowing any one to inflame religious sentiments. But when the law got addendum under General Ziaul Haq’s Islamisation process in 1986, the religion-neutrality was gone and became Islam specific including defiling or desecrating the Holy Quran and using derogatory remarks in regards to Muslim holy personages.

Centre for Research and Security Studies (CRSS) states that 80 percent of those accused of blasphemy are falsely implicated on frivolous grounds. From 1851 to 1974, there were only seven blasphemy related incidents but during Zia’s rule (1977-1988) alone, as many as 80 blasphemy cases were reported to courts. Another report says, from 1984 to 2004, 5,000 cases of blasphemy were registered in Pakistan and 964 people were charged over blasphemy accusation.

On many occasions in the past, bills were tabled in parliament but just to be failed and shelved due to pressure or intimidation. It is nothing but miscarriage of justice; suppression of liberals by zealots, political vendetta by rival political parties, rural landowner crushing minority tenants, and mushrooming seminaries with radicalised mullah using jihad as slogan to heighten intolerance. Mosque imams incite people and issue fatwas (decrees) urging the public to kill extra-judicially alleged blasphemers. If let

loose, it will cause deepening marginalisation, outclassing of minority communities having deep alienating impact on their generations to come and consequently the healthy mosaic in society will be gone. In nutshell the recurring reports with alarmingly increasing frequency of incidents of mindset of settling score by resorting through violence and destruction in name of blasphemy is brining negative goodwill to the country.

ABDUL ALI
Gilgit

<http://www.dailytimes.com.pk/letters/19-Dec-2015/misuse-of-blasphemy-law>

Daily Times
Your right to know A new voice for a new Pakistan

January 04, 2016

The blasphemy law, Islam and the state



Yasser Latif Hamdani

Five years ago today, Salmaan Taseer, the owner and proprietor of this newspaper, the sitting governor of Punjab and perhaps the most courageous man in Pakistan, was martyred for criticising the blasphemy law. It has taken our legal system five years to finally decide the fate of his assassin. In doing so, the Supreme Court (SC) very succinctly laid down that criticising the blasphemy law, which is a man-made law and not the word of God, is not equivalent to blasphemy. It is also laid down that even if blasphemy is committed, no one has the right to take the law into his/her own hands. This is a welcome development because it promises to undo a historic injustice that has been committed in the name of religion.

The second casualty of the events of January 4, 2011 was the healthy debate that had started on the issue. The assassination of Salmaan Taseer silenced that debate. However, that debate needs to happen in this country for sanity to prevail. The blasphemy law, and Section 295-C of the Pakistan Penal Code (PPC) in particular, must be examined to determine whether it is consistent with the principles of natural justice and the requirements of the rule of law. Another thing that must be determined is whether the said law fulfills the requirements laid down by Islam. This determination is important because the argument martialled in its favour is almost always that it is not just a man-made law but the divine will of God.

In my opinion, the blasphemy law, as enacted in Pakistan in 1986, militates first and foremost against the Islamic principles of justice and here is why: if it is conceived as an Islamic law, is it subject to hadd? If it is, then the requirement for tazkia-tul-shahood (the standard of evidence under Islamic jurisprudence) is extremely stringent. Admittedly, that standard of evidence is not followed under Section 295-C. If it is not a hadd offence, it follows that it is subject to tazir. It is important to appreciate the clear difference between the two under Islamic jurisprudence. A hadd offence is subject to strict Islamic punishments and, as mentioned earlier, a higher standard of evidence. The punishment for a tazir offence is left to the judge or the state.

If we say that Section 295-C is a hadd offence, then in addition to the question of a higher form of evidence i.e. testimony of unimpeachable persons of integrity who may have witnessed an offence being committed and not relied on hearsay, we would also have to provide for an equal punishment for those who trivially accuse others of blasphemy. That means anyone accusing another person of blasphemy, who then fails to produce the requisite witnesses for the offence, is liable to be punished under the same law. Obviously, under Islamic law, blasphemy has never been designated a hadd offence but always a tazir. The rulings of the great Islamic jurist Imam Abu Hanifa are absolutely clear on this point.

Now, if Section 295-C is a tazir offence, the most likely case, it changes the scenario altogether. To begin with, it is the discretion of the state to determine the punishment. The question of whether a person convicted of blasphemy is to undergo imprisonment for some time or whether he has to be executed is to be determined solely by the state. It is here that the on ground conditions become vitally important to such a determination. Pakistan is signatory to the International Convention on Civil and Political Rights, which it has ratified. It is bound by its own fundamental rights chapter, which provide for freedom of religion and freedom of expression. If the state, therefore, bound by its international and constitutional obligations, decides to forego the death penalty envisaged under the said provision, it would not violate any tenet of Islam because it is perfectly empowered to do so under Islamic jurisprudence. There is ample precedence for this in Islamic history. Imam Abu Hanifa, for example, exempts non-Muslims from offence of blasphemy altogether. Under Hanafi Islamic jurisprudence only Muslims can be tried for blasphemy and, if they repent, they can be acquitted. Capital punishment, reserved exclusively for Muslim offenders, comes into play only in those rarest of circumstances where a Muslim accused of blasphemy refuses to repent. A non-Muslim on the other hand can only be tried for creating mischief if deemed necessary and the prescribed punishment is imprisonment for a duration. This is the position under the dominant Sunni school of thought in Islamic jurisprudence.

It must also be remembered that no one in Pakistan has been punished under Section 295-C to date. Many, however, have lost their lives simply because they were accused under this law. This points to the impunity that has become rampant in society in the name of the blasphemy law. This is enough reason for us as Pakistanis to coolly look at the facts and re-examine Section 295-C and to improve the law so that it fulfills both the requirements of Islamic jurisprudence and Pakistan's international and constitutional

obligations. This is a problem that needs to be resolved because it has brought disrepute to Pakistan and to the great faith of Islam as well.

The writer is a lawyer based in Lahore and the author of the book *Mr Jinnah: Myth and Reality*. He can be contacted via twitter @therealylh and through his email address yasser.hamdani@gmail.com

<http://www.dailytimes.com.pk/opinion/04-Jan-2016/the-blasphemy-law-islam-and-the-state>

DAWN
January 7, 2016

LETTER TO EDITOR

Blasphemy law and Pakistan

MANY modern states, including France and England, have legislation making blasphemy punishable. The underlying idea is that an attack on religion is necessarily an attack on the state.

The blasphemy law codified in Pakistan in Chapter 15 of Pakistan Penal Code (PPC) containing section 295 B and C and 298 A, B and C impose a variety of penalties for different forms of blasphemy, including death penalty, for anyone found to have, by words or visible representation or by an imputation or insinuation, directly or indirectly, defiled the name of the Prophet Muhammad (PBUH). Similarly, anyone blamed as a blasphemer against the Quran would be awarded life imprisonment under section 295C of Pakistan Penal Code.

In 1982, President Zia-ul-Haq, introduced section 295B to the Pakistan Penal Code punishing "defiling the Holy Quran" with life imprisonment. In 1986, section 295C was introduced, mandating the death penalty for "use of derogatory remarks in respect of the Holy Prophet (PBUH)."

In 1990, the Federal Shariah Court ruled that the penalty should be mandatory death sentence, with no right to a reprieve or pardon. However, the blasphemy law is used sometimes against political adversaries or personal enemies, or by Muslim fundamentalists against religious minorities, or for personal revenge.

The Pakistani Catholic Bishop's Justice and Peace Commission complained that from 1987 to 2014 over 1300 people have been accused of blasphemy, mostly minorities. The vast majority of the accusations were lodged for desecration of the Holy Quran. Critics complain that the blasphemy law "is overwhelmingly being used to persecute religious minorities and settle personal vendettas."

At least 50 people accused of blasphemy were murdered before their respective trials were completed, and prominent figures who opposed blasphemy laws (Salman Taseer, former governor of Punjab, and Shahbaz Bhatti, the federal minorities minister, were assassinated. Since 1990, 62 people have been murdered as a result of blasphemy allegations.

Isn't it time that the state and our intelligentsia revisited this issue in the interests of justice and fair play?

Muhammad Yasir Kayani
Kasur

http://epaper.dawn.com/DetailNews.php?StoryText=07_01_2016_009_005



TRAGEDY OF JHELUM

December 03, 2015

A matter of shame



Ikram Sehgal

Falsely accusing an employee of burning pages of the holy Quran, a violent mob consisting of people from adjoining villages attacked the Pakistan Chipboard Factory in Jhelum on November 20, 2015. Sent by Chief Minister (CM) Shahbaz Sharif when the riots broke out, MPA Mehar Muhammad Fiaz claims most men in the mob were drunk and were only there to steal valuables. According to the Punjab lawmaker, “Though it had nothing to do with religion, they stormed the factory on the excuse of blasphemy allegations.”

The police arrived too late to prevent the mob from vandalising the factory and premises on an organised basis, and taking away every usable item. By the time the military arrived at around 12:30 am the factory had burnt down to ashes. Taking advantage of the inefficiency/indifference of the law enforcement agencies, mobs also torched Ahmedi places of worship in Jhelum over those false blasphemy allegations the next day.

The Pakistan Penal Code (PPC) must introduce draconian punishments for bearing false witness. In a past article, ‘Perjury’ (February 12, 2010), I said that “giving false statements under oath is perjury plain and simple, and perjury is a punishable offence. The Oxford Dictionary defines perjury as ‘an act of willfully telling an untruth when on oath,’ and goes on to use the words, ‘lying, mendacity, mendaciousness, falsification, deception, untruthfulness, dishonesty and duplicity’. A perjurer is a criminal and must be treated as one.” In most countries, perjury carries exemplary punishment, ruthless enough for people to try and avoid giving a statement under oath lest that statement (or part thereof) be detected to be false.

To quote another one of my previous articles ‘Targeting perjury’ (July 15, 2010), “Loss of faith in the judicial system can become a very potent breeding ground for vigilantes. Social upheaval turning violent can spill over into the Pakistani heartland. In criminal trials, the punishment should be exactly what the accused would have got if the evidence had been held to be correct.” At the same time, we must avoid polarising society by fuelling the controversy of amending/changing the blasphemy laws. Both Benazir and Musharraf tried this without success. If the laws are made strong enough

against bearing false witness, miscarriages of justice will not take place, and it will not be confined to blasphemy alone.

Consider the sacrifices rendered by our minority communities in the wars that Pakistan has fought: Captain (later Lieutenant Colonel) Javed Jalal, given up for dead with 27 bullets in his body or Major (later Major General) Julian Peter, wounded commanding a rifle company and refusing evacuation, fighting on till surrender on December 16, 1971. One of the few Nishan-e-Haiders awarded in 1971 went to Lance Naik Mehfuz of 15 Punjab, the unit Colonel Cyril Leonan was commanding in battle. Late Group Captain Cecil Chaudhry more than deserved his Sitara-e-Jurat (SJ) in 1971 for pressing home his low-level attacks on Indian air bases despite heavy ground fire. Other than religion, nothing is more sacred to Pakistan than our nuclear assets, explaining why Brigadier (retd) Simon Sharaf, an esteemed colleague in the Pakistan Ex-Servicemen Association (PESA), was trusted by the GHQ to help craft our nuclear policy. One can go on and on.

At around midnight on December 12, 1971, Lieutenant Colonel (later Brigadier) Mohammad Taj SJ and Bar, Commanding Officer (CO) 44 Punjab (now 4 Sindh) assembled his orders 'O' Group adjacent to Sanohi village near Chor. Sixty Bde of 33 Div had been moved post-haste from Rahimyarkhan to reinforce the Chor-Umerkot line and stop the rot that had made 55 Bde almost non-existent, at least for some time. HQ 33 Div had taken over operational responsibility from 18 Div on December 12. Until we were force-marched to Chor under incessant air attacks, there was no infantry between Sanohi bridge and the guns of 26 and 40 Field. Among the grim faces in the semi-darkness were Lieutenant General K M Azhar, the governor (then) of NWFP, and Major General Nasir GOC 33 Division. Both had been wounded during an Indian air attack during the day. The mission given to 44 Punjab was rather desperate: capture the ridge overlooking Sanohi village in a two-company attack before first light on December 13 so as to deny the Indians physical domination of Chor and the area surrounding by direct fire. In many ways it was a last throw of the dice; it was do or die. When the CO asked for questions, one of the company commanders excused himself for having heart pains, another said his ankle was badly sprained. There was stunned silence in the makeshift dugout.

Colonel Taj calmly turned to Captain (later Major General) Fahim Akhtar to take over the left forward Alpha Company. He ordered my Delta Company to replace Bravo Company as the right forward company. Contrary to all our teachings, our Forming Up Place (FUP) was next to a battery of 40 Field commanded by Major (later Lieutenant General) Hamid Niaz. Offering us "tea, sukhi roti and daal," Hamid Niaz cheerfully announced we could not be martyrs on an empty stomach.

Captain Naseer Tariq and Second Lieutenant Hanif Butt (or Singawala as we affectionately knew him) vociferously volunteered to go with us into the unknown. To quote my article 'The Ides of March again' on March 2013: "A captain and second lieutenant stood out cheerfully brave in the Chor desert in December 1971, fighting for their country and willing to die for it. Being 'Ahmedis' they left the army a few years later as majors, retiring as outstanding soldiers. One is proud that these courageous sons of the soil are still my friends 42 years later; notwithstanding their shortened career they still swear by the uniform they wore and the country they boldly defended, and later

again in Balochistan in 1973. Where were 'the defenders of the faith' (of the warped version that is) when these two were willing to give the ultimate sacrifice?"

Leaders must take action to protect minorities. Realising their responsibilities they must have the courage to go forward with conviction. To quote David Seabury, "Courage and conviction are powerful weapons against an enemy who depends only on fists or guns. Animals know when you are afraid; a coward knows when you are not." Those that raise their hand against the weak and helpless are nothing but animals and cowards.

Naseer Tariq is the owner of the ashes that is left of Pakistan Chipboard. Tariq, you were there when this country and we needed you; we can only hang our heads in shame because neither this country nor we were there for you when you needed us.

The writer is a defence analyst and security expert

<http://www.dailytimes.com.pk/opinion/03-Dec-2015/a-matter-of-shame>



They Destroyed Her Home. This is How She Responded.

A month ago, a violent mob attacked an Ahmadi-owned factory in Jhelum, burning it – and the adjacent employee quarters – down to the ground. Not enough to satiate their hate, the extremist mob attacked an Ahmadiyya Mosque and Ahmadi houses in the vicinity the following day. There could have been much bloodshed, but luckily, all Ahmadi Muslims had managed to flee the area the night prior.

Hundreds of them have since been living with friends and relatives in other parts of Pakistan, most finding support with fellow Ahmadi Muslims in the city of Rabwah.

Missing her home, one Ahmadi Muslim lady, Humda, decided to return to see what was left of her house in Jhelum. She shared the heart-wrenching pictures on Twitter.

Everything – books, toys, clothing, utensils, and furniture – had been burnt down. The house had been completely destroyed. Self-proclaimed custodians of faith who sought to cleanse the area of 'blasphemers' essentially left her homeless.







Put yourselves in her shoes for a minute. What would you feel at such a time? Unbearable Rage? Desire for revenge? These feelings would have been completely human given the circumstance.

For is this not what you feel when you see a Palestinian home destroyed on TV? Is this not what you feel when you see, on occasion, a Muslim Mosque attacked in the West? Is this not how you feel when you see Burmese Muslims mistreated and hurt in Burma?

But Humda is no ordinary human. Her response was superhuman. Instead of cursing the country that failed to protect her, she left a Pakistani flag over the charred floors of her house and wrote: "This is a picture of my home in Jhelum. **Even despite everything, my heart still belongs to Pakistan.**"



Would you have blamed Humda for hating a country that failed to protect her? A country that has laws in place that punish her for professing her faith? A country that has snatched away her right to self-identity and jails her for identifying at will? A country that could not stop bloodthirsty Mullahs from burning down her whole house?

Yet, by her actions, Humda redefined patriotism. Instead of rage and revenge, Humda exuberated hope and optimism. Despite losing her home to extremists who would want her out of Pakistan, Humda did not stop loving her country.

And here is what we must all learn from her. This one patriotic lady's actions and feelings are not just an anomaly, but are representative of the general feeling of five million Ahmadi Muslims in Pakistan. Despite bitter persecution by the State and Mullahs, and despite severe marginalization by the society at large, Pakistani Ahmadi Muslims continue to love their country. They never protest or rally against the State. They continue to pray for Pakistan, and work for its betterment.

Call them crazy, but that's what their extent of love for the country is – crazy. Is there a better example of devotion to country in this age?

So fellow Pakistanis, the next time someone hates on an Ahmadi and questions their loyalty, [stand up for them](#). Speak for your fellow patriotic citizens, and protect them from the extremists who continue to be a blot on our flag, our morality, and our international reputation.

Humda's enemies would not have hesitated to take her life. But Humda has already shown us the color of her blood – green! And while her attackers thought they left her homeless, Humda's home is Pakistan!



Kashif Chaudhry

Physician, Writer and Human Rights Activist; Blog for The Huffington Post and Express Tribune, Pakistan; Recipient, Presidential Service Award; Humanity comes First; Interests: Cardiology, Pakistan, USA, Human Rights and 'Halwa Puri'

<http://kashifmd.com/2015/12/24/they-destroyed-her-home-this-is-how-she-responded/>



Pakistan Today

Jhelum survivors recount their stories

It was just another day for Arsalan, who worked as a Sales Manager at Pakistan Chipboard Factory when he was informed about police arresting the Security In-charge of the factory over allegations of desecrating the Quran.

Working past his office timings, he issued a gate pass to the carriage van whose driver told him about someone from the factory burning the pages of the Quran. Staying calm, he told the driver to let the police investigate for they were to decide what happened.

Located on GT Road, Pakistan Chipboard Factory deals in Furniture, Chip Boards and Woodwork. Owned by an Ahmadi, it employs more than 200 people – mostly local. Interestingly, a majority of those employed at the factory belong to opposite sects.

Most communities publish their newspapers with the motive of voicing their concerns, issues and opinions. The Ahmadiyya community also owns one such newspaper, named 'Al-Fazl'. First published in 1913, Al-Fazl has been consistent throughout the years with its publishing stopped only when censored by the state.

Ahmadi employees at Pakistan Chipboard are regular subscribers of Al-Fazl and they dispose of the papers after some time – a practice considered normal in every household.

This fateful day, sacks full of Al-Fazl newspapers were brought to the factory to feed the ever-demanding boiler.

Days after the papers were thrown in the boiler, an allegation for desecrating the Quran emerged.

Arsalan was tasked to oversee the loading process, as well as to look after the mosque inside the factory premises, just in case a protest erupted. The labours and dispatch in-charge requested him for a dinner break at 6:00 PM, unlike their routine time of 7:30 PM. Unsuspecting, Arsalan allowed them.

The dispatch in-charge, a local resident, invited Arsalan out of the factory to join him for lunch. Arsalan told him to go ahead because he still had some work left.

Ahmadi employees at Pakistan Chipboard are regular subscribers of Al-Fazl and they dispose of the papers after some time – a practice considered normal in every household

“You people are afraid, right?” said the dispatch in-charge.

Puzzled, he asked, “No, why would I be afraid?”

“We know you are innocent, we wouldn’t do anything to you, so don’t worry,” replied the in-charge.

Although alarmed by his remarks, Arsalan didn’t lose his cool but he sensed danger, especially when the loaders didn’t return even after an hour.

“I knew something was about to happen,” he recalled later.

He went outside the factory to check if everything was normal when around 20-25 motor bikes approached the factory. Arsalan moved towards his quarter, right next to the factory, thinking it wasn’t appropriate to face the riders. “They went back after 2-3 minutes, though,” he said.

Arsalan went to his immediate senior, Maqbool, and asked him to take the families, who had gathered at the factory guest house by now, out of the place. Right when they were talking to each other, loudspeakers at the local mosque started inciting violence against the Ahmadiyya community.

The CEO of the factory authorised rescuing of families, which created panic.

A mother of two and pregnant for the third time, Salma was unaware of the events taking place, she told while meeting me at an undisclosed location.

“We were having dinner at the guest house when my husband came in a rush and asked me to go home and pick up few clothes for the children so we could move out of the place,” said a visibly distraught Salma.

Meanwhile, Arsalan started walking towards the quarters when a bike rider stopped him to ask if this was Pakistan Chipboard Factory where Quran was burnt. Arsalan, maintaining his calm, told him that this was the factory but he didn't know about burning of Quran.

“I don't know what happened to the faiths of people. We have come from far away to protest the desecration of Quran but people here aren't coming out,” the man replied emotionally.

While they both were talking, Arsalan saw two families moving out of their homes and going in the other direction. To divert the bike rider's attention, Arsalan kept him engaged in conversation so that the families were out of sight.

Salma, along with her husband and children, walked towards GT road when a few men who, according to Salma, had long beards blocked their way and told them to go back.

Finding no other way, they threw their bags away and ran in the jungle behind the factory.

Arsalan walked towards GT road where a restaurant owner and a friend called him to ask what happened in the factory. Arsalan, out of precaution, lied that he was on a sales tour so had no clue. The owner advised him not to go in direction of the factory and pointed towards the road where people were gathering, chanting slogans. The owner offered Arsalan to hide at his place but he refused.

Arsalan recalled, “I saw Maqbool running with his family towards GT road. I picked one of his children and we hid under the trees. Maqbool had called a van and while we were sitting, few men who I know personally came and started pushing me, and saying ‘kithay chalaan aen, mirzaiya’ (Where are you going, o follower of Mirza)?”

Holding Maqbool's baby, Arsalan, instead of stopping, kept moving – leaving Maqbool with the men. He received a call from Maqbool who informed him that the van was coming behind him with his children. “Please take them along with you and don't come back,” Maqbool requested.

They waited in the bush, without moving, until three in the morning when ‘*Khadaam*’ came to take them to a safe place

The protestors had allowed women and children to leave after a deal that Maqbool and other men would go with them instead.

