**[پشاور جوڈیشل کمپلیکس کے کمرہ عدالت میں توہین رسالت کا ملزم قتل](https://www.dawnnews.tv/news/1138473/)**

[سراج الدین](https://www.dawnnews.tv/authors/1757/sirajuddin) 30 جولائ 2020

سی سی پی اور کے مطابق ملزم کو موقع سے ہی گرفتار کرلیا گیا تھا— فائل فوٹو: رائٹرز

**خیبرپختونخوا کے دارالحکومت پشاور کے جوڈیشل کمپلیکس میں توہین مذہب و توہین رسالت کے مقدمے کی سماعت کے دوران معمر ملزم کو قتل کردیا گیا۔**

اس حوالے سے پولیس نے ڈان کو بتایا کہ یہ واقعہ بدھ (29 جولائی) کو پیش آیا تھا۔

مذکورہ واقعے کے وقت کمرہ عدالت میں موجود وکیل نے کہا کہ مقتول کے خلاف توہین مذہب و رسالت کے قوانین کے تحت مقدمہ درج کیا گیا تھا اور ملزم کو پشاور سینٹرل جیل سے عدالت لایا گیا تھا۔

انہوں نے کہا کہ ''اس کیس کی سماعت کے دوران شکایت کنندہ کا کہنا تھا کہ ملزم ایک احمدی ہے اور اسے کلمہ طیبہ کی تلاوت کرنے کا کہا تھا''۔

تحریر جاری ہے‎

وکیل نے مزید کہا کہ شکایت کنندہ نے پھر اس بزرگ پر فائرنگ کی اور اسے ہلاک کردیا۔

سماجی رابطے کی ویب سائٹ ٹوئٹر پر کیے گئے ٹوئٹ میں جماعت احمدیہ پاکستان کے ترجمان سلیم الدین نے متوفی کے احمدی ہونے کی تردید کی۔

ترجمان نے مزید کہا کہ مقتول احمدی پیدا ہوا تھا لیکن بہت سال پہلے اس کمیونٹی کو چھوڑ چکا تھا۔

خیال رہے کہ جوڈیشل کمپلیکس، مرکزی خیبر روڈ پر ایک اعلیٰ سیکیورٹی زون میں واقع ہے جہاں صوبائی اسمبلی کی عمارت، پشاور ہائی کورٹ، وزیراعلیٰ سیکریٹریٹ اور گورنر ہاؤس بھی ہیں۔

اس کے ساتھ ہی جوڈیشل کمپلیکس کے مرکزی دروازے اور اندر سیکیورٹی بھی زیادہ ہے۔

پشاور کے کیپٹل سٹی پولیس افسر(سی سی پی او) محمد علی گنڈا پور اور سینئر سپرنٹنڈنٹ پولیس(آپریشنز) منصور امان نے کمرہ عدالت کا دورہ کیا جہاں اس شخص کا قتل کیا گیا تھا۔

محمد علی گنڈا پور نے کہا کہ ملزم کو موقع سے ہی گرفتار کرلیا گیا تھا، سی سی پی او نے کہا کہ اس وقت ہمارے پاس بہت کم معلومات ہیں لیکن ہم نے قتل کی تحقیقات کا آغاز کردیا ہے۔

ساتھ ہی ایس ایس پی منصور امان نے کہا کہ ملزم سے اسلحہ کو بھی برآمد کرلیا گیا ہے۔

علاوہ ازیں پولیس افسر کی شکایت پر فائرنگ کرنے والے شخص کے خلاف دفعہ 302، انسداد دہشت گردی ایکٹ کے سیکشن7 اور آرمز ایکٹ کے سیکشن 7 کے تحت ابتدائی اطلاعی رپورٹ (ایف آئی آر) درج کرلی گئی۔

پولیس نے بورڈ بازار کے رہائشی، مقتول کی لاش کو پوسٹ مارٹم کے لیے خیبرمیڈیکل یونیورسٹی منتقل کیا تھا۔

اس حوالے سے پولیس کا کہنا تھا کہ مقتول کے خلاف2018 میں ایک ایف آئی آر درج کی گئی تھی، ڈان ڈاٹ کام کے پاس موجود ایف آئی آر کی کاپی کے مطابق شکایت کنندہ نے الزام لگایا تھا کہ مقتول کا تعلق احمدی برادری سے ہے، جس نے ' ان سے فیس بک پر دوستی کی تھی' اور اس کے بعد بات چیت کے دوران دعویٰ کیا تھا کہ وہ 'چودھواں مجدد' ہے۔

شکایت کنندہ نے ایف آئی آر میں کہا تھا کہ ملزم نے بعدازاں بات چیت کے لیے شہر کے ایک مال میں دعوت دی تھی جہاں انہوں نے اپنے عقیدے سے متعلق بات چیت کرنا شروع کی تھی،مزید برآں ایف آئی آر میں مزید الزامات بھی لگائے گئے تھے۔

مقتول پر پاکستان پینل کوڈ کی دفعہ 153-اے، دفعہ 295-اے، دفعہ 295-بی، دفعہ 295-سی اور دفعہ 298 کےتحت مقدمہ درج کیا گیا تھا

