

# **Human Rights Monitor 2011**

**A report on the  
Religious Minorities  
in Pakistan**



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# Human Rights Monitor 2011

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**Title:**

Lives lost to extremism after the blasphemy allegation. Shehbaz Bhatti, Salman Taseer, Bishop John Joseph, Jagdeesh Kumar, Fanish Robert, Rashid Emmanuel, Sajid Emmanuel and Asia Bibi, who is in Jail and her future is unpredictable.

## Preface

It was some cold day during the last week of December 1996, probably 28<sup>th</sup> December I walked into late Mr. Aziz Siddiqui's office, the Joint Director of Human Rights Commission of Pakistan (HRCP). As part of my usual work, in my capacity as an active member and a correspondent, I had brought some fact finding reports for him to include in the HRCP annual report on human rights situation. The reports were mainly about minorities. As he was a man of few words, quite senior and a busy journalist, I was delighted when he asked me to sit and have a cup of tea with him.

He explained to me why HRCP reviewed annually human rights situation in the country using different areas of human rights as lens and did not focus sections of society in particular. Moreover, a vast majority of members of the organization did not want to see citizens compartmentalized on the basis of religion. 'Though, there would be some sense and utility attached if you did so' he agreed. He advised me to consider bringing out a report on minorities. I acknowledged Mr. Aziz Siddiqui's this mentoring advice in the preface of first Human Rights Monitor report of 1997.

NCJP kept doing this report all these years with limited means and skills. Some chapters brought analysis and insights relevant to the situation, other provided data and simple facts. Minorities' struggle for civil and political rights during these years was documented in this report. The initial reactions included some negative responses. Some people were shocked and in state of complete denial, especially the government officials. People could not believe there was so much happening to minorities, some even found it depressive reading, others suspected if such a compilation would serve the purpose of motivating and engaging readers. We tried to benefit from all responses and continued the publication because a lot many people found this report helpful. Human Right Monitor was quoted as a reference in a number of studies around

the world.

In 2011 when this report is being printed the situation has changed to a great extent. While we had more reliance on our fact finding exercises in our earlier reports and the media person, researchers benefitted from Human Rights Monitor. It is the other way around now, the media is quite sensitized on the issues affecting minorities and reaches faster than human rights activists. Thus human right organizations these days are informed by media and, many a times, both work parallel and in coordination with one another.

Using mobilization and operational indicators, the more organized work of NGOs is shared by larger entities of the civil society i.e. political parties and professional /trade organizations. The NGO phenomenon is experiencing limitations, though results may differ among rights, development and charity based approaches. Documentation and analysis is still important part of the rights based NGOs.

It is my pleasant responsibility to acknowledge the contributions to this report. I would like to thank volunteers of NCJP for sending their reports. The Chairperson Archbishop Lawrence John Saldanha, Director National, Fr. Emmanuel Yousaf Mani, Board of Directors, staff of the National office Ms. Rose Mary Paul for assisting with compilation, Yousaf Benjamin for proof reading. For all team work and team spirit I am greatly thankful to you all. Our patrons, which includes subscribers, readers and commentators very special thanks to you all, we wish to receive feedback from the readers and users of this report to make improvements. The journey to improve human conditions and reclaim human dignity must continue with zeal and with all possible means.

Peter Jacob  
Editor,  
July 14, 2011

# SOCIAL DISCRIMINATION AND RELIGIOUS INTOLERANCE

## Legal framework of non-discrimination

*Declaration on the rights of persons belonging to National or Ethnic, Religious and Linguistic Minorities*

*Persons belonging to minorities may exercise their rights, including those set forth in the present Declaration, individually as well as in community with other members of their group, without any discrimination. Article 3 (1)*

*No one shall be subject to coercion, which would impair his freedom to have a religion or belief of his choice. No one shall be subject to discrimination by any state, institution, group of persons or person on the grounds of religion or other beliefs. Article 1 (2) and 2 (1)*

*No one shall be subject to coercion, which would impair his freedom to have a religion or belief of his choice. No one shall be subject to discrimination by any state, institution, group of persons or person on the grounds of religion or other beliefs. Article 1 (2) and 2 (1)*

## **Constitution of Pakistan**

*Parochial and others similar prejudices to be discouraged.*

*The State shall discourage parochial, racial, tribal, sectarian and provincial prejudices among the citizens. Article 33*

***Protection of minorities. —***

*The State shall safeguard the legitimate rights and interests of minorities, including their due representation in the federal and provincial services.*

*Article 36*

In prevailing enormity of social discrimination and scale off religious intolerance in 210-11, it is difficult to dissect and prioritizes cases or to explain which must have inflicted more pain, which incident was more disturbing. However, the death of Ms. Shazia, (12) a Christian 'maid' disturbed many. She died at Jinnah Hospital after alleged torture by her employer in Lahore. The case represents several dimensions of exploitation and marginalization which members of minority community experience. She worked for seven months for Rs. 1, 000 rupees per month and never allowed to meet her family so not a simple child labour and unjust wage but she nonetheless experienced a contemporary form of slavery. According to the family Shazia worked for Ch. Naeem, a Muslim lawyer and stayed at his house. Her father said whenever they went to meet their daughter Ch. Naeem' did not allow them to see her.

On January 22, 2010 the employer informed Shazia's parents that she was critically ill, however she had passed away in hospital. Ch. Naeem gave Rs. 15,000 to deceased's family and suggested to bury her as soon as possible.

Her family said that Shazia's body had several marks of a sharp-edged weapon, fractured in her right arm and rib, her skull was damaged and her nails had been damaged. The medical and chemical examination reports were manipulated. The police registered the case against employer, his wife and his sister-in-law.

Shazia' case was contested by media with sympathy and people were angry so much that atrocious happening was protested against and media kept reporting her case for about a month. The accused though very influential had to be detained. The civil rights struggle proved to be week as the emboldened lawyer fraternity of Lahore sided with their former President, Ch. Naeem, he could temper with the corroborative and circumstantial evidence and was a free man after an year. The Additional District and Sessions Court acquitted the accused for lack of evidence.

***NCJP report***

**1. Stamp food not for Christians**

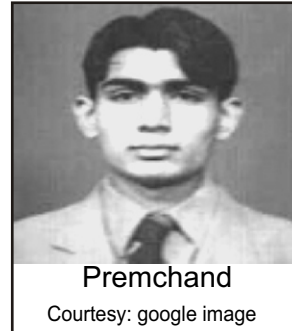
A number of Christians were prevented from buying the meal token of free meal service called 'Dastar Khwan' in Toba TaK Singh. The service



was offered by the Punjab Government where lunch was served for poor people at low price. The organizers of the kiosk claimed that the canteen was only for Muslims. **Minorities Concern of Pakistan August 2010**

## **2. Story of an infidel coffin**

An airline jet crashed on July 29, 2010 near Islamabad, all members of crew and passengers on board were killed as a result. The coffins were prepared at state's expenses while inscribing the names the staff at Pakistan Institute of Medical Sciences in Islamabad labeled Mr. Premchand, a Hindu's coffin as 'Kafir' (non-believer). Late Premchand was a social worker from Sanghar (Sindh) and one of the six members of the Youth Parliament (MYP) who died in the crash. It surfaced when friends of Premchand found this label as 'kafir' (mostly used as a slur in Pakistan) written in bold strokes laid awaiting collection by his devastated family.



Expressing their anger and remorse in online discussion forums, Premchand's friends said the death of all passengers, irrespective of their caste, colour and religion, should have been treated as a matter of national tragedy. MYPs later wrote on his coffin in a good gesture, 'We love you from the Youth Parliament'. **AHRC August 6, 2010**

## **3. Hindu Community: Mirpurkhas(Sindh)**

The Hindu community organized a rally against violence and discriminatory treatment with them in Mirpurkhas. The protesters said that many Hindu girls were abducted and forced to convert to Islam properly. Hindu businessmen were kidnapped and murdered. Labors were not properly paid against their work in fact they were implicated in false cases. The Hindu community urged the Government to take notice of these issues and treat Hindus as equal citizens.

**Jehd-e-Haq August 2010**

## **4. FATA Christians seek end to 'Injustices': Landi Kotal**

Mr. Arshad Masih, Head of Christian Awareness and Development Society (CADS), Khyber Agency, complained to the Chief Justice of Pakistan in an open letter that they had been living in parts of FATA since 1914 but were not treated as equal citizens of the country, Daily Dawn reported on April 16, 2010.

The letter expressed that Christians were denied the domicile of FATA except a resident certificate which did not entitle them to job quota and admissions in professional educational institutions for minorities. They were only appointed as sweepers in various government institutions.

The tribal customs and traditions also embargoed the Christians to purchase private property in FATA.

#### **Minorities Concern of Pakistan May 2010**

##### **5. Sexually abused: Faisalabad**

Mr. Shakeel Masih (14) a Christian student of fifth grade was sexually abused by Mr. Haq Nawaz, a Muslim landlord and his two allies in Chak No. 72-GB District Faisalabad on July 5, 2010.

Shakeel was on his way to home with his cattle when Mr. Haq Nawaz and his two Muslim companions grabbed Shakeel and sexually abused him at gun point. Some locals listened Shakeel's screaming and freed him from the culprits. Shakeel ran to his house and informed his family in the meanwhile armed Haq Nawaz reached victim's house. He opened fire and threatened them of dire consequences in the case of legal action against him and his accomplices. The family of the victim took Shakeel to hospital for medical and registered FIR. However the culprits were forcing to a settlement without the intervention of police.

**NCJP report**

#### **Discrimination at workplace**

##### **1. False cases: Lahore**

Ms. Robina Samuel (32) a Christian and mother of three, was alleged of stealing gold ornaments worth two million rupees from the house of her Muslim employer in Lahore on April 11, 2010. Rubina and her husband had been serving this family for eight months where they were accused falsely of stealing. The police registered FIR No. 220/10 and arrested the couple. Later, they withdrew the case and a couple was released on April 30, 2010.

**NCJP report**

##### **2. Anwar Bibi: Mianwali**

Ms. Anwar Bibi, a Christian sanitary worker was assaulted and dragged in the street by Asmatulah, a retired Muslim army Major and former Mayor in Mianwali on April 13, 2010.

The issue rose when Anwar Bibi was performing her duty at assigned area Mohalla Ibrahimabad at 6:30 am. Asmatulah came out of his house and asked his servant to bring her by force to clean his house. On her refusal, he slapped her and dragged her in the street. Mr. Shaukat Masih, her husband and sanitary worker, rushed to save his wife. In the meanwhile, Mr. Tariq Shah, a Muslim sanitary supervisor reached at spot and controlled the situation. He also informed Tehsil Administrator about this incident and requested him for immediate action against the culprits. The administration forwarded the application of Anwar Bibi to Station House Officer (SHO) city Police for legal action.

The Police did not register an FIR due to Asmat's social standing but the Christian community built pressure and made him seek a apology publicly.

**NCJP report**

### **3. Termination from job: Lahore**

Ms. Julia Austin (32) a Christian teacher was terminated from job by Ms. Naghmana Ambreen, a Muslim principal in Lahore on June 22, 2010.

Julia had been teaching Mathematics at a private educational institute in Behria Town, Lahore since February 1, 2007. In five months period the administration promoted Julia, as the head of Mathematics department in reward to her valuable work. Ms. Ambreen as new management, downgraded Julia. Later Ms. Ambreen terminated Julia from job without any warning letter.

Other members of the staff who supported Julia were also discriminated or dismissed by the principal.

**Asian Human Rights Commission report**

### **4. False accusation: Faisalabad**

Mr. Farooq Masih, a Christian resident of Chak No. 219-GB was alleged of theft in Faisalabad on June 17, 2010.

Masih worked as tractor-driver for Abdul Haq, a Muslim landlord against Rs. 3500/- per month. On November 8, 2009, Haq registered an FIR alleging robbery against 10 unknown persons. A few days later, Masih left his job when Haq refused to give Rs. 15,000/- for wife's delivery.

Two sons of Haq asked Masih to work at their farmhouse. As Masih reached farmhouse, they beat and handed him over to police. The new FIR of robbery was registered against him. The Additional and Sessions Judge referred the petition to District Police Officer Faisalabad who rejected Masih's bail and sent to jail.

**NCJP report**

### **5. Extreme violence: Sindh**

Mr. Roop Chand Bheel, a Hindu and cotton picker was beaten up and set on fire by Mir Abdul Rehman Talpur, a Muslim landlord and accomplices in Rabo village, Kot Ghulam Mohammad.

He died in the Civil Hospital Karachi after struggling with life for four days. The henchman of a landlord accused Roop of stealing 25kg cotton. They detained and beat him for several days to make him confess the crime.

According to Mr. Kanji Rano Bheel, a local leader of Dalit community, police had arrested three persons while Talpur was at large till report.

**South Asia Partnership Pakistan November, 2010**

#### **6. No food for non-Muslims in Eid days: Lahore**

The non-Muslim staff-nurses and students staged a protest in-front of Punjab Assembly against discriminatory attitude of kitchen in-charge and closing the kitchen in Eid days (Muslims religious festival) in Services Hospital, Lahore.

The Staff said the administration deducted dues for food every month but Kitchen remained closed in weekdays as well as in off days. Ms. Rukhsana Kamal, principal clarified that many students went to their homes on vacations thus they had to close the kitchen.

**Daily Nawa-e-Waqt November 24, 2010**

#### **Institutionalized discrimination:**

##### **Education system**

*The Minority Rights Group International, a London based minority rights organization, said in its report, State of the World's Minorities and Indigenous Peoples 2010, Education systems can also be used by the state to assimilate religious minority children. The curricula may be imbued with the doctrine of dominant religions and cultures, and may even denigrate religious minorities through the perpetuation of stereotypes and negative narratives. State curricula can be used as a vehicle for persecution of religious minorities.*

*Rebecca Winthrop, with the Center for Universal Education at Brookings said, education in Pakistan has been used as a tool by successive regimes in pursuing narrow political ends. The curriculum and teaching methods in public schools helped create intolerant views.*

##### **Plight of minority students:**

The minority students are facing serious challenges in their academic studies. The curriculum is biased towards religious minorities and students experience discrimination by their teachers and Muslim classmates. Here are some incidents showed their plight in the government run schools:

On May 28, 2010 a dozen armed men attacked Pastor Mubarak Masih and his family when the pastor's nephew Shahid (13) declined to recite the Holy Quran in a government school in Smundri District Faisalabad. Although the pastor reported to the police but no action was taken against the Muslim teacher who forced the Christian student to read the

Holy Quran.

On June 8, the Pakistan Minorities Teachers' Association (PMTA) wrote a letter to Iftikhar Mohammad Chaudhary, Chief Justice of Pakistan. The group requested the Chief Justice to take action against the Federal Ministry of Education for violating the rights of the minority students including Christians, Hindus and Sikhs.

In addition to the textbooks, students face discrimination by teachers, the group said that some Christians and other minority students were publicly ridiculed, or even beaten by teachers because of their faith.

In 2009, Nadia Iftikhar (11) a Christian girl was severely beaten by her teacher in Dharema. Her teacher became furious when Nadia said that she was both a Pakistani and a Christian. The teacher reportedly said that according to school textbooks all Pakistanis were Muslims.

#### **Minorities Concern of Pakistan July 2010**

##### **1. On university scale: Faisalabad**

Ms. Hina Akram, an Ahmadi B. Sc student of 6<sup>th</sup> semester at National Textile University, Faisalabad left university due to intense faith-based harassment by some faculty members.

Mr. Roa Arshad, a Muslim teacher reportedly conveyed his anger and displeasure for Hina. He forced her to convert to Islam and gave her some anti-Ahmadi literature to read. On her refusal, Arshad warned her of the dire consequences by threatening 'you will face such a fire of animosity in the campus that not even the Vice Chancellor will be able to help you'.