Arsalan, sitting in the van, told the driver to do whatever he could to take them to a safe place.

“It was a terrible night,” Arsalan recounted. “It was hard to believe that those were the people who played cricket with Maqbool since their childhood and they had become his enemies now. Being a Pakistani citizen, it was disappointing to say the least,” he added.

It was pitch dark in the forest with voice other than their heavy breaths as Salma walked on.

“We hid in thorny bushes because we feared they would come for us,” Salma said.

She added, “We were scared. We sat in the bushes for hours, without moving.”

The mob came looking for them in the forest. A guard from a nearby town had seen them hiding in the bushes and told the mob.

“I could hear them, searching the bushes with their sticks, calling out names. We held our breath, anticipating for something to happen,” she recalled.

They waited in the bush, without moving, until three in the morning when ‘*Khadaam*’ came to take them to a safe place.

“It was the worst experience of my life. We were hiding in our own country, from our own people. I could see the flames rising from the factory and wondered what it was that made us so notorious in the eyes of our fellow Pakistanis,” Salma concluded as her voice broke.

Although living at a safe place, they are uncertain of their future.

“We cannot go back. There is nothing left there,” says Arsalan.

Gripped with paranoia and unsure about their future, these displaced families mourn their destroyed homes – awaiting justice to be served.

Note: *The names have been changed due to security issues.*



Umer Ali

The writer is a journalist based in Islamabad. He focuses on human rights issues, social problems, and more. He can be reached at: umeraliasghar5@gmail.com, and on Twitter at: @iamumer1.

<http://www.pakistantoday.com.pk/2015/12/24/comment/strangers-in-their-own-country/>



MISCELLANEOUS ARTICLES

December 18, 2015



A case for a persecuted people

Zeeba T Hashmi

A campaign that strategically ignites the collective sentiment of hate is not dangerous because it puts another individual or group under direct threat, but because it is something that cannot be undone, even if the authorities have finally woken up to its uncontrolled menace. Such a case is true for the recent tirade of Ahmedi persecution ranging from hate speech to actual violence meted out to them. On November 20, 2015, a factory in Jehlum was set on fire by scores of people with the intention of burning the factory workers alive who were present in the building. Luckily, the workers managed to escape the fire. A heavy contingent of police was called to control the mob but not a single arsonist was arrested. Instead, the police arrested three employees without reason just to appease the crowd. All the rage, as some believe, was because the factory was owned by an Ahmedi family, which is enough for hardliners to target them for their faith, considered heretic by mainstream Muslims. The next day, a place of worship belonging to the Ahmedi community was also set ablaze. Not a single person was taken to task despite the army being called into the city to control the situation. These incidents sent a wave of fear among the persecuted community and they all fled Jehlum to save their lives. There was no protection provided to them, something they desperately needed.

One is reminded of the Lahore blast at an Ahmedi mosque in 2010 that killed about 100 worshippers. The terrorist attack was praised and celebrated by some who consider the entire community to be *wajibul qatal* (liable for death). There have also been unconfirmed reports of attempts to attack the secluded localities of Ahmedis, forcing many to flee the country for the sake of a protected future.

On December 13, a shopkeeper put up a message on the door of his shop in Hafeez Centre in Lahore stating that Qaidianis and dogs were not allowed to enter his shop. The authorities took notice of this poster and held Abid Hashmi, the shop owner, in custody under the National Action Plan (NAP) for spreading hatred. However, the concern of the authorities was only short-lived as Abid Hashmi was released after traders from Hafeez Centre held a protest. Abid Hashmi was garlanded and praised for his 'heroism' for calling Ahmedis dogs. The shopkeepers of Hafeez Centre, in their persistence of hate, have put up even bigger posters calling on the

state to make Ahmedis wear their religious identity, calling for their apartheid. Strikingly, other such hateful posters were also posted on the fence of the centre on the day marking the first anniversary of Army Public School (APS) massacre.

Some citizens are concerned and are planning protest on their own to register a voice against this bigotry but, unfortunately, they are unable to carry out their message in an organised manner because no political organisation is ready to take up this cause for the sake of their politics of appeasement to the religious parties. Those individuals brave enough to confront the haters are left vulnerable to the danger of possible violent backlash, as the police seem completely unable to facilitate them. On the other hand, the authorities provide full cooperation to the hate mongers who keep on campaigning and inciting violence without any obstacle.

There has been no action whatsoever against religious organisations that are directly engaged in threatening and targeting Ahmedis. The World Tuhafiz Khatme Nabuwat Council of Lahore collaborates with the Shubban-e-Khatme Nabuwat to produce names and addresses of prominent Ahmadis, which becomes public to anyone who wants to target and malign them. There are about 10 such organisations that are working with other religious organisations to spread hate against them, yet none of these organisations is on the list of proscribed organisations issued by the government. The authorities are well aware of their activities but do not dare touch them. The NAP, which prohibits the spread of hate material, seems ineffective in curbing this mushrooming trend.

This hate filled campaign of religious hardliners and extremists appears to be quite successful. Society in general, with mainstream Muslims, has become extremely intolerant towards Ahmedis and persistently calls for their social apartheid. The resultant exodus of the constitutionally disenfranchised community, including educated and professional individuals, is causing serious economic repercussions to the fabric of Pakistan. While we decry India over its extremist rage, we fail to see our own streak of bigotry, which is so openly praised and encouraged as to scare the minorities away and disallow them from functioning as equal citizens of this country. In all this 'Islamic nationalism', one tends to forget what Pakistan's founder, Muhammad Ali Jinnah, said in 1944: "Ahmedis are Muslims if they say they are Muslims and no one, not even the sovereign legislature, has the right to say otherwise."

This is a case of people who have been ousted from the circle of Islam for their beliefs. The religious belief of the mainstream is problematic anywhere if it is based on sheer judgmental notations, to the point of murdering the other for keeping their own faith. The only solution to religious bigotry is that issues of faith be kept private and left between man and God, not between man and state.

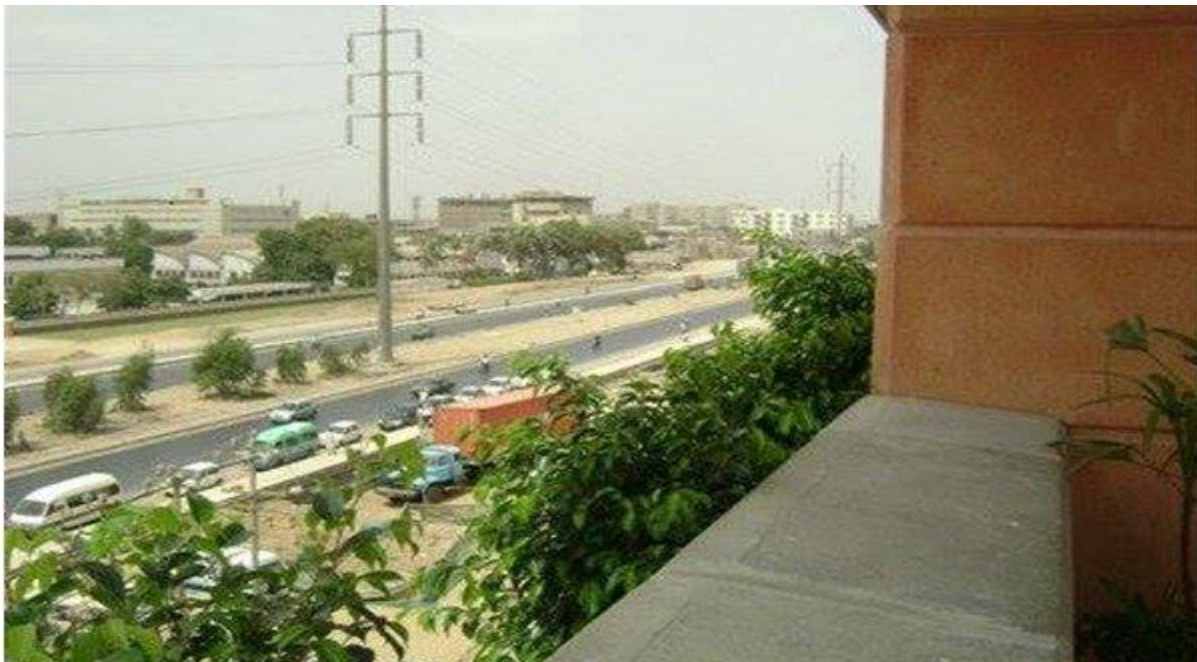
The writer tweets at @zeebahashmi and can be reached at zeeba.hashmi@gmail.com

<http://www.dailytimes.com.pk/opinion/18-Dec-2015/a-case-for-a-persecuted-people>

No country for Ahmadis?

Farah Anjum  TFT Issue: 11 Dec 2015

Her family was forced to move abroad due to constant discrimination and threats of violence. Farah Anjum recounts the tale of an unrequited love for her homeland – a defiant love which never died



The writer grew up in this part of Karachi

I am an Ahmadi woman who was lucky enough to escape Pakistan, bury a haunting past and get a chance to start anew. I am thankful for all that I have now, to be living in Canada. But – believe it or not – I miss Pakistan very severely sometimes. Pakistan is – and forever will be – a part of me. I can never remove it from my being, despite how it treated me.

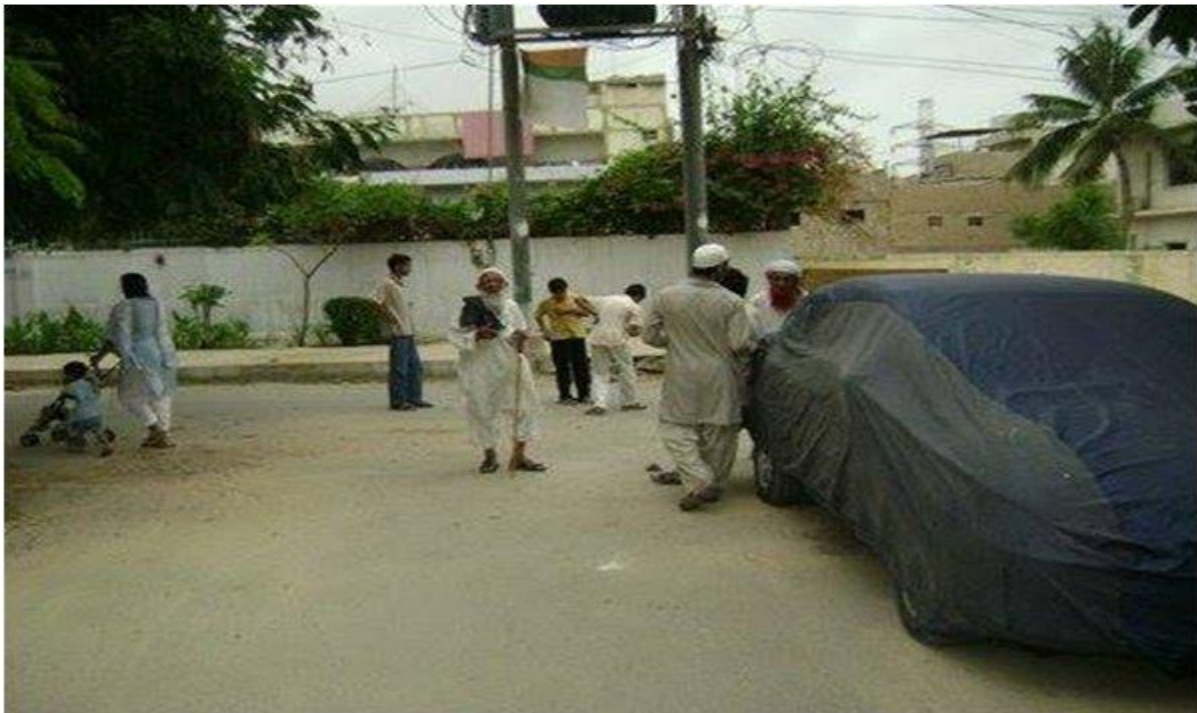
It was the year 2008 when my family and I immigrated to Canada. It was in the month of August. The weather in Karachi was beautiful. The breeze whispered many promises for a better future. I will never stop missing that Karachi breeze. While the weather was

bright and sunny, the social atmosphere certainly was not. The atmosphere was one of religious militarism and intolerance. It had been that way for a while. Our Sunni neighbours declared that it was easy for us to get immigration because we were Ahmadis, and that Canada made it deliberately hard for Sunnis. I wanted to laugh, but did not.

At my school, everyone was very obsessed with others' sect and religion

Discrimination, according to my neighbours, is when Ahmadis and other minorities in Pakistan get some kind of leeway when it comes to immigration. I do not know how true that is, but even if it were, it is not discrimination. Discrimination comes in various forms, and in Pakistan, it often comes in violent, deadly forms.

Sometimes, discrimination comes in the form of sexual harassment. For instance, two guys grabbing your rear end and calling you an "Ahmadi whore". That happened to me. I was quite young then and I thought the way to combat such things was to convert myself into a Sunni. I thought that being Ahmadi was actually wrong. I formed some faint resentment towards my family for being Ahmadi. I actually started believing there was something inherently impure about us all. Perhaps there was something that led others to see us as "untouchables" – only to be touched and grabbed from the rear end.

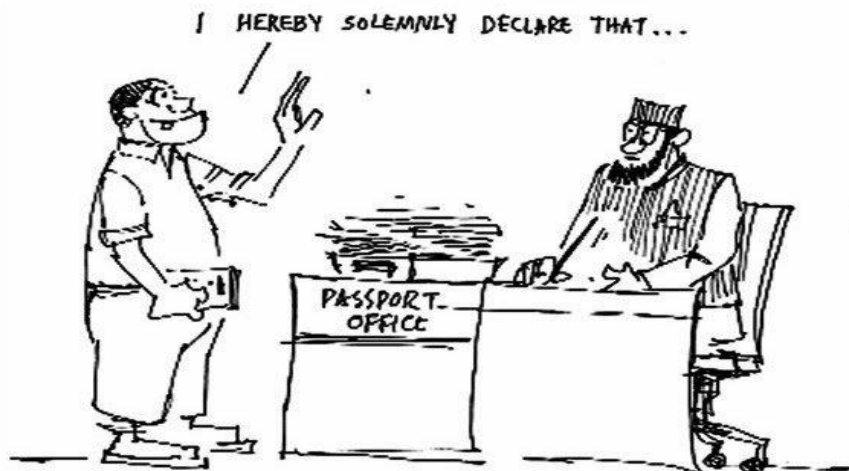


A view of the North Nazimabad neighbourhood where the writer lived

I remember that at the school I went to, every one was very obsessed with what sect and religion others came from. The first time I was asked the question, I was 9, and blissfully unaware of how much the country I loved actually hated me. My parents

sheltered me from that. I answered, “I come from an Ahmadi family!” I stated it gleefully and proudly, like a young girl would when introducing herself for the very first time, in the hope of making new friends. The little girls and boys who had asked me the question were very aware that Ahmadis were not to be associated with. Their form of boycott: never to eat with me during lunch time ever again.

That night, I told my parents about the incident, and they scolded me hard. They said, “Yeh kehney ki kya zaroorat thi? Tum chahti ho ke log tumhara boycott kar dein?” (Is that a thing to be said? Do you want people to boycott you?) They were very angry, very scared and very sad. Their anger hurt at the time because it reaffirmed that I had done something terribly wrong. How was I to know that my identity was something I had to hide? They never told me so, at least not directly. Looking back at it though, I realise they were angry because they blamed themselves for my naivete. They never knew a way to articulate: “Hey daughter, you will always be hated”.



To obtain a Pakistani passport, one must formally denounce Ahmadis

I thought there had to be some logical reason for such prejudice but prejudice alone is enough to justify prejudice. Which is why it made sense for one of my acquaintances at school, who also lived in my neighbourhood, to come to me and say, “I know the secret practices you Ahmadis have, and if I tell it to anyone else, they would be so disgusted by you.” I never really found out what those secret awful practices were, though. I did not fight back then. I also did not fight back when Islamiyat teachers openly taught about the importance of prejudice towards Ahmadis – in classrooms. I just bit my lips. I wish I had fought back at all those times, but that doesn’t matter now.

No one in my immediate and extended family had the will to fight back. There was always just that painful acceptance on their part. That acceptance was there when my uncle got fired because his boss found out he was an Ahmadi. It was there every time we heard news that people had been killed for being Ahmadi. It was there when people left notes outside our house telling us we are better off dead. And that acceptance on

our part was there when a family friend died in the bombing of an Ahmadi mosque in Lahore on the 28th of May, 2010.

The faith of the bigots was so weak that it was threatened by my very presence

We were drained. My family and I had the opportunity to escape and took it: the rest of our relatives did not. Very recently, they received threats from people in their neighbourhood, whom they have known all their lives. They were told either to convert to the “true Islam” or leave the neighbourhood. They refused to convert but they were afraid for their lives and probably still are. I heard that the paperwork for moving to another area was in process, but it has been almost a year since the threats and they are still there. I fear for them every day.

One rare time, though, my family and I *did* fact fight back. It was months before leaving for Canada. We were at the passport office, and we were told to sign the declaration denouncing Mirza Ghulam Ahmad. We refused. We told the person at the passport office that we could not do so because we were Ahmadis. He looked at us, shocked and disappointed, and then asked us to sign it – again and again. At the end, he begrudgingly accepted that we would not sign. Consider this a sign of humanity or a fluke, but our passport application was approved.



A scene from the deadly attack on Ahmadis in Lahore

I suppose one could say that a few months before leaving for Canada, my family and I did try to make up for all the times we did not fight back, and I am forever glad we did. But it was a painful confrontation to go through, one that we may never have to go through again, now that we have our Canadian passports. But that confrontation could have cost us our very lives, by holding us back in Pakistan. I still do not know if standing up for yourself and to your principles is worth risking your future for, but it is certainly worth something.

All the religious extremists and bigots tried taking away my country from me. This was the country that I was born in, spent my childhood in and from which I carry countless memories. They tried to take it away from me because being Ahmadi denies me my right over the very land I was born in. They are all afraid of themselves, not me. Their faith was so weak that it was threatened by my very presence.



Discrimination against Ahmadis in Pakistan – institutionalised and commonplace

I have heard people talk about how important it is to hate those who are from my background. I have had teachers lecture about the importance of prejudice towards Ahmadis. I have heard TV anchors and politicians applauded for their prejudice towards Ahmadis. I always thought I was unlucky to be born in a religious sect that is so persecuted, but the unlucky ones are really those who did not know better than to hate someone over these differences. The incidents of shootings and bombings that are often seen as isolated incidents are a result of hatred that is commonplace. It is never simply about a few extremists



'Hang the Ahmadi' written on a wall

The reality is that despite all that happened to me, no one could take away my country from me. It is still mine. It still has my footprints. Nothing on earth can keep me from being there if I ever want to be: not even relentless hatred. Even if I were to be killed when I am there, a religious extremist would still have to deal with the fact that he is breathing in the air which has the smell of my 'untouchable' Ahmadi blood mixed in it. My country will always be mine, as long as I live, and even after I die.

Farah Anjum lives in Canada

- See more at: <http://www.thefridaytimes.com/tft/no-country-for-ahmadis/#sthash.oj2ewQrz.dpuf>

THE EXPRESS
TRIBUNE
WITH THE International New York Times

Saturday, 19 Dec 2015

The Ahmadi question

Hussain Nadim



It is as if the sectarian mobs have started taking turns targeting a different minority every month, putting Pakistan to shame internationally. This time, the [Ahmadis](#) are in the spotlight — again. First, we saw the disturbances in Jhelum and now there are hate posters at [Hafeez Centre, Lahore](#). Ahmadis have seen the dark side of what being a minority in Pakistan means. Yet, it is this Ahmadi problem that truly demonstrates what has gone wrong in Pakistan since independence and is hiding the path to Pakistan's stability.

The complicated part about the Ahmadi issue is that in reality, it is less of a theological issue, and more of a social and political problem garbed under a religious spin that has been ongoing for almost a century. Anti-Ahmadi sentiment was prevalent before Partition, but given that Muslims were in the minority as a whole, any violence against Ahmadis remained rather restricted. The sentiment against the community may have partly been driven by its open support for the All-India Muslim League and the Pakistan movement that led religious groups to term Ahmadis as 'British agents', supporting Partition for their vested interests. The same groups called Jinnah Kafir-e-Azam and agitated against the creation of Pakistan.

The Ahmadi community, being small, tight-knit, highly educated and prosperous, naturally commanded influence in pre-Partition India, and also after the independence of Pakistan, with many of its members enjoying prominence in the bureaucracy, military

and politics. The presence of Zafarullah Khan, MM Ahmad and numerous others who had an over-arching influence made right wing groups wary that in the new Pakistan, Ahmadis may become the dominant, politically active religious group — a rather exaggerated fear that had no legs to stand on. Thus, feelings against Ahmadis, right from the time of independence, have been given a religious and theological spin. The real intention has been to exclude Ahmadis from top bureaucratic, military and political offices so as to reduce their socio-political decision-making and influence in the country as this was perceived as a major threat by religio-political groups, which had initially opposed the creation of Pakistan, and then later opposed those who created the country and who had a different vision for it from theirs.

In other words, Ahmadis are actually paying for their efforts in the Pakistan movement and for their extraordinary services to the country, symbolised by the likes of Dr Abdus Salam, MM Ahmad and Atif Mian, who changed the perception of Pakistan on the international front. However, back home, they are treated like outcasts because the right wing refuses to give space to anyone and has hijacked religion. They see the success of Ahmadis as a direct threat to their monopoly on the political narrative.

Hence, what is happening at Hafeez Centre is nothing new. It demonstrates the continuation of sporadic agitation against the Ahmadis — a community that is still somehow managing to remain afloat, perhaps because most of its members have quietly left the country that they helped establish. Those that are still in Pakistan live in constant fear. Given that one can get arrested for reciting holy scriptures if one is an Ahmadi, but can roam freely for killing minorities if belonging to a banned organisation, goes to show the nation's moral compass. Under the National Action Plan, the state is supposed to define what sort of ideology it wants to promote in the country. As long as murderers and terrorists can roam freely and innocent minorities are stigmatised, we are unconsciously promoting chances of the likes of the Islamic State to emerge right here in Pakistan and it won't be long before extremist groups in the country will pledge their allegiance to groups that want to topple the state and establish a caliphate in Pakistan.