<https://www.dawnnews.tv/news/1138473/>

# **نعرہ تکبیر اور کمرہ عدالت میں قتل**

[30/07/2020](https://www.humsub.com.pk/335112/ansar-ullah-abid-7/) [انصار اللہ عابد](https://www.humsub.com.pk/author/ansar-ullah-abid/) 1 Views [family](https://www.humsub.com.pk/tag/family/), [pakistan](https://www.humsub.com.pk/tag/pakistan/), [Politics](https://www.humsub.com.pk/tag/politics/)

پشاور کے ایک مقامی عدالت میں ایک ”مسلمان“ انسان نے ایک ایسے ” مبینہ احمدی“ انسان پر جج کی موجودگی میں گولی چلادی جس پر توہین رسالت کا الزام تھا۔ وہ بندہ موقع پر ہی دم توڑ گیا۔ اس پر الزام تھا، یعنی وہ ملزم تھا، یعنی اس پر ابھی تک جرم ثابت نہیں ہوا تھا، عدالت اس بات کا فیصلہ کرنے کے لئے ہی لگی تھی کہ وہ مجرم تھا یا نہیں لیکن عدالت سے پہلے ہی ایک بندے نے فیصلہ سنا دیا۔

کچھ حلقوں کی جانب سے اس واقعے کو یہ رنگ دینے کی کوشش کی جارہی ہیں کہ لوگوں کا عدالتوں پر سے اعتبار اٹھ گیا ہے، اس لیے یہ واقعہ پیش آیا۔ میں سمجھتا ہوں کہ یہ دلیل اپنے رویوں کی شدت پر پردہ ڈالنے کی ایک ناکام کوشش ہے۔ عدالتوں پر سے اگر اعتبار اٹھ ہی گیا ہے تو سیاسی اور عسکری فیصلوں پر شعوری مزاحمت کیوں سامنے نہیں آتی؟ بات عدالتوں پر اعتبار کی نہیں، بات ایک خاص طبقے کی خود ساختہ راج کے بقا کی ہے، بات لوگوں کے اندر اس نفرت کی ہے جس کو یہ طبقہ کسی بھی وقت کسی بھی مفاد کے لئے استعمال میں لا سکتا ہے۔

چند برس پہلے مردان کے عبدالولی خان یونیورسٹی میں ایک ہجوم نے مشال خان کو اتنے بے دردی سے قتل کر دیا تھا کہ انسانیت آج بھی اس واقعے کو یاد کرکے شرما جاتی ہے۔ مشال خان پر بھی الزام تھا، وہ الزام جو آج تک ثابت نہ ہوسکا البتہ اس کے قاتلوں کو عدالتوں نے سزائیں سنائیں ہیں۔ اور مزید شرم کی بات یہ تھی کہ ایک سیاسی پارٹی نے اس کے قاتلوں کو ”غازیان“ ڈکلیئر کر دیا تھا اور ان کے رہائی کے لئے احتجاج ریکارڈ کروائے تھے۔ لیکن پشتو میں ایک کہاوت ہے کہ ”چی ریښیا راځی نو دروغو بہ کلی وران کړی وی“ یعنی سچ سامنے آنے تک جھوٹ نے گاؤں اجاڑے ہوں گے۔

ہمارا مسئلہ یہ ہے کہ ہم آندھے مقلد ہیں، ہمیں بتایا جاتا ہے کہ فلاں کام ٹھیک ہے اور فلاں غلط، یہ بات عین اسلامی ہے اور یہ خلاف اسلام، اور یہ روش اتنی صدیوں سے چلی آ رہی ہے کہ اب مولوی تو مولوی، ایک عام آدمی کو بھی اس خول سے باہر سوچنے والا بندہ یا تو سرے سے مسلمان نہیں لگتا اور یا اپنے جیسا کٹر مرد مومن نہیں لگتا۔ یہاں سب اس نفرت اور شدت کی روش کے ساتھ ہی بڑے ہوکر جوان بن جاتے ہیں۔ ہمارے تعلیمی نصاب کو ہی دیکھ لیجیے، ہمارے پہلے جماعت سے لے کر میٹرک تک کے اسلامیات میں جنگ و جہاد پر مضامین زیادہ ہے یا زندگی کے دوسرے پہلوؤں پر؟

آپ کو نہیں لگتا کہ ہم نے اسلام کو صرف یہاں تک محدود کرکے رکھ دیا ہے؟ آپ کو نہیں لگتا کہ اصل شکل کو کچھ طبقے مل کر مسخ کرنے کی کوششوں میں مصروف عمل ہیں؟ اور اس اصل شکل کو مسخ کر کے ایک ایسا ڈھانچہ تیار کر رہے ہیں جس کی بنیاد ہی خوف اور نفرت ہیں۔ تقریباً ایک ماہ پہلے ایک عیسائی ندیم جوزف کو بھی پشاور میں اس بات پر گولی مار دی گئی تھی کہ اس نے مسلمانوں کے محلے میں گھر لیا تھا۔ اب آپ ذرا سوچئے، کیا اسلام نے ہماری یہ تربیت کی ہے کہ غیر مسلم اگر تمہارے محلے میں گھر لے تو انھیں گولی مار کر قتل کر دو؟ جواب یقیناً یہ ہوگا کہ نہیں۔ جواب پانے کے بعد مزید سوچئے گا، آپ پر یہ بھی واضح ہو جائے گا کہ مجرم کو سزا دینے کا اختیار صرف عدالت کو ہے، اگر کوئی ماورائے عدالت کسی کو قتل کریں تو وہ قاتل ہیں اور اس کی وہی سزا ہے جو ایک قاتل کی ہوتی ہے۔

