

Chakwal riot: Ahmadi worship place still off-limits to public

By Rana Tanveer

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CHAKWAL: An Ahmadi place of worship, which was sealed by Chakwal's district administration after being vandalised by thousands of anti-Ahmadi protesters, is still sealed and out of bounds for all people including media men and rights groups who cannot even enter the street leading to the building.

Hundreds of people – who were part of an Eid Miladun Nabi procession – stormed the Ahmadi place of worship at Dulmial village of the district on December 12 and burnt different items inside the premises.

At least one Ahmadi man, who was present inside the worship place at the time, died of cardiac arrest, whereas the protesters claimed that six of their fellows were also injured in the cross firing. More than 40 people from the protesters and two Ahmadis are under arrest in connection with the incident.

A policeman deputed on security duty at the place of worship told *The Express Tribune* that they have strict instructions not to let any journalist visit the place or take its pictures. He said only people with written permission from Chakwal's district coordination officer (DCO) can visit the place.

Idrees, a military man, said media as well as general public is not allowed to enter the street leading to the troubled spot. "I cannot even allow a person on telephonic instruction. Only a written permission from the DCO is needed to visit and see the place," he said.

Talking to *The Express Tribune*, DCO Javed Mahmood Bhatti said he had not issued any instruction to stop media or general public from visiting the place of worship. "The building is sealed under 145 of Criminal Procedure Codes of Pakistan and the matter is pending before the court, which can de-seal or allow anybody to visit the building," he said.

However, the Human Rights Commission of Pakistan (HRCP) representative Mahmood Khan told *The Express Tribune* that an HRCP fact finding mission tried to visit the

place on Saturday but military men did not allow them even to enter the street leading to the building.

“It is totally illegal to restrict peoples’ movement. We wanted to visit the place to prepare a report based on facts,” he said, adding that a complete ban on visiting the place meant that there was something that the administration was trying to hide.

Meanwhile, fear reigns in Dulmial and adjoining areas following the incident. The village wears a deserted look and the few people that one encounters decline to answer any question, apparently fearing arrests and implication in the case.

On Friday army troops also patrolled the area on vehicles after the district administration imposed Section 144 in view of the call of some religious groups to hold rallies to protest against alleged killing of one of their members during the attack on the Ahmadi place of worship.

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<http://tribune.com.pk/story/1266729/chakwal-riot-ahmadi-worship-place-still-off-limits-public/>

Ahmadi Muslims: A minority community once welcomed in Pakistan, now persecuted

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Imtiaz Ahmad
Hindustan Times

A brazen attack by a violent mob on an Ahmadi mosque last week reflected the growing isolation and persecution of the beleaguered community that was declared “non-Muslim” by a constitutional amendment four decades ago.

The mosque at Chakwal in Punjab province was overrun on December 12 by more than 1,000 people, who occupied the building and threatened occupants with dire consequences as police watched helplessly.

The violence by members of the Aalmi Majlis Tahaffuz Khatm-e-Nubuwwat (national organisation for the protection of the finality of prophethood) happened even though Ahmadi leaders had alerted authorities about possible violence a week earlier.

Even today, the mosque remains in the custody of outsiders and Punjab chief minister Shahbaz Sharif, the younger brother of Prime Minister Nawaz Sharif, has promised action but nothing has happened so far.

This is not the first time members of the Ahmadi community have been targeted. Over the years, their mosques have been occupied, their businesses attacked and prominent personalities targeted. Hundreds of Ahmadis have been jailed under the black blasphemy law on grounds that they abused Islam in one way or another.

In September 1974, Pakistan’s Parliament declared Ahmadis as “non-Muslims” after then prime minister Zulfikar Ali Bhutto came under pressure from right wing parties. Since then, Ahmadis have faced systematic persecution at the hands of the state and hardline groups.

Many argue that declaring any religious community as a minority was out of the ambit of the state, but the move became the basis of attacks by outsiders.

“It has reached a stage now that if someone is accused of being an Ahmadi, they are in immediate danger of being attacked or sidelined if they are in government service,” says Zohra Yusuf, director of the independent Human Rights Commission of Pakistan.

The HRCP has documented the manner in which the state, egged on by religious parties, has introduced legislation that has not only declared Ahmadis out of the pale of Islam but also stopped them from calling themselves Muslim, referring to their places of worship as mosques and even reciting Quranic verses.

“All these have now become offences,” says Yusuf.