It is the people of Pakistan who need to decide whether their country is under threat from a community that has served Pakistan in the areas of politics, development and science or from groups that conduct hate rallies against everyone they see as threats to their monopoly on religion. The sooner we realise who the country and our religion is really under threat from, the better we'll be able to save society from total collapse.

Published in The Express Tribune, December 19th, 2015.

The writer is a PhD candidate and coordinator of South Asia Study Group at the University of Sydney

<http://tribune.com.pk/story/1012430/the-ahmadi-question/>

The Nation

December 28, 2015

Discrimination against Ahmadis: Institutionalizing hate in the name of love

Religious freedom can be a funny civil liberty. While there is apparently no hint of doubt that all religions preach peace and love, this unexpected exceptional case warrants enough liberties to one side to infringe on those of others.



Haroon Riaz

The recent hateful protests by business owners demanding Ahmadi citizens to wear identification publicly have been a real eye-opener to anyone oblivious to intolerance in the Pakistani society. The protest was directed against Punjab police for removing hateful and derogatory signs from a shop warning Ahmadis to refrain from entering.

It is inconceivable to deduct that these people are calling for such measures out of sheer hate for humanity. It is clear that their hateful rhetoric is fueled by religious fervor. For the majority of Muslim citizens, these traders are only playing their due to defend the finality of the Prophethood and are doing so in the name of the love for the Prophet. The only problem is that such love has created a serious civil rights crisis.

For those who are not aware, the government of Pakistan already requires its Muslim citizens to sign a declaration of not being an Ahmadi for the National ID card registration. Furthermore, the Second Amendment to the Constitution of Pakistan is also dedicated to declaring the religious sect or group non-Muslim.

The demand for Ahmadis to wear identification, which has been widely compared to the yellow Juden badge in the Nazi Germany by critics, would take the institutionalization of discrimination against them to the next level. Calls for such apartheid measures should be a great concern for anyone who is worried about the state of freedom and civil liberties in Pakistan. This should also be a great concern to people who claim that an Islamic society offers perfect protection to religious minorities.

Religious freedom can be a funny civil liberty. While there is apparently no hint of doubt that all religions preach peace and love, this unexpected exceptional case warrants enough liberties to one side to infringe on those of others. As a matter of fact, this almost always occurs in overwhelming religious majorities, but hardly truer in any case in modern times than that of the persecution of Ahmadis in Pakistan and apparently there is no social contract to keep such religious freedom in check.

What are you going to do when such a force of public sentiment influences provisions in the law and the Constitution? Some would even argue that improving the law would hardly prove to be of any effect, but there is no doubt that eliminating profiling would make a world of a difference, if not the Second Amendment.

Probably the answer to the question of reforming Islam lies in the belligerence against Ahmadis as well. There is a reason why Sunni Islam has survived over 14 centuries. The school so fiercely and often violently represses any deviation to its orthodoxy. The Sunni clerics ensure to establish a hostile environment for suppressing novel religious ideas, and possibly, with the rise of Khomeini in Iran, the Shiite branch has been establishing its own state orthodoxy as well.

In the case of Pakistan, eliminating the persecution of Ahmadis would probably prove to be even more difficult than reforming the blasphemy law. At least not as long as a fairer social contract is in place. Possibly in a reaction to the Ahmadiyya movement, local clerics have aggressively established the theological narrative to counter its supposed claims over the last century. While such firmly rooted beliefs insisting on the legal definition of Islam would sound fine as a theological position, the subsequent activism for their excommunication has led to the formulation of such dangerous laws.

Some would argue that the bureaucratic and political elite had surrendered to the theological pressure for discrimination the day they agreed to establish an Islamic Republic. However, it is imperative to remind the people of the problem by pointing out that such theocratic provisions are a serious violation of civil liberties and religious freedom.

Furthermore, the institutional and systematic persecution of Ahmadis is the greatest evidence that minority religious groups are not safe in a Muslim majority society. It also shows that theocracies cannot be trusted to ensure religious freedom to communities not following the state religion. The Pakistani lawmakers have very deliberately formulated the sort of laws that would physically threaten a certain group of Pakistanis and the clerics deem them perfectly according to the Koran and the Sunnah.

The theocratic apartheid state is only a logical conclusion to such a foundation.

Haroon Riaz is a Rawalpindi-based independent blogger and believes in promoting free speech

<http://nation.com.pk/blogs/28-Dec-2015/discrimination-against-ahmadis-institutionalizing-hate-in-the-name-of-love>

Kashif N Chaudhry



Poster near Lahore Traffic Police Offices calls for complete boycott and banishment of Ahmadi Muslims.

"All Muslim sects - Deobandis, Brelvis, Ahle-Hadith etc have issued the fatwa that Ahmadis are Infidels and apostates and it is forbidden to have any social interaction with them, to speak with them, to befriend them or

have any relations with them, all kind of interaction is prohibited. And anyone who still interacts with them is a disobedient sinner."

It is true all Mullahs of all sects call for a boycott of the Ahmadi Muslims, just as all Mullahs of all tribes called for a boycott of early Muslims in Mecca. That boycott didn't help. This one will not either. [#AhmadiApartheid](#)

https://www.facebook.com/hashtag/ahmadiapartheid?source=feed_text&stor

Daily Times
Your right to know A new voice for a new Pakistan

December 21, 2015

Is Jinnah really our founding father?



Yasser Latif Hamdani

In a few days the nation will once again pretend to pay homage to Quaid-e-Azam Mohammad Ali Jinnah on his birthday, which falls on Christmas Day. There will be a change of guard at his mausoleum. Politicians and functionaries of the state will go lay floral wreaths on his grave. It happens every year. Every year it reeks of hypocrisy. Pakistan of today is the precise opposite of what Jinnah stood for and what Jinnah wanted for it on almost every count.

Any honest student of Jinnah's politics from 1906 to 1948 will tell you that there is no greater anti-Jinnah document, completely and totally in contradiction to what Jinnah stood for, than the Constitution of the Islamic Republic of Pakistan, 1973. It is not that hard to determine the truth behind this claim I make here. Every speech and every legislative instrument Jinnah was involved in right from the time he joined the Congress Party in 1906, when became a representative on the viceroy's council in 1910 and later on as a member of the Indian central legislature, is all part of record in both parliamentary and legislative records in both India and Pakistan. This record shows Jinnah to be an astute liberal democrat committed to the principles of modern democracy and equality of citizenship for all Indians regardless of their religion, caste or creed. It also shows that Jinnah's famous August 11 speech was not a one-off 'aberration' but was a restatement of a lifelong commitment to human rights and freedom.

When measured up to Jinnah's speeches and statements in the Indian central legislature as well as Pakistan's constituent assembly, the 1973 Constitution appears to be fundamentally bad. By barring the offices of president and prime minister of the republic to non-Muslim Pakistanis, it creates precisely those bars that Jinnah had warned against. Such a situation was unacceptable to Jinnah in 1947 but it is even more inconceivable and out of place in the 21st century. What if such a provision

disqualified Muslims in the US? We condemn hatemongers like Ben Carson and Donald Trump but do we have it in ourselves to condemn this institutionalised bigotry in our own Constitution?

The 1973 Constitution was amended in 1974 to declare an entire sect as being outside Islam, this sect being the Ahmedis. From 1937 to 1944, the pro-Congress Majlis-e-Ahrar-ul-Islam and other religious groups constantly pressurised Jinnah to declare Ahmedis as non-Muslims and throw them out of the Muslim League. Jinnah not only wisely resisted the pressure but also declared any such move as nothing less than a conspiracy to divide Muslims along sectarian lines. For this he was abused and attacked as Kafir-e-Azam but he did not give in on principle. He refused to declare Ahmedis non-Muslims, arguing that he was no one to declare anyone who professes to be a Muslim to be a non-Muslim. Tragically, the state that calls him its founding father is today the only state in the world that not only has taken upon itself to define who is a not a Muslim but which forces its officially sanctioned Muslim citizens to sign off on a declaration that they consider Ahmedis non-Muslims. It is a matter of absolute shame that we have to sign off on statements like that in this day and age. But if only that was the case. In Pakistan, Ahmedis have been arrested for the 'crime' of reading the Quran and for saying salaam. The law of the land actively encourages bigotry and fanaticism, and condones persecution.

The 1973 Constitution also privileges a group of unelected ulema (clergy) to sit in judgment over laws passed by the National Assembly (NA), albeit in an advisory role. This institution is called the Council of Islamic Ideology (CII). Jinnah said, in February 1948, that "Pakistan will not be a theocracy to be run by priests with a divine mission." Yet that is precisely what the CII is: a body that ensures Pakistan is a theocracy run by priests with a divine mission. There is absolutely no occasion for the existence of such an odious, anti-modern and reactionary body in any modern nation state. But then we are neither modern nor a nation state. Maulana Sherani, the current chief of the CII, recently announced that CII would soon be discussing whether Ahmedis are non-Muslims or whether they are apostates meaning whereby whether they can be tolerated or whether they should be killed off.

In the past, the 'esteemed' body also declared that girls under the age of 16 could be married off. In doing so they declared the Child Marriages Restraint Act 1929 as being un-Islamic. The irony here is that Jinnah was one of the strongest supporters of that law when it was passed in the Indian legislature. It was during the course of this debate in September 1929 that Jinnah said: "If my constituency is so backward as to disapprove of a measure like this then I say the clearest duty on my part would be to say to my constituency, 'you had better ask somebody else to represent you'." Then we come to the blasphemy law. When Section 295-A to the Indian Penal Code (now the Pakistan

Penal Code) was being passed in 1927, Jinnah made it clear that bona fide academic criticisms of religion would be protected. Little did he know that Pakistan would actually go on to enact 295-B and 295-C in the same law, which have become readily available tools for silencing any academic debate over religion in Pakistan.

I have just scraped the tip of the iceberg. To detail every instance of where Pakistan has acted against Jinnah's ideas would require an entire book. Why then do we insist on inflicting on him the epithet of "founding father of Pakistan"? The Pakistan he founded ceased to exist the day the majority of Pakistan walked out and formed Bangladesh. This new Pakistan's founding fathers are Zulfikar Ali Bhutto, Maulana Maududi, Mufti Mahmood and General Ziaul Haq. This motley crew has forever damned Pakistan to hell. Of course, there is no doubt in my mind that after Pakistan has been humiliated enough internationally for its morally untenable practices, it will have to revert to the sort of state Jinnah wanted but that is still far off in the future. Perhaps some of us will live long enough to see that day.

The writer is a lawyer based in Lahore and the author of the book *Mr Jinnah: Myth and Reality*. He can be contacted via twitter @therealylh and through his email address yasser.hamdani@gmail.com

<http://www.dailytimes.com.pk/opinion/21-Dec-2015/is-jinnah-really-our-founding-father>



Al Jazeera English



Head to Head - Who rules Pakistan?

<https://www.youtube.com/watch?v=qm5JK1BFT3o>

The Nation

December 22, 2015

The reaction to Hina Rabbani Khar's comments against anti-Ahmadiyya laws highlight the religious double standards in Pakistan



Usman Ahmad

If Pakistanis want equality and justice for their co-religionists abroad then they need to develop ideals of religious tolerance back at home first



Several years ago, the best-selling British writer and religious scholar, Karen Armstrong, toured Pakistan in part to promote the Charter of Compassion movement whose stated mission is to encourage the world's religions to embrace the core values of empathy and togetherness. Armstrong is the author of the charter and one of the movement's founding members.

One of the talks she gave was held in the lawns of the Rafi Peer Theatre Workshop in Lahore. “We need to stop projecting ‘certainties’ because there are none and this is the only way we will be compassionate towards the views and will of others,” she told a rapt audience.

When the discussion was opened to the floor, a middle-aged gentleman commented that not only did he agree with the salient features of Miss Armstrong’s exhortations, but that compassion was a quality that came easy to Muslims because of the universal underpinnings of their faith. A Muslim, he explained, would have no difficulty showing compassion towards a Christian or a Jew because Islam embraces the inherent truth of all world religions.

For anyone with even a cursory knowledge of the status of minorities in Pakistan it came across as an extraordinary statement. While Islam may promote principles of tolerance and compassion towards all peoples, these seem to have been overlooked by many in this country which according to a Pew Research Center report from 2014 has become one of the most hostile nations in the world for religious minorities.

At the end of the session I had the chance to speak and chose to refer back to the point the aforementioned gentleman had made. I made the argument that whereas in principle Muslims are obliged to respect people of other faiths, this courtesy, on the rare occasions it is extended in Pakistan, seems to be applicable only to members of those faiths or religious movements that preceded Islam. Later religious traditions appear unworthy of any such considerations.

My remarks were spurred by thoughts of the plight of Pakistan’s Ahmadis.

The situation of Ahmadis in Pakistan embodies the very worst of the deeply ingrained religious intolerances that have for decades ripped away at the fabric of our national unity. Not only are large swathes of the population openly hostile to the community, their persecution is part of state policy. They have been declared non-Muslim through the second constitutional amendment and Ahmadi-specific laws formally criminalize every aspect of their civic and civil lives. Moreover, to receive a passport as a Muslim in Pakistan one has to first denounce the founder of the Ahmadiyya movement.

The state-sponsored aspect of Ahmadi persecution has recently returned to the fore of public discussion, after former foreign minister of Pakistan, Hina Rabbani Khar, answered a question about the anti-Ahmadi laws on an al-Jazeera talk show by saying that she was ‘embarrassed’ as a Pakistani by the discrimination the community faces.

The reaction to Khar’s comments was swift and brutal, particularly on social media where she was targeted with hateful messages and called among other things a disgrace and a traitor to her country.

Among all else, the controversy exposes the vicious double-standard that has become current amongst large swathes of Muslims in Pakistan in all matters pertaining to religion. Nowhere is this better highlighted than in the treatment of Ahmadis.

Imagine if you will the furor that would erupt if a predominantly Christian country like the United States of America or the United Kingdom asked their citizens to sign a similar declaration targeting Islam, in order to get a passport. Or if these countries prohibited Muslims from publicly talking about their faith or making the call to prayer. One need not think too hard about what uproar might ensue, as the likely scenes – flag burning, looting and arson – have already been rehearsed many times over.

Let us take recent events in Hafeez Center as another example. Last week protests were held outside of Lahore's largest electronics market, after one of the shopkeepers there was arrested for displaying a sign which not only forbid entrance to Ahmadis, but referred to them as 'dogs'. A speaker at the demonstration called for his release and said that his only crime was to express his religious zeal.

And yet it is easy to think of the fury that would greet the news of an Indian shopkeeper banning Muslims from entering his store and using similar derogatory language against them. Just look at the feverish condemnations made by Pakistanis against the Indian government's decision to enforce a ban on the slaughter of cows to get an idea of the kind of repercussions that would follow.

Again in January of this year, tens of thousands of people took to the streets in anger at the cartoons published by the French satirical magazine Charlie Hebdo. The largest of the rallies was in Karachi which drew as many as 25,000 thousand protestors who raised slogans like 'death to France' and 'death to blasphemers'. In Peshawar tributes were paid to the two brothers who carried out a retaliatory terror attack against the publication. Though ever ready to rally in defense of Islam, few voices if any are raised at routine provocations against Ahmadis, their founder and respected figures within the community.

Just because many may consider Ahmadis to be non-Muslims it doesn't mean that they have the right to impose that identity on them or prohibit them from practicing their beliefs. Similarly, Christian or Hindu majority populated countries have no right to discriminate or negatively profile the Muslims in their midst. If Pakistanis want equality and justice for their co-religionists abroad then they need to develop ideals of religious tolerance back at home first. Or else the contrasting principles they adhere to will continue to ignite hatred against others.

Usman Ahmad is a British freelance writer and photographer based in Pakistan. His portfolio can be seen on his website www.usman-ahmad.com. Follow him on [Twitter](#)

<http://nation.com.pk/blogs/22-Dec-2015/the-reaction-to-hina-rabbani-khar-s-comments-against-an>



Kashif N Chaudhry

Another letter recently distributed in parts of Pakistan's KPK province by the extremist "Almi Majlis Khatme Nubuwwat" organization urges Muslims to boycott Ahmadi-run businesses and kill Ahmadis in broad daylight wherever found.

The letter lists names of male and female Ahmadi Muslim doctors (blacked out) in the area and states it is an act of virtue and Jihad to kill them.

I spoke with one of the families who's member is listed on this hit list. The families are trying to get help from law enforcement but haven't been very successful so far. Remember them in your thoughts and prayers.

I urge my friends in the media to take this up and help save lives.

انا خاتم النبیین لا نبی بعدی
 محمد صلی اللہ علیہ وسلم کے بعد کسی اور نبی نہیں آئے گا

سرکارِ مدینہ خاتم النبیین شفیع المذنبین حضرت محمد عربی صلی اللہ علیہ وسلم کے غلام مسلمان بھائیو

آپ کی غیرت ایمانی کہاں سو گئی ہے؟

مرزا غلام احمد قادیانی کی جھوٹی نبوت کا یہ کفریہ ڈوبا نسل کے ایمانوں کو نکلنے کے لئے بڑھا چلا آ رہا ہے وہ کہیں مسلمان ہے جو کہ روح کو تڑپا دینے والے ان کفریہ عقائد کو حرام سے آگے نہیں بڑھ سکے گا۔ ہر سکت جہت کر کے آسام سے بیٹھا ہے

قادیانیت کی زبان بے لگام کو لگام کون دے گا؟

اے مسلمان بھائیو! آج ہم میں بکھریے لوگ بھی ہیں جن کو بیچاٹنے کی ضرورت ہے جو آپ کو گمراہ کر رہے ہیں۔ ہر سکت جہت کر کے آپ کے ایمانوں کا کھل کرے کی کوشش کر رہے ہیں۔ درحقیقت ان کی سزا آگے ہے ایسے لوگوں کو بھرے پاؤں میں گولی مارنا جہاد ہے

کیڑیہ نکل کالج	(قادیانی کالج)	15	○
سکھریہ روپنجاہ	(قادیانی کالج)	13	○
نیروانس روپنجاہ روست	(قادیانی کالج)	13	○
منصور علی کنگ باڑہ شیڈ ڈاکٹر پناہ	(قادیانی کالج)	15	○
ڈاکٹر قادیانی کنگ باڑہ شیڈ ڈاکٹر پناہ	(قادیانی کالج)	15	○
ڈاکٹر قادیانی کنگ باڑہ شیڈ ڈاکٹر پناہ	(قادیانی کالج)	15	○
لیڈی ریڈنگ اسپتال پناہ	(قادیانی کالج)	13	○
انجمن کانونی	قادیانی کالج	13	○
داپہ کانونی پناہ	قادیانی کالج	13	○

پہلے ان کے گھر پر قادیانی کالج سے جیسی جیسی ہتھیاروں سے پتھر پھینک کر مار دینے کو کہتے ہیں کہ ان کی کھال کھینچ کر مار کر رکھیں ہیں اور ان کے گھر کی نسل کے ان کو چاہئے ہے۔ ہر اے مسلمان بھائیو! آپ کو کھینچ کر مار دینے کی کوشش کریں

تحفظ ختم نبوت اور شفاعت محمدی صلی اللہ علیہ وسلم

اگر آپ قیامت کے دن کو عمری کھینچنے کی شفاعت پناہ ہے تو آپ کو کھینچ کر مار دینے کا کام کرنا ہے گا اور مرزا غلام احمد قادیانی کے نسل کے ہاتھ میں آج پناہ ہے گا کیا آپ اس کے لئے تیار ہیں؟ (قرآن مجید میں اللہ صمد حضرت مرزا غلام احمد قادیانی)

<https://www.facebook.com/photo.php?fbid=10207796645423917&set=a.1765149298356.2099419.1527845946&type=3&theater>

December 10, 2015

Is Pakistan Just a Huge Trumpistan?

Kashif N. Chaudhry



I am a Pakistani immigrant to the United States. With the recent rise of Islamophobia here in America, we Pakistanis have suddenly become experts on minority rights. My social media timelines are filled with my friends urging the West to accommodate Syrian refugees escaping persecution, and be more

accepting of pluralism. I also see them condemning the Western media for having double standards, and not giving enough airtime to aggrieved Muslims.

Many of us have also erupted into fury - and rightly so - over the GOP's [recent Islamophobic comments](#), many now comparing the current climate of anti-Muslim animus within a large section of the Republican party [to the Nazi era](#) in Germany.

All this outrage is justified, and I have [written extensively](#) on this unsettling rise in Islamophobia in the United States. But it surprises me how we - as Pakistanis - are so concerned about minority rights in distant lands, while ignoring them in our own.

Everything we hate about trump, aren't we already doing to the Ahmadi Muslims in Pakistan?

1) Special IDs: In his anti-Muslim tirade, Donald Trump first suggested that Muslims carry special identification badges. He was rightly slammed for this Islamophobia and compared to the Nazis who required the Jews to wear a special Yellow Star.

Now consider this. For the last four decades, Muslim citizens belonging to the [Ahmadiyya Muslim Community](#) have been forced to carry such [discriminatory IDs](#) - identification that has [left them disenfranchised](#). The state mandates that all Pakistani

Muslims abuse the Spiritual leader of the Ahmadiyya Muslim community [to obtain a 'Muslim' passport](#).

Imagine Trump suggesting that all Christians would have to testify - in writing - to the falsehood of Prophet Muhammad to be considered Christian in the United States? Even Trump would probably consider this ludicrous (even though we can not be so sure anymore).

2) Closing Mosques: Mr. Trump also recently said he would consider closing down Mosques in America. He was once again called an Islamophobe for intending to curtail the civil liberties of American Muslims.

