## [Sit-in ends after Punjab govt clinches deal with Tehreek-i-Labbaik faction](https://www.dawn.com/news/1374253/sit-in-ends-after-punjab-govt-clinches-deal-with-tehreek-i-labbaik-faction)

[Zulqernain Tahir](https://www.dawn.com/authors/541/zulqernain-tahir)December 03, 2017

LAHORE: The Punjab government finally arrived at an agreement with the Tehreek-i-Labbaik Ya Rasool Allah faction led by Dr Ashraf Asif Jalali late on Friday, without having to involve a ‘guarantor’.

Following the agreement, the protesters, who had been camping on The Mall in front of the Punjab Assembly for a week, dispersed.

The major takeaway in the agreement for Chief Minister Shahbaz Sharif’s administration was convincing the protesters to take back their demand for Law Minister Rana Sana­ullah’s resignation, at least for now.

Earlier, Mr Jalali had refused to show flexibility in the matter and remained persistent in his demand for Mr Sanaullah’s resignation**, apparently because of some ‘controversial’ comments he had allegedly made regarding the Ahmadi community.** They have now decided that Mr Sanaullah would have to appear before Sargodha-based cleric Pir Hameedud Din Sialvi and clarify his position. However, if Pir Sialvi was not satisfied with the law minister’s clarification, he would have to go.

*Sanaullah to retain job if Pir Sialvi accepts clarification regarding ‘controversial’ remarks*

What was particularly noteworthy in this episode was that the team constituted to negotiate with Mr Jalali was led by Railways Minister Khwaja Saad Rafique, an indication that the Punjab chief minister does not trust anyone in his over 40-member provincial cabinet to spearhead parleys with protesting clerics.

The protesters and the government have agreed that the report which is to be filed by the committee led by Senator Raja Zafarul Haq, will be made public by Dec 20. All those arrested during the protest in connection with the Khatm-i-Nubuwat drive will be released and FIRs against will them quashed. “A committee comprising clerics of various schools of thought will be constituted to determine the number of loud speakers in a mosque. Legislation will be made in the light of recommendations of the committee by Jan 16. A united ulema board will review curricula regarding Islamic teachings,” says the agreement. The two parties have agreed that the agreement between the federal government and the Tehreek-i-Labbaik will be implemented in full.

Provincial Ministers Mujtaba Shujaur Rehman and Rana Mashhood Ahmed were part of the Punjab government’s team, in which Lahore police chief retired Capt Amin Wains, a DIG, commissioner and three provincial secretaries were present. Abid Ashraf Jalali, the brother of Asif Ashraf Jalali, was leading the negotiating team of the Jalali group.

Talking to Dawn, Mr Rehman said that it had taken them three days of holding marathon sessions with Mr Jalali’s team to arrive at the agreement. Commenting on reports that the PML-N government had convinced Mr Jalali to call off the protest after offering them an alliance in the upcoming election, the minister said, “In elections, alliances between political parties could not be ruled out. However, the government team did not offer the Tehreek-i-Labbaik (Jalali faction) any seats in the election to convince it to end the sit-in. Ulema and mashaikh had helped us in the negotiations...besides Mr Jalali is not a hardliner.”

**Sanaullah’s fate**

According to the Jalali group, the provincial law minister will have to go if he failed to clarify his position before Pir Sialvi. “We have not withdrawn our demand for Sanaullah’s resignation...We have left this matter to Sialvi sahib to decide till Dec 3,” said Dr Asif Jalali.

Earlier, MNA Sheikh Muhammad Akram had claimed that 14 federal and provincial lawmakers of the ruling Pak­is­tan Muslim League-Nawaz had submitted their resignations to Pir Sialvi.

Mr Rehman confirmed that around half a dozen PML-N legislators had submitted their resignations to Pir Sialvi because their constituencies had a large religious vote bank on which the Pir held considerable sway.

He said Mr Sanaullah was ready to offer his explanation to the clerics about the controversial comments allegedly attributed to him.

Minister Zaeem Qadri had travelled to Sargodha to request the religious leader to withdraw his demand to summon Mr Sanaullah. However, Pir Sialvi had reportedly asked the provincial law minister to submit his resignation to him first and then seek his pardon.

Mr Sanaullah told Dawn that some MNAs and MPAs had gone to meet Mr Sialvi. The law minster is expected to meet him today (Sunday) in Sargodha.

