# The myth of religious scholarship

January 08, 2018

##### [Durdana Najam](https://nation.com.pk/Columnist/5133)

Shahbaz Sharif has asked Ulemas (Islamic Scholars) to step forward and play their role in eliminating chaos from society. Chief Minister Shahbaz Sharif was talking to the Ulema convention held at the Chief Minister House Punjab on January 6, 2018. **Pir Sialvi was also in the audience and heard the CM defending Rana Sanaullah for his [un] favoured opinion towards the Ahmadis that earned him the wrath of the Pir demanding the Punjab Law Minister’s resignation.** Was this convention an attempt to ask the [religious](https://nation.com.pk/tag/religious) scholars to play their role in bringing peace to society wrought with [religious](https://nation.com.pk/tag/religious) bigotry and division? Or was this meeting an attempt to assuage the anger Maulana Sialvi and his cronies harbour over the controversial Khatme Nabuwat Bill and the statement made by Rana Sanaullah?

A rational view of the role the clerics had played over the last seventy years reveals a very different story. Making Islam hostage to things that has no substance and value has sabotaged the very purpose for which [religious](https://nation.com.pk/tag/religious) scholars in society are required. At the end of the day, it is the civilizational traits of a society that raises it to a level from where nations earn a respectable position in the comity of world nations. Politicising Islam and making it part of the warfare in the name of Jihad has ruined the character of the Islamic [scholarship](https://nation.com.pk/tag/scholarship) in Pakistan.

##### Trending: [Imran proposed to Ms Maneka, she seek time for final decision: Mazari](https://nation.com.pk/07-Jan-2018/imran-proposed-to-bushra-maneka-but-she-seek-time-for-final-decision-mazari)

In the absence of an ideology, religion was used as a unifying force when Pakistan was established, because the Two-Nation theory was no more applicable. However, forming a coherent political entity by [religious](https://nation.com.pk/tag/religious) affiliation proved an exacting task. Muslims vehemently disagreed on matters of [religious](https://nation.com.pk/tag/religious) interpretation. The Shia-Sunni schism, the division between the Ahl-i-Hadith and the Wahabis, the differences between Baralvis and the Deobandies could not be restricted to ideological debates and discourse. As political adoption of these [religious](https://nation.com.pk/tag/religious) entities began, each sect became powerful that culminated with the Soviet-Afghan war when General Zia patronized the Ulemas.

**Another shot that made religion a canon to be used for political purposes was the issue of Ahmadis. The first martial law imposed in Punjab in 1952 was because of riots against the Ahmadis. Unfortunately, though the Ahmadis had been designated minority in the constitution of Pakistan, the matter did not cease to agitate our**[**religious**](https://nation.com.pk/tag/religious)**scholars. There is constant vigilance as to how this community practices its version of Islam that it adheres to. Anything similar to Islamic principle practiced by Ahmadis could cause untold commotion leading to violence.**

##### Trending: [Trump cannot afford to walk away from Pakistan: NY Times](https://nation.com.pk/07-Jan-2018/trump-cannot-afford-to-walk-away-from-pakistan-ny-times)

In essence, Islam could not become a unifying force. Instead, it has been used to resort to violence whenever deemed necessary to gain ends. We witnessed this tendency in the Faizabad Dharna (sit-in). So the demand to the [religious](https://nation.com.pk/tag/religious) scholars by the CM to help reduce chaos from society could just be another attempt to give undue importance to a class of people who have no resonance with the general public, other than that they are considered gods of small things.

The unfortunate part of the sage of [religious](https://nation.com.pk/tag/religious) bigotry, taking roots in Pakistan, is that any attempt to improve this trend is used to hamper the political process in the country. The finality of the holy prophet is no doubt an issue that requires utmost care and exceptional handling. The constitution of Pakistan has special clauses defending the finality part of the prophet-hood. However, judging people from their [religious](https://nation.com.pk/tag/religious) tagging, especially for their nationalism, is absurd. If I have to write repeatedly, I am a Muslim, in every form that I fill for various activities, would that make me better human being than the one who is not a Muslim.

