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**The Ideal Diplomat?**

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On May 12, 1960, Pakistan’s Permanent Representative to the UN in New York, Aly Khan, dies in a Paris car accident; ending a promising diplomatic career. Who was Aly Khan and what distinguished him from other diplomats? Moreover, what relevance does he hold today?

A decorated war hero, champion equestrian, record-breaking aviator, Grand Prix driver, daredevil skier and darling of the glitterati; one could be forgiven for assuming James Bond to be the subject. Not so, for this is the story of Prince Ali Salman Aga Khan, popularly known as Aly Khan. Someone the New York Times described as a “…restless man of the world…”

Born in 1911, Aly Khan was the eldest child of Sir Sultan Mahomed Shah Aga Khan, a founder of the All-India Muslim League and spiritual leader to millions of Nizari Ismaili Muslims around the globe. Aly would inherit his father’s passion for horses, achieving renown as the world’s foremost breeder and trader of thoroughbreds.

With the senior Aga Khan serving as the President of the League of Nations and younger brother, Prince Sadruddin, a former UN High Commissioner for Refugees (once tipped to be UN Secretary-General), diplomacy was in the blood. In 1958, Aly was appointed Pakistan’s envoy to the UN (on a salary of Rs.1 per annum). He would go on to be elected Vice-President of the UN General Assembly and serve as chairman of the UN’s Peace Observation Committee.

*At the core of what might have made Aly an indispensable asset for Pakistan now was substance wrapped in a thick cloak of style*

**Ray Cave, former editorial director of Time magazine, characterised Aly Khan as “A Man of Quality.” But which quality of an ideal diplomat did Aly possess? Despite legal training at Lincoln’s Inn, his understanding of international law could not match that of Muhammad Zafarullah Khan, Pakistan’s first Foreign Minister and later President of the International Court of Justice. Nor did his interactions with world leaders as a representative of the Ismaili community elevate his grasp of multilateralism or bilateralism to those of ace Pakistani diplomats like Agha Shahi (who incidentally served under Aly at the UN), Jamsheed Marker or Abdul Sattar.**

Yet, as if the embodiment of Dale Carnegie’s lessons on “How to Win Friends and Influence People,” there was one quality of Aly Khan, the versatile polyglot, that few diplomats in history have ever acquired; the ability to walk into any room in any country and not only be instantly recognised but become the adored centre of everyone’s attention. Aly would admit to a journalist inquiring into the interest he regularly received on the streets of New York, “Maybe I shouldn’t mention it, but it doesn’t happen only in New York, you know. It’s the same wherever I go-Turin, Paris, Karachi, even in South America. Most people seem to know me. If they don’t recognise me, they always look twice, and you can tell they are thinking, ‘I’ve seen that fellow somewhere before.'”

A friend of Aly Khan once remarked, “When you see Aly in Karachi in Ismaili dress, he looks like a Pakistani. In Paris, he looks like a Frenchman. In Rome, he could pass for any upper-class Italian. Even here in America, Aly doesn’t look foreign.”

This adaptability only added to the immense personal charm, which had put Aly on a first-name basis with the powerful and influential. He was as likely to have gone on an outing with the Shah of Iran as he was to have had tea with Princess Grace of Monaco. During his tenure at the UN, guest-lists of his self-financed diplomatic receptions would include the most prominent names in politics, industry, media and Hollywood. So glamorous were these events (featured in LIFE magazine) that a black market arose for invitations by the Pakistan House in New York.

Aly Khan’s globetrotting was, in part, necessitated by the need to manage philanthropic ventures. The Aga Khans have long aided global efforts to eliminate poverty; achieving considerable success by facilitating institutional changes in the developing world. Their work has spanned the areas of health, education, culture, economic development and the environment. It includes a network of hospitals and universities operating across Africa and Asia (including Pakistan). Diplomats are expected to enhance their comprehension of foreign establishments. In many a case, Aly and his family helped build them.

Foreign policy challenges faced by Pakistan today are even graver than those in 1960. What difference could Aly Khan have made as one of our diplomats today? A major test has been the brutal crackdown in Indian-held Kashmir (IHK). While there is always room for improvement, the efforts of our Foreign Office deserve credit; the UN Security Council discussed Kashmir for the first time in five decades while Imran Khan’s address to the UN General Assembly was gripping.

But if history is a guide, it doesn’t take too long for meeting minutes to start gathering dust on bureaucratic shelves or for stirred emotions to fade. Often, the status-quo evolves into the norm and the world’s attention moves on. A sustained campaign is required to continue the galvanisation of international public opinion against India’s atrocities and towards finding a resolution to the dispute. Something Aly Khan could have excelled at.