Commenting on rumours regarding Mr Jalali’s resignation from the Tehreek-i-Labbaik, Jamil Baig, the Jalali group’s spokesperson, told Dawn that Mr Jalali had not made any such announcement in fact, he wanted all Ahle Sunnat factions under one umbrella.

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***https://www.dawn.com/news/1374253***

# A complicit state

[Ayesha Siddiqa](http://tns.thenews.com.pk/writers/ayesha-siddiqa/)

December 3, 2017

A historical overview of the country where religious groups of one hue or the other have played their role in collusion with the state to turn it into the hybrid-theocracy of today

The recent agreement enforced upon the political government is nothing but a small reminder that Pakistan has turned into a hybrid-theocracy where sharia law is gradually being applied indirectly. What, perhaps, stands between this situation and a complete morphing into a sharia-governed state is the difference of opinion between the right wing leadership from varied sects. Despite being aligned with permanent institutions of the state, the Ahl-Hadith, Deobandi and now Barelvi leadership have competing perception of sharia and its implementation. **Thus, no matter how much the liberal voices may echo the plight of Ahmadis or even Shias in the country, the conditions for these groups are not about to change.**

Like a child who tries to find an excuse for its misbehavior or mistake, alternative thinkers tend to hide behind Muhammad Ali Jinnah’s liberal image arguing that a theocratic state was not what he desired. However, the fact is that the modern day hybrid-theocratic country is Jinnah’s Pakistan. It reflects all the confusion, lack of clarity, lack of consensus in defining the ideological parameters of the state created in the name of a religious identity, and manipulation of the confusion by state institutions that Jinnah had.

Over the last seventy years, Pakistan has slowly and gradually been defined as a fortress of Islam and, hence, fundamental to the power of the Muslims everywhere — in a way more significant than even Saudi Arabia.

**The Sipah-e Sahaba Pakistan was formed during the early 1980s to fight on multiple fronts. Subsequently, other groups such as the LeJ and JeM were carved out of the SSP.**

**Nothing much has changed between 1953 and 2017. In 1953, Prime Minister Nazimudin was forced to back down and was sacked by the then Governor-General Ghulam Muhammad. This was in the wake of the 1953 anti-Ahmadi riots. The memoirs of Firoz Khan Noon affirm the relationship between the religious right and the establishment dating back to that time. The Ahmadi issue turned out to be a stick to beat Nazimudin with, who at that juncture had tried to apply the principle of majoritarianism in Pakistan’s politics that would have empowered the then East Pakistan. Later, the 1956 Constitution overturned the principle and brought in the principle of parity. However, it also gently brought in the Islamic formula with Chaudhry Muhammad Ali, the bureaucrat-prime minister (1955-56), playing a prominent role in the exercise. Ali, in any case, was close to Jamaat-e-Islami’s Maulana Maududi and contributed his hand in pushing Pakistan closer to the pre-modern Saudi Arabia.**

It was in those early years — between 1949-55 — that the template for the state ideology and a corresponding structure was etched; everything else would later become secondary. The perception of the state bureaucracy, in which civil bureaucrats were at the helm of affairs, was geared towards greater not lesser Islam. Subsequently, all leaders played by the tune. Ayub Khan, despite being a liberal leader could not but deviate from a pre-determined path. Having initially removed the word Islamic from Pakistan’s title, he was forced to bring it back. In re-amending the 1962 Constitution, Ayub slipped even further by giving a formal role to the religious clergy by creating the Council for Islamic Ideology. Though it was created to play an advisory role, this institution proved influential, especially after 2008, in strengthening the power of the religious right.

**Read also:**[The act of silence](http://tns.thenews.com.pk/act-silence/)

Interestingly, despite having opposed the idea of Pakistan before independence, the Jamaat-e-Islami acquired a lot of influence in the post-independence Pakistan. This would not necessarily translate into electoral victory, which may not be deemed as the only method for measuring the influence of the right-wing, but its ability to influence core policies remains. Whether it was real appreciation or a political gimmick, Zulfikar Ali Bhutto appreciated Maulana Maududi’s politics. During a National Student Federation (NSF) convention in Karachi during the mid-1950s, Bhutto publicly snubbed his party member, Mairaj Muhammad Khan, for criticizing Maududi. He shared this appreciation of Maududi and the JI with the military establishment.