Arshad and his colleague also started a hate-campaign among the students and the faculty against Hina. A social boycott was put in place against Ahmadi students. Anti-Ahmadi and hateful literature was also distributed in the university.

Hina's father complained to Rector who offered a few words of sympathy but did nothing practically. The situation remained tense and hostile against her and finally she stopped attending the university.

#### **Ahamdi community report**

##### **2. Admission denied: Lahore**

Mr. Yasir Ayaz, an Ahmadi student was denied admission by government officials to a state-run college in Lahore. Ayaz obtained a B.Sc degree in high grade and applied for admission of M.Sc. (Zoology) session 2010-12 in Government College of Science, Wahadat Road, Lahore.

The session had 10 seats for male students. Ayaz, was selected for an

interview as he obtained (463 marks) total marks in B.Sc. and third in the subject (126 marks). In his interview before the Board, he was asked irrelevant questions and the interview was closed as he told Rabwah was his home town.

His name neither appeared in merit list nor in waiting list. The head of the Admission Committee told him that he was not ineligible.

**Ahmadi community report**

**3. Harassment of minority student: Chinoit**

Mr. Noman Ahmad Cheema, an Ahmadi student of 6th class was harassed and persecuted at Government High School Ahmad Nagar, District Chiniot in October 2010.

Qari Abdur Razzaq, a Muslim teacher constantly harassed him and urged him to declare himself a Muslim. The boy's mother complained to the principal but no action was taken against teacher. However his mother made alternate arrangement for her son's education.

**Ahmadi community report**

**4. Beaten by fellow students: Lahore**

Mr. Tahir Ahmad, an Ahmadi studying Pharmacy at the University was reportedly beaten up and injured by a Muslim student belonging to Islami Jammat (student wing of Jamat Islami) on July 7, 2010.

A few days later, the student came again along with two other members of the Jammat and threatened Ahmad to quit the University. Ahmad took the issue to the community elders who suggested him to migrate to another college.

**Ahmadi community report**

**5. Ahmadi principal removed from job: Sialkot**

An Ahmadi Principal of a school was reportedly removed from his post for his faith at Islam Nagar District Sialkot.

A junior Muslim teacher was promoted to his post who promoted anti-Ahmadi propaganda against two more Ahmadi teachers in school.

**Ahmadi community report**

**6. Principal removed for his faith: Chiniot**

The daily Nawa-i-Waqt reported the following on February 13, 2010: Chiniot: (correspondent) The Qadiani principal of TIA (sic) College Chenab Nagar has been replaced with a Muslim principal. According to details a Qadiani Principal Ayub Iqbal was appointed to replace Muhammad Jahangir. The religious groups of Chiniot protested strongly against it. The DCO Chiniot Rana Muhammad Tahir Khan explained the situation of religious intolerance to the

*provincial education department, which changed the Qadiani principal Ayub Iqbal.*

The college was built by Ahmadi community and it was nationalized in 1972. After denationalizing of the institutions, the college was not returned to Ahmadis.

**Ahmadi community report**

#### **7. Discrimination in appointments: Nawabshah**

*'The jobs should be provided on the basis of merit and eligibility instead of references and bribe', this statement was given by Mr. Mehboob Mall Oodh, Mr. Shehzad Mall Raj Kumar and Minthar Oodh, the minority leaders in a meeting with journalists and NGOs in Nawabshah. The speakers alleged that candidates from minority were discriminated against during interviews conducted at Police Commando Training Centre in Nasir Beely District Nawab Shah. They also urged government to follow the notification of 5% job quota for minorities and there should be transparency while conducting interviews and appointments. They also added the appointees were not eligible and government should take notice and appoint the deserving persons.*

**Jehd-e-Haq August 2010**

#### **Religious Intolerance**

*Pakistan is fast becoming a state that will be habitable only for extremists; religious bigots who hold the view that only Muslims (as defined by them) has the right to live in this country - and that all non-Muslim are kafir, infidels who are wijib-ul-qatle or deserve to be killed. Further, that all those who kill them are guaranteed a place in heaven, replete with hooris and streams of milk and honey.*

*Is it any surprise then that two dastardly attacks are carried out in broad daylight on Ahmedi mosques in Lahore, killing 95 people and more than 100 injuries?*

*How does this reflect on the intelligence and state of preparedness of this country's security network that still remains 'unaware' of the hideouts of these elements, who have been making life intolerable for Pakistan's small minority communities for several years now?*

*Ahmadis mosques, Christian churches and Hindu temples have been vandalized, their properties burnt or seized illegally; additionally, forcible conversions and marriages have taken place. And the culprits have always managed to escape the (not-so-long?) arm of the law.*

*Three days after the attacks on the Ahmadi mosques, a father and son from the community were stabbed by a fanatic in Narowal wanting to convert them. The hate crimes against the Shias have not ceased either.*



*Yet another young doctor was gunned down-a stark reminder of the murder of 74 other Shia doctors in Karachi between the early 1990s and 200, which remain unresolved to this day.*

*Likewise, the victims of Gojra and Shantinagar incidents in which several Christian families lost their family members and property are yet to get any justice. There are no accused to hold to account-and the few who were arrested have been acquitted for 'want of evidence'.*

**Newsline June 2010**

First time, since 1953, six Ahmadis lost their lives when an anti-Ahmadi wave swept newly founded Pakistan. In 1974, a minor incident sparked other anti-Ahmadi riots leaving 24 members of Ahmadi community dead. When Zia-dictatorship introduced new anti-Ahmadi legislation and began patronizing militant outfits, Ahmadis became a permanent target of assassins. In the period 1984-2009, 105 Ahmadis were target killed. On May 28, 2010 toll almost doubled in one go when two Ahmadi mosques were attacked in Lahore leaving over 90 dead. According to reports compiled by Ahmadi community, during 1984-2009, 22 Ahmadi mosques were demolished, 28 were sealed by authorities, 11 were set on fire, and 14 were occupied while construction of 41 was banned and 47 burials case were denied in common grave yards while 28 bodies were exhumed.

**Ahmadi community report**

### **Attacks on places of worship:**

#### **1. Pahar Ganj, Karachi**

A mob consisting of 150 people attacked two churches and a Christian settlement in the Pahar Ganj area of Karachi on February 21, 2010.

The mob entered the compound by jumping over the gate and opened fire at the church. A local Christian man tried to stop them but they beat him with sticks and weapons. They shot at houses, beat Christians, vandalized vehicles and destroyed shops during the two-hour attack.

According to the source, the conflict raised when a Christian boy picked up plums from a Muslim fruit vendor's cart that injured boy with an iron weight and returned with the mob when some Christians stopped him to do so.

St. Mary Church of Pakistan and the Interdenominational Calvary Church were also damaged. Local Christians retaliated by pelting the Muslims with stones until rangers brought the situation under control.



However, the Christians community did not register any case with police and forgave the culprits. **UCAN report**

## **2. Kalar Kahar**

65 Christians consisting of men, women and children injured in attack at midnight Christmas service organized at a Church construction site in Kalar Kahar on December 24, 2009.

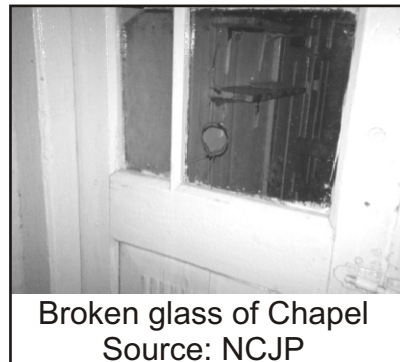
According to Pastor Naveed John, the attackers had threatened workers to stop construction of the church while the local authorities had approved the church construction.

**The Christian Voice January 2010**

## **3. Gordon College Chapel: Rawalpindi**

An armed group of men and women occupied and desecrated the Gordon College Chapel in Rawalpindi following Good Friday service on April 2, 2010.

According to source, the group was armed with automatic weapons and broke into the church compound. They broke the locks at the main entrance and destroyed the name plate of the chapel. They also desecrated the Holy Bibles by throwing on the ground and terrorized the women and children by looting cash at gunpoint. One of the captives managed to make a phone call and informed Mr. Shaban Gill, his family member who informed the police and then confronted the assailants.



Broken glass of Chapel  
Source: NCJP

**Minority Concern of Pakistan May, 2010**

## **4. Desecration of church wall: Raiwind**

Mr. Mian Shehbaz Sharif, Chief Minister of Panjab took the notice of desecration of church wall in the area of Sardar Town, Raiwind.

CM ordered the director general of the Development Authority, Lahore to report the incident of church desecration. Pastor Zafar registered the case and organized a protest with the local Christians however the case was not resolved till report. **Daily Nawa-e-Waqt November 17, 2010**

#### **5. Attempt to provoke violence: Arifwala**

An anti-Christian letters stating that 'Christianity is a religion of adultery, it preaches haramkari (acts forbidden in Islam)' were thrown into three Christian churches, including St. Mary's Catholic Church, in Arifwala. The letters also criticized the Pope Benedict XVI and appeared to bear the signature of a local Muslim lawyer.

Fr. Martin Emmanuel, a priest of St. Mary's Church, handed over the letter to the police. Mr. Waqar Husain Minhas whose name was printed on the letters approached the priest with a group of some Muslim Lawyers to clarify himself. He said that he was falsely implicated and apologized to the community on June 12, 2010.

**UCAN report June 17, 2010**

#### **Attacks on Ahmadi places of worship**

##### **1. Twin attacks at Ahmadi place of worship: Lahore**

Over 90 Ahmadis killed and 124 injured in the twin attacks at Ahmadi places of worship in Garhi Shahu and Model Town, Lahore on May 28, 2010. The terrorist besieged the Garhi Shahu complex for more than an hour and called off their attack on convenience. The police deputed on security could do nothing to protect the worshipers.



Ahmadis' graveyard  
Courtesy: Ahmadi Community

Most of the high officials and politicians refrained from making a condolence statement or visit, Governor Salman Taseer and Shahbaz

Bhatti were among the exceptions who were assassinated later on.

**Ahmadi community report**

**2. Mardan**

An Ahmadi place of worship was attacked by a suicide bomber during the Friday congregation in Muslimabad District Mardan.

Bomb disposal personnel said that seven to eight kilograms of explosives were used in the attack and a hand-grenade was also found at the site.

In the attack, a man killed and three people injured, Mr. Wakif Khan, District Police Officer (DPO) identified the deceased as Sheikh Amir Raza and the injured as Fahim, Abdul Salam and Toseef Ahmad.

**Daily Dawn September 4, 2010**

**3. Lahore**

The Ahmadi place of worship was attacked by some unidentified armed men at Moghalpura, Lahore on November 18, 2010.

Some Ahmadi guards and youth were performing duty inside the mosque who failed the attempt of attackers by firing back in self defense. They informed police and provided CCTV footage to arrest attackers. The police arrested Zaheer Fauji with the help of this footage and register FIR against him and others.

**Ahmadi community report**

**4. Ban on construction of Ahmadi place of worship: Chiniot**

The reconstruction of an Ahmadi mosque was resisted in Kalowal District Chiniot on March 25, 2010.

According to source, 80 years old constructed mosque needed repair and maintenance work. The local Ahmadis decided to rebuild it as they started demolishing the old building, a number of people gathered and interfered in the proceedings. They resisted Ahmadis and called the police that ordered a stop construction.

**Ahmadi community report**

**5. Pelting stone: Khanewal**

Some unidentified miscreants pelted stones at an Ahmadi place of worship in Khanewal on September 2, 2010. They also used abusive language against the Ahmadi community.

**Ahmadi community report**

**6. The look of place of worship objected to: Rahimyar Khan**

Mr. Rashid Madni, a Muslim cleric provoked the local Muslims for removal of the minarets of an Ahmadi mosque built in 1970 in Chak # 20/NP District Rahim Yar Khan. The mullah was a member of the Majlis Tahafez-e-Khatm-e-Nabuwwat and had distributed a pamphlet

containing hatred material against Ahmadis.

#### **Ahmadi community report**

##### **7. Predicament of an Ahmadi place of worship: Kohat**

The miscreants of Khatm-e-Nabuwat organization broke the lock of the sealed Ahmadi place of worship and held their religious service inside in Kohat on December 19, 2010. According to source, the authorities sealed the Ahmadi place of worship in 1988 and they were forced to offer their prayers in a temporary prayer centre in a private home.

The president of the Ahmadi community Peshawar wrote to the police authorities that the property belonged to president of Ahmadi community was indivisible and non transferable; administration and police was responsible of their care in sealed duration. The police recovered the place of worship from the miscreants and sealed again.

#### **Ahmadi community report**

##### **8. Hindu temple demolition: Rawalpindi**

Pakistan Hindu Sikh Social Welfare Council strongly condemned Auqaf Department for trying to occupy a temple situated at Javed Colony in Rawalpindi which was built in 1923 in the memory of Tunkukh Rai.

Mr. Shehbaz Bhatti, Federal Minister for Minorities Affairs also condemned demolition of an old temple for commercial purpose. He urged the Punjab government to conduct an inquiry into the incident and submit a report.

Online add: rejecting the news item regarding the demolition of a temple in Rawalpindi; the Evacuee Trust Board (ETB) clarified that the building was neither a temple nor had it any link with it.

Mr. Syed Asif Hashmi, Chairman ETB formed a committee comprising leaders of Hindu Community to expose the conspiracy of spreading rumor by declaring the building as temple.

He added that the ETB had demolished an old building and some elements had declared that building as temple. The building was located near Shamshan Ghatt and a temple was located on the distance of 500 yards from that building, which was demolished in 1992 after Babari Masjid tragedy in a protest demonstrations.

**Daily The News July 21, 2010**

#### **Murders attributed to religious intolerance**

##### **1. Nasir: Nankana**

Nasir Masih (19) a Christian youth was shot dead for marrying Zahida Sherazi, a Muslim girl after conversion to Islam in Nankana District Sheikhpura.

Masih and Zahida were in love and eloped to get married against the will of their families. Masih embraced Islam and married her according to Islamic rituals at Jamia Naeemia in Lahore on January 18, 2010. Masih was given Islamic name Nasir Ali.



Nasir  
Source: NCJP

On March 8, 2010, Zahida's father and brothers caught the couple from Muridke and took them back to Sheikhpura. They called Nasir's family for reconciliation, as the Christian family entered the home Zahida's brother opened fires and shoot the couple dead. According to post mortem report Zahida was pregnant.

**NCJP Report**

## **2. Rasheed Masih: Mian Channun**

Mr. Rasheed Masih alias Sheeda (41) a Christian trader and father of five, was beaten to death by four Muslims in Mian Channuh on March 9, 2010.

Mohammad Ghulam Rasool made a call to Rasheed and invited him for business deal at Dera (farms house) a village in Mian Channuh. As Rasheed reached, four men started beating him with iron rods and left him at some unknown place.

Someone informed Munir Masih, Rasheed's brother of Ghulam Rasool and his accomplice had beaten and taken him to an unknown place. The police arrested Amjid Ali for investigation. Later police arrested Asif who not only confessed the murder also indicated the place where Rasheed was. The police recorded Rasheed's statement and rushed him to the hospital where he died due to sever injuries.

The police registered case on the complaint of Munir with FIR No. 96/10 offence under Section 302,148,149 and 381-A/379 PPC against Mohammad Asif, Ghulam Rasool, Amjid Ali (Ghulam's son) and Mohammad Kashif on March 10, 2010. Three culprits were arrested however the main accused was at large till report.

**NCJP Report**

## **3. Tariq Khokhar: Karachi**

Mr. Tariq Khokhar, a Christian Police head Constable was kidnapped and tortured to death in Karachi on April 23, 2010.