##### Trending: [Trumps New Year resolution is getting under Pakistans skin](https://nation.com.pk/07-Jan-2018/trump-s-new-year-resolution-is-getting-under-pakistan-s-skin)

When Ziaul Haq decided to allow the state to collect Zakat, Dr. Israr Ahmed, told the president not to follow this instinct, because it would backfire and create a volley of false declarations. It exactly happened that way. The Shias wriggled themselves out of this binding. The rest of the Sunni population, averse to getting their Zakat deducted by the government, turned into Shia in Affidavits submitted to banks. I know many Christians who have National Identity Cards with Muslims written on them. **The Ahmadis following same Islamic rituals could easily bluff the government by just declaring themselves as Muslims. If the state is viewed unjustified in forcing a group of people to take an oath, they don’t believe in, the chances of taking a false oath increases. The chasm of mistrust has been made thicker by policies that failed to make religion a tool to civilize the nation.** Instead, it has reinforced aggression, dishonesty, disunity, and division among the people.

The [religious](https://nation.com.pk/tag/religious) scholars do not, as of now, have the recipe to bring down the present chaos in society. The solution lies in developing a culture of tolerance that transforms minds. The state has to take the choice of using [religious](https://nation.com.pk/tag/religious) discourse in its hands. The only way this could happen is when the civil-military relation becomes convinced that it is the state that it represents and not any individual interest. The resolution of the Faizabad Dharna should not be emulated ever.

##### Trending: [Pakistan considers blocking US supplies](https://nation.com.pk/08-Jan-2018/pakistan-considers-blocking-us-supplies)

The writer is a freelance journalist based in Lahore.

The unfortunate part of the sage of [religious](https://nation.com.pk/tag/religious)
bigotry, taking roots in Pakistan, is that any attempt to improve this trend is used to hamper the political process in the country.

**https://nation.com.pk/08-Jan-2018/the-myth-of-religious-scholarship**

**US playing politics over religious freedom in Pakistan, minorities say**

15 HOURS AGO BY [RABIA MALIK](https://www.pakistantoday.com.pk/author/rabiamalik3/)

### ****Ahmadiyya community’s spokesperson says Pakistan needs to put its own house in order****

### ****Prof Kalyan says US move will isolate minorities instead of making their lives better****

### ****Jibran Nasir calls move to place Pakistan on the list a ‘pressure tactic’****

### ****Bishop Alexander Malik demands representatives of minorities to consult communities before speaking at international forums****

**LAHORE:** Members of the minority communities and human rights activists have condemned the United States move of placing Pakistan on the Special Watch List for “severe violations” of religious freedom, calling the designation a “joke” in the backdrop of current political scenario.

Pakistan on Thursday was placed on the Special Watch List, making it the only country to be put under the newly-formed list.

US Secretary of State Rex Tillerson announced re-designation of 10 countries as ‘Countries of Particular Concern’ (CPC). “The secretary also placed Pakistan on a Special Watch List for severe violations of religious freedom,” State Department Spokesperson Heather Nauert said.

The countries are designated on the recommendation of the US Commission on International Religious Freedom (USCIRF) in line with the International Religious Freedom Act (IRFA). IRFA requires the US government to designate as CPC any country whose government engages in, or tolerates, particularly severe religious freedom violations that are systematic, ongoing, and egregious.

The List is for countries that engage in or tolerate severe violations of religious freedom but may not rise to the level of the CPC. It is being seen as a step below designating it as CPC, which would have automatically kicked in economic and political sanctions.

Pakistan, notably, is the first ever country to be placed on this list, which is a new category created by the Frank R Wolf International Religious Freedom Act of 2016.

Talking to Pakistan Today, Jibran Nasir, a human rights activist, said that the move to place Pakistan on the list is a “pressure tactic”.

“The USCIRF has been making the same recommendation since 2002 but the US decided to place Pakistan in the list only now when the relation between the two countries has taken a bitter turn.”