**Bhutto certainly had an appreciation for religion feeding into his populism which is a reason why he or his party members did not contest the pressure from the religious right that eventually resulted in the passing of the Second Amendment to the 1973 Constitution. It was this amendment that declared Ahmadis as non-Muslims, thereby turning the state in the direction of a hybrid-theocracy.**

However, it was during the Zia reign in the 1980s that JI’s influence really grew. Other religious parties such as the two main factions of the JUI were also strengthened. The Deobandi support was critical in not only fighting the war in Afghanistan but also as a bulwark against the Shia influence in the region influenced by the 1979 Iran revolution. The Sipah-e Sahaba Pakistan (SSP) was formed during the early 1980s to fight on multiple fronts. Subsequently, other groups such as the Lashkare Jhangavi (LeJ) and Jaish-e Muhammad (JeM) were carved out of the SSP for varied purposes. The JeM, in particular, is critical not only in terms of its role in India and Kashmir but also for producing literature that carefully defines who the Muslims must oppose and fight. Thus, the suicide attacks against churches in 2013 and 2015 might not come as a surprise as the literature clearly enunciates the duty of Muslims to oppose all those that ‘de-populate’ mosques.

It was also during the 1980s that the Ahl-Hadith radical and militant groups were formed and given the comfort of a relationship with the state. Samina Yasmeen’s recent book *Jihad and Dawah* has an excellent account of how the Majlis-e-Dawat-ul-Irshad (MDI) was created in 1984/85 to fight the wars of the state. In fact, the JuD/LeT literature claims partnership with the military while fighting in Kargil. Despite constant juggling with names and roles, the LeT/JuD network has expanded its presence throughout the country as a militant/social/welfare-delivering partner of the state.

General Zia-ul Haq developed a patronage system linked with the conservative trader-merchant class on the one hand and exploited the various sectarian differences, on the other. As part of this strategy, he invested in people like Tahir-ul Qadri. Qadri was brought into the Majlis-e-Shura (1985) to give some direction to the otherwise disorganised Barelvi following in the country. Qadri would resurrect himself in 2014 with support from segments of the state to destabilise the political process which would, logically speaking, support him in implementing the counter-radicalism formula he has parroted around to the world.

At this juncture, Khadim Rizvi and his men who, with their sheer appetite for political blood and lack of sophistication, have proven to be a more important asset for whoever in the state machinery would like to use them have simply outsmarted Qadri. But Rizvi will also prove to be a more critical milestone in the future trajectory of Pakistan. Now, it does not matter anymore if sharia is formally applied or not. Between Khadim Rizvi and Orya Maqbool Jan, the state is theirs to claim.

**http://tns.thenews.com.pk/complicit-state/#.WiNs6tKWbct**

Ringing down the curtain

## At one level, the sit-in was not something that the Holy Prophet (PBUH) engaged in. He (PBUH) did not shy away from politics or statesmanship, whether in his 13 years at Makkah, or his decade at the head of an expanding state in Madina.

December 01, 2017

##### [M.A.Niazi](http://nation.com.pk/Columnist/m-a-niazi)

The commemoration of the birth anniversary of the Holy Prophet (Peace Be upon Him) has come this year amid the holding of a sit-in by a religious party, the Tehrik Labbaik Ya Rasool Allah, and after the resignation of the federal Law Minister over the issue. That sit-in does not conceal from the ordinary [Muslim](http://nation.com.pk/tag/muslim) that the relevance of the Holy Prophet (PBUH) to the ordinary [Muslim](http://nation.com.pk/tag/muslim) is much wider than his finality, or even the reverence in which he is held.

The Holy Prophet (PBUH) has a very special significance to Muslims. He is a personal savior in the sense that even Jesus Christ is not for Christians. The Holy Prophet (PBUH) does not take on himself anyone’s sins, for all persons bear individual responsibility. However, his life provides the example of how to live. The [Muslim](http://nation.com.pk/tag/muslim) follows that example, and reveres the person who provided it. The oath most frequently attributed to his friend, constant companion and successor, Abu Bakr As-Siddiq, “May my parents be sacrificed upon you”, indicates the depth of gratitude that is felt by all Muslims. Salvation is the most important achievement for any [Muslim](http://nation.com.pk/tag/muslim) , the alternative being in hellfire for eternity, and the Holy Prophet (PBUH) is the means by which this salvation is made possible.

Indeed, this salvation has been made easy by him (PBUH). The centerpiece is of course the Holy Quran, which is the word of the Almighty, and which has reached us through him (PBUH). His (PBUH) own words, silences, deeds and inactions have been transmitted by the same means, and constitute the Sunnah. Thus every aspect of his (PBUH) life provides the believer guidance on how to order his life so as to achieve salvation.