Many don't know, but what Trump merely suggested, we in Pakistan have been successfully implementing against the Ahmadiyya Muslims for decades. The Pakistani State-Mullah nexus has been responsible for closing down, sealing, torching, or forcibly occupying over a 100 Ahmadiyya Mosques. Yet, while we readily criticize Trump, there is no outcry against this ongoing Islamophobia in Pakistan.

Just two weeks ago, an [extremist Sunni mob ransacked an Ahmadiyya Mosque](#) in Pakistan's Jhelum district and took it over.

3) Refugee Bias: Many Republican politicians have suggested that we close our doors to Syrian refugees - especially the Muslims. We have all condemned such suggestions as inhumane, unAmerican and Islamophobic.

But we forget the fact that every year, numerous Ahmadi Muslims are forced to flee Pakistan to seek refuge in neighboring [China](#), [Sri Lanka](#), [Thailand](#), and [Nepal](#), and - like me - in Western nations. We are angry at Western politicians for not being accepting of refugees, while we continue to create numerous refugees of our own.

Numerous Hazara Shias and Hindus have also emigrated out for the same reasons.

4) Media Bias: After the Paris attacks, Many fellow Pakistanis expressed strong outrage over the Western media's bias towards Muslims.

But we conveniently discount how our own media treats our minorities? When was the last time we saw a spokesperson of the Ahmadiyya Muslim Community on television? Even as almost [100 Ahmadi Muslims were mercilessly gunned down](#) in Lahore in 2010, the media in Pakistan blacked out the victims. The [official response](#) of the Ahmadiyya Muslim community was censored by the media.

And in the wake of the recent attack on Ahmadi Muslims in Jhelum, not a single TV channel called on an Ahmadiyya representative to give their point of view on air. We complain about media bias in the West and yet we completely censor the [wrong kind of Muslims](#).

5) Right to Assembly: Like other faith groups, Muslims are allowed to hold conventions in the United States. Though Marco Rubio suggested he would consider shutting down some Muslim Cafes and Diners, I have no idea what that even means.

Contrast this to Pakistan where Ahmadi Muslims have been [denied the right to assemble](#) for their annual convention - the [Jalsa Salana](#) - for the last three decades.

6) Right to Vote: Muslims, of course, are able to vote in the United States. We even have Muslim lawmakers in the government. In Pakistan, Ahmadi Muslims have been unable to vote for many decades now. [This disenfranchisement](#) leaves them completely unrepresented in the country's politics and government.

7) Equal Academic & Work Opportunities: America is a land of opportunity where there is no religious test to the academic and work ladder. Things are different in Pakistan where discrimination against Ahmadi Muslims is common at work and school. The University of Engineering & Technology in Lahore, for instance, has an [official clause](#) that forbids Ahmadi Muslims to faculty positions. In the Punjab Medical College, over twenty Ahmadi Muslim medical students [were rusticated](#) merely for their beliefs.

8) Right to Self Identity: Unlike the United States where everyone has the right to identify as they choose, Ahmadi Muslims in Pakistan can be imprisoned for three years - under the country's [anti-Ahmadiyya Ordinance XX](#) - for identifying as Muslim. Imagine Catholics being rounded up in America for identifying as Christian.

9) Holding Highest Positions: We were all furious when Ben Carson suggested that a Muslim could not be trusted as the President of the United States. But why are we not alarmed by the fact that in Pakistan, Ahmadi Muslims and non-Muslim minorities - despite being loyal tax-paying citizens - cannot hold the positions of President and Prime Minister? This, despite the fact that the [founding father](#) who drafted the Pakistan Resolution was an Ahmadi Muslim.

10) Freedom of Religion: While Muslims have no restrictions to practicing Islam in the United States, Ahmadi Muslims in Pakistan have severe restrictions on their religious freedom. They are not permitted to say the *Kalima* (Islamic Creed), *Salam*, *Azaan* (Call to Prayer) etc. They are forbidden public prayer, [reading the Quran](#), or identifying their place of worship as a Mosque. Each of these acts by an Ahmadi Muslim carries a three-year sentence under the country's law.

So Pakistani fellows, everything we hate about Trump, we are already doing - and much more - to the Ahmadi Muslims in Pakistan. How is it fair then to decry Islamophobia in the West, while turning a blind eye to the rampant - and far more putrid - anti-Ahmadi bigotry in Pakistan? This only makes us a bunch of hypocrites, a dishonest people. We dislike Trump but fail to realize that ours is a very [huuuuuuuge](#) Trumpistan.

Next time we speak of how minorities are treated in the West, let us also reflect into our own attitudes towards our own minority communities. Let us [raise our voice](#) to end our

apathy - and their agony. Let us not be that person who cheers in Trump's rallies. Let us also not be that guy who stays silent when Trump spews his anti-Muslim bigotry. Let us emulate the good Americans who vocally condemn Trump's rhetoric and stand up with integrity for the rights of American Muslims.

Let us also stand up for the rights of our own. Let us make it known that we will not allow bigotry to flourish [in our name](#) anymore. This responsibility falls especially on Pakistan's majority Sunni Muslims. Reclaim those spaces you have allowed the extremists to occupy, and help write the narrative for a pluralistic and tolerant Pakistan.

For only once we are free of sin can we cast the first stone.

Follow Kashif N. Chaudhry on Twitter: www.twitter.com/KashifMD

http://www.huffingtonpost.com/kashif-n-chaudhry/is-pakistan-just-a-huge-trumpistan_b_8754656.html

URDU TRANSLATION of this article is available in urdu section



#IStandWithAhmadis: Pakistanis show

support for religious minority on social media

Minorities rights activists in Pakistan have declared 10-day-long campaign in support of the country's Ahmadi minority, after recent attacks on a factory owned by a member of the religious minority and a mosque.



Last week, an Ahmadi man was arrested after he allegedly burned copies of the Quran. After the news broke, hundreds of people surrounded the factory in which the man works as the head of security, and eventually the factory's compound was torched. One day later, an Ahmadi mosque

has also been set on fire by Muslim protesters.

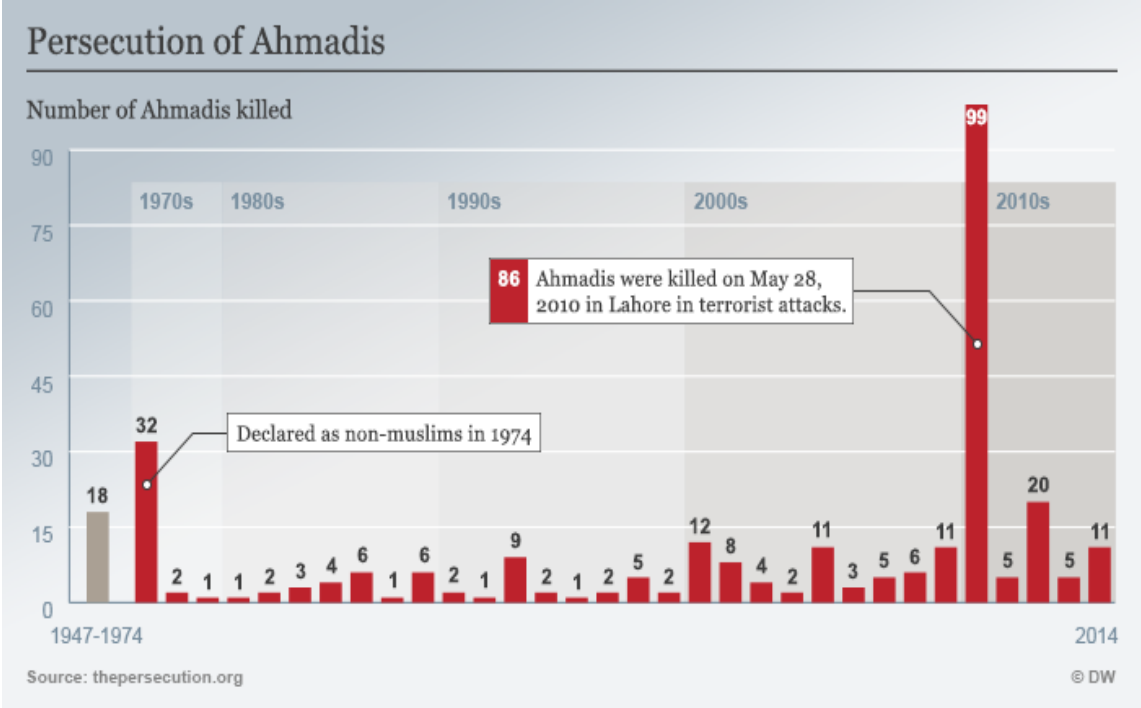
In light of recent attacks against the small sect, minority rights activists took to social media to voice their protest against the long-time persecution against the Ahmadis, who consider themselves to be Muslims, using the hashtag #IStandWithAhmadis. Rights activists have also started a website dedicated to the campaign.

For the campaign, which was started on December 1, people were asked to tweet in favour of the Ahmadi community. The hashtag has been trending in Pakistan.

Many users chose to emphasize the Ahmadis' humane interpretation of the Quran. According to them, religion cannot be used as a justification to perform an act of war. The group is also devoted to accepting even their worst enemies as friends.

Pakistanis are also naming famous Ahmadis who have contributed to the country in various ways, including the country's only Nobel prize laureate.

Soon enough, the voice of support has expanded beyond Pakistan's borders. The #IStandWithAhmadis campaign drew support from neighbouring India, Dubai and even got as far as the Americas.



Some of the Ahmadis themselves also took part of the campaign by thanking all those who have voiced their support for them. One Ahmadi Twitter user also had a message to those who persecute them.

However, in 1974, the Ahmadis were declared non-muslims by Pakistan's National Assembly, a declaration that was later amended into the country's constitution. They have been persecuted ever since. This infographic shows the amount of Ahmadi deaths due to religious persecution over the years

After the recent attacks in Paris, the Ahmadis' top religious figure, Hazrat Mirza Masroor Ahmad, condemned the terrorist attacks by renouncing the use of any religion as an excuse to killing others.

The campaign will end on 10 December. By then, organizers are hoping to get their message across that Ahmadis should no longer be targeted, and deserve to live their lives with a sense of security and peace.

DW RECOMMENDS

<http://www.dw.com/en/istandwithahmadis-pakistanis-show-support-for-religious-minority-on-social-media/a-18889718?maca=en-rss-en-world-4025-rdf>



December 25, 2015

Santa's Babies

Fayes T Kantawala

Be it disturbing performance art in New York or religious bigotry on the streets of Lahore, nothing can dampen the festive season for him. Fayes T Kantawala spreads some Christmas cheer



Pakistanis in Santa Claus outfits - protesting against terrorist attacks

I just got back from an art gallery where they were throwing a small party to mark the closing of their most recent show. I love closings. Like divorce parties, they inject joy and celebration into what would otherwise be a semi-morose event. And really, when is a little celebration not a great thing? The show was a series of grotesque paintings (gallery's words, not mine), the kind where paint was squeezed straight from the tube onto the canvas in turd-esque shapes. The effect made the paintings look like pictures of skin diseases you might see in medical journals – were you the kind of person who willfully looked at medical journals. A friend had invited me to this but hadn't shown up herself yet, and I was surrounded by tall and vaguely vengeful-looking strangers for the most part. This is a good thing, I reminded myself. I have been actively going to places where I don't know people, in an effort to broaden my circle – and the great advantage of not being in Lahore is that you can strike up a conversation with a stranger at a party and not be thought of as completely mad.

“Do you like the work?” I asked a statuesque woman with dreadlocks

“The work doesn't ask to be liked,” she responded and stared off into the middle-distance in the way that people think makes them look both thin and intelligent.

“Good thing too,” I chortled. “Looks like absolute vomit doesn't it?”

She looked at me as if I had thrown coffee down her blouse. “I feel uncomfortable,” she said and stalked off.

I was happy to see that there was a giant rally of people dressed as St. Nick in Lahore

I stayed around for about twenty more minutes, chatting to less combative people until the gallery light turned down and a performance piece called “*Santa births a biracial baby*” began. I won't go into vivid details (you're welcome) but it involved several

performers squeezing themselves through a suggestive tear in a giant canvas cloth while dressed as Santa's elves lathered in Vaseline. Everyone was watching the "birthing ritual" through furrowed brows, as if the most important thing in the world were happening at that very moment. The serious, considered look is how most people react when they see performance art, usually because I think jeering loudly is frowned upon in the art world. Sometimes it gets ridiculous. Consider: At a busy art fair earlier this month, several dozen people looked on as a deranged Korean woman stabbed three people with a small sharp razor and it wasn't until ten minutes into it – when one of the victims was crawling along a bloodied floor asking for help from the security agent – that people realised this wasn't an impromptu performance piece by the hot new Asian artist.

After the twelfth elf had disengaged from the canvas tear and writhed on the floor for a few minutes while throwing glitter everywhere, the gallery director thanked the artist for her searing vision, and the woman with dreadlocks took a bow. I thought it best to make a hasty escape.

I won't let a neo-natal massacre of my image of Santa dampen my Christmas spirit, though. I am all about being festive this season. Christmas trees are springing up and people are singing carols on the street corners. The shop windows are covered in tinsel and fake snow and if you stick around any street corner late enough, you are bound to see a man in a Santa Claus suit running away from crying toddlers. Part of me is nostalgic for the weddings and parties that are happening in Pakistan right now, but then I get a whiff of eggnog and sanity prevails. I was happy to see, speaking of Santa, that there was a giant rally of people dressed as St. Nick in Lahore. The rally was meant to bring attention to the holiday in Pakistan (where, like in Narnia, some plot for it to be always winter but never Christmas) in an effort to support our beleaguered minorities.



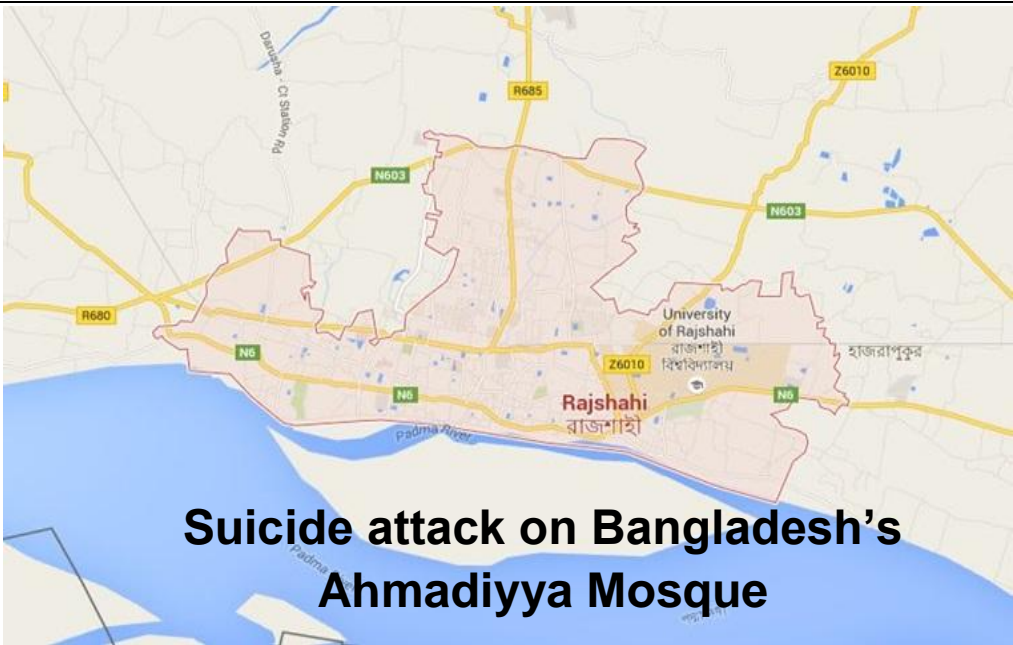
Bigotry on the streets of Lahore – targeting Ahmadis

Yay, I say. It makes a lovely change from the other rallies that have been carried out to keep Ahmadis out of Lahore's tech mall, Hafeez Center. Police had previously taken down notices outside shop windows that had banned Ahmadis from entering since it was seen – rightfully – as discriminatory hate speech. Sure enough, the Main Boulevard

was shut off while a large bearded crowd protested against the police, demanding their right to be complete douchebags. You want to know what will shut up most of the men in that crowd? Crack down on their porn. For all their religious, pious indignation at possibly having to meet an Ahmedi, most of Hafeez Center (as any Lahori knows) is choc-a-block full of porn movies. Attack the stash of the shopkeepers' "blue movies" and I assure you, that rally would be a lot thinner.

But, as I said, let us not dwell on bad news. Instead let's celebrate what is amazing among us all. In that spirit, I have a little holiday present for you. Some of you may have heard of the singer/songwriter Taimoor Salahuddin a.k.a. Mooroo. I've been a big fan of his work – as, I'm sure, have many of you. Now he just released what I think is the most ambitious stop-motion animation video Pakistan has ever produced and it's definitely one of the best videos I have seen, from anywhere. A video for his latest song "Mariam", it is one of the most creative art pieces (I use the term deliberately) I have seen in ages and should be put in a gallery somewhere. I usually don't wax lyrical about music videos, but this is so much more than that. I really encourage all of you to google and watch it now, and make your day a little brighter. The video is quirky, original, beautiful and thoughtful – and makes me feel all kinds of warm inside. I assure you, it beats seeing bi-racial Santa births any day.

<http://www.thefridaytimes.com/tft/santas-babies/>





Edition:U.S.

World | Fri Dec 25, 2015 7:56am EST

Related: [World](#)

Bomb attack on Bangladesh mosque kills one, wounds dozen

DHAKA

A bomb attack on a Bangladeshi mosque during Friday prayers killed one person and wounded at least a dozen, police said, the latest in a series of attacks in the Muslim-majority nation.

The bombing, which police suspect was a suicide attack, took place at a mosque run by the minority Ahmmediya Muslim community in Rajshahi in the northwest of the country.

Police said it appeared the person killed in the attack was the bomber himself. "It seems the man carried the bomb and died after the bomb was detonated," police official Motiar Rahman said.

Bangladesh has suffered a wave of Islamist militant violence in recent months, including a series of bomb attacks on mosques and Hindu temples.

Some of the attacks have been claimed by Islamic State, which has also said it is behind the killings of a Japanese citizen, an Italian aid worker and a policeman.

The government has denied that Islamic State has a presence in the country of 160 million people. Police have blamed earlier attacks on home-grown Islamist militants.

Friday's attack came days after six people were wounded in bomb explosions at a mosque inside a naval base in the port city of Chittagong, which was the first militant attack on a mosque used by the country's Sunni majority.

(Reporting by Ruma Paul; Editing by Pravin Char)

<http://www.reuters.com/article/us-bangladesh-attacks-idUSKBN0U80KR20151225>

Bangladesh blast: 1 killed in bomb attack on mosque, several others wounded

The bombing took place at a mosque run by the minority Ahmmadya Muslim community in Rajshahi in the northwest of the impoverished country, police official Motiar Rahman said.

By: *Reuters* | Dhaka | Updated: December 25, 2015 7:15 pm

Bangladesh: The bombing took place at a mosque run by the minority Ahmmadya Muslim community in Rajshahi in the northwest of the impoverished country, police official Motiar Rahman said.



A bomb attack on a Bangladeshi mosque during Friday prayers killed one person and wounded at least a dozen, the latest in a series of attacks in the Muslim-majority nation.

The bombing took place at a mosque run by the minority Ahmmadya Muslim community in Rajshahi in the northwest of the impoverished country, police official Motiar Rahman said.

“We are investigating whether it was a suicide attack or the attacker himself died in the blast when he tried to throw the bomb,” he said. Bangladesh has suffered a wave of Islamist violence, with two foreigners, four writers and a publisher killed this year.

A series of bomb attacks on mosques and Hindu temples has also rocked the country of 160 million people. Some of the attacks have been claimed by [Islamic State](#).

The government has denied that Islamic State has a presence in the country. Police have blamed earlier attacks on home-grown Islamist militants.

http://indianexpress.com/article/world/world-news/bangladesh-blast-bomb-attack-on-mosque-kills-one-several-wounded/#st_refDomain=www.facebook.com&st_refQuery=

DECEMBER 26, 2015

IS claims attack on Ahmadi mosque in Bangladesh



AFP

Onlookers gather following a suicide bomb blast at an Ahmadi mosque during Friday prayers in Rajshahi on December 25, 2015

The Islamic State group on Saturday claimed responsibility for an attack at a mosque of the minority Ahmadi Muslims in Bangladesh, in which the suspected bomber died and at least three others were injured.

US-based monitoring organisation SITE reported that the IS group, which has claimed responsibility for a number of recent attacks in Bangladesh, said it had targeted worshippers during Friday prayers.

The bomber detonated an explosive belt at a mosque of the "polytheist Qadiani sect," a derogatory term for Ahmadi Muslims, the monitoring organisation quoted IS as saying.

According to the statement "dozens" of worshippers were injured or killed at the mosque in the northwestern town of Bagmara, but police said on Friday only three had been injured.

The bomb blast at the Ahmadiyya Muslim Jamaat mosque in Bagmara, some 250 kilometres (150 miles) from the capital Dhaka, occurred as nearly 100 people were gathered for Friday prayers, police said.

IS has claimed a series of recent attacks in Bangladesh, including the shooting of three foreigners, two of whom died, and the killing of a Sufi Muslim shrine chief in November.

The jihadists also claimed an attack at a Shiite mosque in the north of the country last month in which the muezzin was killed and three worshippers injured -- though some experts have expressed scepticism about the claims.

Police blame the homegrown militant group Jamayetul Mujahideen Bangladesh (JMB) for the recent violence while Prime Minister Sheikh Hasina's government accuses the main opposition party and its Islamist ally of trying to trigger anarchy. The parties deny the claims.

Analysts say Islamist extremists pose a growing danger in conservative Bangladesh and that a long-running political crisis has radicalised opponents of the government.