Lobbying decision makers in important capitals can often be a long-drawn-out process. For Aly Khan, it would have simply meant a conversation with friends over dinner. Given the public’s fascination with him, Aly was under constant media scrutiny often gracing magazine covers like those of Sports Illustrated (US), Der Spiegel (Germany), Noir et Blanc (France), Tempo (Italy) and De Post (Belgium), just to name a few. A status he could have exploited in the present day to highlight the Kashmir issue.

As a senior leader of a wide-spread Islamic sect and given his philanthropic credentials, Aly Khan’s concerns regarding the plight of fellow Muslims in IHK (and by extension Muslims in India proper) would have carried weight. In today’s social media-driven world, just a few posts from influencers can reach hundreds of millions. With Aly’s extensive connections, Pakistan might have been in a unique position to influence the influencers.

Aly Khan is no longer with us, but his legacy remains. What inspiration can the world’s diplomats take from him today? The collective qualifications and backgrounds of diplomats cover the areas of history, politics, economics and law, among others. While a broad understanding of intellectual disciplines is important, a broad view of life is essential. It is what protects against entrapment within dogmatic silos, fuels a flair for conversation and makes one dream of things that never were. How did Aly accomplish this?

The root of Aly Khan’s popularity was his remarkable personality; remarkable because he pursued diverse roles with distinction. His thorough knowledge of the languages, cultures, traditions, arts, music and cuisines of many countries permitted him unmatched insights into different societies. It is worth mentioning here that Aly, in conjunction with his several aforementioned stations, was an astute collector of art preserving countless pieces from across the globe. These included ceramic plates sculpted by his friend, the artist Pablo Picasso, for Aly as a wedding gift. It is precisely these attributes that made Aly an effective philanthropist; the ability to traverse a wide spectrum of peoples with ease and fully visualize the context of their predicaments.

Rudyard Kipling wrote, “…there is neither East nor West, Border, nor Breed nor Birth…”

Perhaps he had someone like Aly Khan in mind. For at the core of what might have made Aly an indispensable asset, for Pakistan now, was substance wrapped in a thick cloak of style; an innate desire to fuse the oriental & occidental, bridge the religious & secular and experience the wonders of the earth in all their glory.

Aly was a highborn, endowed with privileges not afforded to the general populace. Nonetheless, replicating the breadth of his vision asks only for an open mind. All of us, for the sake of this planet, should expand our horizons and aspire to become citizens of the world. Let us endeavour to be, a little bit, like Aly Khan.

<https://dailytimes.com.pk/636515/the-ideal-diplomat-2/>

**There is massive religious discrimination in Pakistan: Hamza Ali Abbasi**

*Abbasi has never been the one to mince words when it comes to speaking his mind*

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***THE EXPRESS TRIBUNE***

Hamza Ali Abbasi has never been the one to mince words when it comes to speaking his mind. The actor has always spoken up on national and religious matters, and this time he talked about religious discrimination in Pakistan.

Hinting towards the current temple building issue, Hamza took to Twitter and shared his two cents.

"Pakistan is not an empire or a kingdom. We Muslims didn't conquer Pakistan. We are a Muslim majority nation and state," the Parwaaz Hai Junoon star wrote. "On 14th August 1947, everyone who resided in the boundary of Pakistan became an equal citizen."

He went on to add, "No more hypocrisy, I admit that there is massive religious discrimination in Pakistan."

This is not the first time Abbasi has been vocal about the rights of the minorities.

Earlier, Osman Khalid Butt explained why it is difficult for people to call out discrimination against religious minorities in Pakistan.

Butt shared he believed that speaking in favour of certain minorities may lead the majority to suffer the same fate as the oppressed. Thus, it is out of the fear of that backlash that many tend to stay quiet.

He wrote, "It is difficult for us to come to terms with and be vocal about the discrimination and apartheid of religious minorities in Pakistan - mostly because of fear. We fear the same persecution and ostracism they face almost on a daily basis."

He then added another reason why people fail to understand or even take into account the discrimination against these minorities. "Another reason is that little progress has been made to humanise them beyond statistics and their obvious 'otherness' - a prejudice that has passed on from generation to generation."