اکیسویں صدی کی دنیا کے ساتھ چلنے کے لئے پاکستان کو بطور ریاست وہ تمام دروازے بند کروانے ہوں گے جس سے ہوکر شدت پسندی معصوم لوگوں کے رویوں میں آتی ہے۔ جو بھی مذہب کے نت نئے خود ساختہ تشریحات کر رہے ہیں، چاہے وہ سیاسی مفاد کے لئے ہو یا معاشی مفاد کے لئے، ان سب کا راستہ روکنا ہوگا۔

<https://www.humsub.com.pk/335112/ansar-ullah-abid-7/?fbclid=IwAR0QxA0zRMbJQqaDyGMstHBEUjUxRoN3EbngAX5mCoqtIb79th1y8RY4rI0>

# **پشاور کی عدالت میں توہین رسالت کا ملزم قتل**

وائس آف جرمنی 30 جولائی 2020

ملزم دو سال سے مقدمہ بھگت رہا تھا اور اس کا کیس اب آخری مراحل میں تھا جب بدھ کو عدالتی پیشی کے دوران اسے  گولی مار کر ہلاک کردیا گیا۔

    پولیس کے مطابق مقتول طاہراحمد نسیم  پشاور کے نواحی علاقہ اچینی کا رہائشی تھا۔ ان کے خلاف سال دو سال پہلے تھانہ سربند میں توہین رسالت کا مقدمہ درج کرایا گیا تھا، جس کے بعد انہیں دفعہ 295 اے بی اور سی سمیت دیگر دفعات کے تحت گرفتار کیا گیا تھا۔

ان کے خلاف ملک اویس خان کی مدعیت میں مقدمہ درج کیا گیا تھا اور کچھ مذہبی شخصیات نے بھی ان کے خلاف اپنی منفی رائے دی تھی۔

وہ آج پشاور کے ایڈیشنل سیشن جج شوکت علی کی عدالت میں پیشی پر موجود تھے جب انہیں قتل کردیا گیا۔

واقعے کے بعد پولیس کی بھاری نفری نے احاطہ عدالت میں‌پہنچ کر  ملزم کو حراست میں لے لیا۔ پشاور پولیس کے سربراہ محمد علی گنڈا پور نے میڈیا کو بتایا کہ "ملزم کو گرفتار کرکے تفتیش شروع کر دی گئی ہے۔"

**بعض اطلاعات کے مطابق مقتول کا تعلق احمدی عقیدے سے تھا۔ لیکن جماعت احمدیہ کے ترجمان سلیم الدین نے ایک بیان میں واضح کیا ہے کہ وہ پیدا ضرور ایک احمدی خاندان میں ہوئے لیکن انہوں نےکئی سال پہلے اس عقیدے سے الیحدگی اختیار کر لی تھی۔**

ان کے مبینہ قاتل خالد ولد عبدالغنی کا سوشل میڈیا پر ایک کلپ جاری ہوا ہے جس میں اس کا کہنا ہے کہ مقتول نے اس کے سامنے توہین رسالت کی ہے جس پر اسے گولی ماری گئی۔ پولیس کے مطابق قاتل پشاور کے علاقہ بورڈ بازار کا رہائشی ہے۔ اس پر الزام ہے کہ اس نے بھری عدالت میں طاہراحمد نسیم کو چھ گولیاں ماریں۔

تھانہ شرقی کے پولیس افسر کے مطابق یہ توہین رسالت کا کیس ہے اس لیے اعلی افسران کی مشاورت کے بعد ہی  ایف آئی آر درج کی جائے گی۔

معروف قانون دان ملک محمد اجمل خان کے مطابق اس طرح کے واقعات کی بڑی وجہ ناقص تفتیش اور انصاف میں تاخیر ہوتی ہے۔ اگر پولیس کی تفتیش موثر ہوتی اور عدالتوں کی جانب سے انصاف کی فراہمی میں تاخیر نہ ہوتی تو کوئی بھی قانون ہاتھ میں نہ لیتا۔

مقتول طاہر احمد نسیم کے خلاف مقدمہ ڈھائی سال تک زیر سماعت رہا۔ انہوں نے اس دوران ضمانت پر رہائی کی درخواست بھی دی تھی جو مسترد کی گئی۔ یہ کیس اب اپنے آخری مراحل میں تھا جب ان کا عدالت میں قتل کردیا گیا۔

پولیس اس بات کی بھی تحقیات کررہی ہے کہ ملزم عدالت میں بھاری سیکورٹی کے باجود اسلحے سمیت کس طرح داخل ہوا ۔

<https://www.dw.com/ur/%D9%BE%D8%B4%D8%A7%D9%88%D8%B1-%DA%A9%DB%8C-%D8%B9%D8%AF%D8%A7%D9%84%D8%AA-%D9%85%DB%8C%DA%BA-%D8%AA%D9%88%DB%81%DB%8C%D9%86-%D8%B1%D8%B3%D8%A7%D9%84%D8%AA-%DA%A9%D8%A7-%D9%85%D9%84%D8%B2%D9%85-%D9%82%D8%AA%D9%84/a-54368160?fbclid=IwAR2xFZOIBOkf4sKAzBsgiifXCuGgPxVFuBs2nkJgWe7ez8w2EJAGutui4Tg>