<http://nr.news-republic.com/Web/ArticleWeb.aspx?regionid=3&articleid=54662411>

THE **Kabwah** Times

Suicide attack on Bangladesh's Ahmadiyya Mosque leaves 15 injured



A suicide bomber detonated an explosives belt during the Friday Prayer at a mosque in Bagmara, some 250 kilometers (150 miles) from the capital, Dhaka. Around 15 members of Ahmadiyya Muslim Community were injured in the blast.

About 70 people were praying in the mosque at the time, said one worshiper, Mohammad Shaheb Ali Talukder, who was one of the wounded.

When the bomber entered the mosque, “he first stood along with the people in the back and performed prayers on his own, but shortly after he came forward and stood besides me,” said Mr. Talukder, speaking by phone from a hospital in the city of Rajshahi.

“Suddenly I saw him put his hand inside a pocket in his clothes and a bomb exploded,” Mr. Talukder said.

Abdullah al-Mahmud, deputy police inspector general for the Rajshahi District, which includes Mochmoli, said the identity and motive of the bomber were unknown. But he said, “This is a rare incident for Bangladesh.”

Saiful Islam, president of the Ahmadiyya community in the village of Mochmoli, said the bomber was the only person killed. The Ahmadiyya, also known as Ahmadis, are members of a Muslim sect considered heretical by many conservative Muslims and are frequent targets of persecution.

As of now, no group has claimed responsibility for the attack. But with militant groups such as the Jamayetul Mujahideen Bangladesh (JMB) and the notorious Islamic State (IS) recently targeting Shiite mosques in Bangladesh, it is highly likely that one among them is the perpetrator behind the attack.

<https://www.rabwah.net/suicide-attack-on-bangladeshs-ahmadiyya-mosque-leaves-15-injured/>

The New York Times

DEC. 25, 2015

Asia Pacific

Suicide Bomber Strikes at Ahmadi Mosque in Bangladesh

By JULFIKAR ALI MANIK

DHAKA, Bangladesh — A suicide bomber detonated an explosives belt during the Friday Prayer at a mosque in a remote northern village in [Bangladesh](#), witnesses and officials said, wounding three members of the [Ahmadiyya](#) Muslim Community, a tiny religious minority.

Saiful Islam, president of the Ahmadiyya community in the village of Mochmoli, said the bomber was the only person killed. The Ahmadiyya, also known as Ahmadis, are members of a [Muslim sect considered heretical by many conservative Muslims](#) and are frequent targets of persecution.

Abdullah al-Mahmud, deputy police inspector general for the Rajshahi District, which includes Mochmoli, said the identity and motive of the bomber were unknown. But he said, "This is a rare incident for Bangladesh."

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"Suddenly I saw him put his hand inside a pocket in his clothes and a bomb exploded," Mr. Talukder said.

The Ahmadis have about 100,000 followers in Bangladesh, which is 90 percent Sunni Muslim. Ahmad Tabshir Choudhury, external affairs secretary for the Ahmadiyya community in Bangladesh, said that in the past, some fundamentalist groups have demanded that the Ahmadis be declared non-Muslims. They have also threatened the Ahmadis, attacked their mosques and prevented them from holding programs in public places, he said.

Mr. Choudhury said the last bombing at an Ahmadi mosque was in 1999, in the southwestern Khulna District. Seven people were killed.

Correction: December 25, 2015

Because of an editing error, an earlier version of this article referred incorrectly to the attack on an Ahmadi mosque in 1999. It was a bombing, but not a suicide bombing.

A version of this article appears in print on December 26, 2015, on page A8 of the New York edition with the headline: World Briefing | Asia; Bangladesh: Bomber Attacks a Mosque. [Order Reprints](#) | [Today's Paper](#) | [Subscribe](#)

http://www.nytimes.com/2015/12/26/world/asia/bangladesh-suicide-bombing.html?_r=1



. December 25, 2015

Bangladesh Ahmadi mosque bombed

By **Afp**

A bomb exploded Friday at a mosque of the minority Ahmadi Muslim group in Bangladesh's northwestern town of Bagmara leaving the suspected suicide bomber dead and three other people injured, police said.

Police said the bomb blast occurred when the small Ahmadiya Muslim Jamaat mosque at Bagmara, some 250 kilometres (150 miles) from the capital, Dhaka, was packed with worshippers during Friday prayers.

"One person died on the spot and three other people were injured. It seems he was carrying the bomb and it looks like it was a suspected suicide blast," local police chief Motiar Rahman told AFP.



Bangladeshi police say a bomb blast occurred at the small Ahmadiya Muslim Jamaat mosque in Bagmara, some 250 kilometres from the capital Dhaka, as it was packed with worshippers for Friday prayers ©Munir Uz Zaman (AFP/File)

Ahmad Tabshir Choudhury, a spokesman of the Ahmadiya Muslim Jamaat in Bangladesh said there were two unknown people who came to the mosque where nearly 100 people including women joined the Friday prayers

"The bomb was detonated during the prayers. One of the two unknown people died. It appears that he was a suicide bomber," Choudhury told AFP.

He added that four Ahmadi Muslims were injured including one whose condition is serious.

No group has claimed responsibility, but in recent months, homegrown outlawed militant group, Jamayetul Mujahideen Bangladesh (JMB), and Islamic State group claimed responsibility for bomb attacks on a top Shiite shrine and a Shiite mosque in northern Bangladesh.

Members of other minority groups, including Sufis -- who adhere to a mystical form of Islam deemed by some Islamist hardliners as heretical -- have also been

attacked and killed, and two Christian priests have survived attacks claimed by Islamist militants.

Bangladesh has been roiled by rising unrest which has seen four atheist bloggers and a publisher hacked to death this year.

Two foreigners have also been shot dead -- a Japanese farmer and an Italian aid worker -- while several priests were threatened and two policemen hacked to death

Last week two bombs exploded at a mosque inside a navy base in Bangladesh's port city of Chittagong , injuring at least six people. Local media put the toll much higher.

Police blame the JMB for the recent violence while Prime Minister Sheikh Hasina's government accuses the main opposition party and its Islamist ally of trying to trigger anarchy.

The parties deny the claims.

Analysts say Islamist militants pose a growing danger in conservative Bangladesh and that a long-running political crisis has radicalised opponents of the government.

Ahmadis are a tiny Muslim group in Bangladesh. In the past, its members have been attacked by hardline Islamists and often barred from setting up mosques.

<http://www.dailymail.co.uk/wires/afp/article-3373967/Bangladesh-Ahmadi-mosque-bombed.html>



December 26 AFP, 2015

ISIS claims attack on Ahmadi mosque in Bangladesh AFP

A member of Bangladeshi bomb disposal unit prepares to detonate homemade explosives seized from a building during a raid on a building where members of a banned Islamist group were detained in Mirpur area, Dhaka, Bangladesh, Thursday, Dec. 24, 2015. (AP



A member of Bangladeshi bomb disposal unit prepares to detonate homemade explosives seized from a building during a raid on a building where members of a banned Islamist group were detained in Mirpur area, Dhaka, Bangladesh, Thursday, Dec. 24, 2015. (AP)

The Islamic State of Iraq and Syria (ISIS) group on Saturday claimed responsibility for an attack at a mosque of the minority Ahmadi Muslims in Bangladesh, in which the suspected bomber died and at least three others were injured.

U.S.-based monitoring organisation SITE reported that the ISIS group, which has claimed responsibility for a number of recent attacks in Bangladesh, said it had targeted worshippers during Friday prayers.

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Analysts say Islamist extremists pose a growing danger in conservative Bangladesh and that a long-running political crisis has radicalized opponents of the government.

Last Update: Saturday, 26 December 2015 KSA 19:33 - GMT 16:33

<http://english.alarabiya.net/en/News/world/2015/12/26/ISIS-claims-attack-on-Ahmadi-mosque-in-Bangladesh.html>

URDU SECTION WITH ENGLISH TRANSLATION

روزنامہ دن لاہور (6) منگل یکم دسمبر 2015ء

**Government must take the notice of
anti Islamic activities of Qadianis:
Nasir Javed**

**We will not step back from scarifying
anything for the protection of the
honor of Holy Prophet (PBUH).**

Gakhar Mandi (Correspondent) Social

and religious leader, Muhammad Nasir Javed Azizi said in his statement that the honor of Muslims lies in the protection of the honor of Holy Prophet (PBUH). He urged Qadianis to avoid uprising and accept their legal identity. Activities of Qadianis are dangerous for the stability of the country. If government does not take the notice of their activities, citizens will come on the roads to block their ways. Government will be responsible for creating civil war in the country. **(Daily Din, 1st December, 2015)**



We will have to continue the mission of the protection of Khatm e Nabuwat: Qari Salman Usmani

Chenab Nagar (Correspondent) The district president of Pakistan Ulama Council, Sahibzada Qari Muhammad Salman Usmani said in his Friday Sermon that our primary responsibility is to inform the world about the temptations of Qadianis. All prophets are innocents. God chose companions of Holy Prophet (PBUH) for the companionship of Holy Prophet (PBUH). God blessed them with complete beliefs accepted their repentance.

Thousands of Muslims gave sacrifices for the sake of Khatm e Nabuwat. However, apostasy trial of Qadianiat jumped in to divide Muslims. Qadianis are continuously violating national laws and the constitution. They are working for India. **(Daily Pakistan, 1st December, 2015)**

Two men were arrested for selling vicious literature.

Chiniot (Special Correspondent) ATC police recovered blasphemous literature from two men in Chenab Nagar. According to the information, the owner of Ahmadiyya Book Depot, Shakoor and his close partner were arrested by intelligence agencies. Agencies recovered literature that was banned by interior ministry of Punjab in a large quantity. Books that were recovered include Kashti Nooh, AikGhalti ka Azala, Tafseer Saghir, Tazkara Tul Mehdi, Jamat Ahmadiyya ka Taruf and Haqaiq Ul Furqan. Several cases have registered against Shakoor in the past for keeping blasphemous literature. **(Daily Pakistan, 3rd December, 2015)**



We will not step back from scarifying anything for the protection of Khatm e Nabuwat: Raghieb Naeemi

Qadianiat prevention act must be implemented properly and unannounced propagation of Qadianiat must be stopped.

Protection of the faith of Khatm e Nabuwat is compulsory for every Muslim.

Lahore (Special Correspondent) The in charge of Jamia Naeemia, Alama Dr Muhammad Raghieb Hussain Naeemi said in his address during 4th annual Khatm e Nabuwat conference that Khatm e Nabuwat is a base of our believes. Worldwide conspiracies of Qadianis are worrisome. Worldwide Islamic community has to step in to crush the temptations of Qadianis. We will keep on following them all over the world. Qadianis are the traitors of Islam and Pakistan so they must be removed from all prominent posts. Conference was also attended by various scholars, teachers, students and the representatives of Naeemian Association of Pakistan. Raghieb further said that it is a primary responsibility of government and scholars to inform other people especially youngsters about the temptations of Qadianis. Topic of Khatm e Nbuwat must be included in educational syllabus from primary level whereas Qadianiat must be included in the list of non Muslim religions in the subject of comparative religions at

روزنامہ پاکستان 11 ہور (8) 2 دسمبر 2015ء

ختم نبوت کے دفاع کیلئے کسی قربانی سے دریغ نہیں کریں گے، راجب نعیمی

امتناع قادیانیت آرڈیننس پر عملدرآمد یقینی بنایا جائے ان کی غیراعلانیہ تبلیغی سرگرمیوں کو روکا جائے

عقیدہ ختم نبوت کا تحفظ ہر مسلمان پر فرض ہے، جامعہ نعیمیہ میں چوتھی سالانہ ختم نبوت کانفرنس سے خطاب
11 ہور (لنہا بکرہ خصوصی) عالم اعلیٰ جامعہ نعیمیہ علامہ
ڈاکٹر محمد راجب نعیمی نے کہا ہے کہ عقیدہ ختم نبوت
ایمان کی اساس ہے۔ عالمی سطح پر قادیانوں کی بیعتی
اسلام کو اٹھ کھڑا ہونا چاہیے۔ (پیر 20 ص 4 پر)

20 راجب نعیمی

ختم نبوت کے دفاع کیلئے کسی قربانی سے دریغ نہیں کریں گے۔ امتناع قادیانیت آرڈیننس پر عملدرآمد یقینی بنایا جائے۔ قادیانوں کی ظاہری وہابی اعلیٰ اور غیر اعلیٰ تبلیغی سرگرمیوں کو روکا جائے۔ قادیانی امت مسلمہ کے لئے فتنہ ہیں۔ قادیانیت کا تعاقب ہونی چاہیے جاری رکھیں گے۔ قادیانی اسلام اور پاکستان کے تباہ کن اثرات کو ختم کرنا ہر مسلمان کا فرض ہے۔ برطرف کیا جائے۔ عقیدہ ختم نبوت ایمان کی بنیاد، اساس اور مسلمانوں کی شناخت ہے۔ عالمی سطح پر بیعتی سے بیعتی ہونی چاہیے۔ قادیانوں کی اسلام دشمن سرگرمیاں ختم ہونے چاہئیں۔ ان کی بیعت کا اظہار انہوں نے جامعہ نعیمیہ میں چوتھی سالانہ ختم نبوت کانفرنس سے خطاب کرتے ہوئے کیا۔ کانفرنس سے ممتاز عالم دین ڈاکٹر خادم حسین نور شیدہ الازہری، امیر سید افضال حسین شاہ، علامہ محبوب امروہوی، امیر نعیمی اہلسنت علی صدیقی سمیت دیگر نامور علماء کرام نے خطاب کیا جبکہ کانفرنس میں مفتی محمد عرفان مفتی محمد فی، علامہ رمضان شاہ، قاری محمد رفیق نقشبندی، الحاج سرور حسین نقشبندی، اعانہ سافز علی نعیمی، مفتی نسیم امروہوی، قادی محمد اوری سمیت علماء کرام نے خطاب کیا۔ علامہ کرام و شاہ باغیوں نے مدارس کے طلبہ، اساتذہ اور ماسٹروں کو ایجنڈا پیش کیا۔ پاکستان کے مرکزی مہدی اہلکاران، جامعہ نعیمیہ کے اساتذہ، طلبہ اور عوام اہلسنت کی کثیر تعداد نے شرکت کی۔ کانفرنس سے خطاب کرتے ہوئے ڈاکٹر خادم راجب نعیمی نے مزید کہا کہ طلبہ خصوصاً نوجوان نسل کو قادیانیت سے آگاہی دینا چاہئے۔ امت اور حکومت کا فریضہ ہے۔ ختم نبوت کا عقیدہ پر فخری کلاسوں سے نصاب میں شامل کیا جائے۔ نوجوانوں میں تقاضا دیا جائے کہ قادیانوں کی غیر اسلامی تہذیب میں قادیانیت کو بھی شامل کیا جائے۔ قادیانی طلبہ کو بھی اسلام دشمنی اور بددعا اور شرک اور کفر سے روکا جائے۔ قادیانی اسلام کو استعمال کر رہے ہیں۔ قادیانوں کی فخری پلڈا کو روکنے کیلئے عالم اسلام کے دانشور اور پروفیسر اعلیٰ علماء کرام، شایع حکام سمیت مسلم معاشروں کے طبقات آگے آئیں۔ عقیدہ ختم نبوت کا تحفظ ہر مسلمان کا فرض ہے۔ کانفرنس سے خطاب کرتے ہوئے ڈاکٹر خادم حسین نور شیدہ الازہری نے کہا کہ عقیدہ ختم نبوت کے تحفظ اور قیام ان کے لئے جامعہ نعیمیہ کا کردار پاکستانی تاریخ میں ایک روشن باب ہے۔ سید افضال حسین شاہ نے کانفرنس کے شرکاء سے خطاب کرتے ہوئے کہا کہ قادیانوں کی غیر قانونی سرگرمیوں کی صورت قابل قبول نہیں ہیں انہیں روکا جائے۔ قادیانی اسلام اور پاکستان کے خلاف سازشوں میں مصروف ہیں۔ علامہ محبوب امروہوی نے خطاب کرتے ہوئے کہا کہ قادیانیت امت مسلمہ کی فخری وحدت کے خلاف گہری سازش ہے۔ قادیانیت کو کفر اور ازکرنامت مسلمہ کی سنگین گتیں لگانے کی ہوتی۔ مرکزی صدر نعیمی ایسوسی ایشن پاکستان پروفیسر علامہ اہلسنت علی صدیقی نے کہا کہ قادیانی جہاد کے منکر ہیں۔ قادیانیت کو روکا جائے اور اہل اسلام کو قادیانوں کی شرکات کا مقابلہ کیا جائے۔

university level. Qadianis are busy in nefarious activities and using Islamic symbols. He urged scholars, writers and journalists to come forward to stop their aggression. (Daily Pakistan, 2nd December, 2015)

We will not step back from scarifying anything for the protection of the faith of Khatm e Nabuwat: Sayyed Ata UI Muhamen

Protection of the honor of holy Prophet (PBUH) and Khatm e Nabuwat is a joint trench of all school of thoughts. Devotion to Holy Prophet (PBUH) is a base of faith.

The system of life defined by Holy Prophet (PBUH) is eternal which guides mankind in all fields of life.

Chenab Nagar (Ausaf Correspondent) The leader of Ahrar, Sayyed Ata UI Muhamen Bukhari said that all parties serving Khatm e Nabuwat have jointly controlled this trench by the grace of God. We will have to bring revolution in our lives by following the suunah of Holy Prophet (PBUH). Qadianis use to make nefarious tactics with a help of their masters: Jews to ruin the image of khatm everywhere. They do not waste any opportunity of destabilize the country. He demanded government and judiciary to remove them from all key posts and make them abide by the constitution. (Daily Ausaf, 5th January, 2016)

Apostasy trial of Qadianiat is a poison for Islam: Worldwide Khatm e Nabuwat Movement

Lahore (Staff Reporter) The information secretary of Maulana Aziz Ur Rehman Sani urged young generation to get



knowledge about false teachings of Qadianis for the protection of their faiths. (Daily Dunya, 4th January, 2016)

ISIS is a jewish institute and do not have any relation with Islam: Serat Khatam UI Ambiya conference

Pakistan was established on the name of Islam so there is no room for secularism in it. We will sacrifice our lives for the protection of country.

Unity is essential to defeat the enemies of country and Islam.

Chiniot (Jung Correspondent) Annual Serat UI Ambiya conference was concluded in the martyrs of Khatm e Nabuwat Mosque with the prayers of the prosperity of Islam and Pakistan. The platform of the protection of Khatm e Nabuwat is common for all school of thoughts. National integrity is desperately required to defeat the enemies of Pakistan. Khatm e Nabuwat is a part of our believes. All institutes are united on the faith of Khatm e Nabuwat. None of the political forces can remove the laws related to Khatm e Nabuwat. We are inviting Qadianis in accordance with the sunnah of Holy Prophet (PBUH). We pay tribute to government and the leadership of Pak Army for breaking back bone of terrorists. Many resolutions were also passed during the conference. Participants urged to fail American and European conspiracy of tightening the circle around Pakistan on the name of ISIS. Participants offered full support to Pakistan army in the resolution. Religious institutes and scholars are the protectors of ideological boundaries of Pakistan at the time when



country is facing serious threats and problems internally and externally. Blasphemers have been given free hand by making the law of blasphemy ineffective. As a result, incidents of blasphemy are occurring frequently and none of the blasphemers can reach to its logical conclusion. Punishment of apostate must be implemented according to Sharia. (Daily Jung, 4th January, 2016)

ISIS is not affiliated with Islam: Haji Abdul Ghafoor Rehmani

ISIS is a Jewish firm that is being utilized against Muslims.

Chiniot (Special Correspondent) The president of Ahl e Hadees, district Chiniot, Haji Abdul Ghafoor Rehmani condemned the terrorism of ISIS. He said that Islam is a complete religion that represents the solutions for all the problems. We cannot resolve our issues by adding anything into the Holy religion. National integrity is desperately required to defeat the enemies of Pakistan.

Lenient behavior towards Qadianis is extremely dangerous for the country. He urged rulers and politicians to get rid of Qadianis and other enemies. Protection of Khatm e Nabuwat is a part of our believes. We are the heirs of the sacred blood of the martyrs of Khatm e Nabuwat. We have decided to raise awareness about Khatm e Nabuwat all over the world. Pakistan was established on the name of Islam so there is no room for secularism in it. All institutes are united on the faith of Khatm e Nabuwat. None of the political forces can remove the laws related to Khatm e Nabuwat. As Zardari has divided PPP, finance minister, Ishaq Dar is striving to divide PML. We have asked government and judiciary several times to take back the relaxation of income tax that was given to Qadiani institutes (Daily Pakistan, 3rd January, 2016)



مذہبی منافرت پھیلانے پر 2 مجرموں کو 13 سال قید کی سزا
مجرموں عبدالشکور اور مظہر سے ممنوعہ کتابیں برآمد ہوئی تھیں، جرمانہ بھی دینا ہوگا
 فیصل آباد (خصوصی رپورٹر) ملکی تاریخ میں پہلی بار 13 سال قید اور ڈھائی لاکھ روپے جرمانہ کی سزا کا حکم دہشت گردی کی عدالت نے مذہبی منافرت پھیلانے سنا دیا۔ تصبیحات کے مطابق انسداد دہشت گردی کی عدالت کے پیش جج راجہ (صفحہ 7 بقیہ نمبر 7) پر ایک لاکھ سیٹ 2 مجرموں کو مجموعی طور پر

7 **قید سزا**

پرویز اختر نے تھانسی ٹی ڈی کے مقدمہ میں ملوث چناب نگر کے رہائشی مجرموں احمد یہ کھڈ پو کے مالک عبدالشکور اور اسکے ملازم مظہر کو مذہبی منافرت پھیلانے کے جرم میں 11 سال 5/5 سال قید اور 1/1 لاکھ روپے جرمانہ جبکہ 298 -c میں 3 سال قید اور 50 ہزار روپے جرمانہ کی سزا کا حکم سنایا ہے۔ عدم ادائیگی جرمانہ کی صورت میں مجرم عبدالشکور کو 9 ماہ اور مظہر کو نصف سال قید کی سزا سنبھلنا ہوگی۔ استغاثہ کے مطابق سی ٹی ڈی چینیٹ نے مجرموں کو گرفتار کرتے ہوئے اسکے قبضہ سے 2 دسمبر 2015 کو ایسی کتابیں برآمد کی تھیں، جن پر پنجاب حکومت کی طرف سے پابندی عائد کی گئی تھی۔

2 suspects were sent to jail for 13 years for spreading religious hatred.