The reverence for his person is not just an accretion of this debt, but because of his Sunnah. The rejection of any prophet after him (PBUH) is also because of his (PBUH) words, in this case specific. It must be remembered that he (PBUH) was not just the Last Prophet to Mankind, but was also the end of a chain of prophet hood that had extended from Abraham down. Indeed, the chain started with the Creation, for Adam was the first Prophet. After the Holy Prophet (PBUH), Mankind was without prophet, dependent on the Book revealed to the last one, and the life he (PBUH) led. As a result perhaps, the attention paid at the very beginning to his (PBUH) words and deeds was immense. One consequence is that he is perhaps the most carefully studied historical figure of all time. To take just one example, the amount of detail available about his (PBUH) childhood is immense even when compared to those of much later historical figures. This is not just mythography, but solid well-sourced material.

Because following his (PBUH) example is so important, any defense of his honor must be in accordance with principles that he has laid down. It is perhaps regrettable that those who are so exercised about his (PBUH) honor are not pressing for the following of his (PBUH) example**. It should not escape notice that one of the clauses between the sitters-in’s leaders and the government was the former’s commitment not to issue any fatwa against the resigning Law Minister, Zahid Hamid. Zahid Hamid, even before resigning, made public a declaration that he was not an Ahmadi.** That seemed comprehensive enough, but this writer does not possess the requisite competence to judge whether or not he was within the pale of Islam. It should be noted that a prior commitment to issue no fatwa cannot be made. A fatwa of innocence may be issued, but prior to the process, nothing can be said. What if the process leads to a fatwa being needed? Will the concerned scholar engage in a cover-up? Or have the leaders agreed not to engage in the process itself?

At one level, the sit-in was not something that the Holy Prophet (PBUH) engaged in. He (PBUH) did not shy away from politics or statesmanship, whether in his 13 years at Makkah, or his decade at the head of an expanding state in Madina. It was thought that political Islam was something restricted to Salafis or Deobandis, but it seems that the Faizabad sit-in, which led to the Law Minister’s resignation, was an exertion of Brelvi political strength. The move to obtain Punjab Law Minister Rana Sanaullh’s resignation centered around both a continuing of the sit-in in Lahore, as well as the placing for resignations by government MNAs and MPAs in the hands of Pir Hameeduddin Sialvi; both being demonstrations of Brelvi political strength.

At the same time, it should be noted that the portrayal of Brelvis as peaceable and apolitical among those favouring the West’s War on Terror, is disproved by this display of political strength. **The attempts to show that the Prophet (PBUH) preached a message of non-violence have rebounded, with the Ahmadis now suspected of violating the Namoos-i-Risalat.** **It must be noted that Deobandis, Ahle Hadith and Shia find that they must follow suit, or stand accused of being sympathisers. It is perhaps ironic that Rana Sanaullah stands accused of being soft on Ahmedis, because he had also been accused of favouring the militants.**

Another dimension is that the Brelvi assertion brings to the limelight political forces that would have normally been PML (N) supporters. It is no coincidence that such a large number of legislators willing to resign are to be found in the ranks of the PML(N). It must be remembered that these legislators may be personally inspired by loyalty to their pir, or their personal convictions, but the desires of their constituents will play a large part in their decision. It must also be remembered that these legislators had not entered politics because they had been selected by the pir, but they depend on his support for at least some of the votes that they need to be elected. The legislators belong to West Punjab, which contains entire districts where the PML (N) constantly wins seats. If his issue can be used to hive off votes from the PML (N), it might help. In the NA-120 by-election, though votes for the TLYR candidate did not give him a chance of winning, if his votes were delivered to the PTI candidate, she would have won.

Imran Khan’s recent deal with the JUI(S) would give him some Deobandi votes. It remains to be seen if he can draw in Brelvi votes, either or his own steam, or through an alliance. Devotion to the Prophet (PBUH) is forcefully enjoined on every [Muslim](http://nation.com.pk/tag/muslim) , but it is still not clear that political behaviour is determined by this. Until it is, the Muslims’ devotion to the Holy Prophet (PBUH) will remain inchoate and unfulfilled. The problem is that Muslims have been brought a Message to be acted on, not merely to be nodded at. The Message is all that Muslims have to hold on to, in guiding themselves through the world. At this time, the Messenger (PBUH) is under attack, as well as his Message. However, defense does not lie in tilting at windmills, but at hearing and obeying. Instead of implementing his laws, the alternative of making ministers resign by sit-ins is convenient, if not necessarily correct.