Tariq member of Special Investigation Unit of Karachi Police received many threats and hate calls from unknown callers saying 'you infidel leave this unit of investigation or get a transfer to any other police department'.

On April 24, 2010, Tariq's dead body was found in a bag in Malir Lake (Malir Nala). The FIR was registered against unknown persons however

no arrest was made till report. Several months later, Tariq's widow and children also received threats asking them to convert to Islam.

**Asian Human Right Commission report**

**4. Imtiaz John and his colleagues: Mansehra**

Mr. Imtiaz John, a Christian youth was killed by some extremists in Oogi town, Mansehra.

John had been running a development organization since 2005 named 'Charity World Vision' in northern areas affected by earth quake. A group of Taliban attacked organization's camp where John and five other members were killed.

**Agahi April 25, 2010**

**5. Seven Hindus: Quetta**

Seven Hindus lost their lives in different firing incidents by unidentified persons in Balochistan. The locals protested and urged the government to arrest culprits.

**Daily Nawa-e-Waqt July 21, 2010**

**6. Zulfiqar Gulzar: Quetta**

Mr. Zulfiqar Gulzar, a Christian youth was shot dead by unidentified persons in Quetta on April 28, 2010. Officials termed the incident a case of target killing.

**Minorities Concern of Pakistan May 2010**

**7. A Hindu trader: Quetta**

Mr. Hamesh Kumar, a Hindu rice-trader was gunned down as he resisted the kidnapping of his son Rajesh in Quetta on June 8, 2010.

**Minorities Concern of Pakistan July 2010**

**8. Naimat Ullah: Lahore**

Mr. Naimat Ullah (55) and his son Mansoor Ahmad, two Ahmadi were stabbed to murder by Abid Butt, a Muslim youth in Narowal on May 29, 2010. Naimat died while his son was rescued after medical treatment.

**Ahmadi community report**

**Violence and attempt to murder:**

**1. Shehnaz Bibi: Faisalabad**

Mr. Sajad Sadeeq a Christian youth was returning from field with his cattle. On the way, the goats started eating vegetable leaves from the grocery shop of Sajjad Bhatti. At this Bhatti became violent and allegedly used abusive language for him and the Christian community and threatened them of dire consequences.

Within an hour, Bhatti came armed with a pistol and started firing in the air in front of a house of Sajad's relative. His aunt Shehnaz received a

bullet in her leg when she and her husband tried to resolve the issue. Bhatti managed to flee away. Shehnaz was rushed to the hospital. The FIR was registered on the complaint of Sadeeq but the culprit was at large till report.

**NCJP report**

**2. Rafi Ahmad Butt: Gujranwala**

Mr. Rafi Ahmad Butt, an Ahmadi, was injured when two armed assailants fired him at Tatle Aali District Gujranwala on November 30, 2010. He received four bullets in his arm but survived due to medical aid.

**Ahmadi community report**

**3. Mubashir Ahmad: Sheikhpura**

Mr. Mubashir Ahmad, president of the Ahmadi community, was attacked by four armed men in Sheikhpura on July 13, 2010.

The attackers started firing with automatic rifles and rocket at his house but it did not explode. The Ahmadis also fired shots in response.

**Ahmadi community report**

**Kidnapping/abduction**

**1. Shoukat Masih and his family: Toba Tek Singh**

Mr. Shoukat Masih, a Christian brick kiln worker and family was rescued from kidnapping by some locals in Toba Tek Singh. Shoukat worked at the brick-kiln for Ahmad Ali, a Muslim youth in Sialkot. Shoukat had left his job and moved to Toba Tek Singh along with his family due to his misbehavior and started working there.

Ahmad tried to kidnap Shoukat and family however the locals failed his attempt. Shoukat and labor union of brick-kiln demanded registration of a case against the culprits.

**Daily Dawn August 5, 2010**

**2. Sikh community under attack: Kalaya**

Islamist Militants kidnapped three Sikhs and demanded a ransom of Rs. 30 million. They had killed Jaspal Singh on February 21, 2010 after setting a deadline on February 20, 2010 for payment of the ransom.

Surjeet Singh and Gorvindar Singh, the other two kidnapped Sikhs were rescued by security forces during an operation in the remote Tirah valley of Orakzai tribal region bordering Afghanistan.

According to officials, the action was taken in Gharbeena area on a tip off about presence of the hostages in a house occupied by militants. Mr. Sahib Singh, a spokesman for the Sikh community, told that Surjeet



Singh received injuries during the cross-fire between militants and security personnel. He was taken to Peshawar's Combined Military Hospital whereas Gorvindar Singh was joined with his family.

**Daily Dawn March 2, 2010**

**3. Arshad Karim: Faisalabad**

Dr. Arshad Karim, an Ahmadi was kidnapped by some unknown persons. The kidnappers freed him after receiving Rs. 3 million as ransom. However the police could not arrest the culprits.

**Minority Concern of Pakistan May 2010**

**4. Two Ahmadi: Faisalabad**

Bilal Ahmad and Sheraz Ahmad, two Ahmadi children were kidnapped for 10 million rupees ransom in Faisalabad on March 9, 2010.

The kidnappers robbed Mr. Ishaq Ahmad and Mr. Iqbal Ahmad, two Ahmadi brothers of gold ornaments and Rs. 1.2 million cash. The robbers also took one child of each brother and car.

After some days, the children were set free after the payment of 2.5 million rupees as ransom. The police took firm action and arrested four suspects. An anti-terrorism court sentenced them to death, confiscation of their property, imprisonment of 13 years and a fine of hundred thousand rupees to each of them on August 23, 2010.

**Ahmadi community report**

**5. Hindu youth: Jacobabad**

A minor Hindu boy (10) was kidnapped in Kandhkot District Jacobabad in October 2010 and was returned after receiving a heavy ransom from his parents.

**Daily Dawn December 01, 2010**

**6. Iftikhar-ul-Haq: Quetta**

Mr. Iftikhar-ul-Haq, an Ahmadi advocate was kidnapped in Quetta on March 19, 2010.

According to source, the kidnappers first demanded a hundred million rupees as a ransom. Later, they scaled their demand down to fifteen million rupees. Finally they agreed to an amount of three million and eighty-five thousand rupees and released detainee on April 7, 2010.

**Ahmadi community report**

**7. Bashir Ahmad: Peshawar**

Dr. Bashir Ahmad, an Ahmadi was kidnapped by four armed men from his clinic in Pabbi, Peshawar on October 8, 2010. An FIR was registered



however Ahmad was not recovered till report.

### **Ahmadi community report**

#### **Abduction from Hindu Community**

<b>Sr. #</b>	<b>Names</b>	<b>Age</b>	<b>District</b>	<b>Year</b>
1.	Mr. Ashok Kumar (shopkeeper)	22	Gadap Town Karachi	2010
2.	Mr. Rajesh Kumar (Businessman)	36	Sukkur	2010
3.	Mr. Bhoj Raj (Shopkeeper)	29	UC-Piryaloo, District Sukkur	2010
4.	Mr. Akash (Shopkeeper)	25	Shikarpur	2010

**Source: Amar Foundation**

#### **Physical violence:**

##### **1. Elishba Aleem: Rawalpindi**

Ms. Elishba Aleem (20) a Christian youth and her family was allegedly attacked by some local Muslims in Rawalpindi on December 28, 2009. Elishba was a sister of a mentally ill blasphemy accused who was alleged of making derogatory remarks against Islam. She received fracture in leg and head injuries with an iron rod.

**The Christian Voice January 2010**

##### **2. Raees Ahmad and Nasir Ahmad: Larkana (Sindh)**

Mr. Raees Ahmad Butt, an Ahmadi missionary and his son Nasir Ahmad Butt were beaten up by Yasir Abro, their Muslim neighbourer in Larkana on August 5, 2010.

Water accumulated in front of Abro's house due to heavy rains, he started abusing the Ahmadi community and did aerial firing to harass them. Later Abro called some members of the Ahmadi community to his house under the pretence of resolving the issue. As Ahmad was on the way to his home after settlement, Abro and accomplices beat him.

Again, when Raees and his son were proceeding to their home after reporting the police about violence, Abro and his gang again attacked them with batons and iron bars. The victims received injuries in their heads. The police registered an FIR against culprits

**Ahmadi community report**

##### **3. Maqbool Ahmad: Lahore**

Maqbool Ahmad Dogar, an Ahmadi youth was assaulted by unidentified persons in Gulshan Park, Lahore on November 16, 2010.

Dogar was on his way to home after work when three unknown persons stopped him at gun point. On resistance, one of accomplices fired at him. He received bullet in leg but he did not let the shooter go. Hearing the

shots, Ahmad' friend rushed to rescue and called the police. The two culprits fled away while the captured one and handed him over to police.

**Ahmadi community report**

### **Burial problems**

#### **1. Shehzad Warriach: Sargodha**

The body of Shehzad Warraich (42) an Ahmadi was exhumed in Chak 19 District Sargodha on October 29, 2010. Shehzad died a natural death and was buried in a common graveyard and the locals had no problems with Ahmadi buried there.

On October 31, police officials asked the deceased's family to remove the body from the graveyard on the complaint of some clerics who had objected to the burial. The body was exhumed and buried in Chak No. 46, a few miles away.

**Ahmadi community report**

#### **2. Ahsanur Rehman: Toba Tek Singh**

Mr. Ahsanur Rehman, an Ahmadi was denied for the burial in Pir Mahal District Toba Tek Singh on April 13, 2010.

Some persons stopped relatives digging grave for Rehman in Ahmadi graveyard allocated by Tehsil Municipal Administration Kamaliya in 1988. Later, the police arrived at the scene and barred the burial however the dead body was taken to Rabwa where it was buried there next day.

**Ahmadi community report**

#### **3. Mirza Sultan Ahmad: Gujrat**

Mr. Mirza Sultan Ahmad, an Ahmadi was denied to burry in public cemetery by some extremists in Jalalpur Jattan District Gujrat in August 2010. The locals obstructed the burial and called police. The police advised deceased's family to bury body in their own land. The deceased's son took the dead body to Rabwah for burial.

**Ahmadi community report**

#### **4. Graveyard cleansing**

The body of a little Hindu girl was exhumed by her family and reburied in the adjacent Christian graveyard.

According to the source, Summan Prem, a Hindu girl (10) from Balmeki community was buried in a Muslim's graveyard in Rawalpindi on October 1, 2009 by mistake thinking it was the 'Christian graveyard'. Summan's Hindu ancestry became known only after the family put a tombstone on her grave, bearing her name and Hindu Mantras. Muslim clerics and visitors to the Ratta Amral graveyard raised the issue with the graveyard's managing committee. The management committee

requested her family to move her out of the Muslim's graveyard.

**Daily Dawn December 2, 2010**

### **Flood relief denied**

The government and local clerics refused to shelter around 500 flood-affected families belonging to the Ahmadi community in South Punjab's relief camps. *The Express Tribune* learnt during a visit to the devastated Punjab districts of Muzaffargarh, Dera Ghazi Khan (DG Khan) and Rajanpur.

According to Ahmadi community members, 350 persons belonging to DG Khan, 60 to Muzaffargarh and 65 to Rajanpur District were displaced and living with their relatives while some of them left for Rabwah, the community's headquarters.

Mr. Aziz Ahmad Khan, a local leader of flood victims from the Ahmadi community in DG Khan, said that 200 families, who had been displaced from Basti Rindan and Basti Sohrani by flooding, took shelter in a state-run school at Jhok Utra but within days the local administration forced them to leave the school. He said the local administration later told them that people from the surrounding areas did not want the Ahmadis in the relief camp therefore they could not allow staying at the camp.

Mr. Mohammad Iqbal Sohrani, a member of the Ahmadi community said that around 40 Ahmadi families took shelter in a state-run school at Jhakar Imam Shah near Sumandri, some 40 kilometers from DG Khan. They did not receive any relief either from philanthropists or from the government. He alleged that relief packages were being distributed through local lawmakers who were told by the district administration that the Ahmadis are not eligible for any support.

Mr. Saleem Chandia, another Ahmadi community member, said that he along with 40 other community members rented a house for shelter but two days later the landlord was forced by local clerics to evict them.

Mr. Mansoor Ahmad, a resident of Muzaffargarh, told *The Express Tribune* that over 800 members of the Ahmadi community were displaced from Bait Nasirabad, Masroornagar, Hussainwala and Shahjamal. At least 100 members from Hussainwala and Masroorabad were trapped at Shahjamal. He claimed that they had asked the District Police Officer and the District Coordination Officer to provide them a rescue boat but they did not take notice.

Ahmad claimed that the trapped Ahmadis were rescued by their community fellows on a broken boat. He said local clerics issued an edict that the Ahmadis should not be provided help.

Mr. Hassan Iqbal, Commissioner DG Khan, promised to look to the situation. He asked the Ahmadis to directly approach him if they face discrimination anywhere in the district. However, Mr. Farasat Iqbal, DCO Muzaffargarh said that the Ahmadis did not contact him.

**Asian Human Right Commission**

# LAND GRABBING AND EVICTED

**The Constitution of Pakistan states:**

***Provision as to Property,***

*Every citizen shall have the right to acquire, hold and dispose off property in any part of Pakistan, subject to the Constitution and reasonable restriction imposed by law in the public interest.*

*Article 23*

Properties belonging to religious minorities, whether places of worship, private houses, business or graveyards, all are the choicest item for land grabbers all along. While successive governments ignored the plight of religious minorities, they were also guilty of never looking into the discriminatory arrangement to manage the entities such as Evacuee Property Trust Board. The Board management was over whelming from the Majority community rather than the communities whose properties it was entrusted.

Benefits attached to this enterprise and corruption played a vital role in appointments and distribution. In the overall environment of religious discrimination this econonimcal injustice marginalized and isolated minorities. Let us have a look at the evidence of human rights abuses in this respect in the current year.

## **Land Grabbing:**

### **1. St. Paul's Catholic Church: Lahore**

The property of St. Paul's Catholic Church in Gulberg, Lahore sealed on the orders of court after a fake claim invoked by para church Pastor (Pentecostal Church). The claim was contested by the Catholic Church during 2010-2011till report.

**NCJP Report**

### **2. Ahmadi property: Rabwah**

An Ahmadi place of worship was seized by authorities and a police

contingent transferred the possession to the majority Sunni Muslims on January 14, 2010.

The place called Bait Noor was sealed in 2003 to prevent clash between the two Islamic groups over its ownership. Saleem-ud-din, the Ahmadi community spokesperson, demanded justice saying this was the weakness of administration. "We had presented legal documents showing the land was owned by Ahmadis. **UCAN January 25, 2010**

### **3. United Christian Hospital: Lahore**

Dozen of Christians staged a protest demonstration in front of United Christian Hospital (UCH) Lahore.

The protesters accused the Punjab government, the Lahore Development Authority, TEPA and some hospital staff of trying to the land belonging to UCH. They held placards, chanted slogans demanding an inquiry into the matter. The Central Christian Action Committee condemned this action and urged the government and judiciary to take action. **Daily The News July 23, 2010**

### **4. Ahmadi place of worship handed over to non-Ahmadis**

An Ahmadi place of worship was handed over to non-Ahmadis on the orders of the District Co-ordination Officer (DCO) Chiniot, in Ahmad Nagar near Rabwah on January 14, 2010.

According to source, Ahmadis undertook repairing of the building in 2003, Ghulam Mustafa, a Muslim cleric, approached the police claiming their place of worship had been used by Muslims as a mosque. The police locked the building with the promise to look into the rival claims.