**Butt concludes by addressing a thread he shared recalling the Lahore massacre of May 28. 2010 which occurred during the Friday prayers. The incident saw 94 people killed and more than 120 injured in simultaneous attacks against places of worship of a minority community.**

<https://tribune.com.pk/story/2253291/there-is-massive-religious-discrimination-in-pakistan-hamza-ali-abbasi>

# شیخوپورہ میں احمدی برادری کا انتظامیہ اور مقامی افراد پر قبروں کی بے حرمتی کا الزام

# 3 جولائی2020

# بی بی سی اردو

**پاکستان کے شہر شیخوپورہ کے ایک نواحی گاؤں کی رہائشی احمدیہ برادری کے افراد نے الزام عائد کیا ہے کہ مقامی افراد نے انتظامیہ کے ساتھ مل کر ان کے پیاروں کی قبروں کی بے حرمتی کی ہے۔**

جماعتِ احمدیہ پاکستان کے ترجمان سلیم الدین نے ٹوئٹر پر چند تصاویر پوسٹ کی ہیں جن میں مختلف قبروں کے کتبے ٹوٹے ہوئے ہیں۔

اپنی ٹویٹ میں انھوں نے لکھا کہ ’پاکستان میں بسنے والی احمدی برادری کے افراد مرنے کے بعد بھی سکون میں نہیں ہیں۔ ضلع شیخوپورہ کے علاقے نواں کوٹ کے ایک گاؤں چک 79 میں احمدیوں کی قبروں کو مقامی مذہبی افراد اور حکام کی طرف سے نقصان پہنچانے کا واقعہ قابلِ مذمت ہے۔‘

ٹویٹ میں ان کا مزید کہنا تھا ’پہلے احمدی برادری کے افراد کو قبروں کے کتبوں کو توڑنے کا کہا گیا تھا اور ان کے انکار پر انتظامیہ نے مقامی مذہبی افراد کی مدد سے خود یہ کام کر دیا۔‘

جماعتِ احمدیہ کے ایک ترجمان عامر محمود نے بی بی سی سے بات کرتے ہوئے بتایا کہ ابتدا میں مقامی آبادی اور احمدیہ برادری کے افراد کے درمیان جنازہ گاہ کی تعمیر کے منصوبے پر تنازعہ ہوا تھا جس پر مقامی افراد نے پولیس کو درخواست دی تھی۔

درخواست میں کہا گیا تھا احمدیہ برادری کے افراد قبرستان میں علیحدہ جنازہ گاہ تعمیر کرنے کا ارادہ رکھتے تھے، ان کو ایسا کرنے سے روکا جائے۔ اس پر دونوں اطراف کے نمائندوں کو مقامی تھانے میں بلایا گیا اور احمدی برادری کے افراد کو کہا گیا کہ وہ جنازہ گاہ تعمیر نہ کریں۔

’احمدی برادری کے افراد اس بات پر راضی ہو گئے تاہم ساتھ ہی ان سے یہ مطالبہ بھی کیا گیا کہ وہ اپنے پیاروں کی قبروں سے کتبے بھی ہٹا دیں۔ پولیس کو دی جانے والی درخواست میں اس مطالبے کا ذکر نہیں تھا۔‘

انھوں نے کہا کہ ’مقامی مذہبی افراد کو اعتراض تھا کہ احمدی برادری کے افراد کی قبروں کے کتبوں پر قرآنی آیات درج کی ہیں جبکہ اقلیت ہونے کے ناطے وہ ایسا کرنے کا حق نہیں رکھتے تھے اس لیے انھوں نے مطالبہ کیا کہ کتبوں کو ہٹایا جائے۔‘

عامر محمود کا کہنا تھا احمدی برادری کے افراد نے ایسا کرنے سے انکار کر دیا تھا۔ انھوں نے الزام عائد کیا کہ اس کے بعد ’مقامی مذہبی افراد نے پولیس کی مدد سے کتبوں کی بے حرمتی کی۔‘

تاہم مقامی صفدر آباد تھانے کے مہتمم صداقت رندھاوا نے بی بی سی سے بات کرتے ہوئے اس بات سے انکار کیا کہ ایسا کوئی واقعہ ہوا ہے۔ ان کا کہنا تھا کہ 'قبروں کی بے حرمتی کا کوئی واقعہ ہوا ہی نہیں ہے۔ میں نے خود قبرستان میں جا کر دیکھا ہے ایسا کوئی واقعہ نہیں ہوا۔‘

ٹوئٹر پر شائع ہونے والی تصاویر کے حوالے سے ان کا کہنا تھا کہ انھیں نہیں معلوم کہ وہ تصاویر کہاں کی ہیں۔ تاہم ان کے علاقے کے قبرستان میں ایسا کوئی واقعہ نہیں ہوا۔