**http://nation.com.pk/01-Dec-2017/ringing-down-the-curtain**

**Minorities — make your voice heard**

*After compilation of the national census 2017, the national enumeration of transgenders (though they have rejected the results) has been announced but figures of minorities have not yet been released even though the Minister for Statistics belongs to a minority community*

[Kaleem Dean](https://dailytimes.com.pk/writer/kaleem-dean/)

DECEMBER 1, 2017

With the newfangled wave of theocracy in the country, minorities are reminded of their pitiful state in Pakistan. A few aggressive Islamists have put the government on its knees. The momentum of their power can be compared to the 2014 PTI sit-in, which could not stir the government, but this small group of abusive human machines turned the whole country upside down.

**The government’s blunder of reforming the Khatm-e-Nabuwwat oath statement aroused the anger of the fundamentalists which indeed should not have happened in the first place, but an early solution would have avoided the mess. The heat of the situation was also felt by the international media as well as the concerned communities. Internationally, this agitation was against the government for bringing changes to the blasphemy laws and paving the constitutional path for the Ahamadia community to be part of the mainstream political system.**

**By coincidence, in the Universal Periodic View, the US recommended repealing the blasphemy law which was knotted to the folly of the government of the Khatm-e-Nabuwwat issue by the protestors revitalising their birthright to speak against American and Pakistani minorities. There is a long-standing narrative of the international community working to repeal the blasphemy laws in the country. Why this happens, should be asked from the Pakistani legislators who for their vested agendas introduced controversial constitutional provisions, which are even now becoming the neck trap for the legislators too. Ironically, the West that speaks against such legislation becomes the refuge of those who form such laws. There are three notable minorities groups in Pakistan; Ahmadis, Christians and Hindus.**

**After the anti-Ahmadi legislation in 1974, the group has remained constitutionally isolated, even though the community never negated their Muslim identity. The constitution has pushed them into the minorities’ column whereas Ahmadis never adopted the constitutional narrative. Therefore, a battle continues between two opposite camps in the country.**

**Obviously, being an affected community, Ahmadis raise their issues worldwide and from time to time the international community demands fair treatment and constitutional share for their equal rights. However, the issue of the ‘finality of the Prophethood’ is between Ahmadis and Muslims, the Ahmadi community is challenging the broader faith and as a result the community is constitutionally handicapped just as other minorities are proclaimed non-Muslims and are treated as badly as Ahmadis in their countries. In recent religious protests, many versions of speeches have been directly targeted at Asia Bibi and the Christian community. The poor Christian community is facing a double-edged sword because of their shared faith and they are believed to be the agents of the West.**

The Western countries never own them on the basis of religion, which might be a rightful act because as citizens of an independent sovereign state they should be given equal constitutional rights in their country of origin. All over the world minorities synchronize with the majority but still face many social difficulties. Whether in the East or the West, minorities find it harder to get social approval. In the UK, Europe and USA ethnic minorities have issues too but still there is equality and justice in these societies. Minorities in India are treated as badly as in Pakistan.

Christians and Muslims are in a perpetual struggle for their civil rights. ‘Come home’ is a movement to convert Christians and Muslims to Hinduism. But how the fact could be denied that the Indian constitution does not hold such provisions which segregate minorities from the larger social fabric of the country.

Dr Zakir Hussain, an educationalist and champion of secularism, Fakhurddin Ali Ahmed, an India Statesman and Avul Pakir Jainulabedeen, the ‘Missile Man of India’ were all Muslim Presidents of India. Unlike Pakistan, the Indian constitution does not punish its minorities but gives rights to hold the highest office of the State whereas the constitution of Pakistan does not allow any non-Muslims to acquire the position of the President, Prime Minister, Governors of Provinces, Chief of Army Staff or other alike.

In contrast, Sadiq Khan, a Muslim Mayor of London represents 8 million people with 90% majority of white Christian or non-Christian voters, his loyalty as a British citizen is never questioned, nor he compromises his extraordinary position as Mayor of London.