Ahmadis presented the police with evidence and documents of ownership of the land. The Station House Officer (SHO) wrote in his report issued on December 18, 2003 that 'there is no doubt that this place of worship was built 18 or 20 years ago by Wali Muhammad Qadiani on his own land in his personal capacity. Muslims had no claim or role in it.' Still the authorities did not restore the building back to Ahmadis. Later Ahmadis complained to the Chief Justice Lahore High Court however a decision was awaited. **Ahmadi community report**

### **5. Authorities shrinking Sikh holy sites:**

Sardar Sham Singh, head of the Pakistan Sikh Gurdwara Parbandhak Committee said in his interview to the Herald that the greatest threats to the lands come from the employees of the Evacuee Trust Property Board (ETPB). The Chairmen ETPB are constantly changing hence they never get to know the real situation of these lands. ETPB is, in fact, at the mercy

of its corrupt employees.

ETPB was created to mind lands and properties linked to sites belonging to non-Muslims religious and protect them. Practically, ETPB has leased and rented out these properties to individuals who collude with the board's employees to keep their lease and rent agreement ongoing. They pay the Board peanuts but re-lease or re-rent the same properties on higher market rates.

He added that sometimes, the Board employees scheme with land-grabbers, destroy land records to allow the latter to occupy and sell land, "recently board employees sold land to the Defence Housing Authority, Lahore, in violation of the Board's own rules that prohibit the sale of any land owned, possessed and maintained by ETPB", said Sham Singh.

#### **The Hindus of Lahore:**

Dr. Manwar Chand, General Secretary of Krishna Mandir Management Committee said in the answer of a question during his interview to Herald that properties belonging to Hindus were neglected in Lahore. The authorities let land-grabbers take control of these properties. There were no efforts to restore, preserve or retrieve religious sites of Hindus that have been damaged, abandoned or taken over by land-grabbers. Hundreds of acres of religious sites of Hindus were leased and rented out for peanuts. Most of these properties were also converted into residential and commercial areas with the connivance of officials.

#### **Chairman's clarification:**

Mr. Syed Asif Hashim, Chairman of the ETPB said that the Constitution allowed increase in the productivity of the land as well as getting rid of the land that became wasteful to maintain, which was the status of the land that we sold.

He also said that the town administration had declared the building of the (Hindu) temple in Azam Cloth Market in Lahore and its attached structures as dangerous. This happened during my predecessor's tenure. We made an agreement with a tenant living there to reconstruct the site. According to the agreement, the tenant not only paid us a generous sum as non-refundable security but also agreed to increase the monthly rent to 100 times more than he was paying earlier.

Answering the question 'will EPTB's existing tenant and members of religious minorities also benefit from these development schemes?' he replied that there is no policy yet but whenever it is formed we will keep in mind the interests of the tenant and the minorities. We are thinking of giving some plots that we will get from DHA to the Sikh community.

Answering another question 'But minorities living in Lahore complain that they do not get any benefit out of the board's income?' he said, it is false. We have immensely improved boarding and lodging facilities at both Gurdwara Janam Asthan in Nankana Sahib and Gurdwara Panja Sahib in Hassanabdal. We spent 1,600,000 rupees on the renovation of Krishna Mandir during 2009 and provided new generators and a new boat to a Hindu temple in Sindh. We provide financial assistance to all minorities group for celebrating their religious festivals. Even Christians in my tenure have received assistance even though the EPTB doesn't manage any Christian property. **Monthly Herald March 2010**

### **Houses of Christians razed to wider road: Peshawar**

The City District government demolished 15 residential quarters of the Christian community for widening the city circular road in Peshawar on November 23, 2010.

The project of widening the road was launched six years back but couldn't be materialized due to strong resistance put up by the people living in the roadside quarters.

Mr. Siraj Ahmed, District Coordination Officer (DCO) said that the administration had allotted alternative land measuring 3 marlas to each family on the Ring Road. He further said that the residential quarters along the circular road were not property of the occupants rather it belonged to the district government. He added that the Peshawar Development Authority was directed to speed up construction of the demolished quarters. **Daily Dawn November 24, 2010**

## **Graveyard grabbing**

### **1. Lahore**

An influential Muslim and brick-klin owner barred the Christian community from burying dead bodies in the graveyard allotted by the government about 50 years ago in Jhugian District Lahore. The klin owner not only threatened the community allegedly attempted to occupy a two-canal and eight-marla plot also.

**Minorities Concern of Pakistan July 2010**

### **2. Mandi Bahauddin**

Mirza Abdul Ghani, a Muslim cleric led the local Muslims to continue illegal construction on a Christian cemetery in Mandi Bahauddin on August 27, 2010.

They desecrated graves in spite of orders from a local government to halt construction. The Christian's graveyard existed even before the partition



of India.

## **Minorities Concern of Pakistan September 2010**

### **3. Gujranwala**

Mr. Mohammad Boota, a Muslim landlord seized a Christian graveyard and refused the burial of Riaz Masih (25) a Christian youth in Nowshera Virkan District Gujranwala on March 28, 2010.

The next day, the Christian mourners organized a protest and chanted slogans against Mohammad Boota and the police. The crowd also took the body to the office of the Deputy Inspector General (DIG) Gujranwala who granted them permission for burial.

According to the locals, the Christians had only graveyard under their use, measuring about an acre. In 1997 Boota grabbed one-fourth of it and then filed a case in court for full possession. He managed to get the 'stay order' from the court.

**NCJP report**

### **4. Faisalabad**

A piece of land of Christian's graveyard was grabbed by Mr. Mohammad Aslam in Tebhi Pathanan District Faisalabad.

This piece of land, about an acre was reserved for ten Christian families of village. Mohammad occupied half of the area of graveyard on fake documents. The local Christian approached him to settle the issue but he threatened them and refused to talk. Many Christian migrated to other place due to life threats however a case was filed in Sheikhpura court.

**NCJP report**

## **Evictions:**

### **1. Sixty Hindus evicted: Karachi**

60 Hindu men, women and children were attacked and forced to abandon their homes in Memon Goth, Karachi, when a Hindu boy named Dhenesh drank water from a cooler placed outside a mosque, Daily The News reported it on July 9, 2010.

## **Minorities Concern of Pakistan August 2010**

### **2. Threat to leave houses: Tando Mohammad Khan**

The Hindus of Anwar Colony who had been living there for about a century were threatened to leave their houses by influential people in Tando Mohammad Khan.

Mr. Wariti Patel, a leader of Hindu community said while addressing the protest organized by the local Hindus that 'they built temple from their sources and will not surrender the possession of temple. The government should protect minorities and their religious places'.

**Jehd-e-Haq August 2010**

# RELIGIOUS FREEDOM

## **The Universal Declaration of Human Rights states that:**

*Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.*

*Article 18*

### **Nine specific rights**

*In accordance with Article 1 of the present Declaration, and subject to the provisions of Article 1, paragraph 3, the right to freedom of thought, conscience, religion or belief shall include, inter alia, the following freedoms:*

- 6.1 To worship or assemble in connection with a religion or belief, and to establish and maintain places for these purposes;*
- 6.2 To establish and maintain appropriate charitable or humanitarian institutions;*
- 6.3 To make, acquire and use to an adequate extent the necessary articles and materials related to the rites and customs of a religion or belief;*
- 6.4 To write, issue and disseminate relevant publications in these areas;*
- 6.5 To teach a religion or belief in places suitable for these purposes;*

- 6.6 *To solicit and receive voluntary financial and other contributions from individuals and institutions;*
- 6.7 *To train, appoint, elect or designate by succession appropriate leaders called for by the requirements and standards of any religion or belief;*
- 6.8 *To observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief;*
- 6.9 *To establish and maintain communications with individuals and communities in matters of religion or belief at the national and international levels.'*

***Freedom to profess religion and to manage religious institutions... Subject to law, public order and morality--***

- a) *every citizen have the right to profess, practice and propagate his religion; and*
  - b) *every religious denomination and every sect there shall have the right to establish, maintain and manage its religious institution.*
- Article 20*

Universally accepted standards of religious freedom entitles a person to freedom of conscience, affiliating and expressing any religion, it includes freedom to convert or reconvert to a religion. In practice it means attending worships / religious ceremonies, maintaining institutions for religious education / places of worship individually or collectively, moreover freedom to propagate ones religion.

As we chose to have laws restricting religious freedom for part of citizenry, the social environment has become so hostile that it is difficult to imagine religious freedom in today's Pakistan. Convergence of religiously motivated violence and discrimination has reduced the scope of religious freedom for religious minorities to symbolic expressions.

The cultural heritage of tolerance and historical coexistence of religious diversity has been allowed to be eroded by groups that charged society on non-issues with their narrow interpretation of religion and assumption of superiority of majority religion.

### **The Sectarian face**

Labeling others infidel and kafir has become a preferred task of the mullahs (sic Muslim clerics) in Pakistan. It is clear that every sect considers others heretical, kafirs and dwellers of hell. Even verses of the Quran are wrongly used to disprove others' faith and sect. In a way, a minority of Pakistan's population has taken to declaring the rest as kafir. Look at the figures - 95 per cent of the Pakistani populace is Muslim. Apart from 5 per cent belonging to the Ahle-Hadith (Wahabis), the Sunnis prescribe to the Hanafi School of jurisprudence which is then subdivided into Barelvis and Deobandis schools. Most agree on the following composition of Pakistan's population -- 60 percent Barelvis, 15 percent Deobandis, 15 percent Shias, 5 percent Ahl-e-Hadith, and the remaining 5 per cent constituting Ahmadis, Ismailis, Hindus, Sikhs, Christians, Buddhists, Parsis, etc. This means only 20 percent of Pakistanis (15 percent of Deobandis plus 5 percent of Ahl-e-Hadith) consider the 80 percent of population as kafir, willing to subject them to death and destruction. *Mr. Amir Mir's article title 'To tell the truth'*

**Daily The News, July 11, 2010**

### **Christian community attacked: Karachi**

The mob attacked Christian houses and tried to attack Saint Luke's Church in Karachi. The attackers also beat Christian youth and handed over to the Saeedabad police in Baldia town and Saeedabad, Karachi on November 20, 2010.

According to source, Zohaib alias Naomi (20) a Christian youth and a Muslim girl, Anum, (18), daughter of Mohammad Abid eloped to marry against the will of their parents and Christian youth was arrested to know whereabouts Naomi.

The Baldia town police officer immediately sent police reinforcements to protect the Church. The presence of the police officers halted any further attacks but the assailants threatened the community that the police would not be able to protect the church destruction. The schools in the vicinity remained closed for some days and about 600 Christians left their houses. Those that remained sent their daughters and women-folk out of the area fearing a strong reaction from the Madressas, the Muslim religious schools in the locality. The male members of the Christian families were ordered to report to the police station and inform them of the whereabouts of Mr. Naomi

**Asian Human Right Commission**

### **Court ordered arrest of Ahmadi couple: Chinniot**

The magistrate issued an arrest warrant for Arshad Mehmood and his wife, for preaching Ahmadi faith on the complaint of Allah Dita resident of Kot Mohammad Yar District Chinniot on July 1, 2010. The court also

ordered to arrest Usman Qamar and Abdul Wahid, two Ahmadi youth for the same act.

**Jehd-e-Haq August 2010**

### **Target killing**

#### **1. Sheikh Mohammad Ahmad: Mardan**

Mr. Sheikh Mohammad Ahmad (58), an Ahmadi businessman was shot dead by unknown assailant(s) in Mardan on November 8, 2010. Ahmad was on the way to home after finishing his work with his son, Arif Mohammad when unidentified person(s) shot him. Ahmad died at the spot after receiving three bullets. **Ahmadi community report**

#### **2. Sheikh Umar Javed: Mardan**

Mr. Sheikh Umar Javed (26) an Ahmadi was shot dead by unidentified person(s) in Mardan on December 23, 2010.

According to source, Javed was returning home from duty in a car along with some of his male family members when attackers sprayed bullets at them and fled away. Umar Javed died at the spot while Sheikh Javed Ahmad, his father and Sheikh Yasir Mohammad, his cousin, received injuries. 18 bullets hit the car. **Ahmadi community report**

#### **3. Sami Ullah: Sanghar (Sindh)**

Mr. Sami Ullah (55) an Ahmadi was shot dead in Sanghar on February 3, 2010.

Two unknown motorcyclists stopped him and fired on his head. Sami dies at the stop however police could not make any arrest.

**Ahmadi community report**

#### **4. Professor Mohammad Yousaf: Lahore**

Mohammad Yousaf (70) an Ahmadi retired professor was shot dead by two masked men in Lahore on January 5, 2010

At around 7:30 a.m., Professor Yousaf was tending his son's grocery shop near his home in Rachna Town when two masked men on motorcycle shot two bullets at him and fled from the scene.

Upon hearing the gunshots, his son came running to the grocery shop and found his father seriously injured. Yousaf was rushed to the hospital but he died on the way.

Few days earlier, the Ahmadiyya Jammāt had been facing opposition in the Rachna Town area, banners were seen stating that Ahmadis are

'Wajibul Qatl' (worth killing). Further, a number of anti-Ahmadi rallies were taken out in the area inciting to violently oppose and harass all Ahmadis. A number of Ahmadis in the area also faced death threats. Police was informed but an action was not taken.

**Ahmadi community report**

**5. Three murdered for their faith: Faisalabad**

Ashraf Pervaiz (60), Masood Javed (57) and Asif Masood (24), three Ahmadi traders were shot dead in Faisalabad on April 1, 2010. They were on the way to their home after closing their business, when the assailants riddled them with bullets and killed them.

According to daily Dawn of April 3, 2010, 'unidentified persons had been threatened them and police was informed about these life threats a couple of weeks earlier. The police could not make an arrangement regarding their protection.

**Ahmadi community report**

**6. Two Ahmadis murdered: Karachi**

Dr. Najamul Hassan and Pir Habibur Rehman, two Ahmadis were murdered in Karachi.

Dr. Hasan (39) was shot dead by unidentified assailants when he was leaving his clinic whereas Pir Habibur Rehman (60) a resident of Sanghar (Sindh) was shot dead on his way to his farm by two masked assailants.

Rehman was rushed to the hospital where he was pronounced dead. He was US national on a visit to Pakistan for his personal business. The police could not make any arrest till report.

**Asian Human Right Commission August 23, 2010**

**7. Hafeez Ahmad Shakir: Karachi**

Mr. Hafeez Ahmad Shakir (48) an Ahmadi was murdered by two unknown motorcyclists when he was returning home after closing his pharmacy at 12:30 a.m. in Karachi on May 19, 2010.

**Ahmadi community report**

**8. Naseer Ahmad: Faisalabad**

Mr. Naseer Ahmad Butt (50) an Ahmadi was murdered by an unknown person(s) in Faisalabad on September 8, 2010.

**Ahmadi community report**

**Life threats**

**1. Shehbaz Javed: Karachi**

Mr. Shehbaz Javed (33) a Christian youth was threatened that he would

be charged for blasphemy or apostasy for marrying a Muslim girl, Mehwish Naz, who married him against her parents' will in Karachi. After a month of their marriage, Mehwish's Muslim parents threatened Javed that they would kill their daughter and implicate him in a murder case. They also threatened him of a charge under 'apostasy' if he refused to divorce her. The newly wed couple was moving one place to another to save their lives. **Compass News Direct August 24, 2010**

### **Vulnerable Rabwah**

A note conveying threat was thrown inside an Ahmadiyya place of worship in Darul Fadl, Rabwah on July 18, 2010. Translation:

*“Islam Zindabad (long live), Mirzai Murdabad (may perish)  
O Mirzais! Mend your ways and do not put our self-restraint to test. There is still time to embrace Islam. Do not go to your places of worship this Friday. You will not see your children and your place of worship again if you hold a Friday Prayer. Remember the Friday, otherwise ... That's all  
Servant of Khatme Nabuwat Islam, Allah-o-Akbar (God is the greatest)”*  
**Ahmadi community report**

## **Conversions:**

### **From Christian community:**

#### **1. Three family members: Sargodha**

A Christian couple and their son embraced Islam at Jamia Neemia, Lahore on January 21, 2010. Mr. Williams John, Venus Bibi and their son Kamran were also given Islamic names.

