



Australian Government
Refugee Review Tribunal

Country Advice

Pakistan

Pakistan – PAK36722 – Ahmadiyya –
Ahmadis – Ahl-e-Sunnat-Wal Jamaat –
Communal violence – Kidnapping – Torture
– Police – State protection – Internal
relocation
3 June 2010

1. Please briefly list the basic details of the Ahmadi faith, and whether there are any distinguishing features of its followers such as passport listings.

Basic Facts of Ahmadiyya

- The Ahmadiyya Jamaat (group or community) was founded by Hadhrat Mirza Ghulam Ahmad, known as the ‘Promised Messiah’, in 1889.¹ Ahmadiyya derives its name from Ahmad.
- Prospective Ahmadis are expected to accept the ten conditions (Bai’at) established by Hadhrat Mirza Ghulam Ahmad, read and sign the ‘Declaration of Initiation’ form, and then register with their national headquarters or local mission. Registration includes submission of the applicant’s particulars and the Declaration of Initiation.²
- Ahmadis are expected to pay 25 per cent of their income in monthly dues, as well as other additional contributions.³
- After Ahmad’s death in 1908, the Ahmadiyya sect split into two groups: the *Qadianis* and the *Lahorites*. The *Qadianis* are the larger of the two groups and believe that Ghulam Ahmad was a prophet and Mehdi (messiah), designating his descendents as caliphs. The *Lahorites* believes Mirza Ghulam Ahmad was a reformer and an incarnation of Jesus but not a prophet. It has its own religious hierarchy and rejects the Qadiani system of hereditary caliphs.⁴

Passport Listing

After a brief hiatus, Pakistani passports once again require that a person’s religion be listed. Numerous sources state that Ahmadis in Pakistan overwhelmingly avoid having their religion inscribed on their identification documents in order to evade ill-treatment. Pakistanis with ‘Ahmadi’ listed in their passports are prevented from undertaking the Hajj to Mecca. As this is a religious obligation of all Muslims, most Ahmadis prefer to have ‘Muslim’ inscribed on their passports.⁵

¹ ‘Chapter 7: Pathway to Paradise’ (undated), Ahmadiyya Muslim Association of Australia website <http://www.alislam.org/books/pathwaytoparadise/LAJ-chp7.htm> – Accessed 13 January 2010 – Attachment 5

² ‘Declaration of Initiation’ (undated), Ahmadiyya Muslim Association of Australia – Attachment 3

³ Immigration & Refugee Board of Canada 2005, PAK100056.E *Pakistan: The faith of the Ahmadiyya Movement in Islam, including its origin, beliefs and rituals*, 31 August – Attachment 4

⁴ International Crisis Group 2005, *The State of Sectarianism in Pakistan*, Asia Report N°95, 18 April, p.4, footnote 22 – Attachment 38

⁵ US Department of State 2009, *International Religious Freedom Report – Pakistan*, 26 October, Section II – Attachment 14

The submission of a new Pakistan passport with the religion of Ahmadi listed does not necessarily indicate that a person is a genuine Ahmadi; Pakistan citizens can easily apply for a passport and have Ahmadi inscribed on it. The Pakistan passport application form asks the applicant to nominate his or her religion and no proof of the nominated religion is required. Applicants who nominate Muslim as their religion are required to sign a declaration on the back of the application denouncing Mirza Ghulam Ahmad Qadiani, the founder of the Ahmadi sect, as an ‘impostor nabi’ (false prophet) and Ahmadis as non-Muslims.⁶

2. Is there evidence to suggest that pro-government and pro-Islamic people in Pakistan would suspect that a Pakistani living abroad, for example in Australia, would be responsible for his family’s conversion to Ahmadiyya?

There is no evidence that indicates that either Shiite or Sunni Muslim radicals blame conversions to Ahmadiyya on a convert’s relatives living abroad; there is no evidence that Pakistanis associate Ahmadiyya with being foreign or western. The Ahmadiyya sect is recognised throughout Pakistan as a subcontinental sect; it was founded in India and since partition its regional headquarters has been the town of Rabwah in Pakistani Punjab.⁷

The act of conversion to the Ahmadi sect is deemed to be apostasy by many orthodox Muslims; the Immigration and Refugee Board of Canada (IRB) reported in November 2009 that a fatwa by a Pakistani cleric states that “non-Ahmadi Muslims who convert to the Ahmadi faith should be killed within three days of their conversion.” An example provided by the IRB of such an act taking place is the March 2007 murder of a convert by a retired police officer.⁸

3. Has Ahl-e-Sunnat-Wal Jamaat opened offices in cities across Pakistan? Do they target Ahmadis? What action does it take against Ahmadis?

