



It is essential to keep a close eye on Qadianis: Ilyas Chinioti

Athara Hazari (Correspondent) The leader of Worldwide Khatm e Nabuwat Movement, Maulana Muhammad Ilyas chinioti visited Kot Shakir yesterday and met the leader of JUI(F), Master Muhammad Iqbal. He said in his meeting with journalists that we will sacrifice everything for the protection of Saudi Arabia. Our faiths are attached with Saudi Arabia. We support Pak Army and government for making reforms against terrorists. **(Daily Dunya, 17th January, 2015)**

قادیانی ویب سائٹس پر توہین رسالت پر مبنی مواد کی بدستور موجودگی

پی ٹی اے کے حکم کی کھلم کھلا خلاف ورزی، اور توہین رسالت کا ارتکاب

امتناع قادیانیت آرڈیننس جس کی قادیانی جماعت کھلم کھلا دھجیاں اڑا رہی ہے

چناب نگر (نمائندہ اوصاف) قادیانی ویب سائٹس پر توہین رسالت پر مبنی مواد کی بدستور موجودگی، پی ٹی اے کے حکم کی کھلم کھلا خلاف ورزی، اور توہین رسالت کا ارتکاب، امتناع قادیانیت آرڈیننس جس کی قادیانی جماعت کھلم کھلا دھجیاں اڑا رہی ہے، اس ضمن میں تقریرات پاکستان کی دفعہ B(3)260 کے تحت قادیانی و لاہوری گروپ کو غیر مسلم اقلیت قرار دیا جا چکا ہے قادیانی و لاہوری گروپ پاکستان کے آئین کے تحت اپنی تبلیغ نہیں کر سکتے اور نہ ہی اسلامی شعائر استعمال کر سکتے ہیں اور نہ مرزا غلام قادیانی کی کتب کی اشاعت کر سکتے ہیں ان آئین کی خلاف ورزی کا منہ بولتا ثبوت ہے کہ وہ کس طرح اسلام کے نام کو استعمال کر کے لوگوں کو دھوکہ دے رہے ہیں، ان گروہوں پر جن میں قادیانی و لاہوری گروپ ہیں ان پر دوسروں پر تبلیغ کرنے کی پابندی ہے مگر قادیانیوں کی عہدیداروں کی تمام تقریریں، اخبارات اور کئی قسم کے جرائد جو مختلف زبانوں میں موجود ہیں وہ کتب اور تقاریر بھی ان ویب سائٹس پر موجود ہیں۔

Blasphemous literature is still present at Qadiani websites.

This is an open violation of PTA orders and Qadianiat prevention act.

Chenab Nagar (Ausaf Correspondent) Qadiani and Lahori group have been declared non Muslims as per the article 260(3) B of the panel codes of Pakistan. Neither they can propagate their religion nor can publish the books of Mirza Ghulam Qadiani according to the constitution of Pakistan. But, both of them are committing crime of false propagation. Blasphemous literature is still present at their various websites that include but not limited to www.alislam.org and www.aail.org. The URLs of all these websites can be found at following link: www.alislam.org/affiliated-websites.php. Even the name of Alislam website is a proof of the violation of the constitution of Pakistan.

(Daily Ausaf, 17th January, 2015)



We will not step back from scarifying anything for the protection of the faith of Khatm e Nabuwat: Abdul Latif Khalid Cheema

Qadianis use to make nefarious tactics with a help of their masters: Jews to ruin the image of country everywhere.

The lives of the companions of Holy Prophet (PBUH) are ideal for us. The system of life defined by Holy Prophet (PBUH) is eternal which guides mankind in all fields of life.