**Daily The News January 22, 2010**

#### **2. 17 persons: Raiwind**

17 persons of three Christian families consisting of three men, their wives and children converted to Islam at Wasanpura, Christian Colony, Raiwind.

According to source, Mr. Arif, Mr. Riaz and Mr. Rafiq and their families embraced Islam on the 'motivation' by Sufi Mohammad Anwar Madni at the farm house of Chaudhary Abdul Ghafoor, Provincial Minister of Punjab.

**Daily Nawa-e-Waqt February 17, 2010**

#### **3. Nine persons: Kasur**

Nine members of a Christian family consisting of two men, four women and three children embraced Islam on the motivation by Mulana Rashid Usmani in Kasur.

They were given Islamic names like Mushtaq Masih, Shehzad Masih were given Mohammad Abdulah and Abdul Rehman whereas Nasreen, Rasheeda, Sajida and Misbah were given Khatija, Fatima, Amna and Zanib respectively. The names of children were also changed.

**Daily Nawa-e-Waqt January 18, 2010**

**4. Brothers of Mohammad Yousaf embrace Islam: Lahore**

Three brothers of Mohammad Yousaf, the former captain of Pakistan cricket team who converted to Islam in 2005, embraced Islam along with their families. They were given Islamic names as Mohammad Arshad, Mohammad Ajmal and Mohammad Jameel.

**Daily Nawa-e-Waqt May 20, 2010**

**5. Kashif: Multan**

Mr. Kashif, a Christian youth embraced Islam for a Muslim girl in Multan on June 26, 2010. Kashif had a Muslim friend named Mohammad Akram, they both were interested in pigeons. They used to go each other's home for this purpose. Kashif fell in love with Akram's sister Abida, and showed his wish to marry her. The parents apposed them due o religion differences. Reportedly, Kashif embraced Islam and got married Abida.

Abida'a parent registered a FIR of kidnapping against Akram's family. The police arrested his father and brother to get information about couple. On the other hand, they Muslim family threatened Christians to burn their house like Gojra and Shanti Nagar if they would not help recover their daughter. Many Christians moved to safer places leaving their houses.

Akram and Abida came back in the same evening and were presented in community meeting where Abida confessed that she married Akram willingly. The meeting decided reconciliation between both communities on the condition of their divorce. The couple signed divorced papers to maintain the peace of communities.

**PCWO report**

**6. Rehana Ishaq and Riasat Masih: Kasur**

A Christian couple embraced Islam to get married in Kasur on February 21, 2010. Ms. Rehana, a mother of two had extra marital affair with Riasat Masih and eloped with him. A few days later, they married after conversion to Islam.

**PCWO report**

**From Hindu community:**

**1. Mr. Bakhshu: Mirpurkhas (Sindh)**

Mr. Bakhshu, a Hindu father and his two daughters embraced Islam on motivation of Maulana Hafeezur Rehman, the Imam of Madina mosque



at Mirpurkhas (Sindh). **Daily Nawa-e-Waqt March 26, 2010**

**2. Daya: Tharparkar (Sindh)**

Ms. Daya, was abducted from her house on the night of January 23, 2010. She was forced to convert to Islam and was married to Mumtaz Hingorjo, a Muslim at Samaro Town District Tharparkar on January 24, 2010.

The local authorities kept Daya's family from registering an FIR and any other legal action. **Human Rights Commission of Pakistan**

**3. Chandra Abalee: Umer Kot (Sindh)**

Ms. Chandra Abalee, a Hindu student of grade 10 was abducted and forced for conversion to Islam by some members of Kogshkori community in Umer Kot on June 30, 2010.

The local Hindu community staged protest against the abductors and demanded their arrest. Mr. Lakho Bheel, her father alleged that the abductors had arranged marriage with her with the police support.

**Jehd-e-Haq August 2010**

**4. Gomti: Bahawalpur**

Ms. Gomti (15) a Hindu girl was abducted and converted to Islam by her Muslim employer (landlord) in Ahmedpur Sharqiya District Bahawalpur on October 16, 2009.

Gomti worked as a domestic servant the landlord for a number of years. On 12 October, her parents were told that she had gone with the landlord two days ago to an unknown place. Gomti's parents Mr. Bheeka Ram and his wife approached the police and informed about their missing daughter but were simply told that she would be returned soon.

The parents contacted Mr. Ramesh Jay Pal, the social worker on October 18, 2009 who arranged a meeting of local representatives from different Muslim groups which resolved to find Gomti.

After about six weeks of her abduction, Asghar Ali, her parents' another landlord of village Wali Ka Dera, in the Khanpur, sub-district of Rahim Yar Khan told the parents that Gomti had married one of his peasants, Mr. Liaquat Ali, after converting to Islam, Therefore she could not meet them however her alleged husband was not produced either.

**Asian Human Rights Commission**

**5. Gaijri: Rahimyar Khan**

Ms. Gaijri (15) a Hindu girl was abducted and married Mr. Mohammad Saleem, her Muslim neighbour after converting to Islam in Liaquatpur

District Rahim Yar Khan on December 21, 2009.

Mr. Mengha Ram, her father contacted the police for the registering an FIR about his missing daughter but police did not take any action.

On December 26, the Station Head Officer (SHO) of local police station received a letter and an affidavit from a Madrassa that said, Gaijri had embraced Islam and married Mr. Mohammad Saleem however marriage certificate was not enclosed with the letter.

Mengha Ram and his wife contacted Mr. Ramesh Jay Pal, social worker who arranged their meeting with Maulana Abdul Hafeez, the Imam of the Darul-Uloom Madrassa in Khanpur. He reportedly told them that their daughter was there and had embraced Islam so was not allowed to see her parents.

Her parents met Gaijri with the permission of the local police in the presence of many Madrassa members. According to her parents, Gajri appeared very upset when questioned was asked about her conversion, she did not confirm it. The majority of the questions directed at her were answered by Madrassa staff.

In January 2010, the parents tried to file a case of abduction against their neighbor and the Madrassa but refused by Mr. Imtiaz Gul, District Police Officer (DPO). He allegedly told them that he had no power to intervene in matters of religion conversion however No FIR was registered till report.

**Asian Human Rights Commission**

#### **6. Four Hindus: Karachi**

Reported in periodical *Jarrar* of Jamatu Dawa (supposedly banned) four Hindus embraced Islam on motivation of Jamatu Dawa cleric Maulana Mehmudal Hassan Asad in Karachi and immediately proclaimed that they had embraced Islam on their own and no one had forced them to become Muslims.

**The Friday Times October 8-14, 2010**

### Reported conversions to Islam 2010

Name	Sex	Religion	District	Date	Motivation	Motivated by	Source
Gajri	Female	Hindu	Rahimyar Khan	December 21, 2009	Abduction and force marriage	Maulana Abdul Hafeez (Imam of Dar-ul-Aloon)	AHRC Report
Daya	Female	Hindu	Tharparkar (Sindh)	January 24, 2010	Abduction and forced marriage	--	HRCP Report
Rehana Ishaq & Riasat Masih	1 couple	Christian	Kasur	February 21, 2010	Marriage	--	PCWO report
Kashif Masih	Male	Christian	Multan	June 26, 2010	Marriage	--	PCWO report
Chandra Abalee	Female	Hindu	Umer Kot (Sindh)	June 30, 2010	Abduction and forced marriage	Kogshkori community	Jehd-e-Haq August 2010
Gomti	Female	Hindu	Bahawalpur	October 16, 2009	Abduction and forced marriage	Ahmedpur Sharqiya (landlord)	AHRC report
Four persons	--	Hindu	Karachi	--	--	Maulana Mehmudal hasan Asad priest of Jammiat-ul-Dawa	The Friday Times October 8-14, 2010
<b>Families</b>							
Williams John, Venus Bibi & son Kamran (3)	2 male, 1 female	Christian	Sargodha	January 21, 2010	--	Jamia Neemia, Lahore	Daily The News January 22, 2010
Nine persons	2 male, 4 female and 3 children	Christian	Kasur	--	Maulana Rashid Usmani	--	Daily Nawa-e-Waqt January 18, 2010

Three families (17 members)	--	Christian	Rawind	--	--	Sufi Mohammad Anwar Madni	Daily Nawa-e-Waqt February 17, 2010
Bakhshu & his two daughters (3)	1 male, 2 female	Hindu	Mirpurkhas (Sindh)	--	--	Maulana Hafeezur- Rehman (Imam of Madina mosque)	Daily Nawa-e-Waqt March 26, 2010
Three families(Brothers of Yousaf Yohana)	--	Christian	Lahore	--	--	--	Daily Nawa-e-Waqt May 20, 2010

#### Total conversion to Islam

Religion	No. of persons
Christian	32
Hindu	11
<b>Total</b>	<b>43</b>

**Note:** Total numbers of families is not confirmed due to lack of detailed data

## HATE SPEECH

The street power and political clout wielded by Pakistan's religious right have resulted in the state and society being held hostage by extremist elements who stop at nothing to further their agenda of inciting hatred, divisiveness and violence. The latest example is that of the Jamat Islami (JI) Chief, Syed Munawar Hassan, who during a sermon in Lahore on Friday threatened a fresh movement against the Ahmadi community if it 'did not accept their minority status' and the government kept silent about 'their blasphemous and unconstitutional activities' Mr. Hassan did not specify any instance substantiating his charges, leading one to end his comments as hate speech and also as an attempt to blackmail the government into further victimizing an already persecuted community. Given the incendiary passions, any call by religious parties in this context is certain to be attended by violence. A strong case can be made against the JI leader for fomenting aggression and religious persecution under the country's laws regarding hate speech and incitement to violence.

Even beyond this particular case, it has now become a matter of urgency that the government shows an active and uncompromising stance on the issue of hate speech and incitement to violence or other sorts of criminal activity. Pakistan's polity is already rent by religious, ethnic and sectarian divisions. Allowing irresponsible and divisive opinion to be aired publicly will deepen these fissures. Once it begins, the process of religious, ethnic and other communities being pitted against one another will prove difficult to bring under control. Spiraling violence, particularly in view of other issues being faced by the country such as militancy and terrorism, can then be expected. It is in the interest of both the state and citizenry to take a stand against inflammatory hate speech and lobby for the prosecution of those who break the law. **Daily Dawn June 21, 2010**

### **Sacrilege of 'Sacred scriptures' not allowed in Christianity**

Leaders of Christian community distanced themselves from a US pastor's plan of burning copies of the Holy Quran by saying their religion doesn't allow acts, which hurt sentiments of the other communities and threaten peace.

'We condemned the proposed burning of Quran by an obscure fundamentalist pastor, Terry Jones of Florida. It is an act of desecration that is totally contrary to the teachings of Christianity. Our religion respects for sacred books of other religions'.



Christian community protesting against US Pastor for burning the Holy Quran

Courtesy: WP

President of Pakistan Catholic Bishops Conference Archbishop Lawrence John Saldana urged the President Obama to step in to thwart the 'senseless and insane plan'. The Quran burning would injure the feelings and sentiments of our Muslim brethren and thus, seriously damaging interfaith relations and peace throughout the world including Pakistan. He said.

Reverend father John Williams, in-charge of Rawalpindi Catholic Church, dubbed the proposed Quran burning an act against teaching of Christ and a threat to world peace.

**Daily The News September 11, 2010**

### **Civil society lodged complaint against misuse of emplifire**

A large group of citizens lodged a complaint against Mr. Ahmed Shakir, a Muslim cleric of Sultan Mosque Munir at Darakhshan Police Station, Karachi on January 9, 2011 for provoking people's sentiments and inciting violence during his Friday sermon.

The complainants on the behave of Mr. Ali K Chishti, barrister/journalist, Ms. Sherry Rehman, Member of National Assembly, from Pakistan People's Party and Mr. Shaan Taseer, son of Late Salman Taseer, Governor of the Punjab who was murdered on January 4, 2011.

The police said that their plainclothes personnel would regularly monitor the mosques for hate speech etc. to investigate the matter seriously therefore we would file a proper FIR within a few days. The police added that the last time someone had filed a complaint against the same cleric some years ago.

Ali Chishti said that even if nothing came of the complaint, it was

symbolic in nature. "We have to get the message across that those who go around declaring others non-Muslims, or instigating violence, will not get away with it. There will be taken legal action against them".

**Express Tribune/Citizens for Democracy, January 9, 2011**

### **The age of unreasonable**

1. An article published in Urdu newspaper Nawa-e-Waqt written by Mr. Mohammad Nawaz Meerani on July 18, 2010 quoting many references of the Holy Bible tried to prove that Holy Prophet (PBUH) was the last Prophet after Jesus Christ. The writer also criticized the followers of Christianity in his writing saying 'their Prophet (Christ) confessed that if he was born in the age of Holy Prophet, he would serve him but they (Christians) are characterless, rascal and cheap people trying to disgrace the status of the Holy Prophet by making such cartoons. They are materialistic and it can be their greed of money behind this. A nation that can sell their Prophet to his enemies for some coins should be boycotted.'

**Daily Nawa-e-Waqt July 18, 2010**

2. A two-day Annual Khatm-e-Nabowat Conference (conclusion of Prophet-hood) was organized in Chenab Nagar. The conference was chaired by Sahibzada Mulana Aziz Ahmad while Saeed Attaul Momen Bukhari, Fareed Pracha, Qari Shabeer Usmani, Abdul Latif Cheema and many others said that they should continue their struggle for the protection of Khatm-e-Nabowat and expose the Ahmadis' designs against Islam and Pakistan. They added that Ahmadis were agents of America and Israel, moreover the law enforcement institutions should take notice of activities of Black Water (American security contract organization).



Courtesy: Ahmadia Times

**Daily Nawa-e-Waqt February 27, 2010**

3. Daily Nawa-e-Waqt, Waqt News television and daily The Nation, organized a conference in Lahore. The participants appreciated the efforts of Nawa-e-Waqt Group especially Mr. Hameed Nazami, editor and in-charge of Nawa-e-Waqt for responding anti-Islam and anti-Pakistan forces and protecting religious and ideological boundaries of

the country. Mulana Ameer Hamza offered prayer and his best wishes for Nazami and Nawa-e-Waqt Group. The participants also chanted slogans against America and 'Anti-Islam movements.'

**Daily Nawa-e-Waqt May 21, 2010**

#### **4. Hate banner displayed in Lahore**

A hate banner was displayed by a fundamentalist organization on Mall Road, outside High Court in Lahore in May and June. The banner carried a message: 'Jews, Christians and Ahmadis are enemies of Islam'. The Punjab provincial government ignored the banner even the media did not raise the issue.



Courtesy: Criticalppp

**Minorities Concern of Pakistan July 2010**

5. Aftab Iqbal, a Muslim columnist wrote in Jang newspaper (an Urdu newspaper) that during his visit to Spain, he heard the horrible sound of the church bell destroying the peace of mind that surrounded the Cordova Mosque.

**Friday Times July 23-29, 2010**

6. **Qari Haneef** Jhalundari challenged Mian Nawaz Sharif, former Prime Minister, for calling Ahmadis brothers because he took them as Pakistani fellows under the constitution and in terms of religion. 'Other minorities do not challenge the basic Muslim faith and do not pretend to be Muslims', said the Qari.

**Friday Times August 12-16, 2010**

#### **7. Call them Qadiyani**

Chief Editor of Daily Jinnah stated that Ahmadis should not be called Ahmadis because Ahmad was the name of the Holy Prophet (PBUH). They should instead be called Qadiyani. He advised Nawaz Sharif, the former Prime Minister that Ahmadis should not be called friends as he called them. He added they could be our friends after embracing Islam.