In Pakistan, Christians and Hindus are the main stakeholders of the minorities’ representation, but totally dis-united, dismantled and disorganized, the main reason is the broken ideologies attached to their allegiance with the majority’s political parties. Before 2002, separate electorate for minorities was as bad a joke as the present selection system that has put minorities in tiny social pockets where they have lost their identity and chances to get united at a platform. Because of lack of their influence and status quo, the constitutional conspiracy against minorities has never been challenged by minorities’ leaders.

The solution lies in unity, strength in collaboration, energy in coordination, oneness in slogans and firm demonstration in action. The present political leadership of minorities has been disowned by their respective communities. All major political parties in the country must realise the pain minorities feel because of the political structure offered to them by the constitution of Pakistan.

An urgent amendment in the constitution could rescue minorities making their voice heard in the parliaments. What could be worse than this, that after compilation of the national census 2017, the national enumeration of transgender (though they have rejected the results) has been announced but figures of minorities have not yet been released even though the Minister for Statistics belongs to a minority community. Apparently, his numbness always put minorities in trouble.

The latest evidence of minorities’ vulnerability was witnessed in the Islamabad sit-in while the Barelvi protestors alleged that police personnel responsible for evacuating Islamabad on operation day were non-Muslims as no Muslim policeman could act against the protestors standing for the finality of the Prophethood.

The legislation regarding Khatam-e-Nabuwat was totally irrelevant to the minorities but the issue is directly reciprocal to them, whenever and wherever blasphemy legislation directly or indirectly is discussed, minorities are put into trouble. Therefore, this *dharna* has once again raised the susceptibility of collective social aggression against religious minorities. In these circumstances, all active sides of the minorities’ leadership should highlight their demands for the fair share through the constitutional amendments reclaiming their lost rights promised by the founder of Pakistan.

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[**OP-ED**](https://dailytimes.com.pk/opeds/)

# The Faizabad surrender

*The ugly history of intertwining fanaticism with the mainstream means next time the extremists play their hand the consequences will be worse, the capitulation greater and the surrender more abject than the one we have just witnessed*

[Usman Ahmad](https://dailytimes.com.pk/writer/usman-ahmad/)

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The idea the dharna in Faizabad is over is a dangerous lie; and if we Pakistanis are to survive, this is something we will have to recognize. To do otherwise would to be to dance in the gallows with our executioner. Perhaps the purpose of this entire charade has been to force us to question whether we deserve to endure. Because if we have reached such a desperate nadir that reconciliation with forces which openly challenge the writ of the state, bring anarchy to our social order and call for the murder of entire communities is presented as a happy denouement, then we do not deserve to survive and will likely not.

Instead, like the countless other tragedies that have afflicted Pakistan since its creation, Faizabad will never end. Some unhealed part of it will remain, haunting our darker impulses like a savage in the shadows.

This is how the lie takes hold — this is how it sets in. The scope of the latest deceit is matched only by the collective judgment that the outcome of it is somehow in the interest of Pakistan. In this analysis, the naked resentments which inspired the ringleaders of the Faizabad dharna can be easily ignored, embraced even, as long as it suits the myriad agendas competing for the soul of the country. For the time being it suits them all. No introspection is required and nor can it be undertaken when the knee of the nation is happily bent at the alter of a group of self-appointed clerics, whose strength rests on the abuse of their power.

What such a way of thinking overlooks is that totalitarians always arrive as your friends and promise to restore your glory. By feeding off the popular frustrations which gave them a platform, they are able to recast the old values. This process of distortion is characterized by a zealous dismantling of history that does away with complexity and fixes itself around a single sinister truth which, through a process of gradual acceptance, welcomes in bigotry, fanaticism and zealotry as norms of everyday life.

*No introspection is required and nor can it be undertaken when the knee of the nation is happily bent at the altar of a group of self-appointed clerics, whose strength rests on the abuse of their power*

By adhering to this template, the Faizabad sit-in expressed a betrayal of Pakistan rather than its assertion. The worship of power in its most abhorrent form, the reduction of Pakistani identity to a paranoid hatred of others, the restless sense of religious grievance and the unbounded vulgarity that coursed through the chaos all scorned at the idea of what the country was originally meant to be.

That our lawmakers, military establishment and vast swathes of the general population have chosen to give into this reality is a crushing blow to the spirit. The hateful world of the fanatics is also now our own. The other great deception committed by those of an authoritarian mindset is the manner in which they convince their victims to become complicit in the crimes committed against them. In Pakistan, the complicity has been extracted with a sweeping totality, altering the very psychological state of the nation. Under the guise of serving the cause of Islam, we have allowed the extremists to overtake our sense of self-understanding. The dominant image we see of ourselves today is forever viewed through the prism of their narrow fundamentalism. How else can one explain the deal negotiated by the state and the Faizabad protesters which reads more like a willful surrender than a mutually agreed accord.