This is a far cry from the circumstances prevailing at the creation of Pakistan, when the country’s founder, Muhammad Ali Jinnah, appointed a member of the community, Zafarullah Khan, as his first foreign minister. Jinnah encouraged Ahmadis to migrate from Qadian (in what is now the Indian state of Punjab) to set up the community’s world headquarters in a newly created township, Rabwah, nestled on the banks of the Chenab river.

Even the name of that town has now been changed to Chenabnagar at the insistence of religious groups.

In some ways, the Ahmadis of Pakistan can be compared to the Jewish communities of Eastern Europe. The community produced a number of scientists, teachers, doctors and other professionals. They are known for their high educational achievements and Abdus Salam, the country’s first Nobel laureate, was an Ahmadi.

Ahmadi businesses did well in the early years of Pakistan. One such company, Shezan, was once the largest food processor. But all that changed in the mid-1970s,

when under Saudi Arabian influence, there was a campaign against the community nationwide led by the Jamaat-e-Islami, a right wing party that aims to turn Pakistan into a theocratic state.

The persecution levels are almost the same as with the Jews under Adolf Hitler. Over the years, thousands of Ahmadi professionals left Pakistan and the community shifted its world headquarters over fears that the top leadership would be killed by zealots.

Hundreds of Ahmadis have also been killed on the ground that they are apostates. Pakistan's main Sunni leadership declared Ahmadis "wajib-ul qatl" (fit to be killed) because of their belief that the movement's founder, Mirza Ghulam Ahmad, is the promised messiah. There is often no follow-up in most of these murder cases.

In the midst of this, a decision by Prime Minister Sharif to name a university research center after Abdul Salam came as a pleasant surprise to many. But the decision has already evoked the wrath of religious parties, who have demanded that it be reversed.

Ahmadis continue to struggle in their every day existence in Pakistan. "The PM's decision is welcome but has no bearing on our everyday lives," said Saleemuddin, a spokesman for the community. "What we need is to be treated as equal citizens of the state. I doubt that will ever happen."

<http://www.hindustantimes.com/world-news/ahmadi-muslims-a-minority-community-once-welcomed-in-pakistan-now-persecuted/story-jcTVOfMNX5E4e9gejGP3BL.html>

SANCTIFYING PAST BLUNDERS

DEC 17 2016 BY NEWSWEEK PAKISTAN

Banaras Khan—AFP

ISLAMABAD HAS A SHAMEFUL HABIT OF FORGETTING ITS PAST.

This is how an editorial in Pakistan's oldest English-language daily *Dawn* summarized on Saturday, Dec. 17, the findings of Supreme Court Justice Qazi Faez Isa's single-judge inquiry commission into the Aug. 8 Quetta bombing targeting Balochistan's lawyers' community:

"A meaningful policy-change can only be built on an explicit rejection of past policy. From the Afghan jihad in the 1980s to the state redirecting militant energies towards India-held Kashmir in the 1990s, Pakistan's problem with militancy is rooted in deliberate choices that became self-inflicted wounds, but the state has never acknowledged this."

There is also reference to the "armed jihad" of non-state actors and the false incrimination of former allies such as the United States with whom Pakistan fought its Afghan jihad and took a lot of dollars. Dollars also rolled in from "un-incriminated" Saudi Arabia, but there is a lack of conscience about the official mouthing of such "honest confessions" as "the war on terror was not our war" and the belief that the U.S. was in cahoots with India to harm Pakistan by using Taliban proxies hiding in Afghanistan. The unforgivable factor in the Aug. 8 killing of Quetta's lawyers is the official "forgiving" of the Islamic State as the self-confessed perpetrator because India had to be blamed. If the state acts in the manner noted by Justice Isa in his report, there must be deeper unexamined parts of the national psyche embedded in the Constitution that even the courts can't question. Last week, in Chakwal, an armed gang attacked an Ahmadi place of worship—under law it can't be identified as a "mosque"—but the police in their report described it as a quarrel between two parties and included the Ahmadis as offenders. Ahmadis—"manufactured" as a minority in 1974—are not Pakistan's only embattled minority community. Christians too are attacked routinely, resulting in deaths and loss of property, as in 2009 at Gojra and in 2013 and 2014 across Pakistan while the state concocted ways of forgetting that it was moving toward its terminal crisis.