Chenab Nagar (Ausaf Correspondent) The secretary general of Majlis Ahrar e Islam, Abdul Latif Khalid Cheema said that Qadianis do not waste any opportunity of destabilizing the country. Protection of the honor of holy Prophet (PBUH) and Khatm e Nabuwat is a joint trench of all school of thoughts. All parties serving Khatm e Nabuwat are controlling this trench by the grace of God. We will have to bring revolution in our lives by following the sunnah of Holy Prophet (PBUH). He demanded government and judiciary to remove them from all key posts and make them abide by the constitution. **(Daily Ausaf, 17th January, 2015)**

روزنامہ دنیا فیصل آباد منگل 19 جنوری 2016ء

قیام امن کیلئے قادیانیوں کو آئین کا پابند بنانا ہوگا، مولانا احسان

نیشنل ایکشن پلان کے تحت چناب نگر میں بھی آپریشن کیا جائے، اجتماع سے خطاب

چنیوٹ (ڈسٹرکٹ رپورٹر) ممتاز عالم دین مولانا احسان الحق دانش نے کہا ہے کہ وطن عزیز کو امن کا گہوارہ بنانے کے لیے قادیانیوں کو آئین کے دائرے میں لانا ہوگا، نیشنل ایکشن پلان کے تحت چناب نگر میں بھی آپریشن کیا جائے۔ ان خیالات کا اظہار انہوں نے جامع مسجد تقویٰ جھنسی قریشیاں میں عوامی اجتماع سے خطاب کرتے ہوئے کیا۔ انہوں نے کہا کہ یہ ملک اسلام کے نام حاصل کیا گیا لیکن حکمران قیام پاکستان کے مقصد اور قائد اعظم کے وژن سے انحراف کر کے غداری کر رہے ہیں۔ انہوں نے کہا کہ دیکھ کر آخر میں آٹھ ہزار قادیانیوں کا بھارت جانا کیورٹی رسک ہے، قادیانی اپنی آئینی حیثیت تسلیم نہ کر کے ریاست کو چیلنج کر رہے ہیں، قانون نافذ کرنے والے ادارے قادیانیوں کو آئین کا پابند بنائیں۔

**We will have to make Qadianis abide by the constitution to establish peace:
Maulana Ihsan**

Operation must also be launched in Chenab Nagar as per National Action Plan.

Chiniot (District Reporter) Famous religious scholar, Maulana Ihsal UI Haq Danish said in his address at Central Mosque Taqwa, Chani Qureshian that this country was got on the name of Islam. But rulers are committing treason by not following the vision of Quaid Azam. Qadianis are challenging state by not accepting their constitutional identity. (Daily Dunya, 19th January, 2015)

روزنامہ نوائے وقت لاہور (7) 19 جنوری 2016ء

ملک کو امن کا گہوارہ بنانے کیلئے امریکی پالیسیوں کو ترک کرنا ہوگا: الیاس چینیوٹی

ایشی اٹاٹوں پر یہودیوں کی نظر ہے قادیانی ملک کو عدم استحکام کی طرف بڑھا رہے ہیں

چینیوٹی (نامہ نگار) وطن عزیز کو امن کا گہوارہ بنانے کے لئے امریکی تسلط اور پالیسیوں کو ترک کرنا ہوگا اور قادیانیوں کو آئین کے دائرے میں لانا ہوگا، یہ ملک کلمہ اسلام کے نفاذ کے نام پر حاصل کیا گیا تھا لیکن قیام ملک سے اب تک حکمرانوں نے اصل مقصد اور بانی پاکستان کے ویژن سے انحراف بلکہ غداری کی ہے، انہوں نے کہا کہ آج بھی ہمارے ایشی اٹاٹوں پر امریکہ اور یہودیوں کی نظر ہے اور قادیانیوں کے ذریعے ملک کو عدم استحکام کی طرف بڑھا جا رہا ہے ان خیالات کا اظہار گزشتہ روز امیر انٹرنیشنل ختم نبوت مومنٹ پاکستان و ممبر صوبائی اسمبلی پی پی 73 مولانا محمد الیاس چینیوٹی نے میڈیا سے گفتگو کے دوران کیا اور کہا کہ مرزا غلام احمد قادیانی نے نبوت کا دعویٰ کر کے برٹش ایمپائر کے مذہب مقاصد کی