In Pakistan the name Ahl-e-Sunnat-Wal Jamaat has been employed by both Sipah-e-Sahaba and by Barelvis, two distinctly different Islamic organisations. Sipah-e-Sahaba is a Punjabi Deobandi terrorist organisation, while Barelvi Islam is a school of Islamic thought indigenous to the Indian subcontinent that is highly critical of Deobandi, Wahabi and Salafi schools of Islamic thought, as well as violent jihad. Both organisations have offices in various cities in Pakistan. In Pakistan the organisation most commonly known as Ahl-e-Sunnat-Wal Jamaat is the Barelvi organisation; however, it is not always clear in Pakistan media reports which organisation is being referred to. Western newspapers and journals almost exclusively employ the name Sipah-e-Sahaba when referring to the Punjabi Deobandi terrorist organisation. Both organisations are critical of Ahmadiyya; however, only Sipah-e-Sahaba is dedicated to violent jihad against perceived infidels.

Ahl-i-Sunnat Wal Jamaat (Barelvi)

No information has been located that indicates that the Barelvi political party Ahl-e-Sunnat-Wal Jamaat systematically targets and harms Ahmadis. However, Barelvis do not recognise Ahmadiyya as a form of Islam, and its founder, Ahmed Raza Khan Fazil-e-Barelvi, issued a

⁶ ‘Application for Passport Form A’ (undated), High Commission of Pakistan Canberra <http://www.pakistan.org.au/New%20Form-A.pdf> – Accessed 26 May 2010 – Attachment 6

⁷ ‘Chapter 7: Pathway to Paradise’ (undated), Ahmadiyya Muslim Association of Australia website <http://www.alislam.org/books/pathwaytoparadise/LAJ-chp7.htm> – Accessed 13 January 2010 – Attachment 5

⁸ Immigration and Refugee Board of Canada 2009, *PAK103293.E – Pakistan: The situation of non-Ahmadi Muslims who convert to the Ahmadi faith; rates of conversion (2005 – November 2009)*, 23 November – Attachment 7

number of fatwas (edicts) condemning Shia Islam, as well as the Sunni Deobandi and Salafi Islamic movements. More recently, the Barelvis have condemned the Taliban.⁹

Ahl-i-Sunnat Wal Jamaat (Sipah-i-Sahaba – Deobandi)

Sipah-e-Sahaba Pakistan (SSP) is a Deobandi terrorist organisation founded in the Punjab. In order to circumvent its banning in 2002, the SSP has undergone two names changes: firstly to Millat-e-Islamia, and then to Ahl-e-Sunnat-Wal Jamaat.¹⁰ Consequently, Pakistan media reports frequently refer to Ahl-i-Sunnat Wal Jamaat without discerning whether they are referring to Sipah-i-Sahaba or the legal Barelvi political party of the same name.¹¹ ¹² Despite being banned, there have been reports that Sipah-i-Sahaba has been reorganising in places like Karachi and in the Federally Administered Tribal Areas (FATA).¹³ In the FATA the SSP has joined the Deobandi umbrella organisation Tehrik-e-Taliban (TTP).¹⁴ As a consequence, terrorist attacks in the Punjab are frequently ascribed to the TTP (or simply the ‘Taliban’) by the Pakistani media when it is highly likely that the SSP is primarily responsible.

On 29 May 2010 the Ahmadi community in Pakistan became victim to its worst terrorist attack in decades; an act almost certainly perpetrated by the SSP and its TTP allies. Two Ahmadi mosques in the Lahore suburbs of Model Town and Garhi Shahu were attacked during Friday prayers, resulting in the deaths of at least eighty Ahmadis. According to *Dawn*, the attack was ordered by ‘Punjabi Taliban groups in Waziristan’.¹⁵ The article refers to the attack as the work of the pan-Pakistan Tehrik-e-Taliban Pakistan (TTP); however, the SSP is the Punjabi partner in the TTP alliance. Following the attack, a number of perpetrators were captured by Ahmadis and were kept, under guard, in the Jinnah hospital. On 31 May SSP/TTP gunmen stormed the hospital in order to rescue the captives, killing six people.¹⁶ It is likely that the gunmen were trying to prevent the captives from providing police with useful information on the SSP/TTP bases and leadership.