تاہم انھوں نے اس بات کی تصدیق کی کہ مقامی افراد نے ڈسٹرکٹ پولیس آفیسر شیخوپورہ کو ایک درخواست دی تھی جس میں مطالبہ کیا گیا تھا کہ گاؤں میں رہنے والے احمدی برادری کے افراد مقامی قبرستان میں علیحدہ جنازہ گاہ تعمیر کرنے کا ارادہ رکھتے تھے۔

درخواست میں بتایا گیا کہ 'اس مقصد کے لیے مطلوبہ سامان یعنی اینٹیں اور ریت وغیرہ وہاں پہنچائے گئے تھے۔‘

مقامی افراد کی طرف سے دی جانے والی درخواست میں لکھا گیا تھا کہ 'احمدی برادری کے افراد اقلیت ہونے کے باوجود خود کو مسلمان اور امتِ محمدیہ کا حصہ ظاہر کرتے ہوئے سرکاری اراضی پر قبضہ کر کے جنازہ گاہ تعمیر کرنا چاہتے تھے جو کہ آئین اور قانون کے خلاف تھا۔‘

درخواست میں مزید کہا گیا کہ 'ان کے اس اقدام سے مقامی آبادی میں غم و غصہ پایا جاتا ہے اور انتشار کا اندیشہ ہے اس لیے امن و امان قائم رکھنے کے لیے احمدیہ برادری کے افراد کو ایسا غیر قانونی اقدام کرنے سے روکا جائے۔'

ایس ایچ او صداقت رندھاوا نے بی بی سی کو بتایا کہ اس درخواست کے بعد دونوں اطراف کے لوگوں کو تھانے میں بلایا گیا تھا اور بات چیت کے بعد احمدی برادری کے افراد اس بات پر راضی ہو گئے تھے کہ وہ جنازہ گاہ کی تعمیر کا ارادہ ترک کر دیں گے۔

ان کا کہنا تھا کہ گاؤں میں احمدی برادری کے 35 سے 40 افراد رہائش پذیر تھے۔ تھانے میں بات چیت کے بعد معاملہ ختم ہو گیا تھا اور قبروں کی بے حرمتی کا واقع نہیں ہوا۔

<https://www.bbc.com/urdu/pakistan-53275196?ocid=wsurdu.chat-apps.in-app-msg.whatsapp.trial.link1_.auin>



**A resolution passed to write Khatam u Nabiyeen with the name of Holy Prophet Mohammad (PBUH).**

**Congratulations by Speaker Pervaiz Ilahi to Chief Minister and Minister of Finance, opposition leader Hamza Shehbaz remained seated in his chamber while the passing of finance bill resolution.**

Lahore (special reporter, 92 news report)

Punjab Assembly approved the next year's budget, and also passed a resolution to write Khatam u Nabiyeen after the name of Holy Prophet Mohammad (PBUH).

Neelam Ashraf, member of PTI, presented a resolution, which was passed unanimously. The resolution stated that a law must be made regarding the name of Khatam ul Nabiyeen (PBUH); that wherever the name of our Prophet Mohammad (PBUH) is written or spoken, writing and utterance of Khatam ul Nabiyeen must be made mandatory. After that the Speaker adjourned the session till Monday 2pm.

**(Daily 92 News, Faisalabad, Saturday, 27th, June, 2020)**



**2 legislations in Punjab Assembly to say and write Khatam Ul Nabiyeen with the name of Holy Prophet Mohammad (PBUH), 6 bills accepted.**

Lahore (Special reporter). 2 legislations approved in Punjab Assembly to say and write Khatan U Nabiyeen with the name of Holy Prophet Mohammad (PBUH), including 6 bills of local bodies amendment bill, rural Panchayat, Neper Head counselor and others. 2 legislations were presented out of turn in the assembly which were unanimously accepted.

In one resolution it was demanded that wherever the name of Holy Prophet Mohammad (PBUH) is uttered or written, speaking and writing of Khatam ul Nabiyeen mus be made mandatory along with it; that it must be put in law. This resolution was accepted unanimously. In the second resolution it was stated that people in education has experimented enough on outlining courses by changing it every now and then; our Islamic identity, Prophet of Islam and introduction of Islam's sacred personalities are misrepresented in these course outlines, and no one ever came to know about it.

Our progeny seem to be in confusion regarding that its best way to solution was law making. And we are proud and happy that Punjab Assembly has made laws on provincial level to resolve it, its credit goes to Chaudhry Pervaiz Ilahi. We pay our tribute to Pervaiz Ilahi (Speaker Punjab Assembly), Khadeeja Umer, all Members of Parliament, Assembly Members for their support in law making process.

**Daily Jang Lahore (6)27th June, 2020**