“The US wants to coerce Pakistan into doing what it wants; the move is political and undermines all the efforts we have made so far to make the country somewhat religiously tolerant,” he added.

The designation will do nothing for minorities in the country; in fact, Pakistan has garnered sympathy from around the globe.

“Turkey, Russia, China and Japan are expressing solidarity with Pakistan, US has made a joke of the human rights issue,” said the activist.

It is pertinent to mention here that the report, this year too, recommended placing Pakistan in countries of particular interest along with Burma, China, Eritrea, Iran, North Korea, Saudi Arabia, Sudan, Tajikistan, Turkmenistan, Uzbekistan, Central African Republic, Nigeria, Russia, Syria, and Vietnam.

The report stated: “At least 40 individuals have been sentenced to death, or are serving life sentences for blasphemy, including two Christians who received death sentences in June 2016. **During the year, an Ahmadi and a Shia Muslim were convicted and imprisoned for five years, and four Ahmadis were charged under the anti-Ahmadiyya provisions. Religious minority communities, including Christians, Hindus, Ahmadis, and Shia Muslims, also experience religiously motivated and sectarian violence from both terrorist organisations and individuals within [the] society; the government’s longstanding failure to prevent or prosecute such violence has created a deep-rooted climate of impunity that has emboldened extremist actors.”**

**The report went on to say that the constitutional provisions and legislation, such as the blasphemy and anti-Ahmadiyya laws, continue to result in prosecutions and imprisonments in Pakistan.**

**Jammat-e-Ahmadiyya’s Spokesman Saleemuddin blamed the discriminatory legislation in the country for the reason to be placed on the list, saying, “It is our government’s job to provide protection to us and if it had done its job from the beginning, we wouldn’t be facing humiliation at international forums.”**

**The spokesman asserted that instead of pointing fingers at others, Pakistan needs to put its own house in order first.  “There is no doubt that religious freedom is being curbed in the country besides the usurping of fundamental human rights,” he said in reply to a question.**

**Commenting on Prime Minister Shahid Khaqan Abbasi’s address in Ghotki, Sindh on Saturday, Saleemuddin lamented: “The prime minister says that people from every religious community are in parliament, but I haven’t seen any Ahmedi lawmaker as of yet.”**

Speaking to Hindu community’s representatives, the premier had expressed discontent at Pakistan’s inclusion in the US’s list, saying Pakistan had always stood for the protection of religious freedom of all minorities.

Professor Kalyan Singh, a notable member of the Sikh community, voiced the same concern as Saleemuddin, saying that the problem is internal and must be solved internally. He said such action will isolate Pakistani minorities even more and will act as a tool of propaganda for the rival forces.

Backing Kalyan’s opinion, MNA Asia Nasir said that Pakistan was being treated unfairly in this regard.

“I have noticed that Pakistan has to face extraordinary criticism for little things; however, many countries, particularly the Arab, get a free pass.”

However, the move is not surprising as the USCIRF has backed up their stance using the discrimination against minorities prevalent in the curriculum, forced conversions etc. Recommending designation of Pakistan as a CPC, it stated: “Provincial textbooks with discriminatory content against minorities remain a significant concern. Reports also continue of forced conversions and marriages of Hindu and Christian girls and women, although the Pakistani government took some positive steps on this issue and made other encouraging gestures toward religious minorities.”

Dr Ramesh Kumar Vankwani, a member of the National Assembly, said there are laws regarding religious freedom in the country, but they are not being implemented in spirit due to some hurdles.

In the case of the forced conversions’ act, there is always a ‘cleric’ sitting in the session, who objects to the act or adds something to it.

Commenting on revising the curriculum, he said, “We still haven’t revised course curriculum in Khyber Pakhtunkhwa (KP), despite passing the law.”

Professor Kalyan Singh too questioned the textbooks’ curriculum saying that the syllabus contains nothing but seeds of potential hatred towards minorities, as it depicts Hindus, Sikhs, and other minorities of the country in a ‘particular way’.