<http://newsweekpakistan.com/sanctifying-past-blunders/>

بندر سے بندوق واپس لو

شان تاثیر 18-12-2016

ہمارے ملک میں بہت سے شریف لوگ احمدیوں پر ظلم کی تو مخالفت کرتے ہیں لیکن ساتھ ہی اس بات کو جائز خیال کرتے ہیں کہ احمدیوں کے لئے مذہبی شناخت وہ ہو جو اکثریتی گروہ ان پر مسلط کرے۔

میری رائے میں اگر آپ کا موقف یہ ہے کہ احمدی آپ کے نزدیک غیر مسلم تو ضرور ہیں لیکن ان پر ظلم نہیں ہونا چاہیے تو دراصل آپ ان سے زیادتی کی تائید کر رہے ہیں۔ کیونکہ جب آپ دوسرے لوگوں پر اپنی مرضی کی مذہبی شناخت کا لیبل چسپاں کرتے ہیں تو وہیں سے مذہبی آزادی کا اصول مجروح ہو جاتا ہے۔ مذہبی آزادی کا اصول یہ ہے کہ ہر انسان کو اپنے عقیدے کو اختیار کرنے، اس پر عمل کرنے، اس سے وابستگی کا اظہار کرنے اور اپنا عقیدہ تبدیل کرنے کا حق حاصل ہے۔ جب ہم انسانی بنیاد پر احمدی ہم وطنوں پر تشدد، ناانصافی اور امتیازی سلوک کی مذمت کرتے ہیں تو ہمیں یہ بھی تسلیم کرنا چاہیے کہ شناخت کا حق ہر انسان کی ذاتی صوابدید کا معاملہ ہے۔ کسی دوسرے کو یہ اختیار نہیں دیا جا سکتا کہ دوسروں کے ایمان کا تعین کرے۔ اگر ہم احمدیوں کا یہ حق تسلیم نہیں کرتے تو ظلم کے ایک سرے پر ہم خود بیٹھے ہوتے ہیں اور دوسرے سرے پر حاجی ملک رشید جیسے لوگ ہوتے ہیں جو چکوال حملے کے جلوس میں پیش پیش تھا۔

احمدیوں کا سوال اب پاکستانی شناخت میں مرکزی حیثیت اختیار کر چکا ہے اس لئے ضروری ہے کہ اس معاملے میں آپ اپنی عینک سے دیکھ کر فیصلہ کریں۔ اگر آپ چاہتے ہیں کہ آپ کے اپنے بہن بھائی کبھی تکفیری بربریت کا شکار نہ ہوں اور ان پر کوئی اور گروہ یا فرد جبری مذہبی شناخت کبھی مسلط نہ کر سکے تو آپ کو ان کے بھلے کے لئے آج مثبت اقدام کرنا اور اس پر ڈٹ جانا ہو گا۔

احمدی بھی اسی معیار کی رو سے مسلمان ہیں جس اصول پر کوئی دوسرا گروہ خود کو مسلمان سمجھتا ہے۔۔۔ یعنی یہ کہ وہ خود کو مسلمان سمجھتے ہیں۔۔۔ اور جو اس بنیادی سوال سے اختلاف رکھتا ہے اس کو کھوکھلی ہمدردی تیاگ کر حاجی رشید کے ساتھ جا کر کھڑا ہونا چاہئے۔

دستور پاکستان میں احمدیوں سے متعلقہ آئینی ترمیم کی ناانصافی ذہن کو طرح طرح کے سوالوں سے پریشان کرتی ہے۔ جو تلوار صرف احمدیوں پر چلنا تھی، اس کے وار اب شیعہ اور ہزارہ کمیونٹی پر بھی پڑ رہے ہیں۔ یہ چڑیل نام بدل بدل کر وہ ہمارے بچے کھاتی جا رہی ہے اور ہم سمجھے بیٹھے ہیں کہ کوئی بات نہیں۔۔۔ وہ تو احمدیوں کو غیر مسلم قرار دیا گیا تھا۔ سوال یہ ہے کہ پارلیمنٹ کو یہ حق کس نے دیا تھا کہ وہ ایک سیاسی اور جمہوری فورم پر کسی کے عقیدے کا فیصلہ کرے؟

کل کلاس اگر انڈیا کی پارلیمنٹ ایک متفقہ بل کے ذریعے ہندوستان کے پچیس کروڑ مسلمانوں کو غیر مسلم قرار دے اور پھر ان پر مظالم توڑے اور باقی دنیا سوال اٹھائے تو کیا اسے انڈیا کا داخلی معاملہ قرار دے کر چپ کروا دیا جائے۔۔؟