Sipah-i-Sahaba has a history of attacks on Ahmadis, as well as Shiites and Barelvis.¹⁷ Indeed, Sipah-e-Sahaba has called for the anti-Ahmadi laws to be extended to include the Shia sect.¹⁸ Under Pakistani law, Ahmadiyya is not only declared non-Islamic, Ahmadis can be charged with blasphemy for calling their houses of worship mosques and praying towards Mecca.

⁹ ‘Pakistan’s Sunnis unite against Talibanisation’ 2010, *Thaindian*, 9 May

http://www.thaindian.com/newsportal/world-news/pakistanis-sunnis-unite-against-talibanisation_100190373.html – Accessed 25 May 2010 – Attachment 8

¹⁰ Hasan, S.S. 2009, ‘Pakistan ‘extremist’ is shot dead’, *BBC News*, 17 August

http://newsvote.bbc.co.uk/mpapps/pagetools/print/news.bbc.co.uk/2/hi/south_asia/8205158.stm?ad=1 – Accessed 24 May 2010 – Attachment 9

¹¹ Mirani, M. 2009, ‘Banned SSP chief killed in Khairpur’, *Dawn*, 18 August

<http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/news/pakistan/provinces/09-sipah-i-sahaba-leader-haideri-shot-dead-police--szh-04> – Accessed 27 May 2010 – Attachment 10

¹² Hasan, S.S. 2009, ‘Pakistan ‘extremist’ is shot dead’, *BBC News*, 17 August

http://newsvote.bbc.co.uk/mpapps/pagetools/print/news.bbc.co.uk/2/hi/south_asia/8205158.stm?ad=1 – Accessed 24 May 2010 – Attachment 9

¹³ Khan, F. 2008, ‘Banned militant outfits regroup in Karachi’, *Daily Times*, 29 June

http://www.dailytimes.com.pk/default.asp?page=2008%5C06%5C29%5Cstory_29-6-2008_pg7_54 – Accessed 28 October 2008 – Attachment 11

¹⁴ RRT Research & Information 2009, *Research Response PAK35019*, 17 July – Attachment 36

¹⁵ Ali, F. 2010, ‘Ahmadis claim 95 killed in Lahore attack’, *Dawn*, 30 May

<http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/the-newspaper/front-page/19-95-killed-in-lahore-claim-ahmadis-050-hh-08> – Accessed 31 May 2010 – Attachment 12

¹⁶ Gillani, W. & Ellick, A.B. 2010, ‘Four Dead in Attack on Hospital in Pakistan’, *The New York Times*, 31 May <http://www.nytimes.com/2010/06/01/world/asia/01lahore.html?ref=world> – Accessed 1 June 2010 – Attachment 13

¹⁷ US Department of State 2009, *International Religious Freedom Report – Pakistan*, 26 October, Section II – Attachment 14

¹⁸ International Crisis Group 2008, *Reforming the Judiciary in Pakistan*, Asia Report N°160, 16 October, p.9 – Attachment 15

Sipah-i-Sahaba would like all but the Deobandi/Taliban variant of Islam to be illegal and haram (forbidden).

In 2008 Pakistan's *Daily Times* reported that following a period of going underground, Sipah-e-Sahaba had changed their name to Ahl-e-Sunnat-Wal Jamaat and began to reopen "their sealed offices". *The Daily Times* states that this public re-emergence was due to an 'informal' lifting of the ban on the SSP and similar organisations. Paraphrasing a 'reliable source', the *Daily Times* states that the government has "assured them there will be no interference in their activities."¹⁹ Despite this claim, there is evidence that authorities, particularly the Rangers of Sindh Province, have begun a crackdown on the SSP/Ahle Sunnat Wal.^{20 21} Furthermore, leaders of Sipah-e-Sahaba are being assassinated.²² However, it is not clear from such reports whether the majority of assassins are members of rival militant groups or covert police officers.²³

Other anti-Ahmadi Organisations

At the same time President Pervez Musharraf outlawed the SSP, he also outlawed Lashkar-e-Toiba (LeT). Like the SSP, LeT renamed itself in order to circumvent the ban, adopting the name Jamaat-ud-Dawa (JD). LeT primarily focus their activities on India, particularly Indian-controlled Kashmir. The Ahmadiyya, despite being a largely pacifist sect, make an exception in the case of Kashmir and support many of the jihadist activities of LeT in the disputed region. Despite this support, the International Crisis Group has reported that in February 2009, LeT/JD in Punjab's Layyah district "pressured the police to register blasphemy cases against four Ahmadi students" and "called for all of their Ahmadi peers to leave the school."²⁴ However, no evidence has been located that indicates that members of LeT murder or kidnap Ahmadis.