The minority representatives Pakistan Today talked to lamented the fact that there was no actual representation of minorities in the legislative assemblies of the country.

Dr Vankwani said, “We [Hindus] don’t have actual representation in the assemblies as there are ‘black sheep’ in our midst too.”

The same concern was echoed by Bishop Alexander John Malik who demanded that the communities should be aware of what their representatives are saying about their conditions in the United Nations and other international forums.

Kalyan Singh, pleading to the international forums not to use religion as a political tool, said that there is a difference between political and religious freedom. “We do have religious freedom here, but not the political freedom.”

However, Diep Saeeda, a member of civil society, welcomed the US move of placing Pakistan in the watch list.

“I have heard disturbing accounts from members of various religious communities. A Hindu woman in Sindh once asked me: ‘Why has there never been a case of Hindu man converting to Islam? Why are only girls becoming Muslims?’” she recalled.

“Placing Pakistan in the list is justified, this might put some pressure on the government [to take serious measure] to improve minorities’ situation,” she concluded.

**ACTIONS US CAN TAKE:**

The US can take following actions against the countries engaging in religious persecution:

* A private or a public demarche;
* A private or public condemnation;
* The delay or cancellation of scientific or cultural exchanges;
* The denial, delay, or cancellation of working, official or state visits;
* The withdrawing, limitation, or suspension of some forms of US aid;
* Direction to public and private international institutions to deny assistance;
* And sanctions prohibiting the US government from entering into imports or exports agreements with the designated governments.

https://www.pakistantoday.com.pk/2018/01/07/us-playing-politics-over-religious-freedom-in-pakistan-minorities-say/



**Qadianis are infidels and a cause of evil for the religion of Islam, Rana Sana Ullah.**

**Lahore (General Reporter) the Law Minister of Punjab Rana Sana Ullah has said that Qadianis are infidels and a source of disturbance in the religion of Islam. These thoughts were expressed by him while delivering his address in the convention of all the great Clerics in Chief Minister House. The Provincial Law Minister was of the view that Khatm e Nabuat is the integral part of his faith, and the one not having the belief in the believe of khatm e Nabuat is excluded from the circle of Islam.**

**Daily Pakistan, Lahore, 7th January, 2017**

[**EDITORIAL**](https://dailytimes.com.pk/editorial/)

**Fire and fury of religious freedom**

[Daily Times](https://dailytimes.com.pk/writer/dailytimes/)

JANUARY 7, 2018

Pakistan has missed out on being designated by the US State Department a Country of Particular Concern. The latter refers to Washington’s annual pinpointing of “governments that have engaged in or tolerated systematic, ongoing, and egregious violations of religious freedom”. Thus we have had to make do with the bottom-notch placing on a Special Watch List “for severe violations of religious freedoms”. Too bad.

**We say this not to be flippant. But given that this announcement coincided with the seventh death anniversary of Salmaan Taseer, the then sitting Governor of Punjab who was assassinated over his staunch defending of the country’s minorities — we would have hoped for a bit more gumption from our frenemies over in Washington. Especially after all that dreadful business with Captain (rtd) Safdar and his anti-Ahmadi vitriol. For we haven’t forgotten how he took to the National Assembly floor, no less, to call for a ban on this community from entering Pakistan’s armed forces and other key posts before declaring this beleaguered group “enemies of the nation”. Nor have we blotted out how his fellow parliamentarians allowed him to complete uninterrupted his incitement of religious hatred. That this happened in the Lower House means that for us this entire spectacle amounted to treason; nothing more, nothing less.**

We are of course mindful of how our Christian community bid farewell to the year gone by as they suffered an attack on a Methodist church in Quetta just a week before Christmas Day, the second most important date in their religious calendar. Yet there is slightly more discomfort in the knowledge that a sitting parliamentarian shares the same ideology as a global terrorist network. After all, it was a splinter group of the Pakistan Taliban that pledged spiritual allegiance to ISIS that targeted Christians on Easter Sunday back in 2016; the most significant date for this community.