کچھ لوگ احمدیوں کے بارے میں کی گئی آئینی ترمیم کے حق میں یہ استدلال گھڑ لاتے ہیں کہ چونکہ یہ فیصلہ ایک جمہوری حکومت نے منتخب پلیٹ فارم پر کیا تھا اس لئے اب اس کو تسلیم کرنا ہم سب پر ایک آئینی ذمہ داری عائد کرتا ہے کہ ہم احمدیوں کو غیر مسلم تسلیم کر کے جمہوریت پسند شہری ہونے کا ثبوت دیں۔ جمہوری حلقوں کی طرف سے پیش کردہ یہ استدلال اس قدر کمزور ہے کہ اسے آسانی سے رد کیا جا سکتا ہے۔

صرف پچھلی صدی ہی میں ہیروشیما اور ناگا ساکی پر ایٹمی بمباری سے لے کر فلسطین پر غاصبانہ قبضہ، گوٹے مالا، ویتنام کمپوچیا اور عراق پر فوج کشی اور بمباری کے علاوہ امریکہ اور نازی جرمنی کے نسلی تعصب پر مبنی قوانین، عقوبت خانے اور انسانیت کے خلاف دیگر گھناؤنے جرائم کا ارتکاب جمہوری حکومتوں ہی کے زیر اہتمام کیا گیا۔ اس لئے جمہوری حکومتوں کے بنائے گئے ظالمانہ قوانین کسی طرح سے بھی تقدیس کی ضمانت نہیں ہیں۔ جمہوریت کا بنیادی اصول تمام حقوق میں انسانوں کی مساوات ہے۔ انسانی حقوق ہمہ گیر بھی ہیں اور آفاقی بھی۔ دنیا بھر کے قوانین کو انسانی حقوق کے معیار ہی پر پرکھا جائے گا ، نہ کہ کسی خطے کی اکثریت کی رائے پر۔ ہر زمانہ اور ہر خطہ انسانی حقوق کے تحفظ کی گواہی بھی دیتا ہے اور تقاضا بھی کرتا ہے۔

انسانی حقوق کسی جمہوری یا غیر جمہوری ادارے کی عطا نہیں بلکہ بنی نوع انسان کا ایک پیدائشی اور دائمی استحقاق ہیں۔ اور ہر وہ قانون جو نا انصافی پر مبنی ہو، اس کا انکار ہر باضمیر انسان کا فرض ہے۔

اس بین الاقوامی انسانی فریضے کی تفصیل روسو، جیفرسن، تھوریو، مارٹن لوتھر کنگ ، گاندھی اور نیلسن منڈیلا ہی نے نہیں کی بلکہ یہ ایک ایسا دائمی اور آفاقی اصول ہے جس کی تلقین ہمارے نبی اکرم نے بھی کی۔

علاوہ ازیں دوسری آئینی ترمیم پاکستان کے آئین میں فراہم کئے گئے مندرجہ ذیل حقوق سے بھی متصادم ہے جن کی ضمانت دستور پاکستان ہر شہری کو دیتا ہے۔

آرٹیکل 17: فکری آزادی کی ضمانت

آرٹیکل 19: آزادی اظہار کی ضمانت

آرٹیکل 20: مذہبی آزادی

آرٹیکل 25 امتیازی سلوک کے خلاف ضمانت

اسی طرح یہ ترمیم آرٹیکل 8 کی رو سے اس لئے بھی ساقط سمجھے جانے کے لائق ٹھہرتی ہے کہ آرٹیکل 8 کے مطابق “ ہر وہ قانون جو اس باب میں بیان کردہ حقوق کو سلب کرے --- بے حیثیت ہو گا۔“

اندراہیں حالات جمہوریت کے نام پر دوسری آئینی ترمیم نہ صرف نا انصافی پر مبنی ہے بلکہ بجائے خود غیر آئینی بھی ہے۔ اس لئے اس کو رد کرنا ہماری ذمہ داری ہے۔

اس وقت پاکستان میں اہل الرائے افراد کو اس مسئلے کو سمجھنے کی ضرورت ہے تا کہ پاکستان غیر جانبدار ریاست کے مقام پر فائز ہو سکے۔

دنیا کی سیاسی تاریخ میں جمہوریت نے تو انسان کو استبداد کی چکی سے نکال کر آزادی عطا کی ہے اور آزادی اظہار و عقائد کی ضمانت دی ہے۔ اس غیر آئینی غیر سیاسی اور غیر انسانی ترمیم سے تو پاکستان دنیا میں واحد ملک بن گیا ہے جس نے جمہوریت کے ہتھیار کو استعمال کر کے انسانیت کو بادشاہت اور آمریت کے پنجے سے چھڑوا کر ملائیت کے خونخوار پنجوں میں جکڑ دیا ہے۔ اور یہ شکنجہ اس لئے زیادہ مایوس کن اور خطرناک ہے کہ یہ تو جبر و استبداد کے لئے مذہب سے جواز حاصل کرتا ہے۔ اس طرح کے قوانین کے ذریعے گویا ہم نے آئین سازی کی بندوق بندر کے ہاتھ میں تھمائی ہوئی ہے اور ہم مطمئن ہیں کہ اس سے صرف احمدی یا شیعہ شہریوں کو نقصان پہنچے گا۔