تعمیل کرنے کی کوشش کی تھی لیکن امت کی بیداری مغز اور تمام مکاتب فکر کی مشترکہ جدوجہد کے نتیجے میں قادیانیت ناکام ہوئی اور پوری دنیا پر قادیانیوں کا کفر و ارتداد بے نقاب ہو گیا۔ دسمبر کے آخر میں 8 ہزار قادیانیوں کا قادیان (انڈیا) جانا وطن عزیز کے لئے سیکورٹی رسک تھا، قومی ایکشن پلان کا رخ قادیانی دہشت گردی کی طرف موڑا جائے اور چناب نگر میں کراچی طرز کا آپریشن کیا جائے قادیانی اپنی آئینی ذمہ داریاں بحال کرے اور قانون سے بغاوت کرے ہیں اور ریاست کو پہنچ کر رہے ہیں۔ انہوں نے مطالبہ کیا کہ قانون نافذ کرنے والے ادارے قادیانیوں کو قانون کا پابند بنائیں اور امتناع قادیانیت ایکٹ پر چناب نگر سمیت ملک بھر میں عمل درآمد کرایا جائے۔

We will have to get rid of American policies to make Pakistan peaceful: Ilyas Chinioti

Jews keep a close eye on our atomic assets. Qadianis are taking country towards destabilization.

Chinioti (Correspondent) The president of Worldwide Khatm e Nabuwat Movement and the member of provincial assembly from PP 73, Maulana Muhammad Ilyas Chinioti said in his interview to journalists that this country was got on the name of implementing Klama Islam. But from the first day, rulers are committing treason by not following the vision of Quaid Azam. Mirza Ghulam Ahmad Qadiani tried to fulfill the ulterior objectives of British Empire but due to the joint effort of all schools of thoughts, Qadianiat was failed. The travel of more than 8000 Qadianis to India at the end of December possesses security risk. National Action plan must target Qadianis. He demanded law enforcement agencies to make them abide by the constitution and ensure proper implementation of Qadianiat prevention act.

(Daily Nawai Waqt, 19th January, 2015)

یہودی لابی قادیانیوں کو مذموں مقاصد کی تکمیل کیلئے استعمال کر رہی ہے زاہد محمود قاسمی

جس حکمران نے بھی قادیانیوں پر اعتماد کیا انہوں نے انہیں نقصان پہنچایا اور ملک کی سالمیت کو نقصان پہنچانے کیلئے اپنے مذموں جھٹکنڈے استعمال کے قادیانی یہودی گٹھ جوڑ ہمیشہ سے چلا آ رہا ہے جو دراصل ہمیشہ پاکستان مخالف کردار ادا کرتا ہے رہنما، انٹرنیشنل ختم نبوت مذموں

چناب گھر (نمائندہ اوصاف) انٹرنیشنل ختم نبوت مذموں پاکستان کے سیکرٹری جنرل صاحبزادہ زاہد محمود قاسمی نے کہا ہے کہ یہودی لابی قادیانیوں کو اپنے مذموں مقاصد کی تکمیل کیلئے استعمال کر رہی ہے ملک عزیز پاکستان میں جس حکمران نے بھی قادیانیوں پر اعتماد کیا قادیانیوں نے انہیں کو نقصان پہنچایا اور ملک کی سالمیت کو نقصان پہنچانے کیلئے اپنے مذموں جھٹکنڈے استعمال کے حکومت اور ہمارے ارباب اقتدار ان پر بجائے اعتماد کرنے کے ان کو قلعیتی دائرے کے اندر رکھتے ہوئے آئین و قانون کا پابند بنائے۔ انہوں نے کہا کہ قادیانی یہودی گٹھ جوڑ ہمیشہ سے چلا آ رہا ہے جو دراصل ہمیشہ پاکستان مخالف کردار ادا کرتا ہے ملک عزیز کو عدم استحکام کرسٹے ہیں۔ انہوں نے کہا کہ ایک جانب تو یہودی لابی قادیانیوں کو اسلام و پاکستان کے خلاف اپنے مذموں عزائم کی تکمیل کیلئے استعمال کر رہی ہے تو دوسری جانب قادیانی مغربی دنیا کے سامنے اپنے غیر مسلم اقلیت ہونے کا اور اپنے اوپر ظلم ہونے کا روٹا روٹا ہے آقاؤں کی خوشنودی

Jewish lobby is utilizing Qadianis to fulfill their ulterior motives: Zahid Mehmood Qasmi

Every ruler who believed in Qadianis was endamaged by them. They used nefarious tactics to destabilize the country.