# **Man on trial for blasphemy shot dead in court in Pakistan**

**Tahir Ahmed Naseem is latest victim of violence connected to blasphemy laws**



A Pakistani police officer stands guard outside a mortuary where the body of Tahir Ahmad Naseem was taken. Photograph: Bilawal Arbab/EPA

[**Shah Meer Baloch**](https://www.theguardian.com/profile/shah-meer-baloch) and [**Emma Graham-Harrison**](https://www.theguardian.com/profile/emma-graham-harrison)

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A Pakistani man on trial for blasphemy has been shot dead in a courtroom, in the latest violent incident connected with the country’s blasphemy laws.

**Tahir Ahmed Naseem had been in prison since his arrest in 2018, allegedly after claiming he was a prophet. He is a member of the Ahmedi sect, which is persecuted in Pakistan where they have officially been declared non-Muslims.**

The shooting took place at a high-security complex next to the Peshawar high court.

“I was sitting on my seat in the office around 11.30 when I heard the firing,” said Saeed Zaher, a lawyer, who rushed to the site of the attack, and said the victim appeared to have been shot once in the head. “The killer was caught by the police and the body was lying on a bench within the courtroom.”

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Members of the public are allowed to observe trials, but for his attacker to smuggle in a weapon represents a serious security breach. “A person entering with a pistol and murdering someone within a courtroom is very disturbing,” Zaher added.

Footage circulating on social media appeared to show the alleged killer, sitting barefoot on a bench under police guard, claiming he had been ordered in a dream to kill Naseem. He also attacked judges who hear blasphemy cases.

Blasphemy is an enormously sensitive charge in [Pakistan](https://www.theguardian.com/world/pakistan), a criminal offence [that can carry the death penalty](https://www.theguardian.com/world/2017/sep/16/pakistan-man-sentenced-to-death-for-ridiculing-prophet-muhammad-on-whatsapp), yet which is sometimes used to settle personal scores, and has become extremely difficult for the justice system to handle.

Mere accusations have prompted mob violence and lynchings; lower-court judges feel unable to acquit defendants for fear of their lives; even a supreme court justice recused himself from a 2016 trial.

While the state has never executed anyone under [blasphemy laws](https://www.theguardian.com/world/pakistans-blasphemy-laws), at least 17 people convicted of blasphemy are [on death row](https://www.hrw.org/news/2017/09/18/pakistan-text-message-can-lead-death-sentence), and many others are serving life sentences for related offences.

The case of Asia Bibi, a Christian farm labourer who endured a decade-long ordeal over the accusation she had insulted the prophet Mohammed in a dispute with neighbours, drew international attention to the problem of the laws.

Bibi was originally sentenced to death in 2010, though that verdict was later overturned. In 2011, the governor of Punjab province, Salmaan Taseer, and the minorities minister, Shahbaz Bhatti, were murdered after they spoke in defence of Bibi and called for reform of blasphemy laws.

She was eventually given asylum in Canada but still receives death threats.

Since 1990, vigilantes have been accused of murdering 65 people tied to blasphemy, according to research compiled by the Pakistani thinktank the Centre for Research and Security Studies.

There was no comment from the government, a silence that veteran activist Ibn Abdur Rehman said was damning.

“Religious fanaticism is becoming unbearable in Pakistan. People are being killed in the name of religion. There is no check and balance. The government is clearly silent on this matter. This silence makes the government the culprit,” said Rehman, honorary spokesman for the Human Rights Commission of Pakistan.

<https://www.theguardian.com/world/2020/jul/29/pakistani-man-tahir-ahmed-naseem-blasphemy-laws-shot-dead-in-peshawar-court?fbclid=IwAR1NW9zB37cpRxLC4LeWFo97QdX4N2ui4R3SCbyEOmuCnvKrNEK4tfiCdNI>

# Ahmadi man under trial for blasphemy shot dead inside courtroom in Pakistan

## Tahir Naseem was a US citizen. According to a report, at least 77 people accused of blasphemy have been killed since 1990 in Pakistan.

[**UNNATI SHARMA**](https://theprint.in/author/unnati-sharma/) 30 July, 2020 12:30 pm IST

Tahir Hussain was shot dead inside a courtroom during his blasphemy trial | Twitter

**New Delhi**: A 47-year-old US citizen, accused of blasphemy, was shot dead inside a courtroom in Pakistan Wednesday during his trial.

Tahir Naseem was [reportedly](https://www.voanews.com/south-central-asia/man-claiming-he-last-prophet-islam-killed-inside-pakistan-courtroom) shot several times in front of a judge during a hearing in a district court in Peshawar.