Banned literature was recovered from them on 2nd December, 2015.

They will have to pay the fine as well.

Faisalabad (Special Reporter) According to the information, judge Raja Pervez Akhter convicted Abdul Shakoor and Mazhar for 13 years in prison and 250 thousand rupees fine on the charges of spreading religious hatred. In case of nonpayment of fine, Abdul Shakoor will face additional punishment for 9 months whereas Mazhar will have to spend additional 6 months in prison. (Daily Dunya, 3rd January, 2016)

Qadianis will be followed everywhere: Maulana Ghulam Mustafa
Protection of Khatm e Nabuwat and the honor of the companions of Holy Prophet (PBUH) is our motto.

Chiniot (District Reporter) The leader of Worldwide Khatm e Nabuwat Movement, Hudhrat Maulana Ghulam Mustafa said in his interview to journalists that International Majlis Khatm e Nabuwat will keep on raising its voice against Qadianis and imperial powers and follow them everywhere. It

is our Moto to form Allah`s government, protection of the faith of Khatm e Nabuwat and the honor of Sahaba. He said that we will abolish the apostasy trial of Qadianiyat and the English imperialism. They will be encountered on every forum. Worldwide Khatm e Nabuwat Movement is serving Khatm e Nabuwat all over the world and will continue its mission with God`s will. He urged government to monitor rising activities of Qadianis.

قادیانیوں کا تعاقب ہر جگہ جاری رکھا جائیگا: مولانا غلام مصطفیٰ
عقیدہ ختم نبوت کا تحفظ اور ناموس صحابہ کا دفاع ہمارا نصب العین ہے
 چینیٹ (ڈسٹرکٹ رپورٹر) عالمی مجلس تحفظ ختم نبوت کے رہنما حضرت مولانا غلام مصطفیٰ نے صحافیوں سے خصوصی بات چیت کرتے ہوئے کہا کہ عالمی مجلس تحفظ ختم نبوت قادیانیوں اور استعماری قوتوں کے خلاف اپنی آواز بلند کرتی رہے گی اور ہر جگہ پر قادیانیوں کا تعاقب جاری رکھا جائے گا اللہ کی مرز میں بر اللہ کی حکومت کا قیام، عقیدہ ختم نبوت کا تحفظ اور ناموس صحابہ کا دفاع ہمارا نصب العین ہے انہوں نے کہا کہ ہم ختم قادیانیت کی سرکوبی اور

agencies for not implementing Qadianiat prevention act properly. ISIS and other terrorists are promoting sectarianism in the country. We support government and the leadership of Army for the integrity of the country. They invited Qadianis to come in the dimensions of the teachings of Holy Prophet (PBUH). Qadianiat is a name of deceit. We will sacrifice our lives for protecting the honor of Holy Prophet (PBUH). The life of Holy Prophet (PBUH) is ideal for us. We can defeat paganism by keeping alive the sunnah of Holy Prophet (PBUH). We are proud of every step taken by Holy Prophet (PBUH). (Daily Express, 3rd January, 2016)

روزنامہ نوائے وقت لاہور (2) جنوری 2016ء

طے شدہ مسائل کو زیر بحث لاکر انارکی پھیلانے کی سازش کی گئی: زاہد محمود قاسمی

قرآن بورڈ میں سازش کے محرکات کو سامنے لاکر قانونی کارروائی عمل میں لائی جائے

فیصل آباد (نمائندہ خصوصی) پاکستان علماء کونسل اور انٹرنیشنل ختم نبوت مومنٹ پاکستان کے مرکزی سیکرٹری جنرل، ممبر اسلامی نظریاتی کونسل صاحبزادہ زاہد محمود قاسمی نے جامع مسجد گول فیصل آباد میں جمعہ کے اجتماع میں کہا کہ کتاب اللہ کے خلاف قرآن بورڈ میں ہونے والی سازش کے پس پردہ محرکات کو سامنے لاکر ان قوتوں کے خلاف قانونی کارروائی عمل میں لائی جائے اسلامی نظریاتی کونسل میں فرقتہ و روانہ تشدد کے خاتمہ کے لیے ضابطہ اخلاق مرتب کرنے کی تجویز حافظ محمد طاہر محمود اشرفی نے دی اور اس پر میں نے تفصیلی ضابطہ اخلاق کونسل میں جمع کروایا جس پر تمام مکاتب فکر کے دستخط موجود تھے بہت بڑی گہری سازش کے تحت اس ضابطہ اخلاق کے شروع میں کونسل کے شعبہ ریسرچ نے چیئرمین کے حکم پر تین مسائل جو کہ پوری امت مسلمہ کی طرف سے طے شدہ ہیں ان کو دوبارہ زیر بحث لاکر ملک میں آنا رکی پھیلانے کی سازش کی اس پر انکو آڑی ہوتی چاہیے

The conspiracy of spreading anarchy through the discussion of resolving problems that were already resolved was developed: Zahid Mehmood Qasmi

Legal action must be taken by unveiling the factors that develop conspiracy in Quran board.

Faisalabad (Special Correspondent) The secretary general of Pakistan Ulama Council and Worldwide Khatm e Nabuwat Movement, Sahibzada Zahid Mehmood Qasmi said in Friday Sermon at Central Goal Mosque, Faisalabad that Hafiz Tahir Mehmood Ashrafi suggested code of conduct to end sectarian

terrorism. I submitted detailed code of conducts with the signatures of all members. However, research department developed a conspiracy of spreading anarchy by re opening 3 issues that have been unanimously resolved. 20 members of council gave their unanimous opinion to exclude these 3 points from an agenda. But the chairman of council insisted on discussing these matters. He urged Fazal Ur Rehman and Abdul Hafeez Makki to form a board to resolve it (Daily Nawai Waqt, 2nd January, 2016)

آخر کی زندگی ہمیشہ کی مکیابی کے ختم نبوت ایمان احمدی ہے شمس الدین

قادیانیت کو فتنے کے طور پر اسلام میں پیدا کیا گیا تھا تا کہ دشمن توہم اپنی مذہب مقاصد حاصل کرتے رہیں، مولانا اکرم طوفانی و دیگر علمائے کرام قادیانی جماعت اقلیتی حقوق کی آڑ میں شعائر اسلام پاکستان کے قانون کا مذاق اڑا رہے ہیں، مولانا اکرم طوفانی و دیگر علمائے کرام

سرگودھا (بureau Report) قادیانی جماعت کے موجودہ لیڈر مرزا مسرور کے تجزیے جس الدین نے سرگودھا میں عظیم الشان سالانہ تحفظ ختم نبوت سیمینار سے خطاب کرتے ہوئے دیے واضح کیا ہے کہ قادیانیت کو فتنے کے طور پر اسلام میں پیدا کیا گیا تھا (دبئی صفحہ 6 بجے نمبر 25)

25 سیمینار
تا کہ دن تو بھی اپنی مذہب مقاصد حاصل کرتے رہیں۔ اللہ پر یقین رکھنے والے پوری دنیا کے انسان محمد صلی اللہ علیہ وسلم کی آ کر پنی دنیا اور آخرت سوار کریں۔ مسلمانوں کی ذمہ داری کا علم نہیں ہوتا آخرت کی زندگی اور نبی کی کامیابی کے لئے ختم نبوت پر ایمان از حد ضروری ہے سیمینار کی صدارت عالی تحفظ ختم نبوت کے سرگرمی دینی سائنس مانیفیسٹو اکرم طوفانی نے کی۔ مولانا اکرم طوفانی نے عالم ائمہ و کتب پبلیکیشن، شیخ الحدیث مفتی محمد طاہر مسرور، مولانا نور محمد ہزاروی، حافظہ محمد ویم، انجمن اہل علم اور دیگر علماء نے بھی خطاب کیا۔ بزرگ عالم دین مولانا اکرم طوفانی نے اپنے صدارتی خطبے میں کہا کہ قادیانی جماعت اقلیتی حقوق کی آڑ میں شعائر اسلام پاکستان کے قانون کا مذاق اڑا رہے ہیں انھوں نے کہا کہ اسلام کے خلاف سازشوں کا مقابلہ اتحاد و اتفاق سے ممکن ہے۔

In order to become successful in this world and hereafter, believe on Khatm e Nabuwat is essential: Shams Uddin

Qadianiat was created to fulfill the ulterior motives of enemies:

Qadiani institute is making a fun of the teachings of Islam under the cover of the rights of minorities.

Sargodah (Bureau Report) The nephew of current leader of Qadiani institute, Mirza Masroor Ahmad, Shams Uddin said in his address during the annual Khatm e Nabuwat seminar that people can become successful in this world and hereafter by following the teachings of Holy Prophet(PBUH). Deputy Secretary, Hafiz Muhammad Akram Tufani presided over the seminar and said in his address that unity is essential to counter the conspiracies developed against Islam.

(Daily Ausaf, 2nd January, 2015)

Protection of Khatm e Nabuwat and the honor of the companions of Holy Prophet (PBUH) is our motto: Maulana Ghulam Mustafa

Worldwide Khatm e Nabuwat will keep on raising its voice against Qadianis and imperial forces.

Chiniot (Correspondent) The leader of movement, Maulana Ghulam Mustafa said that Qadianis will be followed everywhere. He said that we will abolish the apostasy trial of Qadianiyat and the English imperialism. They will be encountered on every forum. Worldwide Khatm e Nabuwat Movement is serving Khatm e Nabuwat all over the world and will continue its mission with God's will. He urged government to monitor rising activities of Qadianis. We invite Qadianis to accept Islam. Qadianis have been deviated from truth.

ختم نبوت اور ناموس صحابہ و اہل بیت کے دفاع ہمارا نصب العین ہے، مولانا غلام مصطفیٰ عالمی مجلس تحفظ ختم نبوت اور استعماری قوتوں کے خلاف اپنی آواز بلند کرتی رہے گی

چینیوٹ (نامہ نگار) عالمی مجلس تحفظ ختم نبوت کے رہنما حضرت مولانا غلام مصطفیٰ نے صحافیوں سے خصوصی بات چیت کرتے ہوئے کہا کہ عالمی مجلس تحفظ ختم نبوت قادیانیوں اور استعماری قوتوں کے خلاف اپنی آواز بلند کرتی رہے گی اور ہر جگہ پر قادیانیوں کا تقابلیہ جاری رکھا جائے گا اللہ کی سرز میں پر اللہ کی حکومت کا قیام، عقیدہ ختم نبوت کا تحفظ اور ناموس صحابہ و اہل بیت کے دفاع ہمارا نصب العین ہے انہوں نے کہا کہ ہم فقیر قادیانیت کی سرکوبی اور انگریزوں کا شکار ہو چکے ہیں۔

(Daily Pakistan, 31st December 2015)

Qadianis blocked several roads in Chenab Nagar on the name of security. People are facing difficulties.

They started asking several questions from the people who walk through entrances and exits of the city. They blocked all exits and entrances with barbed wires and made people frightened.

If obstacles can be removed from Nine Zero and Balawal House then why not from Chenab Nagar: Shabbir Usmani and others

Chenab Nagar (Report: Hafiz Muhammad Salman Usmani) Residents of Muslim Colony, Asimabad, Kot Wasawa, Chiniot and Chani Qureshian complained about the blockage of roads of Chenab Nagar by Qadianis. They said that we have made an unsuccessful effort of taking this complaint to higher authorities. We request Prime Minister, Mian Muhammad Nawaz Sharif to remove illegal barriers from Chenab Nagar similar to Karachi operation so that people can easily travel to any place. Maulana Shabbir Usmani said that government officials take a strict notice in case authorities do not launch a polio

campaign but they do not say anything to deniers of Khatm e Nabuwat who are violating Qadianiat prevention act. How they will face Holy Prophet (PBUH) on doomsday?



(Daily Ausaf, 31st December 2015)

Protection of Khatm e Nabuwat and the honor of the companions of Holy Prophet (PBUH) is our motto: Maulana Ghulam Mustafa

Worldwide Khatm e Nabuwat will keep on raising its voice against Qadianis and imperial forces.

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everywhere. He said that we will abolish the apostasy trial of Qadianiyat and the English imperialism. They will be encountered on every forum. Worldwide Khatm e Nabuwat Movement is serving Khatm e Nabuwat all over the world and will continue its mission with God's will. He urged government to monitor rising activities of Qadianis. We invite Qadianis to accept Islam. Qadianis have been deviated from truth.



(Daily Pakistan, 31st December 2015)

Maulana Sherani and Tahir Ashrafi quarreled over the matter of Qadianis.

People belonging to Lashkar e Jhangvi and Sipah Sahaba are being recruited to spread violence: Ashrafi

Get rid of the habits of Punjabians. Otherwise, we will dismiss you: Maulana Sherani

When Maulana Sherani caught his collar, many people stepped in.

Islamabad (Net News) According to private TV channel, Maulana Muhammad Khan sherani presided over the meeting of Islami Nazrayati Council. Chairman of Quran board, Maulana Ahmad Mian Thanwi also attended the meeting. Thesis related to the identity of Pakistan need to be represented in the meeting. Tahir



Ashrafi raised his concern over the agenda and said that Qadianis are non Muslims in accordance with the constitution and teachings of Islam. Thesis includes the name of other people then why the name of Qadianis was only selected. Sherani warned Ashrafi to get rid of the habit of Punjabis, otherwise we will dismiss you. Ashrafi replied that you do not have any authority to dismiss me. Sherani said that as a chairman he has an authority to dismiss anyone. **(Daily Khabreen, 31st December 2015)**

Qadianis conspiracies play a vital part to spread terrorism: Dr Ahmad Ali Siraj

Those who support sectarianism and disputes cannot be sincere with Islam and Pakistan.

Chenab Nagar (Correspondent) The secretary general of Worldwide Khatm e Nabuwat Movement, Dr Ahmad Ali Siraj said that we must make such a plan that helps us in continuing the mission of

Khatm e Nabuwat forever. Those who are working for Khatm e Nabuwat has the grace of God. They have fulfilled their responsibility by making trenches of Khatm e Nabuwat in Rabwa and Qadian. As God is Almighty, Holy Prophet, Hudhrat Muhammad (PBUH) is a king of Prophets. Imperial forces are ruling on the name of democracy. The system of absolutism will reach to the end. At last, Islam will rule the world once again. As a result of the sacrifices of Mujahedeen Islam, solid platform for the emergence of peaceful government and Khilafat Ala Fi Mehnaj Nabuwat have been laid. All Deobandis, Barelwis and Ahl e Hadees were united on the platform of Khatm e Nabuwat and will remain united. **(Daily Pakistan, 31st December, 2015)**



URDU SECTION



Eurotimes Belgium
news Pakistan

December 14, 2015

جس معاملے میں مذہب آجاتا ہے وہاں تو انہیں پیچھے چلے جاتے ہیں۔ جس آصف سعید کھوسو

پاکستان میں احمدیہ کمیونٹی کے خلاف متعصب مولویوں اور حکمرانوں کی جانب سے انتہائی توہین آمیز توہین مانج ہیں

چناب نگر (جمائیدہ خصوصی) احمدیہ جماعت کے 102 سال سے جاری روزنامہ الفضل کے پبلشر اور پرنسپل ڈاکٹر ڈاکٹر اور طاہر مہدی کی شناخت مسٹر کرتے ہوئے سپریم کورٹ کے جسٹس آصف سعید خان کھوسو نے ریمارکس دیے ہیں کہ بدقسمتی سے ہمارے معاشرے میں جس معاملے میں مذہب آجاتا ہے وہاں تو انہیں پیچھے چلے جاتے ہیں۔ دونوں طرمان اسلامی و دینی پرچہ الفضل چھاپنے کے جرم میں گذشتہ 8 ماہ سے جیل میں قید ہیں۔ اس سے قبل زیر دفعہ C-298 کے تحت ریوہ میں بک سٹور کے مالک عبد الشکور اور منیجر مظہر احمد کو اسلامی و دینی اور احمدیہ جماعت کی کتابیں فروخت کرنے پر گرفتار کر کے نامعلوم مقام پر منتقل کر دیا گیا ہے۔ عبد الشکور (شکور بھائی جتھے والے) 1990ء میں بھی قرآنی آیت والی انجمنی پینے کے جرم کی پاداش میں 3 سال کی قید کاٹ چکے ہیں۔

احمدیہ اخبار "روزنامہ الفضل" میں تحریر کا ایک نمونہ

رسول اللہ کی عظیم تعلیمات:

برہنہ جو دنیا میں آیا کسی کا نہیں کام تھا کہ وہ جلالت آیات کرتا۔ کتاب اللہ کی تعلیم دینا احکام کی سکینیں بنانا اور تہذیب کی نفوس کو تہذیب کا کام محمد رسول اللہ ﷺ نے بھی سراہا تھا دینے تھے۔ مگر اللہ تعالیٰ نے نہ صرف دعائے ابراہیمی کو قبول فرما کر ہوا شامل میں سے ایک عظیم الشان رسول بھیج دیا جس نے یہ چاروں کام کئے بلکہ اسے وہ مقام بنیاد بھی عطا فرمایا کہ اس نے جلالت آیات۔ تعلیم کتاب تعلیم حکمت اور تہذیب کی نفوس میں ایسا نمایاں کام کیا۔ جس کی نظیر دنیا کے کسی اور نبی کی زندگی میں نظر نہیں آتی اور درحقیقت میں وہ کوڑ ہے جو محمد رسول اللہ ﷺ کو عطا کیا گیا۔ (تعمیر کبیر جلد 2 ص 190)

Baat tu sach he
Mager baat he
ruswai ki

Mohammad Ahmed Chand

<https://www.facebook.com/people/Mohammad-Ahmed-Chand/100007280914790>

واضح رہے کہ پاکستان میں احمدیہ کمیونٹی کے خلاف متعصب مولویوں اور حکمرانوں کی جانب سے انتہائی توہین آمیز توہین مانج ہیں۔ احمدی پاکستان میں اسلام علیکم، انشا اللہ، ماشا اللہ، بسم الرحمن الرحیم نہیں کہہ سکتے اور نہ ہی لکھ سکتے ہیں بصورت دیگر تقریرات پاکستان کے تحت کم از کم 3 سال کی قید ہوگی۔ اسلام، مسلمان، مسجد لکھنا، اذان کہنا، جنازہ بنانا اور دیگر اسلامی علامات استعمال کرنا پاکستان کے قانون کی خلاف ورزی تصور ہوگی جن کی سزاؤں کا ذکر تقریرات پاکستان میں درج ہے۔ یہی پس منظر ہے جس کی بناء پر کئی علماء نے پاکستانی صحیفوں پر سرعام دعویٰ کیا کہ اسلام کی علامات اسلامی ٹریڈ مارک ہیں اس کو کوئی بھی غیر مسلم استعمال نہیں کر سکتا دوسرے لفظوں میں اگر غیر مسلم امریکی صدر کو پاکستان میں قرآن کریم کا تحفہ دیا جائے تو غیر مسلم امریکی صدر کی جانب سے قبول کرنے کی صورت میں تقریرات پاکستان کے تحت جرم ہوگا اور امریکی صدر کو قرآن کریم پڑھنے یا آیات لکھنے پر پاکستان میں 3 سال کم از کم قید یا مشقت کا ٹھکانہ ہوگی۔



December 25th, 2015

حفیظ سنٹر میں ریاست پی کے 'بن گئی

تحریر: ملک عمید



جن

گزشتہ ہفتے احمدیوں کی مخالفت میں لگائے گئے ایک اسٹیکر نے حفیظ سنٹر کی دھوم ساری دنیا تک پہنچا دی۔ یوں حفیظ سنٹر بین الاقوامی شہرت یافتہ ہو گیا۔ بدنام اگر ہوں گے تو کیا نام نہ ہوگا؟ ایک تاجر کی دکان سے احمدی مخالف اسٹیکر اتارنے کی خبر پنجاب حکومت نے ٹویٹر پر برادر م رضا رومی صاحب کو دی۔ ساری دنیا میں واہ واہ ہو گئی۔ ایسے لگا کہ ملک بدلنے لگا ہے۔ تاجروں نے بھی کہا کہ چلو ایک اسٹیکر ہی ہے، وہ بھی تنظیم والوں کا، ہمارا کیا جاتا ہے۔ ایک اسٹیکر اترا، ہزار لگتے ہیں اور لگے ہوئے ہیں اپنے حفیظ سنٹر میں جگہ جگہ.... مگر جس دن ان صاحب کو پکڑ لیا گیا جن کی دکان پر اسٹیکر لگا ہوا تھا تو تاجروں کے صبر کا پیمانہ لبریز ہو گیا۔ غضب خدا کا، ہم میں سے ایک کو پکڑ لیا۔ یقین کیجیے کہ اگر اس تاجر کو اسٹیکر کی بجائے ٹیکس نہ دینے پر بھی

پکڑا ہوتا تو ہنگامہ اتنا ہی ہونا تھا۔ اس صورت میں احتجاج کی زبان تھوڑی اقتصادی ہوتی، یہاں تھوڑی مذہبی ہوگئی۔ تنظیم کے لوگ آئے۔ شور مچ گیا۔ حکومت نے ایک اسٹیکر اتارا تھا، اب بینروں کی بہار لگ گئی۔ حفیظ سنٹر کے باہر بینر ہی بینر لگ گئے۔ کہاں تو اسٹیکر بس ایک دکان کے شیشے پر چسپاں تھا، اب مارکیٹ کے باہر اس سے بھی سنگین بینر لگ گئے۔ ”قادیانیوں کو ظاہری شناخت دو....“۔ لو جی کر لو گل۔ برا ہو سوشل میڈیا کا جو گھر کے جھگڑے ساری دنیا میں پھیلا دیتا ہے۔