Nexus between Qadianis and Jews is everlasting and in fact always play anti Pakistan role to destabilize the country.

Chenab Nagar (Ausaf Correspondent) The secretary general of Worldwide Khatm e Nabuwat Movement, Sahibzada Zahid Mehmood Qasmi said on one side Jewish lobby is utilizing Qadianis to fulfill their ulterior motives while on the other side Qadianis are using double standards to get the support of their Masters: America, England and crying in front of western world for injustice and for being Non Muslims. He appealed rulers, political parties and opposition leaders to analyze the sincerity of Qadianis with Pakistan by keeping a close eye on their nexus with Jews.

(Daily Ausaf, 19th January, 2015)

A nation of hate robots

Mohammad Waseem

January 17, 2016

The Pakistani nation must be awakened to the corrosive effect of hatred across the divisions of religion, sect, ethnicity, caste and tribe on the political and intellectual foundations of the society. There is no reason why Pakistanis should be doomed to be like this forever

People of Pakistan love to hate others from across the fence. Perceptions of shared hostility against others shape the mainstream narrative as a formidable variable for defining nationalism. Indeed, both the state and society feel dependent on negative feelings about other societies, communities and identities in order to cultivate and sustain the nationalist sentiments. This is contrary to the idea and practice of promoting and adopting a positive and constructive view of the nation as prevalent in mature societies.

Partition of India that was massively characterised by communal violence left a deep scar on the psychology of the two countries. It left a greater impact on Pakistan because its two most populated provinces Bengal and Punjab — which accounted for 80 per cent of the population of the new state after partition — were brutalised along the lines of religious hatred. As opposed to India which got a third of the two partitioned provinces each — that together accounted for less than 10 per cent of the country's total population — Pakistan's politics was destined to be comprehensively shaped by the phenomenon of violence accompanying partition.

Those areas and regions that were not directly hit by partition and its horrors — west, north and, especially south India, and the two trans-Indus provinces of KP and Balochistan in Pakistan — kept their social fabric largely intact. These relatively less brutalised and therefore less bigoted regions accounted for three fourths of India but only one fifth of Pakistan, even though Western India later emerged as the Shiv Sena territory in Mumbai and the BJP stronghold in Gujarat.

In Pakistan, hatred for the Hindu 'other' symbolised by India became the cornerstone of the nationalist vision underscored by nostalgia for Muslim ascendancy in Delhi for hundreds of years. In Feroz Khan Noon's words soon after partition, Hindus had been 'our slaves for 1,000 years', and they were indeed 'a subject race'. He castigated Mountbatten for becoming a 'servant of the Hindus' in his capacity as Governor General of India. Such

hatred became a necessary part of the national thinking during the following decades.

Anti-Hinduism turned into anti-Indianism, as the direct experience of interaction with the Hindu community of India became history and the Kashmir issue made the two countries permanent enemies of each other. Anti-Indianism has served as the foundation of Pakistani nationalism and a source of legitimacy for the state for three generations. Any conciliatory move towards India raises the question: why did we get Pakistan in the first place if we were to offer a hand of friendship to Hindu India. Hatred for Hindus and India is mandatory for a *bonafide* and patriotic Pakistani. Nawaz Sharif's policy of opening up to India by way of trade and diplomacy in 2013 was drowned in the cacophony of a sell-out and treachery to the national cause. The surprise visit of Indian Prime Minister Narendra Modi to Lahore on Christmas was quite typically criticised by the hawkish elements as conspiratorial and tricky. The Indian media reaction to the terrorist attack on Pathankot airbase implicating Pakistan in turn led to hostile propaganda in this country.