**Naseem was a member of the Ahmadiyya sect — a minority community that is considered non-Muslim in Pakistan. The Pakistani government**[**outlawed the community**](https://economictimes.indiatimes.com/news/international/world-news/ahmadis-in-pakistan-face-persecution-flee-to-nepal/articleshow/69865072.cms)**in a series of constitutional amendments and ordinances passed between 1974 and 1984.**

**However, according to a spokesperson of the community, Naseem had left the Ahmadiyya sect many years ago, said a**[**report**](https://nayadaur.tv/2020/07/blasphemy-accused-ex-ahmadi-man-gunned-down-in-peshawar-courtroom/)**in NayaDaur, an online Pakistani news portal.**

The attacker named Khalid, who was heard shouting angrily that Naseem was an “enemy of Islam”, was arrested at the scene, BBC [reported](https://www.bbc.com/news/world-asia-53582578).

The US State Department’s Bureau of South and Central Asian Affairs condemned the incident Thursday and demanded “immediate action” by the Pakistan government.

“We urge Pakistan to take immediate action and pursue reforms that will prevent such a shameful tragedy from happening again,” it said in a statement that was also posted on Twitter.

### Charges against Naseem

Naseem was first accused of blasphemy by one Awais Malik, a madrasa student from Peshawar. He had struck a conversation with Malik online when he was living in the US.

Quoting Malik, the BBC report said he had met Naseem at a shopping mall later in Peshawar where they discussed religion, after which he filed a case accusing the latter of blasphemy. He was arrested and has been in the jail since 2018 for claiming that he was “the last prophet of Islam”.

Naseem was alsosuffering from mental illness, according to the NayaDaur report.

### Pakistan’s strict blasphemy laws

The blasphemy laws were first enacted by the British in colonised India and expanded to Pakistan after Partition in 1947.

According to these [laws](https://www.bbc.com/news/world-asia-48204815), disturbing a religious assembly, trespassing on burial grounds, insulting religious beliefs or intentionally destroying a place or an object of worship will amount to punishment of one year to 10 years in jail.

The laws also state that a person charged for blasphemy against the Prophet Muhammad will be subjected to death or imprisonment for life.

According to [data](https://www.bbc.com/news/world-asia-48204815) provided by the National Commission for Justice and Peace (NCJP), a total of 776 Muslims, 505 Ahmadis, 229 Christians and 30 Hindus have been accused under various clauses of the blasphemy law from 1987 until 2018.

While[no one has been executed](https://www.bbc.com/news/world-asia-53582578) by the state, several people have been attacked after the accusations.

Since 1990, at least [77 people have been killed](https://www.aljazeera.com/news/2020/07/man-shot-dead-blasphemy-pakistan-courtroom-200729105816314.html)after being accused of blasphemy, and they include teachers, singers, lawyers and members of the persecuted Ahmadi sect.

<https://theprint.in/world/ahmadi-man-under-trial-for-blasphemy-shot-dead-inside-courtroom-in-pakistan/471004/>

# Man accused of blasphemy shot dead at Peshawar court

PESHAWAR: A man who was accused of blasphemy was killed inside the court during the hearing here on Wednesday.

An official said that one Tahir Ahmad Naseem of Achini had come for hearing in the local court when a young man from Board Bazaar identified as Khalid opened fire on him. He was killed on the spot. The accused Khalid was arrested by the cops present in the court.

The accused said the deceased had committed blasphemy and he was an enemy of Islam and Pakistan. Tahir Ahmad was accused of blasphemy and was arrested by the cops from the Sarband Police Station in April 2018 after registration of the first information report (FIR) against him.

**He was produced in the court in the judicial complex when he was attacked. No official confirmed it but some reports on social media said he belonged to the Ahmadi community. Some social media reports also said he was an Ahmadi by birth, but had left the community It is being investigated as to how the accused armed with a pistol managed to enter the court.**

<https://www.thenews.com.pk/print/694209-man-accused-of-blasphemy-shot-dead-at-peshawar-court>

### [THE DEBATE](https://thediplomat.com/category/the-debate/)**|**[**OPINION**](https://thediplomat.com/topics/opinion/)

# Pakistan’s Bloodthirsty Blasphemy Law Needs to Be Repealed

Vigilantes have claimed the life of yet another Pakistani accused of blasphemy.

Kunwar Khuldune Shahid

By **[Kunwar Khuldune Shahid](https://thediplomat.com/authors/kunwar-khuldune-shahid/)**

July 31, 2020

**On Wednesday,**[**Tahir Ahmad Naseem**](https://www.aljazeera.com/news/2020/07/man-shot-dead-blasphemy-pakistan-courtroom-200729105816314.html)**became the latest to be extrajudicially killed for blasphemy in Pakistan. The victim, who had formerly been an Ahmadi before**[**leaving the community**](https://twitter.com/SaleemudDinAA/status/1288401971066609664)**, had been under arrest inside Peshawar Central Jail since 2018 for**[**claiming to be a prophet**](https://www.theguardian.com/world/2020/jul/29/pakistani-man-tahir-ahmed-naseem-blasphemy-laws-shot-dead-in-peshawar-court)**. He was facing trial for blasphemy, and was shot dead in the courtroom inside the Peshawar Judicial Complex.**

There is gory symbolism in Pakistan’s latest blasphemy killing being committed inside a courtroom. It explains why, unlike Saudi Arabia or Iran – also among the [13 states](https://www.theatlantic.com/international/archive/2013/12/13-countries-where-atheism-punishable-death/355961/) that establish death as the penalty for sacrilege against Islam – vigilante justice is the norm in Pakistan. The country’s [encouragement of mob violence](https://thediplomat.com/2019/03/how-pakistans-constitution-facilitates-blasphemy-lynching-and-forced-conversions/) is rooted in its paradoxical aspiration to be both a democratic republic and an Islamic state.