**Some will say this account is a gross overreaction to what is happening in the country and that we have overcome similar crises before and will do so again. Is Faizabad any worse than anything experienced in the past? Have we not been here countless times before? But this form of denial is just another facet of the greater lie we tell ourselves. We have not overcome anything. The declaration of Ahmadis as non-Muslims, the hardening of the blasphemy laws, alliances with militants were all once considered grievous departures from the central pillars of our society.** Now they are so permanently entrenched that most people have ceased to register them. Normalisation of the repulsive has become a Pakistani way of life.

The long and ugly history of intertwining fanaticism with the mainstream means next time the extremists play their hand the consequences will be worse, the capitulation greater and the surrender more abject than the one we have just witnessed. This is nothing less than a tragedy for Pakistan. Eventually, there will be no more ground left to concede. The only way to combat this is to escape the falsehoods and self-deceptions that engulf us and see that at the heart of our society there is fear and hatred; fixed, immutable and uncompromising. It is the very form and substance on which the entire edifice is built. To pretend otherwise is to compromise on the future of Pakistan. If we are to survive at all we can ill-afford to keep on living through our lies.

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***https://dailytimes.com.pk/150615/the-faizabad-surrender/***

# Khatm-e-Nabuwwat issue: Punjab govt prorogues assembly session abruptly to save its skin

NOVEMBER 30, 2017 BY [HASSAAN AHMED](https://www.pakistantoday.com.pk/author/hassaan-ahmed/)

* Opposition leader threatens to hold sit-in at assembly’s stairs if session not called within a week
* PML-N’s disgruntled MPAs adamant over Sana’s resignation

LAHORE: The Punjab government has abruptly prorogued the 33rd session of the Punjab Assembly for an indefinite period after getting the governor’s approval on Thursday in a bid to avert the ongoing crisis it is facing wherein a large number of parliamentarians have tendered their resignations to a Sargodha-based spiritual leader over the issue of Khatm-e-Nabuwwat (finality of the prophethood), Pakistan Today has learnt.

According to details, the session of the assembly was summoned by the governor on November 23. But only two sittings on November 23 and 24 (Thursday and Friday) could be held as Speaker Rana Muhammad Iqbal had to delay the next sitting till December 4 due to the nationwide protests of the Tehreek Labaiak Ya Rasool Allah (TLYR).

If the session commences on schedule, Dec 4, it is speculated that the Punjab government will come under heavy criticism over its mishandling of the finality of Prophethood issue. Moreover, the government does not have the luxury to entertain criticism as a large number of parliamentarians hailing from the ruling party are annoyed with the government due to its mishandling of the finality of prophethood clause issue, as they seek an apology from Punjab Law And Parliamentary Affairs Minister Rana Sanaullah Khan—Chief Minister Shehbaz’s right hand.

**Meanwhile, the sit-in of clerics and religious activists outside the Punjab Assembly entered sixth consecutive day. The TLYR protesters led by Dr Ashraf Asif Jalali have been demanding the resignation of Rana Sanaullah over his ‘controversial’ remarks about Ahmadi community in the aftermath of hastily amended clause.**

The demonstration outside the assembly may also create problems for the MPAs coming to attend the session. It is highly likely that the number of TLYR workers will be bolstered as a large number of protesters are likely to join the sit-in on Friday on Jalali’s call.

It may be mentioned here that over a dozen parliamentarians of PML-N tendered their resignations to a spiritual leader and custodian of Sial Sharif Shrine Pir Hameedud Din Sialvi and also authorised him to decide their political fates.

**Sialvi, a spiritual leader, had sought apology from Rana Sanaullah and had demanded his resignation over the remarks about Ahmadis community.** The PML-N members who met Sialvi and submitted their resignations included Sheikh Muhammad Akram from Jhang (NA-89), Ghulam Muhamad Lali from Jhang (NA-87), Chaudhry Hamid Hameed from Sargodha (NA-66), Ghulam Bibi Bharwana from Jhang (NA-88), Dr Zulfiqar Ali Bhatti from Sargodha (NA-67), Maulana Rehmatullah from Jhang (PP-74), Malik Waris Kallu from Khushab (PP- 42), Muhammad Khan from Jhang (PP-81), Sahibzada Ghulam Nizamu Din Sialvi from Sargodha (PP-37), Chaudhry Abdul Razzaq Dhillon from Sargodha (PP-33) and Rana Munawar Ghous from Sargodha (PP-36).