A fourth organisation with a similar sounding name is the Jamaat-e-Islami Pakistan (JI). JI have a long history of violent campaigns against the Ahmadiyya community in Pakistan. According to Global Security.org, JI began its campaign against the Ahmadiyya in 1953, resulting in approximately 2,000 deaths, as well as "brought on martial law rule in Punjab, and led Governor General Ghulam Mohammad to dismiss the Federal Cabinet." This initial campaign lasted twenty years, resulting in then Prime Minister Zulfikar Ali Bhutto amending the constitution in 1974 to declare Ahmadiyya a non-Muslim sect.²⁵

In Rabwah, the Ahmadi headquarters in the Punjab, the most omnipresent anti-Ahmadi organisation is Khatme Nabuwwat. As is discussed in more detail in the response to question 7, Khatme Nabuwwat incites people to attack Ahmadis via speeches broadcast on

¹⁹ Khan, F. 2008, 'Banned militant outfits regroup in Karachi', *Daily Times*, 29 June http://www.dailytimes.com.pk/default.asp?page=2008%5C06%5C29%5Cstory_29-6-2008_pg7_54 – Accessed 28 October 2008 – Attachment 11

²⁰ Ayub, I. 2010, 'Target killings continue despite Rangers powers', *Dawn*, 26 April <http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/the-newspaper/local/targeted-killings-continue-despite-rangers-powers-640> – Accessed 27 May 2010 – Attachment 16

²¹ 'Maulana Aziz, 200 others booked under ATA 100 Ahle Sunnat Wal activists arrested' 2010, *The News*, 22 February http://thenews.com.pk/top_story_detail.asp?Id=27421 – Accessed 26 May 2010 – Attachment 17

²² 'Slain leaders of Jammatah-Ahle-Sunnat laid to rest' 2009, *One Pakistan*, 21 November <http://www.onepakistan.com/news/local/24996-Slain-leaders-Jammatah-Ahle-Sunnat-laid-rest.html> – Accessed 27 May 2010 – Attachment 18

²³ 'Killing of banned outfit's activist sparks tension' 2009, *The News*, 25 May http://www.thenews.com.pk/daily_detail.asp?id=179415 – Accessed 28 May 2010 – Attachment 19

²⁴ International Crisis Group 2009, *Pakistan: The Militant Jihadi Challenge*, Asia Report N°164, 13 March, p.9 – Attachment 20

²⁵ 'Jamaat-e-Islami Pakistan Islamic Assembly Jamaat-e-Islami-e-Pakistan (JIP)' (undated), Global Security.org <http://www.globalsecurity.org/military/world/pakistan/ji.htm> – Accessed 27 May – Attachment 21

loudspeakers from their mosque in Rabwah. They have also attacked the Ahmadiyya library in Rabwah.²⁶

4. Is there evidence of organisations or individuals in Pakistan kidnapping and torturing Ahmadi followers?

Each year a substantial number of kidnappings, attacks and killings of Ahmadis are reported in the media, by human rights organisations and by various foreign departments. Provided below is a snapshot of reported ill-treatment in 2009 and the first four months of 2010.

Kidnappings

The kidnapping of Ahmadis for ransom is a common enterprise in Pakistan. The US Department of State reports that criminal groups, often with ties to militant groups, extort and kidnap throughout the country, targeting religious minorities, as well as diplomats, foreign nationals and NGO workers.²⁷ In the first four months of 2010 a number of kidnappings have been reported in the media and by human rights organisations. In March 2010 Iftikhar-ul-Haq, an Ahmadi from Quetta was kidnapped and an initial ransom of one hundred million rupees was sought. He was released in early April after a ransom of fifteen million rupees was paid.²⁸ Also in March 2010 an Ahmadi teenager and his cousin were kidnapped in suburban Faisalabad. They were released six days later after a ransom of 2.5 million rupees was paid.²⁹ In April another member of the Faisalabad Ahmadi community, Dr Arshad Karim, was kidnapped and then released after his family paid a 3 million rupee ransom.³⁰

Killings

Between the introduction of tough anti-Ahmadi laws by Dictator Zia u-Haq in 1984 and the end of 2009 101 Ahmadis were reportedly killed due to their faith. Persecution.org has stated that between January and November 2009 11 Ahmadis were murdered in Pakistan.³¹ The Human Rights Commission of Pakistan states that it was at least five; however, it agrees with the historical figure provided by Persecution.org.³² The events of 28 May 2010 in Lahore nearly doubled the total number of Ahmadis killed in Pakistan since 1984.