ارے بھائیو۔۔۔ وہ کسی کو بھی مار دے گا۔ خدا کے لئے کوئی ترکیب کر کے بندر کے ہاتھ سے یہ بندوق واپس لو ورنہ آپ کی نسلیں غیر محفوظ ہیں۔

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Section 144 imposed in Chakwal

NABEEL ANWAR DHAKKU —

CHAKWAL: Section 144 of the Pakistan Penal Code was imposed in Chakwal by the District Coordination Officer (DCO), Mehmood Javed Bhatti, in order to maintain the law and order situation after religious leaders announced they will observe Friday as a “day of protest”.

The district administration is trying to restore peace in the district, particularly in Dulmial, where a curfew like situation is being witnessed after a mob attacked an Ahmadi place of worship on Monday.

According to the order issued, hate speech, incendiary slogans, speeches, writings and wall chalking which could incite sectarian violence and the display of weapons will not be allowed.

The order said that strict legal action will be taken against those who hold rallies without permission from concerned authorities and that the assembly of five or more than five persons in bazaars, squares and streets will be banned and warns violators of strict legal action.

Meanwhile, leaders of various religious organisations in Chakwal warned of protests while addressing a press conference held at the residence of Shaibzada Abdul Qadoos Naqashbandi, the district president of the Almi Majlis-i-Tahaffuz-i-Khatm-i-Nabuwat. They decided to observe Friday as “a day of protest”. However, instead of taking out rallies, they decided to pass resolutions in all the mosques of the district.

The religious leaders rejected the first information report of the Dulmial incident and demanded the registration of a new FIR. They warned of nationwide protests if their demands were not met.

The religious leaders have also hired two lawyers, Haroon Irshad Janjua and Tariq Malik, to fight the case of all the suspects involved in the incident.

The president of Tahreek-i-Labaik Ya Rasoolullah Dr Ashraf Asif Jalali and leaders of the Tahaffuz-i-Khatme-i-Nabuwat have also warned of protests. According to the announcements they made on their organisations’ Facebook pages, a protest rally will be taken out in Lahore, from the Press Club to the Punjab Assembly.

Mr Jalali also urged clerics to deliver Friday sermons on the issue of Chakwal.

Many member of the Ahmadi community have already moved out of the village in fear of their safety.

“We have not been given information about two of our men who have gone missing,” said a Salimuddin, a spokesperson for the Jamaat-i-Ahmadiya. He said they need to pursue the matter legally and that those who can do this are stranded in Chenab Nagar and will not return to Dulmial.

Also, though the Regional Police Officer Rawalpindi has ordered the police chiefs of Rawalpindi, Chakwal, Jhelum and Attock to speed up their efforts for implementing the National Action Plan, no steps have been taken to control incendiary posts on social media and such posts have increased after the prime minister decided to re-name the physics centre of the Quaid-i-Azam University after the country’s only Nobel Laureate in Science, Dr Abdus Salam.

Meanwhile, the police presented 29 suspects before an Anti-Terrorism Court in Rawalpindi. The court ordered for all the suspects to be sent to judicial lockups for 14 days after issuing a judicial remand. The next hearing will be held on Dec 29.

Police, Rangers and the army are conducting raids to arrest the remaining suspects.

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<http://www.dawn.com/news/1302632>

HRCP concerned over attack on Ahmadi place of worship

By: Staff Report

15-Dec-16

LAHORE: The Human Rights Commission of Pakistan (HRCP) has expressed grave concern over the treatment being meted out to Ahmadi citizens both at the hands of those tasked with security as well as the zealots. It demanded a thorough investigation into a raid in Rabwah and attack on an Ahmadi worship place in Chakwal.

In a statement issued on Wednesday, the commission said, "The HRCP must voice serious concern over the assault on an Ahmadi worship place by a mob in Chakwal and over the manner of an apparently unlawful raid by the Punjab Counter Terrorism Department (CTD) on the offices of a publication for the Ahmadi community in Rabwah on December 5."

It said that the CTD raid on the offices of the Ahmadi publication in Rabwah appeared to be a violation of a Lahore High Court (LHC) order directing that "no coercive measures shall be adopted against the petitioner". As far as the HRCP could gather, the matter was sub judice and no new order had been made, it said.