Anti-Hinduism turned into anti-Indianism, as the direct experience of interaction with the Hindu community of India became history and the Kashmir issue made the two countries permanent enemies of each other.

Just as many Pakistanis hate Hindus without ever meeting, much less interacting with, a Hindu in their whole life, many of them hate Jews without ever coming across one. Obviously, the clue lies with a deep sense of solidarity with Palestinians who were deprived of their land and political power by Israel and with the latter's continuing occupation of the West Bank and Gaza along with its brutal suppression of the Palestinian struggle for self-determination. The informed section of the society in Pakistan is unable to distinguish between the state of Israel and its Zionist project on the one hand and Jewish men, women and children on the other. Jews have been de-humanised in public perception as the devil incarnate and as an accursed community inhabited by an evil spirit rather than made of flesh and bones like us.

While hatred for Hindus was transformed into hatred for India after partition, the reverse is true about Jews. It is the emergence of Israel in 1948 that spread hatred for Jews first among Palestinians, then among Arabs and finally among Muslims everywhere. In political and diplomatic terms, anti-Jew attitude has served to provide a strident religious cause to Pakistanis. As opposed to this, the pro-Palestinian feelings of many

Americans, Europeans, Africans and Chinese as well as Hindus, Sikhs, Buddhists, Christians and Jews in the Western and non-Western world are not tainted by religious hatred.

There has been an increasing trend of anti-Christian violence, physical, social, legal, economic and cultural. Often religious zealots mobilise the violent groups to attack Christian communities, villages and churches. Names such as Gojra, Shantinagar, Yuhannabad, Shahdara and Peshawar among other localities and cities are stuck in the memory of human rights activists and the liberal sections of intelligentsia as symbols of communal violence.

How not to hate Christians and still be good Muslims remains a thorny question for some. Courts in several cases of blasphemy have set the accused free on the basis of wilful implication of Christians. One does not see any prospects of decline in hatred against Christians. There are various sources of religious bigotry in this case. Indian and Pakistani Christian population is generally understood to be the product of Christian missionaries operating under the wings of British imperialism. This process of conversion lacked legitimacy in the eyes of anti-colonial nationalists. A majority of Christians have a profile of originally belonging to the lower castes. Sometimes, they are considered agents of Western imperialism because of their Christian faith. The memory of Crusades also continues to surface. Incessant identification of the state with the religion of the majority casts aspersions on patriotism of Christians and other non-Muslims.

While Hindus, Jews and Christians are hated for what they are, **Ahmadis are despised for what they are believed to be doing to Islamic faith. Anger against them is rooted in the contention that they directly hit the deeply cherished belief of Muslims about the finality of the prophet and still claim to be Muslims. Ulema of various persuasions have steadily grown more active against the Ahmadi community after the 1953 anti-Ahmadiya riots, dotted by their success in declaring the community out of the pale of Islam in 1974 and debarring it from claiming the Muslim status for itself and its religious practices and holy places in 1984. Human rights activists within and outside Pakistan have persistently struggled to stop the persecution of Ahmadis. While the election system was amended under Musharraf to remove separate electorates for various religious communities, a subsequent move revived it for Ahmadis. An obvious**

consequence of persecution of Ahmadis is their migration to Western countries. Two years back, attacks on two Ahmadi places of worship led to a mass murder.

Discrimination against Ahmadis for jobs, renting out houses or doing business is rampant. Public display of hatred came to light recently when the police arrested a shopkeeper from Hafeez Centre in Gulberg Lahore for barring Ahmadis from entering his premises.

Religious hatred has been accompanied by rising sectarian hatred in the country. It has progressed from spasmodic and erratic incidents to a regular pattern of violent behaviour. Its scope has widened from locality to nation to the Middle Eastern region as a whole. Over time, the Sunni rhetoric against Shia has become ideologically elaborate and lethal.