Sahibzada Ghulam Nizamud Din Sialvi, an MPA from Sargodha (PP-37) and nephew of Pir Sailvi, told Pakistan Today that over a dozen lawmakers of PML-N tendered their resignations to Pir Sialvi and empowered him to decide their political fate. Following the authority, Pir Sialvi had demanded the government to accept their demands by December 3.

**“The government is creating difficulties for itself by issuing controversial statements in the favour of Ahmadiyya community and we want the resignation of Rana Sana to set a precedent for the future where no one would dare to issue such statements,” Sialvi said, who also holds the portfolio of parliamentary secretary for Live Stock and Dairy Development. His father had also served as provincial minister for Auqaf during 1990-93.**

Meanwhile, Punjab Assembly Opposition Leader Mian Mehmoodur Rasheed condemned the government for proroguing the assembly session abruptly while urging the PML-N for earliest resolution of the matter amicably. “The Punjab government cannot be seen anywhere just like the federal government and the opposition would stage a sit-in at the stairs of Punjab Assembly if the government does not summon the assembly session within one week,” he concluded.

https://www.pakistantoday.com.pk/2017/11/30/khatm-e-nabuwwat-issue-punjab-govt-prorogues-assembly-session-abruptly-to-save-its-skin/

**Qadiani Lobby is in government infrastructure, untill we make the responsible for amendment pay for it we wont stop. All Parties Tahaffuz Khatm e Nabuwwat.**

**Pro Qadiani Polisies of govt are unacceptable: Mufti Hasan. Khatm e Nabuwwat chapter should included in every level of educaation. Maulana Zahid ur Rushdi.**

**Qadianiat is a plant by Britain, the prime minister should announce the ultimate policy regarding Khatme Nabuwwat. Speeches at Masjid e Khizra Conference.**

Lahore (Staff Reporter) the speakers said in their speeches at all parties Tahaffuz Khatme Nabuwat Conference that Qadiani Lobbyists have infiktrated the government and the rulers are trying to make the western powers happy by showing pro Qadiani inclinations. But the truth seekers would not stop untill the responsible have paid for their crimes, Qadianis are open enemies to Pakistan and its nation. Qadianis are outside the forld of Islam according to the Quran, Sunnah, the Muslim consensus and constitution of 1973. That is why anyone who cosiders them Muslim is traitor of Islam and constitution. Khatme Nabuwat (Finality of the Prophethood) should become part of syllabus at all the levels. Amir Sheikh ul Hasan Maulana Mufti Mohd Hasan was president of this conference. Maulana Allah Wasaya, Maulana Mohd Amjad Khan of Islami Jaiat Ulema, Secretsry genersl of jamaat islami Liaqat Baloch, Maulana Zahid ur Rushdi of Pakistan Shariah Council, Maulana Abdur Rauf of Islami Jamiat, Maulana Ahmad Ali Sani member Punjab Assembly, Aslam Iqbal deputy mayor of Lahore, Mian Mohd Farooq and a lot of other ulema and leaders and people from the area came to this conference. Maulana Allah Wasaya spoke that Qadianis are hatching conspiracies in collusion with jews against Islam and Pakistan. Those who did this amendment should be brought to justice. America has tried to interfered with the internal affairs of Pakistan. Mufti Mohd Hasan said that government favouring behavior towarsds Qadianis is un acceptable. Maulan AMjad Khan sadi that calling Qadianis Muslims is apostacy. Allama Zahid Rashidid said that no power in the world can go against the sanctitiy of the holy prophet SAW, we wont let the Qadiani lobby succed, the govt should stop Qadianis from beong identified as Muslims, Khatm e nabuwat should be included in curriculum, Allama Farooqi said all the persons responsible for this conspiracy against Khatm e Nabuwat should be brought forward and an example should be made out of them. The PM should announce a final policy regaerding Khatme Naubuwat. Maulana Aleem ud Din Shakir said that all those who are convicted of blasphemy should be hanged. Other speakers said that people responsible for the amendment in should be brought to light. The government should keep an eye on Qadianis’ connenctions with outer world.

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