In Sindh, two Ahmadis were murdered after Amir Liaquat Hussain, a religious talk-show host and former Minister for Religious Affairs “declared on the air that killing members of the minority Ahmadi sect was a religious duty for all devout Muslims.”³³ No action was taken against Hussain. In April 2010 *Dawn* reported that in Faisalabad three members of one Ahmadi family were murdered after being previously threatened due to their “religious

²⁶ Ensor, J. (ed) 2007, *Rabwah: A Place for Martyrs? Report of the Parliamentary Human Rights Group mission to Pakistan into internal flight for Ahmadis*, Persecution.org, January, p.16

http://www.thepersecution.org/dl/rabwah_report.pdf – Accessed 27 May 2010 – Attachment 22

²⁷ US Department of State 2010, *Country Reports on Human Rights Practices 2009 – Pakistan*, 11 March, Section G – Attachment 23

²⁸ ‘Kidnapping for ransom’ 2010, Persecution.org, 19 March <http://www.thepersecution.org/nr/2010/april.html> – Accessed 28 May 2010 – Attachment 24

²⁹ ‘Govt silence sounds death knell for Faisalabad Ahmadis’ 2010, Persecution.org, 16 April <http://www.thepersecution.org/nr/2010/april.html> – Accessed 28 May 2010 – Attachment 25

³⁰ ‘Slain Ahmadis had sought police protection’ 2010, *Dawn*, 3 April

<http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/the-newspaper/national/slain-ahmadis-had-sought-police-protection-340> – Accessed 24 May 2010 – Attachment 26

³¹ UK Home Office 2010, *Country of Origin Information Report – Pakistan*, 18 January, Section 19.65 – Attachment 27

³² Human Rights Commission of Pakistan 2010, *State of Human Rights in 2009*, February, p.8 – Attachment 28

³³ International Crisis Group 2009, *Pakistan: The Militant Jihadi Challenge*, Asia Report N°164, 13 March, pp.10-11 – Attachment 20

activities”. The three had sought police protection; however, *Dawn* reports that they were advised by police to hire private security.³⁴

Karachi is also not immune to the killing of Ahmadis. In September 2008 Amnesty International reported that two Ahmadi doctors were killed in Karachi “allegedly on account of their minority faith.” Amnesty International adds that no one was arrested in connection with these killings.³⁵

Other Forms of Ill-Treatment

In September 2009 the government of Punjab banned the century-old Ahmadi newspaper *The Daily Al Fazal* and raided its office in Chenab Nagar (Rabwah), arresting a printer and a journalist. According to the US Department of State, the arresting officer charged the paper and the workers with preaching “Qadiyani”, a derogatory term for Ahmadis.³⁶

Ahmadis, like other religious minorities in Pakistan, are common victims of blasphemy charges. The charge of blasphemy in Pakistan can carry the death penalty, and lower courts frequently find members of religious minorities guilty. Many have been sentenced to terms of imprisonment; however, thus far, all death penalties imposed have been overturned by higher courts. Blasphemy charges are common due to the fact that local police are easily bribed to press charges and some members of the Sunni majority use the charge as a means to usurp neighbours’ property or businesses. Freedom House suggest that Ahmadis are particularly vulnerable to such charges due to the Constitutional amendment that “classifies them as a non-Muslim minority, the penal code severely restricts their religious practice, and other regulations require them to renounce their beliefs in order to vote or gain admission to educational institutions.”³⁷

5. Deleted.

6. Is there evidence of the attitude of the police towards Ahmadi followers and is there evidence that state protection might be withheld from Ahmadi followers?

There is evidence that police in Pakistan are complicit in the ill-treatment of Ahmadis. There are also examples of the police failing to protect Ahmadi communities; however, this is not consistent across all area commands. Indeed, as stated in the response to question three, there are recent examples of Pakistani policemen being killed while attempting to bring perpetrators of anti-Ahmadi violence to justice. However, on the whole, the Pakistan police force is incapable of providing adequate protection to either religious minorities or to the state itself.