Thus we are disappointed that the US hasn’t taken a harder line against the right-wing religious agenda that brought the state to its knees at the end of last year. Ditto when it comes to the militant-mainstreaming project. But more than anything, we are overwhelmingly discouraged by the timing of the watch list shout-out. Naturally we understand that it is routine for such ‘classifications’ to come at this time; that is, after offering a review of different countries’ performances over the previous year. But given the ongoing fracas surrounding the most recent Trump Twitter storm — the Pakistani state has responded in the way that we all knew it would. It has dismissed the entire episode of the listing as being politically motivated. And while there is likely quite a bit of truth in this contention — the fallout is that the rights of the country’s minorities have now been firmly linked to an American ‘plan’ to destabilise Pakistan.

This simply won’t do.

Something else that isn’t really cricket is being lectured by a nation whose president may or may not be a white supremacist sympathiser. And one who, according to an unauthorised account of Trump’s first year in office, privately rationalised the KKK in the post-Charlottesville aftermath.  \*

**Published in Daily Times, January 7th2018.**

**https://dailytimes.com.pk/175653/fire-fury-religious-freedom/**

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

**Secularism in Muslim societies**

*Even after Turkey was formally declared a secular state in 1928, there were several compromises that the Republic had to make for consolidation*

[Yasser Latif Hamdani](https://dailytimes.com.pk/writer/yasser-latif-hamdani/)@theRealYLH

JANUARY 6, 2018

This is in response to Dr Ishtiaq Ahmed’s piece on 3 January 2018. I had made up my mind not to respond to his articles but there were startling inaccuracies in his piece, which need a response.

The first inaccuracy is his claim that Kemalist Turkey separated religion and state in 1924. This is historically untrue because in October 1923 when the great Ataturk, in my opinion one of the greatest figures in world history, declared Turkey a Republic, the constitution proclaimed that the religion of the state would be Islam. This was amended in 1928 and secularism was formally introduced into the Turkish constitution. The introduction of a state religion in 1923 had been a matter of political necessity as Ataturk later explained in his six days speech in 1928. The Lausanne Convention for Exchange of Greek and Turkish Populations signed on January 30th 1923, that Ataturk had managed to negotiate defined religion as ethnicity for the basis of an exchange of populations between Greece and Turkey. It provided for a simultaneous expulsion of Greek Orthodox Christians in Turkey and Muslims in Greece to either country. Religion in this case superseded ethnicity and language. The Muslims who moved eastwards into Turkey did not speak Turkish but were recognised as Turks by the Turkish leaders. Similarly, Greek Orthodox Christians who moved to Greece were Turkish speakers and spoke little or no Greek. Dr BR Ambedkar, who was one of the finest constitutional lawyers of the subcontinent and the spirit behind India’s constitution of 1950 (not 1949 as claimed by Dr Ishtiaq Ahmed), cited the Lausanne Convention as a precedent in his exposition of the Muslim League’s case for Pakistan in his classic “Pakistan or Partition of India”.

*In several letters, Gandhi routinely preached to both Jinnah and his equally modern wife Ruttie to give up their western ways, a proposition that was personally unacceptable to both. Contrary to the popular Pakistani view, Jinnah too respected Gandhi till the very end but found his preaching and moralising distasteful*

Ataturk in the early days of the Turkish Republic was thus forced to rely on the idea of Muslim solidarity not just to accommodate these refugees but also the Muslim Kurds who spoke Kurdish. Accordingly, the mosques were directed to read out Khutbahs for Jumma prayers in the name of the Turkish Republic. Even after Turkey was formally declared a secular state in 1928, there were several compromises that the Republic had to make for consolidation. In 1932, through a parliamentary act, 200,000 Greek Orthodox Christians left in Turkey, protected under reciprocal provisions of the Treaty of Lausanne 1923, which followed the Lausanne Convention, were barred from 30 professions including medicine, law, tailoring, real estate and carpentering. This was done to economically empower the Turks who it was rightly felt had been left behind economically. Greek population in Turkey saw a steady decline especially after riots and pogroms in the 1950s against them. Today less than 2000 of them survive in Turkey and have faced discrimination be it under secular Kemalist governments or the more Islamic oriented ones. There was even a special tax levied against non-Muslims reminiscent of Jizya in Turkey. All this is contrary to Kemal Ataturk’s broader vision for Turkey as a modern secular state but even he was forced to go along with some of these measures at the time.