Organisations such as Sipah-e-Sahaba Pakistan and Lashkar-e-Jhangvi have spearheaded anti-Shia violence. Target killings of Shia doctors in Karachi and massacres of Hazaras in Quetta and Ismailis in Safoora Goth area in Karachi as well as the Shia-Sunni conflict in Jhang and Gilgit-Baltistan are reminders of religio-sectarian hatred threatening the political order in the country.

In the aftermath of execution of a Shia cleric in Saudi Arabia in January, the Shia-Sunni hatred is expected to rise.

The maxim that the more religious you are, the more sectarian you are is fully played out in Pakistan after decades of projection of transcendental goals of state policy.

The recent massacre of Ismailis in a bus, ostensibly carried out by university-educated professionals, points to the extent of radicalisation of the institutions of higher learning. Ismailis were at the hit list of Jamaat-i-Islami's hate campaign some time back for their alleged role in seeking to reform the educational curricula. The Aga Khan Rural Support Programme in Gilgit-Baltistan has similarly evoked negative feelings. Indeed, there have been attempts to change the demographic preponderance of the Shia-Ismaili combine in Gilgit-Baltistan by providing facilities for Sunni Punjabi and Pakhtun entrepreneurs to settle in that region.

While hatred against Shias encompasses large areas of the country, hatred against Zikris is limited to Balochistan because this community of the followers of Syed Mohammad Jaunpuri is generally not known outside the province. The JUI-F led a hate campaign against Zikris, within and outside the framework of their annual pilgrimage to Turbat. If the trend continues, Zikris might meet the fate of Ahmadis whereby they will be declared

infidels and their places of worship will be debarred from being named after the mainstream Islam.

Ideologisation of hearts and minds in Pakistan has often resulted in self-indulgence in faith-based insularity that led to de-humanisation of the 'other'. Some of the state functionaries in various departments and institutions ranging from security forces, bureaucracy and especially judiciary have been sucked into behavioural conservatism and religious extremism, initially at lower levels but increasingly at higher levels. This does not bode well for harmonious relations among religious and sectarian communities.

At the other end, the two sub-sects of Sunnis — Deobandis and Barelvis — have been similarly engaged in a fratricidal war of words, expressed from the pulpit of the mosque in a so-called battle of loudspeakers. Some Deobandi extremists of the Lashkar-e-Jhangvi/Ahle-Sunnat-Wal-Jamaat variety have launched a series of attacks against shrines ranging from Data Darbar in Lahore to the shrine of Abdullah Shah Ghazi in Karachi. The attack on Data Darbar took place at a time and age of 'enlightenment' in the 21st century after its unproblematic existence as a holy place for a thousand years.

Hatred in the name of religion and sect has operated as a sacred barrier to national integration. It is unimaginable how Jinnah emerged as the supreme leader of predominantly Sunni Indian Muslims even though he belonged to the Shia minority sect and previously to the Ismaili minority group that was even more vulnerable to charges of heresy. As a stout believer in separation of religion and politics, Jinnah championed what was essentially a political cause far more than a religious cause, especially as the leading ulema opposed him and supported the Congress instead.

After three generations, the state has completely failed to see the process of degeneration of its institutional authority caused by the ascendancy of the rival forces imbued with a divine message.

But people of Pakistan do not only hate the religious or sectarian 'other', be it a community, a state or a civilization, ethnic 'other' is as vociferously and brutally hated as any 'other'. In this context, one can safely claim that Pakistan's only metropolis Karachi is the world capital of ethnic hatred. Here collectively, if not individually, and at the time of conflict if not as part of the daily routine, Mohajirs hate Sindhis and Sindhis hate Mohajirs. Mohajirs hate Pakhtuns and Pakhtuns hate Mohajirs. Punjabis hate Sindhis and Sindhis hate Punjabis. Smaller communities such as the Baloch and Seraiki-speaking people among others have their own patterns of hatred against their respective rivals at the level of community, city and district.

The hate speech of the Mohajir party MQM against all other parties in the city and the latter's equally contemptuous attitude towards the former are symptomatic of a deep malaise in Karachi rooted in an unbearable use of a sectional approach to public interest.