The commission said that from reports received, it appeared that the CTD did not have any warrants for the raid and certainly did not show any despite repeated requests. "They took away laptop and desktop computers, mobile phones, office papers and books, for which they gave no receipt. There was no reason to jostle and rough up four people who were arrested. It is for the CTD and the provincial authorities to explain why a raid against peaceful, unarmed citizens needed to be heavy-handed and why those taken into custody were mistreated."

About the attack, the HRCP said, "The script for the attack on the Ahmadi worship place in Chakwal is unfortunately not very new. A huge mob surrounded the worship place with worshippers inside, who managed to leave the premises, which was then set on fire and furniture destroyed. One of the worshippers died of a heart attack."

It said that the police arrived and sealed the building, which had been a practice employed in the past as well. "In short, the Ahmadi community has lost their place of worship."

The commission said that it was hugely distressing that the police were not able to protect the worship place. "Both incidents constitute a failure on part

of the authorities to ensure protection of citizens' rights enshrined in the constitution and under international human rights law. It is doubly frustrating when such denial occurs at the hands of agents of the state. The HRCP demands a full inquiry into the circumstance of the raid at Rabwah and ascertain whether the heavy-handed tactics employed were part of the directions from above or at the initiative of the raiding party itself."

The HRCP said that a separate probe must look closely into the mob attack on the Chakwal worship place and determine what prompted the assault and what could have led to a conclusion that would not have deprived the Ahmadis of one more place of worship.

http://dailytimes.com.pk/punjab/15-Dec-16/hrcp-concerned-over-attack-on-ahmadi-place-of-worship?utm_campaign=shareaholic&utm_medium=twitter&utm_source=socialnetwork

To Win Its War on Terror, Pakistan Must Accept Ahmadis as Muslims

Discrimination against Ahmadis and other religious minorities adds fuel to the fire of jihadism.

By **Kunwar Khuldune Shahid**

December 15, 2016

On Monday, a mob of more than 1,000 Muslims attacked a mosque belonging to the Ahmadiyya Muslim community in Chakwal, a district around 150 km from the capital Islamabad. The mob opened fire, hurled stones, and set parts of the building ablaze in an attempt to take over the mosque. The attack came on Eid Milad-un-Nabi, the Islamic festival to commemorate the birth of Prophet Muhammad, with the religiously motivated mob desecrating the mosque as a "tribute" to the Prophet.

The Ahmadiyya community is accused of heresy by orthodox Muslim clergy owing to allegations of divergence from conventional Islamic beliefs. This led to the excommunication of the community in 1974 through the Second Amendment to Pakistan's Constitution. In 1984, the government of Pakistan's Ordinance XX barred the community from preaching their beliefs or using Islamic titles in their literature, epithets, or "places of

worship." According to the ordinance, an Ahmadi could be imprisoned for up to three years for "posing as a Muslim."

The Chakwal "place of worship," not acknowledged as a mosque by orthodox Muslims or the Pakistani state, was targeted over claims that the Ahmadiyya community had "[taken over a mosque](#)" and transformed it into their own worship place.

Even so, property disputes are used as a pretext to target the Ahmadis, with [allegations of blasphemy and apostasy](#) escalating amidst celebrations of Eid Milad-un-Nabi. This is why the Ahmadiyya community had [requested the local law enforcement agencies](#) to provide security for the Chakwal mosque, anticipating aggression.

The Chakwal attack came a week after Prime Minister Nawaz Sharif [decided to rename a physics center in the capital after Dr. Abdus Salam](#), the first Muslim Nobel laureate, whose achievements have been [discarded by the state](#) owing to his Ahmadi identity. A day after the "Professor Abdus Salam Center for Physics" was announced, Punjab's Counter Terrorism Department (CTD) [raided the Ahmadiyya headquarters](#), and detained four Ahmadis affiliated with publishing the community's magazines.

Targeting Ahmadiyya literature, as a "[counterterror](#)" maneuver or [clampdown against "hate speech,"](#) is a regular occurrence. But after the recognition for Dr. Salam, the authorities possibly felt the need to appease Islamist hardliners, who eventually took matters into their hands in Chakwal.

As [Pakistan battles jihadism](#) on multiple fronts, the Ahmadiyya question remains central to the state's counterterror efforts. This is because all efforts to recognize the community's contributions for Pakistan, or to safeguard their rights as citizens, remain subordinated by the Constitution's codification of the Ahmadiyya community's excommunication. Not only does this give Islamists the license to target the Ahmadis at will, it reaffirms the [Sunni Muslim supremacy](#) in Pakistan, which in turn sidelines [other religious communities](#), including various [Islamic sects](#).