Where Saudi Arabia and Iran and continue to top the [charts for executions](https://www.aljazeera.com/news/2020/04/amnesty-saudi-arabia-executed-record-number-people-2019-200420151616663.html), many of which are for “crimes against Islam,” the total number of judicial killings in Pakistan is zero. In fact, for seven years, 2008-2015, Pakistan simultaneously had a [moratorium on the death penalty](https://www.dawn.com/news/1168652) while upholding its codified capital punishment for blasphemy against Islam. It was during this period that Pakistan saw the most high-profile victim of its blasphemy law of the past two decades, when former Punjab Governor [Salmaan Taseer was assassinated](https://www.dawn.com/news/1168652) by his security guard in January 2011.

Since its inception, Pakistan has codified paradoxical legislation, encompassing jurisprudence borrowed from Western liberalism and Islamic sharia. The 1973 [Constitution of Pakistan](http://www.pakistani.org/pakistan/constitution/), for instance, calls the country both “Islamic” and a “Republic,” while granting sovereignty to Allah, the Quran, and Sunnah. Among many of its paradoxes, the constitution claims to allow [freedoms](http://www.pakistani.org/pakistan/constitution/part2.ch1.html) of speech and religion, **while denying criticism of Islam and**[**“officially” excommunicating**](https://www.thefridaytimes.com/addressing-constitutional-takfir/)**the entire Ahmadiyya Muslim sect.**

While the [preamble](http://www.pakistani.org/pakistan/constitution/preamble.html) of the 1973 constitution itself contradicts Pakistan’s claim to be a democratic country, by virtue of elevation of one religion over others, the Islamist foundations found therein have since exploded to grotesque proportions in legislation spearheaded by both [civilian](https://www.thefridaytimes.com/the-question-of-bigotry/) and [military](https://www.dw.com/en/pakistans-islamization-before-and-after-dictator-zia-ul-haq/a-19480315) leaders. This is best encapsulated by the [blasphemy law](https://nation.com.pk/28-May-2015/blasphemy-law-boomerang).

The Pakistan Penal Code borrows Sections 295 and 295-A from the [Indian Penal Code 1860](https://www.advocatekhoj.com/library/bareacts/indianpenalcode/index.php?Title=Indian%20Penal%20Code,%201860), which were applied equally to all religions. The blasphemy law has since mutated into an Islamist tool in the Pakistan Penal Code with the addition of the Islam-specific [295-B and 295-C](http://www.pakistani.org/pakistan/legislation/1860/actXLVof1860.html) in 1987. These clauses establish death for blasphemy against Islam alone.

Following the addition of the exclusive protection for Islam, coupled with brutal penalties like capital punishment, Pakistan saw a mammoth [hike in blasphemy cases](https://www.dawn.com/news/1227317). From 1987 to 2016, [1,472 Pakistanis](https://www.thenews.com.pk/print/388047-no-execution-under-blasphemy-law-in-pakistan-so-far) were charged with blasphemy as compared to seven cases in the previous 60 years.

In the last three months alone, [blasphemy cases](https://www.pakistantoday.com.pk/2020/05/05/covid-19-fails-halt-blasphemy-allegations-pakistan/) have been launched against a singer, a football maker, [academics](https://www.dw.com/en/sajid-soomro-another-pakistani-academic-falls-victims-to-blasphemy-law/a-53830671), and **an**[**Ahmadi woman**](https://www.uscirf.gov/news-room/press-releases-statements/uscirf-condemns-arrest-ahmadi-muslim-blasphemy-charges-in)**after a mosque refused to take charity from her. Earlier this month**, former Foreign and Defense Minister Khawaja Asif was [accused of blasphemy](https://nayadaur.tv/2020/07/pti-leader-files-blasphemy-complaint-against-khawaja-asif-for-saying-all-religions-are-equal/) for merely saying that “all religions are equal.”

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Indeed, the moment the law against blasphemy, which exists across [77 countries](https://www.loc.gov/law/help/blasphemy/blasphemy.pdf) in largely diluted and redundant forms, was transformed into a Islamist rallying cry, the number of individuals queuing up to [establish religionist supremacism](https://thediplomat.com/2019/03/how-pakistans-constitution-facilitates-blasphemy-lynching-and-forced-conversions/) precipitously accelerated. However, their lust for blood, promised by the Penal Code, remained unfulfilled.

As a result mobs and individuals have taken it upon themselves to serve out vigilante justice, which has seen at least [75 people](https://www.thenews.com.pk/print/388047-no-execution-under-blasphemy-law-in-pakistan-so-far) being extrajudicially killed over blasphemy in Pakistan. This rationale – that individuals have to take the matter in their hands because the state isn’t hanging blasphemers – is ubiquitously expounded by the supporters of the latest murderer, declared a hero by many in Pakistan.