پہلا اسٹیکر بھی چند لمحوں میں سات سمندر پار تک پہنچ گیا اور یہ والے بینر بھی دیس دیس کی سیر کو نکل لیے اور وہ بھی محض چند منٹوں میں۔ حکومت بیچاری ساری دنیا میں نیشنل ایکشن پلان کا سودا بیچتے بیچتے تھک گئی ہے اور کوئی خریدنے میں نہیں آ رہا۔ یہاں کبھی بلوے ہو جاتے ہیں اور کبھی نازی جرمنی کی یادیں تازہ کرنے والے مطالبے چوک پر لکھ دیے جاتے ہیں۔ سو حکومت نے بھی کمال کا حیلہ کیا۔ وہ بینر جن کے اتارنے کی اب حکومت میں نہ سکتا ہے اور نہیں ہی 02 عزم ، ان کے اوپر کچھ اور بینر لگا دیے گئے ہیں جن پر نعتیہ شعر لکھے ہوئے ہیں اور ساتھ ہی اے پی ایس کے بچوں کو سلام بھیجنے والے بینر بھی لگے ہوئے ہیں۔ البتہ تاجروں کے نفرت انگیز بینر بہر حال پردے کے پیچھے سے جھانکتی کسی دوشیزہ کی طرح تھوڑے تھوڑے نظر ضرور آ رہے ہیں۔ گویا حکومت نے ایسے بینر نفرت آمیز بینروں کے اوپر لگا دیے ہیں جنہیں بہر حال تاجر اتار نہیں سکتے نہ ہی کوئی غصہ میں آکر انہیں پھاڑ سکتا ہے۔ اس سے مجھے بندی قلم ’پی کے‘ کا وہ منظر یاد آگیا جس میں عامر خان ہجوم کی مار سے بچنے کے لیے ’انشورنس پالیسی‘ کے طور پر مقدس تصاویر خود پر چسپاں کر لیتا ہے تاکہ ہجوم میں سے کوئی اسے مار نہ سکے مبادا اسے تھپڑ مارنے سے ان مقدس تصویروں کی بے حرمتی نہ ہو جائے۔

جن صاحب نے بھی یہ حیلہ دریافت کیا کافی دلچسپ اور قابل داد ہے مگر دور اندیشی سے دیکھا جائے تو ایسے حیلے زیادہ عرصہ نہیں چلتے۔ ہماری ریاست نے کافی عرصے سے اپنا کام چھوڑ کر 'پی کے' کا کام شروع کر دیا ہے۔ بجوم پر قانون کے نفاذ کی بجائے اس کی خوشامد اب ہمارے ریاستی اداروں کا عام چلن بوجھا ہے۔ بجوم اگر کسی بات پر غصے میں ہے تو اس کا ہماری ریاست نے یہ حل ڈھونڈا ہے کہ جو مظلوم ہے، اسے جا کر کہا جائے کہ بیٹا کھسک لو، ہم بچا نہیں سکتے۔ بعد میں جب لوگ سب کچھ توڑ پھوڑ کر اور آگ لگا کر اپنی بھڑاس نکل چکے ہوتے ہیں تو حکام حالات کو اپنے 'قابو' میں لے آتے ہیں۔ گویا کسی بھی مسئلہ کا حل یہ ہے کہ 'کرنے دو، جو کرتے ہیں'۔

ہماری تو اپنی ریاست اور حکومتی اداروں سے یہی امید ہے کہ جلد ہی ہومیو پیتھی

کی دوائیاں ترک کر کے کوئی دھانسو قسم کی ایلو پیتھی دوا استعمال کی جائے گی جس کا کوئی اثر بھی نظر آئے اور نتائج بھی نکلیں۔ کب تک ہم 'سب ٹھیک ہو جائے گا' کی رٹ سنتے رہیں گے۔ آپ کا کردار صاحب آپ ہی نبھائیں گے۔ کوئی باہر سے نہیں آئے گا۔

یہ بلاگ اس سے پہلے [دنیا پاکستان](#) میں شائع ہوا تہ

<http://pakteahouse.net/2015/12/25/%D8%AD%D9%81%DB%8>

[C%D8%B8-%D8%B3%D9%86%D9%B9%D8%B1-%D9%85%DB%8C%DA%BA-](#)

[%D8%B1%DB%8C%D8%A7%D8%B3%D8%AA-%D9%BE%DB%8C-%DA%A9%DB%92-](#)

[%D8%A8%D9%86-%DA%AF%D8%A6%DB%8C/](#)

”حفیظ ستر میں ریاست ’پی کے‘ بن گئی“ پر بصرے

طاهر احمد بھٹی

at 10:33 AM 2015.24 دسمبر

Permalink

آپ کے جذبے پر غلوص میں لیکن کیا کریں ----
جان جاتی دکھائی دیتی ہے
تیرا انا نظر نہیں آتا ----

کچھ ایسا ہی معاملہ ہے۔ ہمیں تو یہ دیر ملک اور معاشرے کے لٹی اندھیر ہوتی دکھائی دے رہی ہے اور آج تو ارباب سیاست و ریاست اپنے اختیار کو استعمال کرنے میں متامل لگ رہے ہیں لیکن مجھے تو وہ وقت آنا دکھائی دیتا ہے جب یہ اپنی عملداری کی لاش اٹھانے عوام کی طرح دہائیاں دیتے پھر رہے ہونگے اور ان کی آواز تک کو درخور اعتناء نہیں سمجھا جائیگا۔

احمدیوں کا تو کچھ اس لئے نہیں بگڑے گا کہ وہ تو اس طرح کی واہیات شورشوں سے لڑ کر اور جیت کر یہاں تک آئے ہیں کہ اب وہ 90 سالہ مسئلے سے ترقی کر کے 130 سالہ مسئلہ بن چکے ہیں اور کسی پہلو سے ناکام نہیں لیکن۔۔۔۔۔ آپ کے انڈین فلموں کی اصطلاح میں۔۔۔۔۔

'تیرا کیا بنے گا۔۔۔۔۔ کالیا۔۔۔۔۔؟؟؟'

اور اس کالیا میں سیاست دان، بیوروکریسی، دانشور،

(اگر کہیں میں تو۔۔۔۔۔) میڈیا کی بستیاں اور امن پسند اشرفیہ۔ سب شامل ہیں۔ سب کالے بھی ہیں اور کالیے بھی۔ آپ کا کالم پڑھ کے اور یہ تبصرہ لکھ کے منہ کا ذائقہ کدوا ہو گیا ہے۔۔۔۔۔ آئیے قابلِ اہمیری کے شعر سنیں تاکہ ذائقہ تو بدلے۔

تضاد جذبات میں یہ نازک مقام آیا تو کیا کرو گے؟
میں رو رہا ہوں تو ہنس رہے ہو میں مسکرایا تو کیا کرو گے
ابھی تو تنقید ہو رہی ہے مرے مذاق جنوں پہ لیکن۔۔۔
تمہاری زلفوں کی برہمی کا سوال آیا تو کیا کرو گے؟؟؟

◀ اور عمید ملک صاحب سٹیٹ کے رخ انور پر اب یہ سیاہ زلف بچھر رہی ہے اور اس کے تاریک سائے دن بدن مہیب اور منحوس ہوتے جا رہے ہیں اور ہر سطح کے نیرو۔۔۔۔۔ ہر شعبے میں بانسریاں بجا رہے ہیں۔

بشر فریبتی



at 5:42 AM 2015.25 دسمبر

Permalink

حفیظ سینئر میں جو سنیکر لگا تھا ویسے سنیکر زپاکستان میں جگہ جگہ دیکھنے کو مل جاتے ہیں حیرت اس وقت ہوتی جب حکومت پنجاب نے اس سنیکر کو ہٹوا دیا اور ساری دنیا میں ان لوگوں نے اس کا خیر مقدم کیا جو مذہبی آزادی اور رواداری پر یقین رکھتے ہیں۔ لیکن ہوا وہی جس کی تعلیم مولویوں نے عوام کو دی اور ریاست نے جس کو عدم برداشت اور نفرت اور مذہب کے نام پر انسانی حقوق سلب کرنے کے قوانین بنا رکھے ہیں اور اقلیتوں کے خلاف ریاستی جبر مولویوں کے جابلانہ منطق اپنا رکھا ہے جس کا سبق عوام حاصل کرتی ہے تو پھر ایسے رویے ہی ظاہر ہوتے ہیں اور کوئی دانشوروں میں سے اس کے خلاف مولویوں کے ڈر سے نہیں بولتا۔

کیا پاکستان ایک انتہا پسند ٹرمپستان تو نہیں؟؟؟

تحریر: کاشف چودھری، ترجمہ حارث راجہ



میں ایک پاکستانی نژاد شہری ہوں۔ امریکہ میں بڑھتے ہوئے اسلام فوبیا (عوام کو اسلام سے خوف زدہ کرنا) سے ہم پاکستانی اقلیتوں کے حقوق کے بارے میں اچانک بہت حساس ہو گئے ہیں۔ سوشل میڈیا پر میرے دوست مغرب سے یہ مطالبہ کرتے نظر آتے ہیں کہ انتہا پسندی سے متاثر شامی پناہ گزینوں کے لئے خاطر خواہ اقدام اٹھائے جائیں۔ اور انسانی یکجہتی کا مظاہرہ کیا جائے میرے دوست یہ بھی تنقید کرتے ہیں کہ مغربی میڈیا دوغلے پن کا مظاہرہ کرتے ہوئے متاثرہ اور دکہ زدہ مسلمانوں کو اظہار بیان کا بھی کچھ خاص موقع نہیں دیتا۔

ہم میں سے کئی ایسے ہیں جنہوں نے جی او پی (ریپبلکن پارٹی) کے حالیہ اسلام سے خوف زدہ کرنے والے بیانات پر بڑے غم و غصہ کا اظہار کیا ہے۔ اب تو کئی تجزیہ نگار ریپبلکن پارٹی کے ایک وسیع طبقے کے اسلام سے متنفر کرنے والے بیانات کو نازی جرمنی کے دور سے ملائے لگے ہیں۔ یہ سارا غم و غصہ اپنی جگہ پر درست ہے اور میں نے امریکہ میں بڑھتے ہوئے اسلام فوبیا کے بارے میں لکھا بھی بہت کچھ ہے مگر تعجب ہے کہ ہم پاکستانی ایک دور دراز ملک میں تو اقلیتوں کے حقوق کے بارے میں بڑے فکر مند نظر آتے ہیں مگر اپنے ہی ملک میں ان کے حقوق کا لحاظ نہیں کرتے۔

امریکی صدارتی امیدوار ڈونلڈ ٹرمپ کی وہ ساری باتیں جو ہمیں بری لگتی ہیں کیا ہم وہی کچھ احمدیوں کے ساتھ پاکستان میں نہیں کر رہے؟

خصوصی پاسپورٹ:

ڈونلڈ ٹرمپ کا کہنا ہے کہ مسلمانوں کے لئے خصوصی شناختی کارڈ ہونے چاہیے جو ان کی نشاندہی کر سکیں۔ ناقدین نے اس پر جارحانہ تبصرہ کرتے ہوئے کہا ہے کہ یہ تو ایسا ہی ہے جیسے نازی جرمنی میں یہودیوں کو پیلا ستارہ لگا کر پہرنا پڑتا تھا۔ یاد رہے کہ پچھلی چار دہائیوں سے پاکستان میں احمدیوں کو جاری شدہ پاسپورٹ پر ان کی شناخت لکھی جاتی ہے اور کوئی احمدی اپنے روحانی پیشوا کی تکذیب کئے بغیر عام مسلمانوں والا پاسپورٹ حاصل نہیں کر سکتا۔ اس نے جبراً احمدیوں کو ان کے معاشرتی حق سے محروم کر رکھا ہے۔



گزشتہ ہفتے لاہور کے حفیظ سٹر میں تاجروں کی جانب سے لگائے گئے بینر

ذرا سوچیں اگر ڈونلڈ ٹرمپ یہ کہے امریکہ میں کرسچن کہلانے کے لئے عیسائی حضرات کو دوسروں کے مذہبی پیشواؤں کی تکذیب تحریری طور پر کرنی ہو گی تو ہمیں کیسا لگے گا؟

مساجد بند کرنا:-

ڈونلڈ ٹرمپ نے حال ہی میں یہ تجویز پیش کی ہے کہ مساجد پر پابندی ہونی چاہیے۔ ایک بار پھر اس پر اعتراض ہوا ہے کہ یہ امریکہ میں مذہبی آزادی کے بر خلاف ہے۔ بہت سے لوگوں کو شائد معلوم نہ ہو کہ ڈونلڈ ٹرمپ کے محض جس خیال کا اظہار کیا ہے ہم تو پاکستان میں احمدی 'عبادت گاہوں' کے ساتھ بدستور چار دہائیوں سے وہ

عملاً کر رہے ہیں - پاکستان میں ریاست اور ملاں کی ملی بھگت سے احمدی 'عبادت گاہوں' کو بند کیا جاتا ہے، لوٹا جاتا ہے، نذر آتش کیا جاتا ہے اور جبراً ان پر قبضہ کیا جاتا ہے۔ ابھی دو ہفتے پہلے ایک مشتعل ہجوم نے جہلم میں احمدیوں کی 'عبادت گاہ' پر تشدد کیا اور قبضہ جما لیا۔ یاد رہے پاکستان کے قانون کے مطابق احمدی 'عبادت گاہ' کو 'مسجد' نہیں کہا جاسکتا اس پر تین سال تک کی جیل کی سزا مل سکتی ہے۔ ہم ڈونلڈ ٹرمپ کو توفوراً تنقید کا نشانہ بناتے ہیں اور اس پر غم و غصہ کا اظہار بھی کرتے ہیں مگر احمدیوں کے حق میں ہماری زبانیں گنگ ہیں۔

پناہ گزینوں سے تعصب:-

بہت سے ریپبلکن لیڈروں نے خیال ظاہر کیا ہے کہ ہم شامی پناہ گزینوں پر خصوصاً مسلمانوں پر۔ اپنے دروازے بند رکھیں ہم سب نے اس پر کڑی تنقید کی ہے کہ یہ غیر انسانی مطالبہ ہے اور امریکی اقدار کے خلاف ہے لیکن ہم بھول جاتے ہیں کہ سینکڑوں احمدیوں کو مذہبی انتہا پسندی کی وجہ سے ملک چھوڑ کر کرچین، سری لنکا، تھائی لینڈ اور نیپال میں پناہ لینی پڑتی ہے۔ ہم مغربی حکومتوں سے تو پناہ گزینوں کو قبول کرنے کا مطالبہ کرتے ہیں مگر یہ نہیں سوچتے کہ ہم نے اپنے ہی ملک کے شہریوں کو خود ظلم و جبر کا نشانہ بنا کر ملک سے نکلنے پر مجبور کر دیتے ہیں۔ بہت سے ہزارہ کے شیعوں اور ہندوؤں نے بھی ملک انہی وجوہات کی بنا پر چھوڑا ہے۔

میڈیا کا متعصبانہ رویہ:-

پیرس کے واقع کے بعد بہت سے پاکستانیوں نے اس بات کا شدت سے اظہار کیا کہ میڈیا مسلمانوں کے بارے میں متعصب رویہ اختیار کرتا ہے۔ مگر ہم آسانی سے اس بات سے صرف نظر کر جاتے ہیں کہ ہمارا میڈیا اقلیتوں سے کیسا سلوک کرتا ہے۔ آپ نے کب کسی احمدی ترجمان کو ٹی وی پر دیکھا ہے؟ حتیٰ کہ ۲۰۱۰ میں جب سو کے قریب احمدیوں کا لاہور میں بہیمانہ قتل عام کیا گیا تب بھی جماعت احمدیہ کا موقف میڈیا نے سینسر کر دیا۔ اور ابھی جہلم کے واقع پر بھی احمدی ترجمان کو کسی بھی ٹی وی چینل پر آنے کا موقع نہیں دیا گیا۔ ہم مغربی میڈیا پر تو اعتراض کرتے ہیں مگر اپنے ہاں ہونے والی نہ انصافی پر نظر نہیں کرتے۔

اجتماع پر پابندی:-

امریکہ میں باقی مذاہب کے ماننے والوں کی طرح مسلمانوں کو بھی پر امن اجتماع کی اجازت ہے مگر احمدیوں کو پاکستان میں اپنے سالانہ اجتماع یعنی جلسہ سالانہ منعقد کرنے کی اجازت نہیں ہے۔

ووٹ کا حق:-

امریکہ میں مسلمانوں کو ووٹ ڈالنے کا حق حاصل ہے بلکہ امریکہ میں تو کچھ مسلمان امریکی کانگرس کے ممبر بھی ہیں۔ پاکستان میں احمدیوں کو ووٹ ڈالنے میں بھی امتیازی سلوک کا سامنا ہے جس کی وجہ سے وہ حکومت یا سیاست میں حصہ لینے سے محروم ہیں۔

تعلیمی و عملی میدان میں مواقع:-

امریکہ میں کسی شہری کو مذہب کی بنیاد پر تعلیمی یا عملی میدان میں کسی رکاوٹ کا سامنا نہیں۔ پاکستان میں حالت مختلف ہیں۔ وہاں احمدیوں کے ساتھ امتیازی سلوک کیا جاتا ہے۔ مثال کے طور پر یو ای ٹی لاہور میں باقائدہ ایک سرکاری شک ہے جس کے تحت احمدیوں کو بعض اسامیوں پر تعینات نہیں کیا جا سکتا۔ پنجاب میڈیکل کالج میں بھی ۲۰ طلباء کا احمدی ہونے کی بنیاد پر اخراج کیا گیا اور ایسے واقعات متعدد سرکاری و نجی تعلیمی اداروں میں واقع ہو چکے ہیں۔

شخصی آزادی:-

امریکہ میں ہر فرد کو شخصی آزادی حاصل ہے۔ ہر شخص اپنی پہچان کے اظہار میں مکمل طور پر آزاد ہے پاکستان میں آرڈیننس xx کے تحت احمدیوں کو اپنے آپ کو مسلمان کہنے پر تین سال کی قید ہو سکتی ہے۔

اعلیٰ ترین سرکاری عہدے:-

ہم صدارتی امیدوار بین کارسن کی اس تجویز پر تو برہم ہوتے ہیں کہ ایک مسلمان امریکہ کا صدر نہیں بن سکتا مگر ہمیں اس بات پر تشویش کیوں نہیں ہوتی کہ پاکستان میں کوئی اقلیتیں اس بات سے قطع نظر کے وہ ایک وفادار ٹیکس دینے والا شہری ہے، پاکستان کا وزیر اعظم یا صدر نہیں بن سکتا۔ اس حقیقت کے باوجود کہ قرارداد پاکستان کو تشکیل دینے والے قومی رہنما سر ظفر اللہ خان ایک احمدی تھے۔

مذہبی آزادی:-

امریکہ میں بسنے والے مسلمانوں پر کوئی پابندی نہیں جبکہ پاکستان میں رہنے والے احمدیوں پر شدید مذہبی پابندیاں ہیں۔ انہیں کلمہ کہنے کی اجازت نہیں۔ سلام کہنے کی اجازت نہیں قرآن کی تلاوت کرنے کی اجازت نہیں۔ وہ اپنی 'عبادت گاہوں' کو مسجد کہنے کے حق سے محروم ہیں۔ ان میں سے کسی بھی فعل پر ان کو تین سال کی قید کی سزا سنائی جا سکتی ہے۔

سو میرے پاکستانی ساتھیو! ہمیں جو کچھ بھی ڈونلڈ ٹرمپ کے بارے میں ناپسند ہے ہم وہ سب کچھ اور اس سے کہیں بڑھ کر پاکستانی احمدیوں کے ساتھ کر رہے ہیں۔ یہ کہاں کا انصاف ہے کہ ہم مغرب پر تو اسلام فوبیا سے متعلق کافی تنقید کریں اور اپنے ہاں احمدیوں کے خلاف سر عام بغض و عناد سے بھرپور متعصبانہ رویے سے صرف نظر کریں۔ یہ ہماری منافقت اور بد دیانتی نہیں تو اور کیا ہے ہم ڈونلڈ ٹرمپ کو تو برا کہتے ہیں مگر ہم تو خود ایک بہت بڑے سے ٹرمپستان میں رہ رہے ہیں! اگلی بار جب ہم مغرب کے اقلیتوں سے سلوک پر تبصرہ کریں تو ہمیں پہلے اپنے گریبانوں میں جھانک لینا چاہیئے۔ آئیے ہم اپنی بے حسی کو خیر باد کہ کر ان اقلیتوں کے درد کو سمجھیں۔ آئیے ہم ان کے حقوق کے تحفظ کے لئے مل کر کھڑے ہوں۔ آئیے ہم دنیا کو دکھا دیں کہ ہم اس متعصبانہ روئیے کے خلاف ہیں۔ یہ پاکستان میں بسنے والی مسلمان اکثریت کی ذمہ داری ہے کہ وہ یکجا ہو کر مذہبی انتہا پسندی کے خلاف اٹھ کھڑے ہوں اور وہ محاذ جو مذہبی انتہا پسندوں نے اپنے قبضے میں لے رکھا ہے ان سے چھین کر ایک ہم آہنگ اور روادار پاکستان کو تشکیل دیں۔

پاکستان زندہ باد!