However, for his services in modernising Turkey and thereby opening new vistas in the collective Muslim political imagination, Kemal Ataturk was universally admired by secular Muslim modernists everywhere and especially in the subcontinent. Jinnah himself had read the book Grey Wolf by HC Armstrong during his time at Hampstead in the 1930s and his biographers speculate that it in no small way contributed to his decision to return to India and take up the cause of Indian Muslims. In 1938, while eulogising Ataturk on his death, Jinnah described him as ‘the greatest Musalman of the age’ and an example for Indian Muslims. Muslim League was then instructed to observe Kemal Day to commemorate Ataturk’s great legacy. The major difference between the two men was of varying models of inspiration. Kemal Ataturk studied closely and adopted the French ideal of secularism that had inspired the young Turks before him. Jinnah’s idea of a secular democracy was essentially British in nature, and thus far more accommodating both of religious sentiment as well as religious and ethnic minorities. Hence in his August 11 speech, Jinnah delved in some detail into Great Britain and its history of Protestant and Catholic conflict. Even though Pakistan departed from that vision starting with the Objectives Resolution, one must point out that Pakistan’s first two constitutions did not have a state religion.  Under the Constitution of 1956, the office of the prime minister was open to non-Muslims.

Dr Ishtiaq Ahmed has provided the reference for Gandhi’s quote about Hazrat Abu Bakr (RA) and Hazrat Omar (RA). Gandhi left behind an extraordinary large body of writing and I acknowledge that I may have overlooked the said quote. In the 1920s, Gandhi had alarmed most of the secular Indian nationalists, including Jinnah, CR Das and even Motilal Nehru, when he began referring to Hindu concepts like Ram Rajya and texts to mobilise the masses. Even Jawaharlal Nehru complained about it in his writings, even though he later merrily went along with it taking on the prefix Pandit with his own name. Simultaneously, Gandhi also encouraged Muslims religious divines to take on Muslim community leadership, further alarming Jinnah, who feared marginalisation of secular and liberal Muslims like himself. While Gandhi had great regard for Jinnah personally, it is clear that Gandhi was quite uncomfortable with Jinnah’s westernised lifestyle and secular modernity. In several letters, Gandhi routinely preached to both Jinnah and his equally modern wife Ruttie to give up their western ways, a proposition that was personally unacceptable to both. Contrary to the popular Pakistani view, Jinnah too respected Gandhi till the very end but found his preaching and moralising distasteful. It is a strange irony that while Dr Ishtiaq Ahmed criticises Jinnah for his references to Prophet Muhammad (PBUH) and Islam during the Pakistan Movement, he cites approvingly Gandhi’s reference to Hazrat Abu Bakr (RA) and Hazrat Omar (RA) as examples of secularism. He also makes excuses for Gandhi’s use of the term ‘Ram Rajya’. Gandhi was a great man but he was not without valid criticisms. The most scathing critique of Gandhi has come not from any Muslim but from the Dalit leader Dr BR Ambedkar who considered him nothing less than blue-blooded Hindu revivalist.