A couple of weeks ago Masroor Jhangvi, a leader of the banned anti-Shia jihadist group Sipah-e-Sahaba Pakistan (SSP), was [elected to the Punjab parliament](#). Jhangvi and SSP vociferously call for the [genocide of the Shia Muslims in Pakistan](#), and former [Sipah-e-Sahaba parliamentarians have](#)

proposed bills to apostatize the Shias along the lines of the Ahmadiyya excommunication.

When the state succumbs to declaring one Islamic sect heretics over ideological differences, it inadvertently sets a chain reaction in motion, maintaining the status quo of the narrowest brand of Islam.

According to Article 18 of the UN Declaration of Human Rights, to which Pakistan is a signatory, "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

Pakistan denying the Ahmadis their right to self-identify as Muslims is a blatant breach of the UN stipulations, which has been condemned by global rights groups and other states.

The ostensibly unanimous view of Muslim clerics to exclude Ahmadis from Islam is often cited as the rationale for apostatizing the community, even by those sections that might call for their rights as individuals to be protected. Not only does this line of argument put fundamental human rights – including the right to self-identify – at the mercy of others' opinion, it gives credence to Islamists' verdicts on blasphemy and the glorification of jihadists. This also gives Islamist hardliners a say over the rights of other marginalized sections of the society, including women, members of the LGBTQI community, or freethinkers.

Takfir, the act of declaring an individual or a group outside the fold of Islam, is the founding principle of jihadism. This is why most of the victims of jihadist terror are Muslims who are deemed not Muslim enough. As long as the Pakistani Constitution indulges in *takfir*, the state can never claim to challenge jihadist ideology. Pakistan's fight against terror, therefore, hinges on the state accepting Ahmadis as Muslims.

<http://thediplomat.com/2016/12/to-win-its-war-on-terror-pakistan-must-accept-ahmadis-as-muslims/>

چکوال حملہ: مرکزی ملزم کا نام ای سی ایل میں ڈالنے کی درخواست

انجیل انور

چکوال: پنجاب حکومت نے وفاقی حکومت سے احمدیوں کی عبادت گاہ پر حملے میں ملوث مرکزی ملزم کا نام ایگزٹ کنٹرول لسٹ (ای سی ایل) میں شامل کرنے کی درخواست کر دی۔

دسمبر کو چکوال کے علاقے دوالمیال میں اقلیتی کمیونٹی احمدیوں کی عبادت گاہ پر مشعل 12 بجوم کے حملے میں حاجی ملک رشید احمد کو مرکزی ملزم نامزد کیا گیا تھا۔

کینیڈین شہریت کا حامل ملزم رشید احمد گذشتہ 40 سال سے کینیڈا میں مقیم ہے۔

رشید احمد چند ماہ قبل ہی اپنے آبائی گاؤں دوالمیال آیا تھا اور اس دوران 12 دسمبر کو اس نے لوگوں کو گاؤں میں موجود احمدیوں کی عبادت گاہ پر حملے کے لیے اکسایا۔

پنجاب حکومت کے ایک عہدیدار نے ڈان کو بتایا کہ ملزم رشید کے علاوہ حفیظ الرحمن نامی شخص کا نام بھی ای سی ایل میں شامل کرنے کی درخواست کی گئی ہے اور دونوں افراد کے شناختی کارڈز بلاک کرنے کے لیے نیشنل ڈیٹا بیس اینڈ رجسٹریشن اتھارٹی (نادرا) سے بھی رابطہ کر لیا گیا ہے۔

مذکورہ عہدیدار کا مزید کہنا تھا کہ دونوں ملزمان کو تاحال گرفتار نہیں کیا جاسکا اور ان کی تلاش کے لیے چھاپے مارے جارہے ہیں۔

مرکزی ملزم ملک رشید احمد کینیڈا کے شہر ٹورنٹو میں 'مسلم ہیڈز' نامی خیراتی ادارے کا سربراہ ہے جبکہ حفیظ الرحمن چو اس سیدن شاہ کا سابق تحصیل ناظم ہے۔

ڈان نے ملک رشید سے رابطے کی کوشش کی تو ان کا فون اٹھانے والے شخص نے اپنا تعارف حماد افضل ملک کے نام سے کرایا، جن کا کہنا تھا کہ ملک رشید میٹنگ میں مصروف ہیں۔