**Friday Times July 23-29, 2010**

#### **8. All other sects must be apostate**

Writing in *Aajkal*, an Urdu daily, Mujahed Hussain stated that there are about 460 different books floating around in Pakistan in which different sects who call themselves Muslims but do not treat other Muslim sects as Muslims and consider them worthy of death (wajibul qata).

**Friday Times August 12-16, 2010**



## 9. Dismiss them from government jobs

Dr. Mohammad Ashraf Asif Jilani, leader of Idara Srat-ul-Mustakeem said in his monthly sitting in Lahore that Ahmadis were terrorists as well as against Islam. They should be dismissed from the public services in Pakistan.

Daily Nawa-e-Waqt June 28, 2010

*Pope Benedict XVI spoke of threats to Christians in Pakistan and called for justice for a Catholic woman, Asia Bibi, awarded death sentenced under blasphemy laws at the Vatican on November 17, 2010. In the meantime Governor Salman Taseer's made an effort for clemency appeal of Asia Bibi.*



*The religious parties and leaders responded by launching countrywide campaign against Asia's pardon. Some Muslim leaders declared cash prize for her murder and issued fatwa against Salman Taseer as well. The print and electronic media high lighted debate on this issue especially in Urdu newspapers hatred material was written and published at large. Here are some news clips:*

## Pope criticized for his statement

10. Maulana Sami-ul-Haq, president of Jammiat Ullema Islam Pakistan, Abdul Rauf Farooqi, general secretary, Maulana Hammad-ul-Haq Haqani, Maulana Abdul Khaliq Hazarvi, and others condemned the statement of Pope Benedict about discrimination against Christians in Pakistan. They said Christian or whatever religion desecrating Prophet Mohammad and Quran must be hanged. The government Pakistan would face dire consequences if they repealed blasphemy laws or released Asia Bibi. A true Muslim could not bear the insult of his Prophet (PBUH).



Daily Nawa-e-Waqt November 21, 2010

11. Maulana Amir Hamza, Hafiz Mohammad Aqif Saeed, Allama Zubaar Ahmad Zaheer, Dr. Fareed Ahmad Pracha, Maulana Mohammad Shafeeq Josh, Hafiz Abdul Ghaffar Ropari, religious leaders

of Tahreek-e-Hurmat-e-Rasool, Jamat Islami, Jamatu Dawa, JUIF, JUIS, Tanzeem Islami Majlis Ahrar and many other organizations protested against the Pope's statement, desecration of Holy Quran and caricatures in Lahore.

They stated that Pope's expression of insecurity of religious minorities in Pakistan was a prejudice and enmity against Islam. Pope never condemned the western countries' well planned sequel of desecration of Holy Quran and blasphemous caricatures to heal the feeling of Muslims.

**Daily Nawa-e-Waqt November 21, 2010**

**12.** The activists of religious parties staged a demonstration outside Jamia Masjid Farooqia in Toba Tek Singh after Friday prayers in protest of possible pardon and release of a convict for blasphemy.

Ahle Sunnat Waljamat leaders Mohammad Awais, Hafiz Bashir Usmani and Qari Hanan Farooqi addressed the protesters and warned Governor Salman Taseer to stop campaign for the release of death convict Asia Bibi who met the woman in the Sheikhpura jail and said the woman apparently seemed innocent.

**Daily Dawn November November 27, 2010**

**13.** A meeting of religious parties from different school of thought warned the government against sending blasphemy convict Asia Bibi to exile and attempts to amend blasphemy law and said they would launch a country wide movement against the PPP government.

Tehrik-e-Hurmat-e-Rasool (THR) a coalition of over a dozen religious parties held the meeting and warned Governor Salman Taseer against what they called '*fulfilling the western agenda*' in Pakistan by amending blasphemy laws, and appealed to the Chief Justice of Pakistan to take suo motu of Taseer's statements which were in violation of the constitution of Pakistan.

**Daily The News November 26, 2010**

**14. Change in blasphemy laws? Dismiss Shahbaz Bhatti.**

Qazi M.A. Khalid, General Secretary of Young Muslim said Pakistani Muslims got united against a single change in blasphemy laws expect some NGOs that were advocating amendments.

They alleged that Shahbaz Bhatti, Minister for Minorities Affairs had been advocating for the repeal of this law from the first day of his appointment. They urged the government to dismiss the minister for peace in the country.

**Daily Nawa-e-Waqt November 21, 2010**

**15. Hate speech in college: Faisalabad**

In a seminar at Government College University of Faisalabad on January 21, 2010 speakers declared Ahmadis infidels and published anti-Ahmadi literature published by Majlis Khatm-e-Nabuwat was also distributed.

**Ahmadi community report**

**16. Churches are under threats**

Quoted in 'Daily Jinnah' newspaper, Hamid Saeed Kazimi, Federal Minister for Religious Affairs stated that if the Quran would be burnt in Florida in the US, churches in Pakistan would too come under attack as a reaction.

**Friday Times September 24-30, 2010**

# DISCRIMINATORY LAWS

## Declaration on the Elimination of all forms of Intolerance and Discrimination based on Religion and Belief:

### **Effective measures:**

4.1 *All States shall take effective measures to prevent and eliminate discriminations on the grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civil, economic, political, social and cultural life.*

4.2 *All States shall make all efforts to enact or rescind legislation where necessary to prohibit any such discrimination, and to take all appropriate measures to combat intolerance on the grounds or other beliefs in this matter.*

Article 4

### **National legislation:**

7.1 *The rights and freedoms set forth in the present Declaration shall be accorded in national legislation in such a manner that everyone shall be able to avail himself of such rights and freedoms in practice.*

Article 7

The Human Rights Monitor has enumerated the discriminatory laws in Pakistan since 1997, when its debut report came. With the exception of repeal of Separate Electorate that too involved a marathon campaign by religious minorities themselves, the laws that happen to be discriminatory on the basis of religion and belief did not change much. Therefore this chapter in the report had to be repetitive.

Ever since the Objective Resolution was passed in 1949, the Constitutional and legal framework in Pakistan has been bent towards a theocratic and religiously biased polity.

Drafters of these laws ignored the International norms and standards of human rights about non-discrimination thus this framework totally

missed out the value attached to the principle of parity of citizens. Here are the examples and specimen of the discrimination on the basis of religion and belief that has been part and parcel of legal and juridical approach for over six decades.

Sadly the Constitutional Review in 2009-10 kept itself totally aloof from the question of discrimination. We are including the recommendations sent to the Parliamentary Review Committee by the National Commission for Justice and Peace at the end of this chapter more over an article in the annexure to explain the issue.

***The Constitution defines citizens' beliefs:***

In the constitution and all enactments and other legal instruments, unless there is anything repugnant in the subject or context;

“Muslim” means a person who believes in the unity and oneness of Almighty Allah, in the absolute and unqualified finality of the Prophet-hood of Muhammad (peace be upon him), the last of the prophets, and does not believe in, or recognizes as a prophet, in any sense of the word or of any description whatsoever, after Muhammad (peace be upon him); and;  
Article 260(3a)

“non-Muslim” means a person who is not a Muslim and includes a person belonging to the Christian, Hindu, Sikh, Buddhist or Parsi community, a person of the Qadiani Group of the Lahori Group (who call themselves “Ahmadis” or by any other name), or a Bahai, and a person belonging to any of the Scheduled Castes.  
Article 260 (3b)

*Following is a specimen of discriminations that Constitution of Pakistan maintains and their effects:*

*Islam is the state religion* Article 2  
*The head of State has to be a Muslim* Article 41 (2)  
*The oath for Prime Minister in the third schedule of Art. 91 (3), suggests that this office is also reserved for a Muslim. He is required to declare his belief in finality of the Prophet-hood of Muhammad (PBUH), Quran and Sunnah.*

**Effects**

a) A state only sets a bad precedent for its citizens by such a reservation. It sends an unequivocal message that the rule of merit can be compromised for the inclusion of the preferred religious and that the exclusion of segments of citizenry is no vice. Furthermore, the

exclusivism, once underway, knows no bounds.

b) Such a constitutional and legislative approach gave way to the self-image of a “never satisfied character” with self-pity a galore. On the other hand, the statutory endorsement of discrimination created space for power politics. The political stability became an elusive dream, because the very principle of the equality of all citizens had been compromised in the most authentic national document.

c) The trickle down effect of these Articles was horrific. The mindset influenced by these articles is reflected in incidents of religious intolerance where individuals refused to accept the right of religious minorities to occupy even the pettiest of Government jobs. There is chorus heard everywhere now and then by religious and sectarian organizations demanding removal of Ahmadis from 'key post'. Given these provisions and policies that culminated the representation of religious minorities drastically changed between 50s and 90s in the superior services, judiciary and administration, because the discrimination on the basis of religion became a legally and officially accepted norm.

***More on the Constitution:***

*No law repugnant to Islamic injunctions (of course as expounded by the clergy) can be enforced in Pakistan,* Article 227

*A Council of Islamic Ideology is functioning in the country for past 50 years, with an advisory constitutional role to oversee the Islamic sanction of a law till 1977 but a mandatory intervention since the amendments introduced by Gen. Zia regime; Art. 203A-J.*

*The Council neither had representation of religious minorities nor were the sentiments and interest of religious minorities taken into account in its recommendations. Yet the consequences of its actions and its expenditures are borne by the whole nation.*

*The Government is entrusted to promote the Islamic way of life under Article 31*

*The Federal Shariat Court has power to declare any law defunct if repugnant to Islam and to suggest amendments in such laws under Article 31-D.*

Federal Shariat Court is a parallel judicial system, whose utility remains unevaluated by a competent body and yet unproven. Its jurisdiction extends to the whole of Pakistan. Article 203-E (4) says that only a Muslim lawyer is entitled to appear before the Federal Shariat Court.

A non-Muslim can neither be judge nor can appear as a lawyer and witness in the Federal Shariat Court. Maximum one can only be petitioner whereas the petition is to be decided according to the Islamic injunctions.

*There are divisive laws that discriminate on the basis of religion and are source of human rights violations:*

a) *A Shariat Act was passed by the parliament in 1991, which made Sharia the “Supreme Law” of the land. The Act also protects outdated and redundant Personal Laws for religious minorities.*

b) *Zakat & Usher 9religious taxes for the Muslims) laws discriminate not only between non-Muslims and Muslims but also between Muslim sects. Deducting Zakat by the banks has caused division and discrimination among the citizens of Pakistan. Moreover, these taxes, according to interpretations, are not to be spent on the welfare of religious minorities.*

c) *The Hudood and Zina Ordinance are part of criminal law. It fails to make a distinction between rape and adultery, (the Commission of Inquiry for Women, constituted by the Government, demanded repeal of this law in 1997) and makes a religious law and punishments applicable to non-Muslims, which are against their belief system.*

d) *The Qisas and Diyat Ordinance (Shariat Laws regarding homicide and blood money) is part of Pakistan Penal Code since 1990. Even though, it has been criticized by eminent jurists and human rights activists and should not be applicable to non-Muslims.*

e) *The Law of Evidence (Qanun-e-Shahadat) 1984 reduces the value of court testimony of a Muslim woman and non-Muslim citizen to half of that of a Muslim male, in cases constituted under Islamic laws. Section 3 of this ordinance says: The court shall determine the components of the witness in accordance with the qualification, prescribed by the injunctions of Islam, as laid down in Holy Quran and Sunnah for witness, and, where such witness is not forthcoming, the court may take the evidence of a witness who may be available.*

f) *Many lives have been lost and hundreds of families have suffered due to blasphemy laws (Sections 295-B & C, 298-A, B & C of the Pakistan Penal Code), enforced gradually since the 1980. These laws are tool of persecution of religious minorities.*

*G) There are some criminal laws that bar appointment of a non-Muslim judge as presiding officer (Judge). That must be a reason why in the subordinate courts where the trials of criminal cases take place there is hardly any non-Muslim judge in Pakistan's judiciary.*

*h) The separate electorate based on religious apartheid was abolished in 2002 after a struggle for two decades. However, it continued to be in practice in 2005 as far as local bodies system is concerned.*

There are a number of regulations and policies concerning; syllabus for educational institutions, Government controlled media, concessions for the inmates in jail, admissions and filling vacancies that are based on biases for religious minorities (discussed in first two chapters).



# BLASPHEMY LAWS

## Defenders of the faith

In the Muslim world, Pakistan is hardly alone. Afghanistan, Egypt, Iran, Indonesia, Malaysia, Saudi Arabia and Nigeria are among the countries that have anti-blasphemy laws.

In Ireland, blasphemy is defined as 'publishing or uttering matter that is grossly abusive or insulting in relation to matters sacred by any religion, thereby internationally causing outrage among a substantial number of adherents of that religion with some defences permitted'.

In Denmark (ironically given the Jyllands-Posten cartoons controversy that erupted in 2005) and Finland, hate speech is tougher more aggressively than blasphemy, and 'hurting religious sentiments' is punishable under their respective penal codes. Canada also prohibits 'hate speech' and 'hate propaganda'. Known as a vociferous advocate of human rights, Canada punishes those who incite hatred with potential jail term of up to two years, while disseminating hateful content on the Internet involves monetary penalties. New Zealand prohibits 'blasphemy libel' and violators could face jail terms of one year, however no one has ever been successfully prosecuted for blasphemy in the antipodean island nation.

In fact, there is a definite move away from blasphemy laws outside the Muslim world. Most European countries have abolished them together; with the UK scrapping theirs just two years back (2008). Recently the European parliament at Strasbourg directed its attention to Pakistan's blasphemy laws and discussed the danger of laws that were open to 'misuse'. The parliament said that some of these laws could lead to the death and they could harm certain religious minorities, such as the Ahmadis, Sikhs and Parsis who raise their voices against injustice.

According to Dawn, Jammat Ulema-i-Islam (F) Senator Dr. Khalid Mehmood Soomro is pushing the government to take up the issue of drawing the prophet (PBUH) in the issue of drawing the Prophet (PBUH) in the UN. *Excerpts from article by Maheen Basher Adamjee,*

**Newsline June 2010**

### **Tyranny's worst form**

"Bad laws are the worst form of tyranny," Edmund Burke, 18th-century Irish statesman member British House of Commons.

Zia-ul-Haq's blasphemy laws are vaguely formulated and cater only to the sensibilities of Muslims. Even worse, they have been arbitrarily enforced. After its meeting in Geneva from August 26 to September 2, 2009, the World Council of Churches issued a statement which noted that "on the testimony of a complainant, a person charged with blasphemy is immediately placed in detention. The penalty includes a mandatory death sentence for defaming the Prophet Mohammad and life sentence for desecrating the Holy Quran. Under the provisions of the present law, conviction is made possible without proof of deliberate attempt on the part of the accused. This a violation of the fundamental rights guaranteed by the Constitution of Pakistan".

Though 50 percent of the victims have been Muslims, it is the impoverished and underprivileged Christian minority, constituting a little more than one percent of the population, which has faced the brunt of the fanatical cleric-instigated violence. They have undergone imprisonment on frivolous, unproven accusations. Many have been killed and some even burnt alive. Their homes have been razed to the ground, their places of worship destroyed, their sacred scriptures desecrated through an endless night of terror.

So intense has this persecution been that in desperation the Reverend John Joseph, the first Roman Catholic Bishop from Punjab, shot himself to death in a Sahiwal law court on May 6, 1998. A few years earlier he had kissed the feet of a murdered Christian during the man's funeral and sworn that his would be the next death under the blasphemy laws.

Eleven years after Bishop John Joseph took his own life, a 22-year-old Christian, Fanish Robert Masih, was imprisoned in Sialkot for allegedly desecrating the Holy Quran. He was kept in solitary confinement even though it had been established that the charges against him were fabricated. He allegedly hanged himself in his cell on Sept 15, 2009.