**Finally, I am surprised that Dr Ishtiaq Ahmed continues to repeat the same old Majlis-e-Ahrar myths against a marginalised community like the Ahmadis, who extended wholehearted support for the Pakistan Movement. Zafrullah Khan did not pray behind Shabbir Ahmad Osmani because the latter considered him a non-Muslim. For those of us who have friends in the Ahmadi community know very well that Ahmadis do pray in funeral prayers for non-Ahmadis. Indeed I have seen several Ahmadi friends do it on several occasions. Some have even prayed in congregations that do not otherwise consider them Muslims. In the end, it is a personal choice. Contrary to the picture Dr Ishtiaq Ahmed is attempting to paint here, the Ahmadi leadership of the time, including their Imam Bashiruddin Mahmud as well Zafrullah Khan, considered Jinnah as one of the greatest Muslims of the 20th century. Now Ishtiaq Ahmed has also attributed to Mujib-ur-Rahman, a well respected advocate of the Supreme Court and a prolific author, an absolute falsehood. Contrary to Ishtiaq Ahmed’s insinuation calculated to get him into legal trouble, Mujib sahib’s reference to Islam, if at all he made such a reference, could not be sectarian in nature. I am still unable to understand what relevance do Ahmadis or their beliefs about a secular state have to the Objectives’ Resolution.**

*The writer is a practising lawyer. He blogs at http://globallegalforum.blogspot.com and his twitter handle is @therealylh*

<https://dailytimes.com.pk/174789/secularism-muslim-societies/>

Faisalabad (Staff Reporter) District President of the Youth wing of Jamat e Islami Rana Adnan Khan said that the safeguard of khatm e Nabuat and the honor of the Prophet is the responsibility of every Muslim, and their religious duty. All Muslims should come out with the resolve of Abu Bakar Siddique for the safeguard of Islam and the belief of khatm e Nabuat. Qadianis want themselves to be considered as Muslims by dismissing the constitution of 1973 through a conspiracy. The leaders have not closed their eyes from the anti-Islam, anti-Muslims, and Pakistan conspiracies of the Qadianis, but they are supporting them too. This thing has to stop. These thoughts were expressed by him while delivering an address on khatm e Nabuat Conference at Bhatta Stop Jhang Road. District Leaders of Awami Tehreek Minhaj Ul Quran Rana Saleem Tahir, Chudary Munir Ahmed, Saif Ullah khan, Rana Muhammed Khalid, Chaudary Muhammed Saleem, Muhammed Nisar, Altaf Hussain, Irfan Ullah and others delivered their address at the khatm e Nabuat Conference.

**Daily 92 News, Faisalabad, Saturday, 6th January, 2018.**

**Qadianis are doing conspiracies against Pakistan under the supervision of America, India and Israel: Maulana Ilyas Chinioti.**

**Terrorist forces strengthened because of the hypocritic policies of America, the sacrifices of Pakistan will have to be accepted.**

Faisalabad (Special Reporter) Due to the hypocritical policies of America terrorist groups has always gained strength. Qadianis are doing anti-Islam and anti-Pakistan activities under the supervision of America, India and Israel. America will have to accept the sacrifices of Pakistan against terrorism. These thoughts were expressed by Ameer of International Khatm e Nabuat Movement Pakistan Maulana Muhammed Ilyas Chinioti, Zahid Mehmood Qasmi, Shabbir Ahmed Usmani, Maulana Muhammed Qadri, Khalid Mehmood Qasmi, Maulana Ghulam Yaseen, Qari Ahmed Ali, Maulana Gulzar Ahmed, Maulana Sana Ullah, Allama Younis Hasan, Hafiz Muhammed Shoban, Hafiz Tayyab Qasmi, Mufti Zia Ul Haq, Sami Ullah Hussaini, Maulana Iftikhar Ahmed, Hanif Mughal while giving public address on the day of protest against the threats given by American President to Pakistan. He also said that any sort of aggression against the security of Pakistan will not be accepted. The government should revise the foreign policy keeping in mind the statement of the American President. He also said that Pakistan has given huge number of sacrifices against terrorism.

**Daily Nawa I Waqt, Lahore, 6th January, 2018.**

Eternal Devotion For the Holy Prophet (P B U H)

Faith in Finality of ProphetHood

To establish tolerant and harmonious society and revive the Sufi traditions.

Today, The Historic and Grand Mashaikh Convention.

In the company of Great Spiritual Leaders, Famous Scholars, and the Custodians of Prominent Shrines.

Auqaf and Religious Affairs Department

Government of the Punjab.