کاشف چودھری امریکہ میں پاکستانی نژاد ڈاکٹر ہیں اور وہ مذہبی اور انسانی حقوق کے موضوعات پر پاکستانی و امریکی اخبارات میں مضامین لکھتے ہیں اور ایک دن ایک ایسے پاکستان میں واپس آنے کی خواہش رکھتے ہیں جس میں سب برابر شہری ہوں۔ یہ مضمون انگریزی میں یہاں [یوسٹ](#) ہوا تھا۔

January 5, 2016



ریمنڈ یوسٹ کی ممتاز قادری کو پھانسی فیصلہ قبول نہیں جماعت اہل سنت کا مظاہرہ

یورے والہ (نمائندہ خصوصی) جماعت اہل سنت کے زیر اہتمام صوبائی رہنماؤں سید سید مراد علی شاہ، اور پیر سید محمد سرور شاہ کی قیادت میں علماء کرام کی ممتاز قادری کے حق میں احتجاجی ریلی۔ اور ملتان روڈ پر احتجاجی مظاہرہ۔ ممتاز قادری کو رہا کرنے کا مطالبہ۔ تفصیل کے مطابق جماعت اہل سنت کے زیر اہتمام صوبائی رہنماؤں سید سید مراد علی شاہ، اور پیر سید محمد سرور شاہ کی قیادت میں علماء کرام نے ایک احتجاجی ریلی نکالی۔ اور ممتاز قادری کو رہا کرنے کا مطالبہ کیا۔ احتجاجی ریلی ماجھیوال سے یوروالہ پہنچ کر القابلی سٹی پولیس کلب ملتان روڈ پر پہنچی تو ملتان روڈ پر ریلی کے شرکاء نے احتجاجی مظاہرہ کیا۔ احتجاجی مظاہرے کے شرکاء نے نعرے لگائے شرم کرو۔ حیا کرو۔ ممتاز قادری کو رہا کرو۔ جیل کا تالا ٹوٹے گا۔ غازی ہمارا چھوٹے گا۔ احتجاجی مظاہرے میں صاحبزادہ علی رضا پرنسپل مدرسہ جامعہ احیاء العلوم، مولانا پیر سید فضل رسول شاہ آف ماجھیوال، علامہ میاں سراج دین، مولانا عطا الرحمن، مولانا محمد صدیق چشتی، حافظ احمد رضا اور حاجی محمد ظفر اقبال سمیت دیگر علماء کرام اور کارکنوں کی کثیر تعداد نے شرکت کی۔ احتجاجی مظاہرے سے خطاب کرتے ہوئے جماعت اہل سنت کے صوبائی رہنما سید مراد علی شاہ نے کہا کہ میاں برادران خیال کریں۔ اور جیل سے کام لیں۔ ہم امن چاہتے ہیں۔ ممتاز قادری کو رہا کیا جائے۔ جماعت اہل سنت کے صوبائی رہنما سید محمد سرور شاہ جمعی کی قیادت میں مظاہرین سے خطاب کرتے ہوئے کہا کہ امریکی ریمنڈ یوسٹ جس نے پاکستانی مسلمانوں کو قتل کیا تھا۔ اس کو تو رہا کر دیا گیا۔ جبکہ جس نے گستاخ رسول کو قتل کیا تھا۔ اس کو پھانسی دی جا رہی ہے۔ ممتاز قادری کو رہا کیا جائے۔ اگر اس کو پھانسی دی گئی۔ تو پھر یاد رکھو کہ ہر گھر سے ممتاز قادری نکلے گا۔ ممتاز قادری نے گستاخ رسول کو قتل کیا ہے۔ مظاہرین نے کتبے اور بیڑ بھی اٹھا رکھے تھے۔ جن پر ممتاز قادری کو رہا کرنے کے نعرے بھی درج تھے۔ مظاہرے کے بعد مظاہرین پر اس طور پر منتشر ہو گئے۔

<http://epaper.dailykhabrain.com.pk/popup.php?newssrc=issues/2016-01-05/2629/remand.jpg>

قادیانیت کا فتنہ مسلمانوں کیلئے زہر قاتل ہے، عالمی مجلس تحفظ ختم نبوت

قادیانی آئین کو نہ مان کر کھلم کھلا آئین کی خلاف ورزی کا ارتکاب کر رہے ہیں

لاہور (نمائندہ جنگ) عالمی مجلس تحفظ ختم نبوت کے زیر اہتمام تین روزہ ختم نبوت کورس جامع مسجد عمر المعروف کھوکھر مسجد شام نگر چوہدری لاہور میں ہوا۔ ختم نبوت کورس میں عالمی مجلس تحفظ ختم نبوت کے مرکزی ناظم نشر و اشاعت، مولانا عزیز الرحمن ثانی، محمد متین خالد، مولانا عبدالعزیز، مولانا مفتی انیس احمد مظاہری، پیر رضوان نفیس اور دیگر علماء کرام نے شرکت کی اور خطاب کیا۔ عالمی مجلس تحفظ ختم نبوت کے مرکزی ناظم اطلاعات مولانا عزیز الرحمن ثانی نے خطاب کرتے ہوئے کہا کہ نسل نوا اپنا ایمان بچانے کے لیے قادیانیوں کے غلط عقائد کے بارے میں آگاہی حاصل کرے، قادیانیت کا فتنہ اسلام اور مسلمانوں کے لیے زہر قاتل ہے بہت ساری قربانیوں کے نتیجے میں قادیانیوں کو پاکستان کی نیشنل اسمبلی نے غیر مسلم اقلیت قرار دیا تھا، مصنف متین خالد نے کہا کہ پاکستان کلمہ طیبہ، ختم نبوت و تحفظ ناموس رسالت کی برکت سے وجود میں آیا تھا اور ملک عزیز کا امن تحفظ ختم نبوت و ناموس رسالت سے وابستہ ہے۔



January 4, 2016

قادیانیوں بارے قوانین ختم کرنیکی سازش برداشت نہیں، علماء

لاہور (انجیکشن رپورٹر) عالمی مجلس تحفظ ختم نبوت کے زیر اہتمام تین روزہ ختم نبوت کورس جامع مسجد عمر المعروف کھوکھر مسجد شام نگر چوہدری لاہور میں منعقد ہوا۔ ختم نبوت کورس میں عالمی مجلس تحفظ ختم نبوت کے مرکزی ناظم نشر و اشاعت، مولانا عزیز الرحمن ثانی، معروف مذہبی اسکالر محمد متین خالد، مولانا عبدالعزیز، مولانا مفتی انیس احمد مظاہری، پیر رضوان نفیس، علاقہ کے کنٹرولر عمران خان، قاری محمد صدیق توحیدی، عامر خورشید، حافظ عبید اللہ، قاری فرید الحق، محمد جزوہ اخلاق اور دیگر علماء کرام نے شرکت کی اور خطاب کیا۔ عالمی مجلس تحفظ ختم نبوت کے مرکزی ناظم اطلاعات مولانا عزیز الرحمن ثانی نے خطاب کرتے ہوئے کہا کہ عقیدہ ختم نبوت اور ناموس رسالت کا تحفظ کرنے والے حضور ﷺ کی ذات کے نگہبان اور چوکیدار ہیں، نسل نوا اپنا ایمان بچانے کے لیے قادیانیوں کے غلط عقائد کے بارے میں آگاہی حاصل کرے، قادیانیت کا فتنہ اسلام اور مسلمانوں کے لیے زہر قاتل ہے بہت ساری قربانیوں کے نتیجے میں قادیانیوں کو پاکستان کی نیشنل اسمبلی نے غیر مسلم اقلیت قرار دیا تھا، پارلیمنٹ کے فیصلے کا تحفظ اراکین پارلیمنٹ کی اولین ذمہ داری بنتی ہے۔ معروف مصنف متین خالد نے کہا کہ پاکستان کلمہ طیبہ، ختم نبوت و تحفظ ناموس رسالت کی برکت سے وجود میں آیا تھا اور ملک عزیز کا امن تحفظ ختم نبوت و ناموس رسالت سے وابستہ ہے۔ اسلام اور آئین پاکستان نے جو اقلیتوں کو حقوق دیے ہیں وہ پاکستان میں انہیں مکمل طور پر حاصل ہیں لیکن قادیانی آئین پاکستان کو ماننے سے انکاری ہیں۔ قادیانی آئین کو نہ مان کر کھلم کھلا آئین کی خلاف ورزی کا ارتکاب کر رہے ہیں۔

نظریہ پاکستان کی توہین

6 گھنٹے پہلے [عدنان خان کاکڑ](#)

بھائی صالح خان ترین سخت غصے میں تانتاے ہوئے کی بورڈ پر ہاتھ چلا رہے تھے۔ ہم نے دریافت کیا کہ کیا ہوا برادر؟ صالح ترین: ہونا کیا ہے۔ پاکستان کا پرنٹ اور الیکٹرانک میڈیا بے شرمی کی انتہا کو چھو رہا ہے۔ یہ مملکت پاکستان، نظریہ پاکستان اور ہماری تہذیبی روایات پر مسلسل حملے کر رہا ہے۔

ہم: بھائی صالح ترین، پطرس کے الفاظ استعمال کریں تو ہم نے علم سیاسیات کے پروفیسروں سے پوچھا، دانشوروں سے دریافت کیا، خود سرکھپاتے رہے، لیکن کبھی سمجھ میں نہ آیا کہ آخر نظریہ پاکستان کیا ہے؟ نظریہ پاکستان کا متن کیا ہے، اسے کس نے اور کب پیش کیا تھا؟ کافی عرصے سے اسے تلاش کر رہا ہوں لیکن یہ مل کر ہی نہیں دیتا ہے۔ صالح ترین: متن؟ اس کا متن قیام پاکستان کی جدو جہد کی پوری تاریخ ہے۔ اگر اس تاریخ سے واقفیت ہے تو پھر کون سے متن کی تلاش ہے؟

ہم: اس تاریخ کو پڑھ کر تو ہر کوئی اپنا مطلب نکالتا ہے۔ اس طرح تو پھر ہر بندے کا اپنی اپنی فہم کے مطابق اپنا نظریہ پاکستان ہو گا۔ کسی بندے کا نظریہ پاکستان لبرل ہو گا اور کسی کا تھیو کریٹک۔ صالح ترین: دونوں صورتوں میں ہمارا میڈیا منفی کردار ادا کر رہا ہے۔ ہمارا میڈیا نقلی ملاؤں اور نقلی لبرلوں کے ہاتھوں پر غمال ہے۔ لہذا حقیقی مذہب پسند ہوں یا حقیقی لبرل، دونوں ہی اس کی زیادتی کا شکار ہیں۔ یہ میڈیا نظریہ پاکستان کی توہین پر کمر بستہ ہے۔

ہم: کیا یہ چیز دلچسپ نہیں ہے کہ یہ وہ نظریہ ہے جسے کسی نے کبھی پیش ہی نہیں کیا ہے، جس کا کوئی متفقہ متن ہی نہیں ہے، بات بات پر اس کی توہین اور خلاف ورزی ہو جاتی ہے۔

صالح ترین: آپ اگر اس تلاش میں ہیں کہ نظریہ پاکستان کسی کتاب کا نام ہے جس کے باقاعدہ کوئی ابواب ہوں گے تو شاید آپ کو مایوسی ہو گی۔ البتہ اگر آپ متحدہ ہندوستان کی مسلمانوں کی اس دور کی خواہش کا مطالعہ اور تجزیہ کریں تو یہی نظریہ ہر طرف بکھرا ہوا نظر آے گا۔

ہم: جناب اس دور کی تاریخ کو پڑھنے والے تو اس بات پر بھی متفق نہیں ہیں کہ لبرل پاکستان بننا تھا یا تھیو کریٹک؟ کیا میں آپ کو سر ظفر اللہ خان نامی احمدی یاد کراؤں جو اقبال کے خطبہ الہ آباد کے بعد دو سال تک آل انڈیا مسلم لیگ کا صدر رہا تھا، جس کو قرارداد پاکستان کا مسودہ تحریر کرنے والا کہا جاتا تھا، اور جو بانیان پاکستان کا معتمد ترین شخص تھا اور پاکستان کے ابتدائی سات سال تک اس مملکت کا وزیر خارجہ رہا۔ جس نے قرارداد مقاصد کی منظوری میں اہم کردار ادا کیا تھا۔ کیا قائداعظم کی مسلم لیگ کی اس دور کی اس تاریخ کو دیکھتے ہوئے آل انڈیا مسلم لیگ کے بعد اب پاکستان کا سربراہ بھی احمدی کو بنانے کی آپ اجازت دیتے ہیں؟ یا پھر اس مبینہ تاریخی نظریہ پاکستان میں کچھ کمی بیشی کر لی جائے جو کہ ایک احمدی کو اس حساس منصب پر فائز کرتا ہے؟

صالح ترین: اس دور میں برصغیر کے مسلمانوں کے ہاں قادیانیوں کی قانونی حیثیت کا تعین نہیں ہوا تھا۔ لہذا کوئی بھی شخص خواہ وہ قادیانی ہی کیوں نہ ہو، مسلمانوں کی اجتماعیت کا حصہ کہلاتا تھا۔ ہم: جناب جس جگہ احمدیوں کی قانونی حیثیت کا تعین ہوا ہے، اسی جگہ کے بنائے ہوئے اصولوں پر میڈیا کام کر رہا ہے۔ ورنہ بانیان پاکستان کے اصول اور تحریک پاکستان کی تاریخ، جس سے آپ نظریہ پاکستان اخذ کرنے کا حکم دے رہے ہیں، اس پر غور کریں تو وہ تو احمدیوں کو مسلم لیگ کا سربراہ بناتا ہے۔ ویسے بندے کو گمان ہوتا ہے کہ کسی کو مسلم یا غیر مسلم قرار دینا، دستور سے زیادہ فقہ کا مسئلہ ہے۔

صالح ترین: دستور پاکستان میں غیر مسلموں کی حیثیت کا تعین کر دیا گیا ہے۔

ہم: یعنی آپ کی منطق کے مطابق قادیانیوں کو سربراہ بننے کی اجازت نہ دینا تاریخ سے اخذ کردہ نظریہ پاکستان کی خلاف ورزی ہے لیکن یہ امر دستور پاکستان کے مطابق درست ہے۔ یعنی متفقہ دستور پاکستان اور مبینہ نظریہ پاکستان میں بعد المشرقین پایا جاتا ہے۔

صالح ترین: آپ کا استدلال غلط ہے۔ میں وضاحت کر چکا ہوں کہ اس دور میں قادیانیوں کی قانونی حیثیت کا تعین نہیں ہوا تھا۔

ہم: قیام پاکستان کی تاریخ کو دیکھیں تو قائد اعظم سے احمدیوں کی مسلم لیگ میں شمولیت کے متعلق سوال کیا گیا تو ان کا جواب تھا کہ ہر وہ شخص جو خود کو مسلمان کہتا ہے، مسلمان ہے اور مسلم لیگ میں شامل ہو سکتا ہے۔ کیا اس اصول کو آپ کے تاریخی نظریہ پاکستان میں شامل کیا جائے؟

صالح ترین: میں عرض کر چکا ہوں کہ اس دور میں برصغیر کے مسلمانوں کے ہاں قادیانیوں کی قانونی حیثیت کا تعین نہیں ہوا تھا۔ بعد میں پارلیمان نے اس حیثیت کا تعین کر کے غلطی کو درست کر دیا۔ ہم: آپ قادیانیوں کی قانونی حیثیت کا تعین کرنے کی پارلیمان کو اجازت دیتے ہیں لیکن اسی پارلیمان کی طرف سے میڈیا کو دی گئی اجازت کو نہیں مانتے۔ اس استدلال کو کیا کہا جائے جناب؟

صالح ترین: پاکستانی میڈیا کسی بھی صورت آئین و قانون کی پابندی نہیں کر رہا۔ اسے نتہ اس لئے ڈالنا ناممکن نہ بھی ہو شدید مشکل ضرور ہے کہ اس کی پشت پناہی یا سر پرستی وہی لوگ کر رہے ہیں جنہوں نے قائد اعظم کو ٹھکانے لگانے، لیاقت علی خان کو اڑانے اور حسین شہید سہروردی کو پکی نیند سلانے کے بعد پاکستان پر مکمل قبضہ کر لیا تھا۔ ہم: آئین انہیں لوگوں کا بنایا ہوا ہے جن سے آپ اتنے نالاں ہیں۔ اس صورت میں تو پھر آپ صبر کریں یا پھر سعودی عرب یا داعش کی طرف ہجرت کرنے کے بارے میں سنجیدگی سے غور کریں۔ ویسے کیا ہمارا میڈیا پاکستانی آئین و قانون کے تحت کام کر رہا ہے؟ اگر ہاں تو پھر اس قانونی کام پر اعتراض کیسا؟ اگر نہیں تو اس کے خلاف مقدمہ درج کروا کر اسے کٹہرے میں لے آئیں۔

صالح ترین: میڈیا کو آئین و قانون نے جو آزادی دی ہے وہ ہے اپنے اندرونی ڈھانچے کو معیاری بنانا اور اپنے ملازموں کو معیاری تنخواہیں و سہولیات دینا۔ اس سٹاف کے ذریعے خبر کو عامہ الناس تک پہنچانا۔ انہیں صحت مند تفریح فراہم کرنا۔ نظریہ پاکستان اور ہماری تہذیب کے مطابق مواد نشر کرنا۔ اگر میڈیا یہ کر رہا ہے تو پھر واقعی آئین و قانون کے دائرے میں کام کر رہا ہے۔ لیکن صورت حال مکمل طور پر اس کے برعکس ہے۔

ہم: نظریہ پاکستان، صحت مند تفریح، تہذیبی روایات وغیرہ وغیرہ بھی ضیائی دور کی آئینی دفعات باسٹہ تریسٹہ کی طرح نہایت مبہم اصطلاحات ہیں۔ درہ آدم خیل میں تہذیبی روایت شٹل کاک برقع ہے۔ اور آپ کے نظریہ پاکستان کے ستر سال پرانے ماخذ کو دیکھا جائے تو محترمہ فاطمہ جناح اور رعنا لیاقت علی خان دوپٹے کے بغیر نظر آتی ہیں اور ملکی و غیر ملکی سیاستدانوں کے ساتھ گفتگو کر رہی ہیں۔ ان کی تصاویر دیکھیں تو آپ کی تہذیب خطرے میں پڑ سکتی ہے۔ اس صورت میں کیا کیا جائے؟

صالح ترین: آپ نظریہ پاکستان پر تفکر کریں تو آپ کو یہ مشکل پیش نہیں آئے گی۔

ہم: یہ عاجز نظریہ پاکستان کے بارے میں شدید کنفیوز ہو چکا ہے۔ دو قومی نظریہ تو خوب دیکھا بھالا ہے لیکن نظریہ پاکستان کے بارے میں کچھ پڑھنے کو نہیں ملا ہے۔ اسے تلاش کریں تو فقط نظریہ پاکستان ٹرسٹ ہی ملتا ہے۔ کچھ بدخواہ یہ الزام لگاتے ہیں کہ یہ اصطلاح جنرل یحییٰ کے دور میں جنرل شیر علی خان پٹودی نے وضع کی۔ کچھ کہتے ہیں کہ یہ شیر علی خان پٹودی والی بات من گھڑت ہے اور یہ اصطلاح سب سے پہلے جماعت اسلامی کے پروفیسر خورشید احمد نے جنرل ایوب کے ابتدائی دور میں پہلی مرتبہ استعمال کی تھی۔

صالح ترین: یہ بات درست ہے کہ ہماری جماعت ہی اس نظریے کی داعی ہے۔ لیکن تم تو اس کے دشمن لگتے ہو۔ ہم: اس عاجز کو اس نظریے کی اہمیت کا پورا پورا احساس ہے۔ یہ نظریہ اتنا اہم ہے کہ اس کی خاطر 1992 میں ایک پورا 'نظریہ پاکستان ٹرسٹ' بنا دیا گیا ہے۔ لیکن بدقسمتی سے اس ٹرسٹ کی ویب سائٹ پر باقی سب کچھ تو ملتا ہے، یہ سراغ نہیں ملتا کہ نظریہ پاکستان کیا ہے۔ اس کے نام سے ایک پوری عمارت اور سڑک بھی لاہور میں موجود ہے۔ بس یہی اس کا حال ہے۔ ایک ضمنی سوال اور بھی ذہن میں آتا ہے۔ یہ نظریہ پاکستان کیا چوالیس فیصد مغربی پاکستانیوں کے لیے تھا، یا پھر 56 فیصد سابقہ مشرقی پاکستانی اور حال بنگلہ دیشی بھی اس نظریے کے قائل ہیں؟

صالح ترین: بنگالی تو غدار نکلے۔ ان کو نظریہ پاکستان کیا، پاکستان سے ہی نفرت ہے۔ بھلا ان کو نظریہ پاکستان کا کیا علم ہو گا۔

ہم: لیکن بنگالی ہی تو آل انڈیا مسلم لیگ کو بنانے والے تھے۔ اور وہی تھے جنہوں نے قرارداد پاکستان پیش کی تھی۔ پھر اس نظریہ پاکستان سے وہ نفرت کیوں کرتے ہیں؟

صالح ترین: ان بنگالیوں کو بعد میں ہندو استادوں نے بہکا دیا تھا۔

ہم: بھائی صالح ترین، ہماری مدد تو کریں۔ ہم تو یہی سوچتے ہیں کہ کیا اس نظریے کو بخوبی جاننے والا کوئی شخص اس نظریے کے الفاظ کسی مستند ماخذ سے نقل کر کے لکھ سکتا ہے تاکہ قوم کی کنفیوژن اور جہالت دور ہو سکے؟ ہم واقعی پریشان ہیں کہ یہ اہم ترین نظریہ کس نے پیش کیا تھا، کب پیش کیا تھا، اس کا متن کیا تھا اور اسے کس نے نظریہ پاکستان کا نام دیا؟ کیا یہ کہیں تحریری شکل میں موجود ہے یا یہ نظریہ بس ہمارے ذہنوں میں ہی بستا ہے اور ہر شخص اس کا اپنا متن رکھتا ہے۔ اور اس متن کی بنیاد پر خود سے اختلاف رائے کرنے والے کسی بھی پاکستانی کو پاکستان کا دشمن ٹھہراتا ہے؟

<http://dunypakistan.com/53265/adnan-khan-kakar-6/#.VovmehV97IU>

A Compilation

by

Lutful Mannan Khan

Dur-e-Sameen khan

Nasim Malik



January 08, 2016