There is a strong perception among Pakistan’s Ahmadi population that police routinely fail to protect them from harm. A recent spate of kidnappings and killings of Ahmadis in Faisalabad has led *Dawn* to report that Ahmadi families are suffering “sleepless nights” due to the constant threat of robbery, kidnap for ransom, murder, and the belief that police are failing to protect them.³⁸ In January 2010 the *Daily Times* reported that an Ahmadi storekeeper was killed in Ferozewala for seeking police protection.³⁹ As reported in the response to question

³⁴ ‘Slain Ahmadis had sought police protection’ 2010, *Dawn*, 3 April – Attachment 26

³⁵ Amnesty International 2008, *Amnesty International Report 2008 – Pakistan*, 28 May – Attachment 29

³⁶ US Department of State 2010, *Country Reports on Human Rights Practices 2009 – Pakistan*, 11 March – Attachment 23

³⁷ Freedom House 2009, *Freedom in the World – Pakistan*, 16 July – Attachment 30

³⁸ Saleem, M. 2010, ‘A community harried by threats’, *Dawn*, 14 April

<http://www.dawn.com/wps/wcm/connect/dawn-content-library/dawn/the-newspaper/national/a-community-harried-by-threats-440> – Accessed 24 May 2010 – Attachment 32

³⁹ Tanveer, R. 2010, ‘Alleged murderers claim Ahmadi leader ‘killed by family’’, *Daily Times*, 11 January http://www.dailytimes.com.pk/default.asp?page=2010%5C01%5C11%5Cstory_11-1-2010_pg7_45 – Accessed 24 May – Attachment 33

three, in April 2010 *Dawn* reported that in Faisalabad three members of one Ahmadi family were murdered after being previously being told to end their “religious activities”. *Dawn* reported that the three had sought police protection; however, they were advised by police to hire private security.⁴⁰

Police have been killed while attempting to bring violent anti-Ahmadi jihadis to justice; for example, on 31 May 2010 two police were killed in Jinnah hospital in Lahore trying to prevent Islamic terrorists from seizing a perpetrator of the deadly attack on two Lahore Ahmadi mosques, in which over eighty Ahmadis were killed.⁴¹ The attempted seizure was unsuccessful; however, six people were killed in the incident (including the two policemen).

There are reports that at least some police departments pursue the perpetrators of violence against Ahmadis; however, there are also reports that police refrain from arresting perpetrators, even when they are aware of their identities and their whereabouts. In January 2010 the *Daily Times* reported that police reluctantly arrested four men in connection with the killing of the storekeeper in Ferozewala. According to the report, the local PML-N member of the legislative assembly took the alleged killers to the local police station three times before the police reluctantly arrested them.⁴²

Police in Pakistan have been accused of complying with anti-Ahmadi organisations and individuals in the pressing of blasphemy charges. Freedom House suggests this is usually done by low ranking officers in return for bribes.⁴³ Some police, however, are also motivated by religious convictions. In 2007 a retired assistant sub-inspector shot and killed an Ahmadi convert in a restaurant in Seerah, in the Punjab. According to the US Department of State, the man was still incarcerated at the end of 2009; however, the case remained pending.⁴⁴

Police commonly charge Ahmadis with blasphemy and, ironically, promoting religious intolerance. Charges are not only levelled at community leaders, they are also levelled at the very young. In 2007 police in Khushab district of Punjab famously charged five young Ahmadis for subscribing to an Ahmadi children’s magazine called *Tasheezul Azhan*. According to Persecution.org, “the police officer who made the case claimed the magazine was ‘banned and contained ‘hate material’, even though it had been printed since 1906. Two of the accused were preteens. One was an 11-year-old girl, Nusrat Jahan, and one was an 8-year-old boy called Umair Ahmed.”⁴⁵

A 2007 British parliamentary mission to Pakistan report states that even in Rabwah, the headquarters of the Ahmadiyya in Pakistan, “the state provides no protection to senior Ahmadi figures or mosques at Rabwah, except for a symbolic presence at the central mosque at Friday prayers.” According to the mission, Khatme Nabuwwat, the ultra conservative Sunni organisation, has marched through the town “chanting ‘filthy, dirty slogans’ and vandalising Ahmadi property” while the police looked on. Despite constituting approximately 97 percent of the town’s population, the mission report states that there are no Ahmadi police in Rabwah and that Ahmadis escaping persecution elsewhere in Pakistan and who flee to Rabwah would not receive police protection; “the police are seen by the community as actively protecting the