Though innocent civilians have been ruthlessly killed in blasphemy-related mob hysteria, as in the Gojra outrage of July 30, 2009, and also in cold-blooded pre-meditated violence, the two suicides poignantly demonstrate the loss of all hope. In the first, a learned man of the flock, who had taught his flock that all life was sacred, ended his own in the hope that this supreme sacrifice would rekindle the conscience of those in power and spur them to rescind the infamous blasphemy laws. In the

second, a terrorized poverty-stricken youth had convinced himself that he could not escape the gallows for a crime he had never committed.

Justice cannot prevail if judges are intimidated and fear for their lives. In an editorial after Fanish Masih's death, a newspaper of Lahore recalled that a few months earlier hundreds of clerics had wreaked havoc in a court after the judge had granted bail to a Christian couple who had been sent to prison for merely possessing a copy of the Holy Quran. The accusation against them was that they had defiled the scripture because they were unclean as a community. Their pleas that they had kept the Holy Book in their home out of respect for its teachings fell on deaf ears. They were subsequently charged with blasphemy.

The few judges who dared to oppose the tidal wave of fanaticism became its victims. On Oct 19, 1997, Justice Arif Iqbal Hussain Bhatti was gunned down in his chambers in Lahore because in 1995 he had acquitted two Christian brothers accused of defaming the Prophet.

In several instances, the law enforcement authorities not only abetted but also participated in the violence which they regarded as retributive justice for sacrilege. In 1997 a frenzied mob of 20,000, which included 500 policemen, went on a rampage in the Shatinagar-Tibbi Christian Colony following reports of the Quran's defilement.

On May 24, 2004, a police constable bludgeoned Samuel Masih to death: the victim had been accused of spitting on a mosque wall. The policeman had no qualms of conscience, no sense of guilt, no remorse. He said that since he was a Muslim it was his duty to kill Masih. This crime cannot be brushed aside as an aberration or as the outburst of a demented, semi-literate mind because the contagion of religious extremism has spread to all levels of society. The constable was probably aware that barely four years earlier, none other than a judge of the Lahore High Court, Justice Nazir Akhtar, had publicly declared that blasphemers should be killed on the spot.

We must ask how long the crimson stain of violence based on the distortion of religious tenets will continue to spread across the fabric of Pakistani society. Though each such incident subverts the authority of the state, successive governments after the death of Zia-ul-Haq have been unable to stand up to the extremist groups which perpetrate such acts.

Chief Justice S. M. Murshed of the Dacca (Dhaka) High Court once wrote: "The foundation of law rests in the acquiescence of citizens in the thesis that it must be obeyed for the good of all. It is

in such a sense that its voice is regarded as a kind of universal harmony. Therefore, good law, as Aristotle maintains, means good order. It is a pledge that the citizens will not only receive but also do justice to one another. It has been rightly said that the common good of all is the supreme law." These are compelling reasons for us to rethink the blasphemy laws. *An article by: S Ifitkhar Murshad.* **Daily The News August 01, 2010**

### **Religious parties threaten protest**

Religious parties warned Pakistan People's Party government especially Governor Salman Taseer, of a rigorous protest drive if they try to repeal the women convicted of blasphemy.

The Aalmi Tanzeem Ahle Sunnat staged a demonstration outside the Lahore Press Club where participants chanted slogans against Taseer for promising to seek presidential pardon for Asia, who was sentenced to death on blasphemy charges.



Addressing the demonstrators, Pir Afzal Qadri demanded the Supreme Court take notice of the Governor's interference in the judicial system and disqualifying him to hold the public office, Qadri said, 'Taseer had proved himself to be an enemy of the religion by declaring the blasphemy law as 'black law' and the verdict a 'cruel judgment'.

Other speakers demanded that president Zardari should not hurt feelings of the Muslim by granting pardon to the convict. They announced observing Friday (Nov. 26, 2010) as a protest day against the governor's statement and his intention to seek relief for the convict.



Jammiat-i-Islami (JI) Amir Munawar Hassan also condemned the campaign launched by the governor and the country's secular lobby for release of Asia, and said the nation would foil every conspiracy to abolish the blasphemy law. He said any such attempt would prove to be

the last nail in the coffin of the Pakistan People's Party (PPP) government. He said the JI would consult other political and religious parties to chalk out a joint line of action against the secular lobby's designs.

Beside some foreign power, the secular lobby and the foreign-funded NGO's having anti-Islam and anti-Pakistan agenda were pressuring the government into releasing the convict in a blatant interference in the country's judicial system and its internal affairs, he alleged. **Daily Dawn November 24, 2010**

#### **Pope for Christian woman's release**

Pope Benedict XVI called for the release of Christian woman Asia Bibi who was sentenced to death in Pakistan on November 11, 2010 following the charge for blasphemy, the Vatican announced.

The pontiff said the mother of five should 'be given back her freedom,' during the weekly general address in St. Peter's Square, a Vatican statement said. 'I feel close to Asia Bibi and her family and I ask that she be release as soon as possible', he said.

'I pray for those who find themselves in similar situation so that their human dignity and fundamental rights are respected,' Benedict said, adding that Christians in Pakistan 'are often victims of violence and discrimination'. **Daily The News November 20, 2010**

#### **Shehbaz Bhatti's statement**

Mr. Shehbaz Bhatti, a Federal Minister for Minorities Affairs said that a Christian woman sentenced to death for blasphemy was innocent. He was investigating the case and hopeful that she would be granted a presidential pardon and be freed.



Courtesy: google image

Federal Minister who was preparing the report for President Asif Ali Zardari said his preliminary investigations indicated that the woman was wrongly accused. **Daily Dawn November 23, 2010**

#### **Sherry submits bill for amendments to blasphemy laws**

Ms. Sherry Rehman, MNA Pakistan People's Party (PPP) called for urgent amendments to the blasphemy laws, lending her support to Asia Bibi, a Christian woman sentenced to death under blasphemy laws says a press release.

Sherry submitted a private members bill in the National Assembly Secretariat calling for an end to the death penalty for blasphemy, and will chair a Roundtable Conference regarding amendments to these laws.

The bill amends both the Pakistan Penal Code and the Code of Criminal Procedure, the two main source of criminal law. The aim is to amend the codes to ensure protection of Pakistan's minorities and vulnerable citizen, who routinely face judgments and verdicts at the lower court where mob pressure is often mobilized to obtain a conviction.

The definition of the term 'blasphemy' is currently vague, yet it carries a mandatory death sentence. Also, there are serious problems with the mechanisms to implement this law. The bill will rationalize the punishments prescribed for offences relating to religion provided under section 295 and 298 of the Pakistan Penal Code. The most important changes the bill proposed are the abolition of the mandatory death penalty and life sentenced on section 295-C, introduced by General Zia-ul-Haq, that means anyone accused of blasphemy must be shown to have intent of committing the crime. The penalties for other offences related to religion will be reduced so that punishments are proportionate and any incentive to use these laws to settle scores is removed. Another amendment proposed ensures that a session court takes cognizance of offences made under sections 295-A-C, so that the complainant takes full responsibility of the consequences in case the accusations are false or frivolous. Complaints under these sections must subsequently be tried by High Court, because trials by High Court are likely to strength the possibility for justice.

Important additions to the legislation include section 203-A, which will ensure that 'anyone making false or frivolous accusation under any of the sections 295-A, C, of the PPC shall be punished in accordance with similar punishments prescribe in the section under which the false accusation was made'. This should not only act as a deterrent for those intending to make false claims but also penalize those complainants who use the law for vendettas and settling scores.

Similarly, a new section 298-E, has been added. This makes any advocacy of religious hatred that constitutes incitement to discrimination or violence an offence.

**Daily The News November 30, 2010**

### **SIC rejects move to amend blasphemy laws**

Sunni Ittehad Council (SIC) rejected the parliamentary committee constituted by Prime Minister Gilani for proposing amendments to blasphemy laws and warned of tough resistance to any effort for



amending Islamic legislation. SIC formed a high level delegation to hold meetings with Senators, MNAs and MPAs to convince them to reject the government move to amend the blasphemy laws, Sahibzada Fazal Karim, Chairman SIC and heads of other parties said this while addressing a press conference at Lahore Press Club.



Courtesy: google image

Fazal Karim said SIC delegation would also write letters to all members of the parliament to plead its case and to advise them to refrain from becoming part of any attempt to amend the blasphemy laws. He also praised LHC decision to bind the government against pardoning blasphemy convict Asia Bibi or to extradite her to US.

**Daily The News December 01, 2010**

#### **No blasphemer hanged in Pakistan**

A report of the Interior Ministry showed that the blasphemy law was not misused as no blasphemer had been hanged so far under this law.

**Daily Dawn December 10, 2010**

#### **Government appeases religious parties on blasphemy law**

In a move to appease religious parties, the government told the National Assembly, it had no intention to change the controversial anti-blasphemy law often seen misused against members of minority communities, but appeared calm against political theatrics of some volatile allies.

Mr. Khurshid Ahmed Shah, Religious Affairs Minister, interrupted the house proceedings to make a policy statement 'with full responsibility' that the 'government has no intention to repeal the anti-blasphemy law and to disown a private bill of a PPP member proposing changes in the Zia-era law to abolish a mandatory death sentence against a convict provided by it and to guard against miscarriage of justice. The government assurance came ahead of what has been describe as a countrywide 'shutter down strike' called by a religious grouping seeking to protect the dignity of the holy prophet Mohammad (PBUH) or 'Namoos-i-Rasalat'. The Minister said in a reference to the draft submitted by Ms. Sherry Rehman, former minister but yet to come before the house, added 'if someone has brought a private bill, it has nothing to do with the government'.

**Daily Dawn December 30, 2010**

## Christian victims

### 1. Rubina Amjad: Gujranwala

Ms. Rubina Amjad (25) a Christian and mother of three was alleged of passing blasphemous remarks against the Holy Prophet (PBUH) in Alipur Chatha District Gujranwala on March 20, 2010.

Rubina was visited by her Muslim neighbour Ms. Seema Bibi at her house. She bought a kilo of Ghee for Rs. 500. Rubina complained that the Ghee was not pure. She would not buy this and requested her to take it back. Seema said that she had poured it into her vessel so it could not be returned because she was Christian. On this they both argued and gathered locals. Seema shouted and started blaming that Rubina passed derogatory remarks against the Holy Prophet (PBUH). The locals became violent and they tried to take out procession. They also attacked the Christian woman.

Mr. Javed Ahmad Zaki, a local Muslim informed the police and registered on FIR under section 295-C, PPC against Rubina. The police arrested her and sent her to Judicial lockup. However, District and Session Judge acquitted her on August 15, 2010.

**NCJP report**

### 2. Rehmat Masih: Faisalabad

Mr. Rehmat Masih (73) resident of village Jandwali Chak # 165/RB was alleged of committing blasphemy by making derogatory remarks against the Holy Prophet (PBUH) and his wife. He was charged under Section 295-C-PPC, FIR No. 321.

According to local sources, the charge was based on false allegations owing to some land dispute between the complaint, Mr. Sajid Hameed and the Christian community. Rehmat was arrested from his residence on the same day and detained in District Jail Faisalabad. This case of land dispute was also pending before District and Session Court Faisalabad till report.

**NCJP report**

### 3. Emmanuel brothers: Faisalabad

Pastor Rashid Emmanuel (31) and Mr. Sajid Emmanuel (28), two Christian brothers were gunned down outside the premises of the Court by an unidentified assailant in Faisalabad on July 19, 2010.





On July 1, 2010, Pastor Rashid Emmanuel and his brother Sajid Emmanuel were arrested for issuing a handwritten pamphlet containing derogatory remarks against Islam and Prophet Muhammad (PBUH). The police registered a FIR No. 634/2010 on the complaint of Mr. Mohammad Khurram Shehzad, who allegedly declared that his worker Mr. Muhammad Ashraf saw a man distributing the pamphlets at Faisalabad main bus station. The pamphlet was also containing the names and cell phone numbers of both brothers to make contact by the readers for further information about written material.

The police started interrogating and sent a copy of pamphlet to handwriting experts. On July 8, police got the report of handwriting experts that pamphlet handwriting did not match with handwriting of accused Christian brothers.

Several days after the arrest of Christian brothers, Muslim religious leaders of Tahreek-e-Harmat-e-Rasul, Faisalabad fanned hatred against these brothers and Christian community. The Muslims staged a protest on July 10, 2010. They burnt tires in streets, pelted stones at Churches, chanted slogans against Christians, demanded 'Death to blasphemers in public' and announced to teach the lesson to the Christian community.

On July 19, 2010 about 2 p.m. when Rashid and Sajid were coming out of the Court with three policemen after hearing before Senior Civil Judge, when an unidentified assailant fired at two Christian brothers and a policeman and fled away. Rashid Emmanuel died on spot while injured Sajid Emmanuel and police officer Muhammad Hussain were rushed to hospital where Sajid was pronounced dead.

After this tragedy, Christians of various areas started protest in Dawoodnagar. The Christian protesters chanted slogans. In the reaction, Muslims of surrounding localities raised slogans, some Muslims opened aerial fire and some of Christians responded the same. The police used tear gas shells to disperse the protesters from both sides. Section 144 was imposed and protests and rallies were banned in the Faisalabad District by District Coordination Officer.

The police registered a case (FIR # 658/2010) under Section 302, 324, 353, 34 PPC against unknown armed persons for killing two Christian brothers on the complaint of Mr. Emmanuel Nadeem, deceased's father.

Chief Justice Mr. Khwaja Muhammad Sharif, Lahore High Court (LHC) ordered a judicial inquiry into murder of Emmanuel brothers on the request of the Punjab Government on July 21, 2010. LHC appointed Mr.

Sheikh Mohammad Yousaf, District and Session Judge of Faisalabad to conduct the inquiry. The police arrested the culprit Rana Maqsood who shot Emmanuel brothers dead.

**NCJP report**

#### **4. Gulzar Bibi: Gujranwala**

Ms. Gulzar Bibi (40) a Christian woman was alleged of passing derogatory remarks against the Holy Prophet (PBUH) in village Khotrey, District Gujranwala on February 27, 2010.

She sold bangles in a small shop. The shop was rented from Mr. Rafique, a local Muslim. On the day of incident, Rafique demanded Rs. 50, 000 in advances from her. On her refusal, Rafique threatened her to demand the shop back but Gulzar Bibi argued that neither she could pay him money nor leave the shop because she had an agreement for one year. They had a hot exchange that led to an allegation of blasphemy against the Holy Prophet (PBUH). Rafique tried to make it a religious issue and instigated the local people to take action against the Christian woman.

Mr. Ahsan Butt, a local influence Muslim informed the Station House Officer to control the situation. The police brought the situation under control with the help from some local influential persons, however Gulzar Bibi was obliged to leave her village and moved to safer place.

**NCJP report**

#### **5. Waris Masih: Gujranwala**

Mr. Waris Masih alias Bhaloo Pehlwan, a Christian resident of Rajkot, was alleged of committing blasphemy in District Gujranwala on August 14, 2010. Waris allegedly used abusing language against the local Muslims in the street when he was drunk.

On the protest of local Muslim community, the police registered FIR No. 425/10 under Section 295-A/25-D and 506/337/12 PPC. The FIR was cancelled after the inquiry of Deputy Superintendent of Police that found him innocent.

**NCJP report**

#### **6. Three Persons: Lahore**

Mr. Yousaf Masih, his wife Ms. Bashiran Bibi and their son-in-law Mr. Zahid Masih were alleged of desecrating Quranic verses as they used a discarded metal sheet with Quranic verses printed on it. The sheet was partly used to make a roof of their bathroom.

On July 5, 2010, Mr. Mohammad Imran, a newly converted Muslim neighbour claimed that the banner had Quranic verses printed on it and the Christian family was asked to remove the offending material, over which they reportedly exchanged harsh words.