جس کے بعد اس شخص نے فون حفیظ الرحمن کو تھمادیا، جنہوں نے دعویٰ کیا کہ عبادت گاہ کی جگہ مسلمانوں کی ملکیت ہے اور احمدیوں نے اس پر غیرقانونی قبضہ کر رکھا تھا۔

دوالمیال یونین کونسل کے جنرل کونسلر حماد افضل ملک کا کہنا ہے کہ وہ اپنے عہدے سے استعفیٰ دے دیں گے، ساتھ ہی ان کا مزید کہنا تھا کہ 'میں اس حکومت کا حصہ ہونے پر شرمندہ ہوں'۔

دوسری جانب پنجاب کے پراسیکیوٹر جنرل نے دوالمیال میں ہونے والے اس واقعے کی تحقیقات کے لیے خصوصی کمیٹی قائم کر دی ہے جس کی سربراہی ضلعی عوامی پراسیکیوٹر چکوال مظفر علی رانجھا کر رہے ہیں۔

محکمہ داخلہ پنجاب نے بھی واقعے کی تحقیقات کے لیے مشترکہ تحقیقاتی کمیٹی تشکیل دینے کی ہدایات جاری کر دی ہیں جس کے سربراہ انسپکٹر جنرل پولیس ہوں گے۔

دوسری جانب ضلع چکوال کی مختلف تنظیموں کے مذہبی رہنماؤں کی جانب سے احمدی کمیونٹی کے خلاف قرارداد پاس کی گئی۔

ڈان سے بات کرتے ہوئے عالمی تحریک تحفظ ختم نبوت کے ضلعی صدر صاحبزادہ پیر عبد القدوس نقش بندی کا کہنا تھا کہ ہم پر امن طریقے سے حکومت کو اپنے مطالبات ماننے کا وقت فراہم کر رہے ہیں، اگر ہمارے مطالبات نہ مانے گئے تو ہم ملک گیر احتجاج کا آغاز کریں گے۔

جمعے کے روز چکوال میں پولیس، رینجرز اور آرمی اہلکار ہائی الرٹ رہے جبکہ احمدی عبادت گاہوں کے اطراف بھی سیکیورٹی کے انتظامات سخت رہے، اس دوران دوالمیال میں کرفیو جیسی صورتحال قائم رہی۔

ایک علاقہ مکین نے ڈان کو بتایا کہ صرف 60 سے 70 افراد جمعے کی نماز کی ادائیگی کے لیے مرکزی مسجد پہنچے کیونکہ بیشتر مسلمان مرد گرفتار ہونے کے خوف سے گاؤں چھوڑ کر جاچکے ہیں۔ ان کا مزید کہنا تھا کہ عام طور پر 500 افراد مسجد میں جمعے کی نماز کے لیے جمع ہوتے ہیں۔

یاد رہے کہ چکوال میں دفعہ 144 نافذ ہے جس کے دورانے میں اضافے کا امکان ہے۔

یہ خبر 17 دسمبر 2016 کے ڈان اخبار میں شائع ہوئی

<http://www.dawnnews.tv/news/1048858/>

THE EXPRESS TRIBUNE - PAKISTAN

Chakwal's Ahmadi place of worship remains closed to public

By [Rana Tanveer](#)

Published: December 17, 2016

CHAKWAL: Baitul Zikr — the century-old Ahmadiyya worship place recently besieged by over 1,000 anti-Ahmadiyya protesters — remains out of out-of-bounds for the public. A policeman deployed at the site told *The Express Tribune* that he had been expressly prohibited from letting media near the site. He said only those possessing written permission from the Chakwal DCO could visit the place. Reiterating what the policeman said, a military man posted at the spot said even the public was not allowed to venture on the street leading to the now sealed structure.

Contradicting the statements of the two, DCO Javed Bhatti said he had given no instruction to that effect. He said the worship place had been sealed under Section-145 of Criminal Procedure Code and the matter was subjudice. Only the court, the DCO said, could allow people to visit the site and unseal the building.

Mahmood Khan of the Human Rights Commission of Pakistan said he had gone to Chakwal as part of a fact-finding mission to inspect the structure on Saturday. He said military personnel had not even allowed members to enter a street leading to the worship place.

Khan said it was illegal to curb citizens' movement. He said prohibiting them from inspecting the site was a confession of failure on part of the district administration.

Meanwhile, a palpable sense of fear envelopes Dulmial, where the worship place is situated. No resident of the village or its adjoining areas was willing to go on the record despite repeated efforts. The fear of being implicated — with over 40 protesters and two Ahmadis behind bars — looms large.

<http://tribune.com.pk/story/1266224/chakwals-ahmadi-place-worship-remains-closed-public/>