⁴⁰ ‘Slain Ahmadis had sought police protection’ 2010, *Dawn*, 3 April – Attachment 26

⁴¹ Gillani, W. & Ellick, A.B. 2010, ‘Four Dead in Attack on Hospital in Pakistan’, *The New York Times*, 31 May – Attachment 13

⁴² Tanveer, R. 2010, ‘Ahmadi leader’s murder suspects finally arrested: Police fails to present men in court for remand’, *Daily Times*, 15 January – Attachment 33

⁴³ Freedom House 2009, *Freedom in the World – Pakistan*, 16 July – Attachment 30

⁴⁴ US Department of State 2010, *Country Reports on Human Rights Practices 2009 – Pakistan*, 11 March, Section C – Attachment 23

⁴⁵ ‘Abuse of Christians and Other Religious Minorities (Part Two)’ 2009, Persecution.Org, 7 October http://thepersecution-org.blogspot.com/2009/10/pakistan-abuse-of-christians-and-other_07.html – Accessed 27 May 2010 – Attachment 33

Mullahs and their followers.”⁴⁶ Despite such claims, police in Rabwah did thwart a June 2009 plot to blow up the town’s main mosque.⁴⁷

In a 2008 report on the Pakistan police force, the International Crisis Group (ICG) bluntly stated in its opening remarks that “[a]fter decades of misuse and neglect, Pakistan’s police force is incapable of combating crime, upholding the law or protecting citizens and the state against militant violence.”⁴⁸

7. Are there geographic areas within Pakistan which are better, or worse, for Ahmadi followers?

Recent reports indicate that there are no places in Pakistan where it is safe for Ahmadis to openly demonstrate their faith. Clandestine worship is the practice that most Ahmadis appear to adopt in order to avoid becoming targets of violence or charges of blasphemy, hence the enormous disparity in officially registered Ahmadis and the estimated real population.⁴⁹ Where Ahmadis openly practice, ill-treatment appears to be inevitable. The headquarters in Rabwah, with the highest concentration of open Ahmadis in Pakistan, is not exempt from this pattern.

Rabwah, officially known as Chenab Nagar, has an Ahmadi population of over 60,000, or approximately 97 percent of the town’s population.⁵⁰ However, Rabwah does not constitute a genuine safe haven. In June 2009 it was reported that Pakistan authorities discovered and prevented a plan to destroy an Ahmadi mosque in the city.⁵¹ In December 1989 the entire Ahmadi population of the city was formally charged with blasphemy.⁵²

Rabwah is known throughout Pakistan as the headquarters of Ahmadiyya. Rather than acting as a safe haven, Rabwah acts as a drawcard for persons and organisations wishing to do Ahmadis harm. This is precisely the view of the respected Human Rights Commission of Pakistan (HRCP). A 2007 British Parliamentary Mission report states that the HRCP explained to the Mission “that the best way for an Ahmadi to protect her or himself is to hide their religion: living in Rabwah has the opposite effect as it is the focus of Khatme Nabuwwat and living in the town marks a person as an Ahmadi.”⁵³

Khatme Nabuwwat told the 2007 British Parliamentary Mission that they believe that “no Prophet can come after Mohammed as he is the final Prophet” and that “[a]nyone who claims otherwise is an infidel and their claim is false, baseless and a crime.” Such a position makes the Ahmadiyya community a particular target of the organisation. Khatme Nabuwwat has both a mosque and a medressah (college) in Rabwah. Faiz ur Rehman, President of Amnesty International Pakistan, told the British Parliamentary Mission that Khatme Nabuwwat is “known to incite people to attack Ahmadis in speeches broadcast on loudspeakers from their

⁴⁶ Ensor, J. (ed) 2007, *Rabwah: A Place for Martyrs? Report of the Parliamentary Human Rights Group mission to Pakistan into internal flight for Ahmadis*, January, p.21 – Attachment 22

⁴⁷ ‘Rabwah Terrorist Plot Foiled’ 2009, Rabwah.net, 23 June <http://www.rabwah.net/> – Accessed 27 May 2010 – Attachment 35

⁴⁸ International Crisis Group 2008, *Reforming Pakistan’s police*, Asia Report N°157, 14 July, p.1 – Attachment 37