Quetta, Multan and Hyderabad among other cities reflect ethnic hostilities on a permanent basis. Many from the minority communities of the four provinces — Urdu-speaking, Seraiki-speaking, Hindko-speaking and Pashto-speaking communities — want to move away from their respective majority communities Sindhis, Punjabis, Pakhtuns and the Baloch, and carve out new provinces for themselves.

The agenda of national integration has gone down the drain in the midst of hydra-headed ethnic hatred. There are various unresolved conflicts among provinces and between provinces and the centre, e.g. water distribution, definition of joint ownership of minerals, pricing of natural gas, holding the census, full implementation of the 18th Amendment, the Kalabagh Dam project and recently China-Pakistan Economic Corridor, among others. Being an ethnic federation like India, Pakistan continues to grapple with issues of institutional pluralism, especially the quantum of provincial autonomy. As Punjabisation of the state progressed, alienation of other communities on ethno-linguistic and ethno-cultural grounds reached new heights.

Negative profiling has been dexterously cultivated and projected by those who control the means of communication such as the media and education. The political message of difference and distance from other communities flows from the educated and articulate sections of the population downwards to the masses at large. As opposed to various analyses that hold the poor and the destitute at the lower level responsible for hate crimes, a major carrier of hate message of religious bigotry is the educated middle class.

The conservative and ideologically-driven educationists write text books infested with hatred for Hindus, Jews and Christians as well as India, Israel and the US. At the other end, the working classes are generally positively inclined to other nations, communities and classes till they are exposed to the lethal propaganda dished out by the former.

In Pakistan, the more educated you are, the more bigoted you are. This applies to many doctors, engineers, accountants, professors, journalists, lawyers, architects, artists and literary writers. The basic human instinct is love and affection. But, hatred draws on a conscious effort to introduce hostile images and profiles of others to the younger generation. Religious parties and groups in Pakistan, no less than elsewhere, express monopoly

over truth and point to falsehood across the fence. Ziaul Haq eminently represented the radical conservatism of various middle and lower middle class sections that contributed to cadres and workers of religious and jihadist outfits.

The Punjabi establishment casts aspersions on patriotism, integrity, sincerity, goodwill and genuineness of other ethnic communities. Ethnic entrepreneurs from provinces other than Punjab in turn articulate and rationalise the hate message for their followers. Punjab's answer to ethnic demands of fair play in distribution of resources, provincial autonomy, local control over mineral wealth, and judicious allocation of funds is the projection of nationalism, sermons on unity and demand for complacency and sacrifice. The two sides do not see eye to eye with each other. The gap of trust breeds hatred in the end.

Geographical apartheid in the form of separate habitats for religious or ethnic communities is a direct outcome of hatred across primordial identities. In Hyderabad, the two localities of Latifabad and Qasimabad represent the two communities of Mohajirs and Sindhis respectively. In Lahore, Christian localities such as Yuhannabad stand aloof from its neighbourhoods inhabited by Muslims. **Rabwa has a large Ahmadi concentration.** In Jhang and Gilgit-Baltistan, the post-conflict settlements of Sunnis and Shias approximate this model of separate neighbourhoods for communities. Love unites but hate divides.

The state seems to be clueless about what ought to be done to revive the agenda of national integration by eliminating hate message of all kinds through a policy of cultural, economic and political transformation of the society. This policy should be based on: protection of individual and community rights; acknowledgement of the need for compromise and accommodation instead of suppression and hostility against ethnic opposition; a fundamental change in the content of ideas and thoughts communicated to the public through education and media; and most of all separation of religion from politics.

The nation must be awakened to the corrosive effect of hatred across the divisions of religion, sect, ethnicity, caste and tribe on the political and intellectual foundations of the society. There is no reason why Pakistanis should be doomed to being a nation of hate robots forever.

<http://tns.thenews.com.pk/religious-extremism-nation-hate-robots/#.Vp5gJSp97IU>