Among those glorifying the killer was [Haleem Adil Sheikh](https://theprint.in/opinion/letter-from-pakistan/become-an-instant-hero-in-pakistani-social-media-shoot-someone-to-save-islam/471108/), leader of the ruling Pakistan Tehreek-e-Insaf (PTI). Two months ago, PTI’s minister of state for parliamentary affairs [reiterated](https://www.ucanews.com/news/pakistan-minister-calls-for-beheading-of-blasphemers/87880) that blasphemers should be beheaded.

Mumtaz Qadri, the killer of Salmaan Taseer, has a [shrine](https://www.dawn.com/news/1302289) in Islamabad, which is frequented by, among others, [Muhammad Safdar](https://www.pakistantoday.com.pk/2018/01/18/for-sharif-son-in-law-safdar-mumtaz-qadri-remains-a-hero/), a senior Pakistan Muslim League-Nawaz (PML-N) leader and three-time Prime Minister Nawaz Sharif’s son-in-law. Qadri’s admirers also include Rai Manzoor, the managing director of the Punjab Curriculum and Textbook Board, who is currently busy banning books for their blasphemous and treasonous content.

It is curriculum designers like Manzoor who have helped facilitate the state’s active push for Islamic radicalism in the Pakistani society by glorifying the legacy of [Ilam Din](https://nation.com.pk/10-Oct-2015/until-we-start-denouncing-ilm-ud-din-s-legacy-mumtaz-qadris-will-keep-sprouting-up-in-pakistan), who murdered a Hindu publisher over blasphemy in 1929. Pakistan’s founding fathers Muhammad Iqbal, religiously, and Muhammad Ali Jinnah, legally, [defended Ilam Din](https://www.pakistantoday.com.pk/2013/07/01/the-blasphemy-merry-go-round/). Among those who lauded Ilam Din, along with raising funds for his defense trial and funeral was [Muhammad Din Taseer](https://www.theguardian.com/world/2015/mar/12/salmaan-taseer-case-harks-back-to-1929-killing-of-hindu-publisher) – Salmaan Taseer’s father.

And so the [blasphemy boomerang](https://nation.com.pk/28-May-2015/blasphemy-law-boomerang) intertwines fates. Ancestors’ glorification of blasphemy killers is resulting in their offspring being killed. The murder that was used to substantiate the blasphemy law in the 1920s has since grown into a blasphemy law that is used to substantiate murder in the 2020s.

The only way to stop Pakistan’s murderous rampage – with the blasphemy law signifying the gruesome expanses of Islamic radicalism – is for the state to shun its Islamist past and embrace absolute religious egalitarianism, which is the foundation of any democratic society. That requires subordinating Islamic law to a secular civil code, with the latter always triumphing in case of a clash. That, in turn, means that Pakistan should repeal its bloodthirsty blasphemy law, [regardless of what Islam mandates](https://thediplomat.com/2019/12/after-the-junaid-hafeez-verdict-time-to-face-the-truth-about-pakistans-blasphemy-law/).

Once outraged religious feelings become sufficient grounds for murder, the religionists will look for excuses to be outraged, and in turn murder. It’s the law of instrument: When Pakistan has [weaponized the blasphemy law](https://thediplomat.com/2018/05/how-pakistan-weaponized-love-for-prophet-muhammad/) as an Islamist tool, its wielders will see blasphemers everywhere.

Even those who do blaspheme – against any religion – shouldn’t have to fear for their lives. Instead believers in human rights should wholeheartedly defend the fundamental right of [freedom to offend](https://nation.com.pk/31-Jan-2017/asterisks-on-free-speech) – without which the freedom of speech does not exist.

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<https://thediplomat.com/2020/07/pakistans-bloodthirsty-blasphemy-law-needs-to-be-repealed/>

# **Ahmadi Muslim Sect Member Killed in Pakistani Court was US Citizen**

By Niala Mohammad

July 30, 2020 08:42 PM

[[](https://im-media.voltron.voanews.com/Drupal/01live-166/styles/sourced/s3/2020-07/000_1VY62A.jpg?itok=WMwzfJLw)](https://im-media.voltron.voanews.com/Drupal/01live-166/styles/sourced/s3/2020-07/000_1VY62A.jpg?itok=WMwzfJLw)

[Security personnel, left and right, stand outside the district court building following the killing of a man allegedly accused of blasphemy in Peshawar on July 29, 2020.](https://im-media.voltron.voanews.com/Drupal/01live-166/styles/sourced/s3/2020-07/000_1VY62A.jpg?itok=WMwzfJLw)

**WASHINGTON - A member of the Ahmadi minority Muslim sect who was shot and killed during his hearing on blasphemy charges in a Pakistani courtroom Wednesday was a U.S. citizen, the U.S. Department of State confirmed.**

Tahir Naseem Ahmad, 57, allegedly proclaimed prophethood in 2018 and was fatally shot by a teenager who reportedly justified his action as a defense of Islam.

In a video posted on Facebook, the teenager claimed the Prophet Muhammad “came to me in my dream and told me … to finish [Ahmad].”

Mainstream Muslims believe Muhammad was the last messenger of God and any claim of prophethood after him is heresy.

In a tweet hours after the killing, the State Department urged Pakistan “to take immediate action and pursue reforms that will prevent such a shameful tragedy from happening again.”

VOA contacted Ahmad's family in the United States, who said Ahmad suffered from mental health issues. They did not wish to provide more details given the sensitivity of the matter.