⁴⁹ US Department of State 2009, *International Religious Freedom Report – Pakistan*, 26 October, Section 1 – Attachment 14

⁵⁰ Gregory, S. & Valentine, S.R. 2009, *Pakistan: The Situation Of Religious Minorities*, Writenet report, May, p.25 – Attachment 34

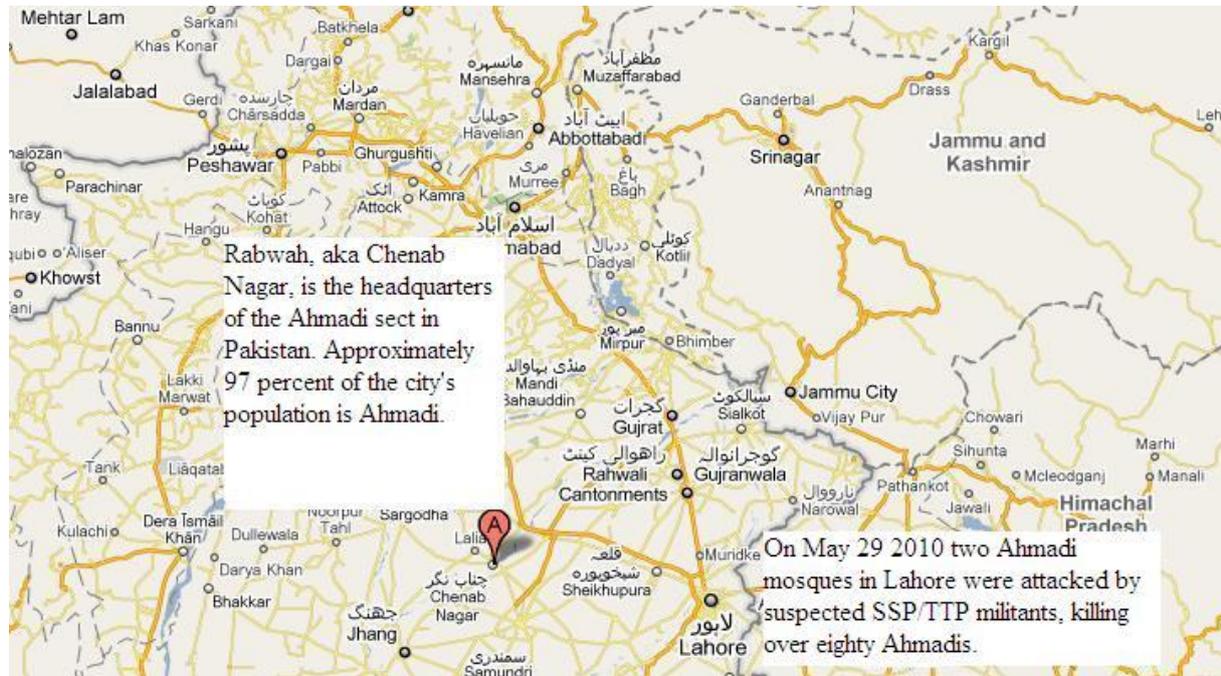
⁵¹ ‘Rabwah Terrorist Plot Foiled’ 2009, Rabwah.net, 23 June <http://www.rabwah.net/> – Accessed 27 May 2010 – Attachment 35

⁵² Gregory, S. & Valentine, S.R. 2009, *Pakistan: The Situation Of Religious Minorities*, Writenet report, May, p.25 – Attachment 34

⁵³ Ensor, J. (ed) 2007, *Rabwah: A Place for Martyrs? Report of the Parliamentary Human Rights Group mission to Pakistan into internal flight for Ahmadis*, January, p.20 – Attachment 22

mosque. Khatme Nabuwat is repeatedly in the news, for example for inciting violence or attacking the library at Rabwah.⁵⁴ Both Ahmadi community representatives and the HRCP told the British Parliamentary Mission that all the police in Rabwah are non-Ahmadi and therefore do not provide protection to the Ahmadi community.⁵⁵

The International Crisis Group concluded in 2005 that “[i]n terms of social boycott and official discrimination, the Ahmadis are Pakistan's most repressed religious community.”⁵⁶ In the five years since this report, the situation for genuine Ahmadis has not improved.



Map 1: Location of Rabwah

Attachments

1. Deleted.
2. Deleted.
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⁵⁶ International Crisis Group 2005, *The State of Sectarianism in Pakistan*, Asia Report N°95, 18 April, p.5 – Attachment 38

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