**Renounced belief**

Ahmad was a teenager when he left his village in Peshawar in 1978 and attended high school in the U.S.

**Saleem ud Din, spokesman for the Ahmadi Jaam’at in Pakistan, told VOA that Ahmad had disassociated himself from the Ahmadi minority and embraced Sunni Islam.**

**“He announced in a gathering with other Muslim clerics that he denounced Ahmadiyya and embraced Islam,” ud Din said. “He made different claims about prophethood. … We believe mental health issues were also there.”**

**Videos circulating on social media platforms showed Ahmad declaring himself a prophet. In other videos, he appeared with a group of local villagers, clerics and police in Peshawar apologizing and renouncing his claim to prophethood and affiliation with the Ahmadi community.**

“I made a mistake about the claims that I made, I have a lot of stress on my brain. My brain is not well. I apologize for everything I have said. I am a Muslim, and God willing, I will die a Muslim,” Ahmad said in the video.

VOA could not independently verify the authenticity of the videos.

Speaking to VOA, police officials in Peshawar used a religious slur for Ahmadis when referring to Ahmad. Ahmadis are considered non-Muslims according to Pakistan’s constitution and can be punished if they self-identify as such.

**Ahmad jailed since 2018**

Officials added that Ahmad had been charged with insulting the prophet in 2018 and was in jail awaiting his trial.

“Charges of blasphemy had been registered against him under sections 295A, 295B and 295C of the Pakistan Penal Code in Sarband [the police station]. He was accused of insulting the prophet of Islam by a local mullah,” Ejaz, a police officer at the Sharqi police station, told VOA.

Mufti Wajid Ali, the local cleric who allegedly arranged Ahmad’s conversion, told VOA that Ahmad had signed a written document renouncing his Ahmadiyya belief and agreed to punishment by law if he backtracked on his belief in the finality of the prophethood of Muhammad.

“After signing and accepting the terms to the agreement, the people forgave him, and he returned to America, where he continued to make blasphemous statements and claims to prophethood online," Ali said. “And he continued to visit Pakistan fearfully until 2018, when our friend and follower of the Khatme-Nabuwat, Awais from Nowshera, who was in contact with him, lured him and informed the police.”

The official First Incident Report (FIR) charge sheet provided to VOA by the Sarband police indicates that an individual named Awais Malik of Nowshera, a student of Jamiat-e-Muhammadia, a hardline Islamic educational institute, registered the complaint that landed Ahmad in jail without bail.

VOA reached out to Malik, who claimed Ahmad contacted him in 2018 through Facebook and seemed “completely mentally stable.”

**Assailant charged with murder**

Under Pakistan’s penal code, individuals accused of blasphemy or insulting Islam and the prophet may face life imprisonment or death.

Peshawar police confirmed that the teenage assailant was taken into custody and charged with murder.

Following the incident, many Pakistani hardliners lauded the teenager as a hero on social media.

Rights groups have condemned the killing, calling on the Pakistani government to repeal what Amnesty International called “the draconian blasphemy laws that enable abuse.”

In a statement Wednesday, Amnesty said Ahmad’s killing “is yet another example of how Pakistan’s blasphemy laws embolden vigilantes to threaten or kill the accused.”

**The U.S. Commission on International Religious Freedom (USCIRF) designated Pakistan as a Country of Particular Concern (CPC) in 2020 because of its “systematic enforcement of blasphemy and anti-Ahmadiyya laws.”**

USCIRF has called on Islamabad to repeal its blasphemy law, which, according to the commission, exacerbates interreligious tensions.

**US involvement limited**

The U.S. Embassy and consulates in Pakistan say they are limited in their capacity to assist U.S. citizens in the country.

“A U.S. passport does not entitle anyone in Pakistan to any special privileges,” the U.S. Embassy in Islamabad says on its website. It adds that its American Citizens Services (ACS) unit “cannot get an American citizen out of prison, prevent the local authorities from deporting an American after release from jail, or interfere in civil or criminal proceedings.”

The Pakistan Foreign Office has not responded to a VOA request for comment on the case.

VOA’s Abdur Razzaq and Arshad Mohmand contributed to this report from Peshawar.

<https://www.voanews.com/extremism-watch/ahmadi-muslim-sect-member-killed-pakistani-court-was-us-citizen>

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# **Killing of Tahir Naseem**

**PRESS STATEMENT**

[**CALE BROWN, DEPUTY SPOKESPERSON**](https://www.state.gov/biographies/cale-brown/)

JULY 30, 2020

We are shocked, saddened, and outraged that American citizen Tahir Naseem was killed yesterday inside a Pakistani courtroom.  Mr. Naseem had been lured to Pakistan from his home in Illinois by individuals who then used Pakistan’s blasphemy laws to entrap him.  The U.S. Government has been providing consular assistance to Mr. Naseem and his family since his detention in 2018 and has called the attention of senior Pakistani officials to his case to prevent the type of shameful tragedy that eventually occurred.  We grieve with the family of Mr. Naseem. We urge Pakistan to immediately reform its often abused blasphemy laws and its court system, which  allow such abuses to occur, and to ensure that the suspect is prosecuted to the full extent of the law.

<https://www.state.gov/killing-of-tahir-naseem/>