The next day, a group of local Muslims blocked nearby road and urged the police to arrest the three Christians for committing the blasphemy. The police could not arrest them because Yousaf Masih, Bashrian Bibi and Zahid Masih had fled to somewhere.

Later on, the offending banner was examined by a local Muslim there was no Quranic text printed on the sheet. **NCJP report**

#### **7. Tanveer Masih: Bahawalnagar**

Mr. Tanveer Masih, a Christian sanitary worker was alleged of desecrating the Quranic verses in Bahawalnagar on July 28, 2010.

The local Muslims accused Masih, when they saw him using a broom whose handle was covered with advertising cards bearing a verse from the Quran that read, 'God is the best healer'. He tried to explain them that he could not understand because he not literate.

Later the matter was brought to Masih's employer who called meeting in which it was determined that he did not commit any blasphemy. However, Masih had to displace himself to a safer place along with his family. **NCJP report**

#### **8. Five youth: Lahore**

Five Christian boys were forced to leave their homes after being accused of insulting the banner having Quranic verse in the Green Town, Lahore on April 30, 2010.

Mr. Shoaib Ilyas, Mr. Chaman Ashraf, Mr. Ashar Masih, Mr. Neeta Masih and Mr. Sunny were standing near an electric pole when a banner, inscribed with Islamic verses, fell down due to heavy wind.

Shoaib, one of the accused, picked the banner and handed it over to a Muslim man who later suspected Shoaib and local Christians of desecrating the banner.

As the word spread a large number of Muslims gathered at the local police station and demanded that Police FIR be lodged against the alleged "culprits." However, the police officials did not lodge FIR against the accused after the intervention of some political figures. The tension defused between local Christians and Muslims on a condition that the accused left the Green Town Area or faced legal action.

**Asia News May 9, 2010**

#### **Muslim victims**

##### **1. Akbar and Mohammad Ali: Kasur**

Mr. Akbar was arrested in Allahabad District Kasur on February 4, 2010

for claiming that his son Tariq was a prophet.

The local Muslims staged a protest against him and chanted slogans while blocking the roads. They also attacked Tariq killing him. Instead of fixing the liability for murder of Tariq, the Deputy Superintendent Police made an announcement through loud speakers of mosque that the FIR would be registered under 295-PPC against the father to bring the situation under control. **Daily Nawa-e-Waqt February 13, 2010**

## **2. Three Muslims: Lahore**

Mr. Shahid Hassan Butt, General Secretary of Ahl-e-Hadith Mosque and his two business partners Mr. Sheikh Shahid and Mr. Nawazish were alleged of committing blasphemy by burning the pages of Holy Quran in Batapur District Lahore on October 9, 2010.

Some Ahl-e-Sunnat clerics mobilized the local people of their sect and forced the police to arrest the accused and registered FIR against them. Haji Mohammad Yasin, one of the complainants said that although Sheikh Shahid and Nawaish were not directly involved in the burning of the pages, it was necessary to name them in FIR as a discharge for them would weaken their case against the 'real' accused and might lead to his exoneration.

The police registered FIR under Section 295-B, PPC, according to it some person(s) threw pages of the Holy Quran in the burning garbage. Two pages were saved and handed over to police as evidence.

**The Express Tribune October 9, 2010**

## **3. Father and son handed life imprisonment**

Mr. Mohammad Shafi (45) and his son Mohammad Aslam (20) were arrested for removing a poster outside their grocery shop advertising religious gathering in a nearby village which allegedly contained Quranic verses in Multan in April 2010.

On January 10, 2011, Judge Mohammad Ayub, Head of an anti-terrorism court in Muzaffargarh, sentenced life time imprisonment and 200,000 Pak rupees each on charges under Section 295-B, PPC.

Mr. Arif Gurmani, defence counsel vowed to challenge the verdict in the High Court. The case is the result of differences between Deobandi and Barelvi sects of Sunni Muslims, Shafi is a practicing Muslim, and Imam of a mosque and he had recently returned from a pilgrimage to Saudi Arabia. I am defending them because I am convinced they are not guilty of blasphemy, he added.. **Citizen for Democracy January 12, 2010**

#### **4. Dr. Noshad Valiyani: Hyderabad**

Mr. Mohammad Faizan, a medical salesman in Hyderabad accused Dr. Noshad Valiyani, a Muslim doctor of insulting the name of Holy Prophet (PBUH) when he threw his visiting card in a dustbin on December 14, 2010. Rizwan argued that since word Mohammad was part of his name and visiting card, the act was derogatory to Prophet Mohammad.

The police arrested Valiyani on the complaint of Faizan and registered FIR under Section 295-C on December 11, 2010 later he was declared innocent after investigation. **NCJP report**

#### **5. Imran Latif killed: Lahore**

Mr. Imran Latif (22), a Muslim accused was gunned down by armed men in Lahore on November 11, 2010.

Latif was accused of burning pages of the Holy Quran in a case registered at Sherakot Police Station and had spent five months in police custody. He was released on bail on November 3, 2010 when the complainant in the case told the court that he was not sure that Latif was guilty.

Ms. Sharifan (60), Latif's mother said two men with pistols had knocked at their door near Pir Makki shrine and asked Latif to accompany them. A few yards from the house they suddenly fired five bullets. She added that the attackers fled on a motorbike while policemen were present in the street but no one tried to stop them.

Haider Ali, Latif's brother, said Latif was innocent in the blasphemy case. He suspected that Ijaz Ahmed had a dispute with his brother over the ownership of a shop, had killed Latif with the help of Muhammad Masoom and Ahmed Rizwan.

Inspector Rafique Ahmed, the investigating officer in the murder case, said that Latif's murder was most likely linked to the blasphemy case. He said police had discovered that Latif had been accused of blasphemy, as the family had not mentioned it when they reported the murder for the FIR. **The Express Tribune November 15, 2010**

#### **6. Governor Salman Taseer assassinated**

Mr. Salman Taseer, Governor of Punjab was assassinated by Mumtaz Qadri, his bodyguard in Islamabad on January 04, 2011. He was shot while walking through a market. Taseer was the most vocal advocate and also expressed outrage towards the incarceration and death sentence of Asia Bibi.

The multidisciplinary investigation into the killing of the Taseer, had established that the self-confessed killer had some links with sectarian organizations.

According to its findings, Mr. Nasir Khan Durrani, former SSP of Rawalpindi's Special Branch had described Qadri and 11 other Punjab police personnel as being security risk and unfit for VIPs' duty in 2004. The basis for such a declaration was their alleged links to various sectarian organizations and their 'proven' radical religious inclinations.



Courtesy: Daily Times

Qardi was the only individual who, without a review of his file, was selected for a nine-month commando training after which he was inducted in the elite force meant for VIPs' security, sources quoted the report as saying.

In Islamabad, a Joint Investigation Team (JIT) tried to locate a religious cleric suspected of directly influencing Malik Mumtaz Hussain Qadri to murder. Qadri told the investigators that the cleric from Rawalpindi, was his 'mentor', insisted that the decision to kill the former Punjab governor was solely his own.

The in-charge of the security detail, Inspector Amir, and Sub-Inspector Nadeem along with over half a dozen personnel of Elite Force was in police custody. **Sources: Pakistani News, January 10, 2011, 11:50**

## Hindu victims

### Seven Hindus: Mirpurkhas

Mr. Faqero, Mr. Kirchand, Mr. Mukesh, Mr. Kishan, Mr. Prem, Mr. Heroo and Mr. Ram Chand, seven Hindus were arrested for writing provocative remakes against the Holy Prophet (PBUH) in Bhemo Mal Megwar District Mirpurkhas on August 23, 2010.

Mr. Mushtaq Ahmad, a local Muslim religious leader made an announcement through the emplifire of mosque that there was some abusive wall chalking against the Holy Prophet (PBUH) by Hindus. He provoked the Muslims to teach a lesson to Hindu community of Bhemo Mal Megwar. After announcement, a mob of 50 Muslims lead by religious leaders started searching each house during which women were dragged by the hair out from the houses and children were kicked. After the humiliating Hindus, the attackers threatened to burn the Hindu-

houses. The police with District Police Officer (DPO) arrived and started controlling the mob of more than three hundred Muslims. The angry mob started pelting the police with stones shouting slogans to burn down the houses of the Hindus. The mob set three houses ablaze and looted the belongings of the community.

The mob was swelling and going out of control so the Rangers were called to help the police in controlling the situation. The rangers and police used tear gas shell and baton charged to scatter the mob. The Hindus fled the area to take shelter in other place leaving all their belongings and animals however seven Hindus were arrested on the demand of the Muslim leaders. **Asian Human Right Commission**

### **Ahmadi victims:**

#### **1. Two Ahmadis: Mirpurkhas (Sindh)**

Mr. Rana Khalid Ahmad and Mr. Rashid Iqbal, two Ahmadis were alleged of blasphemy against the Holy Prophet (PBUH) under Section 295-A-C PPC and 9-ATA under FIR No. 86 in Kunri District Mirpurkhas on September 22, 2008. The High Court granted them release on bail on June 3, 2009 however their case was under trial in the Anti-terrorism Court, Mirpurkhas.

On August 13, 2010, they were brought to the court in the presence of police security for a regular hearing. In the court premises, the police took two suspects in custody who disclosed that their aim was to kill these Ahmadis and they also divulged that their colleagues would accomplish this task, when possible.

The Police arrested another member of a Jehadi group. One of the detained was involved in the murder of Dr. Abdul Manan Siddiqui who was the district president of Ahmadiyya community in Mirpurkhas, identified by the driver of Dr. Saddique, who fortunately survived the attack. **Ahmadi community report**

#### **2. Tahir Ahmad: Mirpurkhas**

Mr. Tahir Ahmad Nadeem, an Ahmadi youth was awarded three years imprisonment by Additional Session Judge for wearing a T-shirt having the Kalima (Islamic proclamation of faith) in Mirpurkhas on July 10, 2010.

The case was registered in 1999 when Tahir received a T-shirt from a relative bearing *Kalima* on its front. He put it on and went to the town where some clerics and some anti-Ahmadi zealots noticed his shirt and beat him up. Later, they registered a FIR against him under section 295-



A, PPC.

At the insistence of the clerics, the police raided the residence of Tahir in search of similar garments. None were found however the inspector took away two copies of the Holy Quran from his house and made addition of 295-C and 298-C, PPC in the case. **Ahamdi community report**

### **3. Three Ahmadis: Sargodha**

Mr. Muhammad Qasim, Mr. Mazahir Ahmad and Mr. Ahmad Yar (85), three Ahmadis were charged for preaching Ahmadi faith in Haveli Majoka District Sargodha on October 8, 2010 under Section 298-C and 295-C, PPC.

On October 24, 2010, the Police called both the parties in court where a witness admitted that no such incident took place in his presence whereas other witness said that he had only heard about it.

Till November 15, the police found no evidence to support the accusation of blasphemy. Accordingly, the judge struck the 295-C, PPC but cancelled the temporary bail for the charge under the anti-Ahmadiyya law PPC 298-C. The police thereby arrested the accused and sent them to prison. **Ahmadi community report**

### **4. Asghar Ali: Faisalabad**

Mr. Asghar Ali, an Ahmadi resident of Mustafabad, was alleged of distributing the daily Alfazl, an Ahmadiyya publication, to non-Ahmadi homes in Faisalabad on June 29, 2010.

The police registered case against Ali under Section 298-C, PPC with FIR No. 633/2010 and arrested him. He was released on bail a few days later however the case was under trial before Faisalabad court till report.

**Ahmadi community report**

### **5. Wazir Ali Phul: Sukkar (Sindh)**

Mr. Wazir Ali Phul, an Ahmadi was allegedly booked under Section 298-B-C, PPC for preaching Ahmadi faith in Sukkar on February, 22 2010. Later the court released him on bail. **Ahmadi community report**

### **Religion not known**

#### **1. Gulzar: Lahore**

Mr. Gulzar (22) was booked for desecrating the Holy Quran by setting it on fire in the area of Badami Bagh District Lahore. The police had arrested the accused however his religion was not known.

**Daily Nawa-e-Waqt December 12, 2010**



## **2. Ahsan Akram: Lahore**

Mr. Ahsan Akram, was booked for setting the Holy Quran on fire on his terrace in Green Town, Lahore. The police arrested the accused and registered the case against him.

**Daily Nawa-e-Waqt December 19, 2010**

### **Updates**

## **1. Fanish Robert killing case: Sialkot**

The judicial inquiry of the murder of Fanish Robert, a Christian youth killed in police custody at Central Jail Sialkot on September 14, 2009, started on September 28, 2009. The District and Session Judge Sialkot Mr. Tariq Iftikhar Ahmad assured the neutral inquiry of this case. 17 persons resident of Jathikey including the parents of Fanish recorded their statements before the Judge on October 5, 2009. The police started raiding and arrested two culprits named Shehbaz and Allah Wasaya.



Source: NCJP

The inquiry officer presented incomplete Charge sheet before Anti-Terrorist Court (ATC) in Gujranwala on December 2, 2009. The courts ordered to present complete Charge sheet and arrest the remaining culprits. On December 12, 2009 five more accused were arrested. One accused Mr. Taj arrested on December 4, applied for bail pretending to be a heart patient. The court rejected his application on December 16, 2009.

On January 8, 2010 all the seven accused according to FIR were presented before ATC in Gujranwala however they were granted bail on January 26 when Mr. Saleem Masih, deceased's father wrote pardoning note (Mafinama) for all culprits. The ATC in a strange move accepted the documents and dismissed the case on May 6, 2010. Neither the Court nor the Home Department bothered to know why the father of deceased was doing so, whether the law allowed a pardon in a criminal charge.

**NCJP report**

## **2. Munir and Ruqqiya: Kasur**

Mr. Munir Masih and Ms. Ruqqaya Bibi, a Christian couple was arrested under 295-B and 295-C PPC in Kasur on December 19, 2008. They were alleged of desecrating the Holy Quran by touching it with dirty hands.

Amna, Munir's daughter (15) said that the backdrop was a dispute when the minor Munir's boys and local Muslims children quarreled. Mr. Faisal, a Muslim neighbor of Munir Masih who was shifting to another place,

requested him to place Holy Quran at his house to keep it safe during shifting. When some of the local Muslims came to know that Munir had Quran in his house, they spread the insult rumor deliberately and assaulted Raqqiya also. Police registered a case against the couple and arrested them.

Mr. Faisal, the neighbor recorded his statements in the court in favor of Munir and Ruqqiya, admitting he handed over his copy of Holy Quran and couple was innocent but the court sentenced life imprisonment to this couple on March 2, 2010.

Masih maintained his stand of not guilty, claiming that false accusations were made by a neighbor after quarrel between their children. Masih was released on bail by Lahore High Court on November 27, 2010. However Ruqqiya was in jail till report.

**NCJP report**

### **3. Asia Bibi: Nankana**

Ms. Asia (45) a Christian and mother of five was held in prison since June 2009. She was working along with Muslims in a field as a farmhand when her co-workers refused to drink the water that she had brought for the group, saying that it was “unclean” due to Bibi’s Christian background. After some bitter exchanges, a mob attacked Bibi and later on the police took her to a station presumably to protect her.



Courtesy: google image

Later, police filed a blasphemy case against her on the complaint of a Muslim cleric on June 19, 2009. During the trial indicated that Bibi did not speak ill of the Prophet Mohammed, but the Session and District Court Sheikhpura court found her guilty and announced death sentence on November 9, 2010.

**NCJP report**

### **4. David Qamar: Karachi**

Mr. David Qamar, a Christian blasphemy convict serving life imprisonment in Karachi jail died of heart failure in jail on April 15, 2011. He was charged of sending insulting text messages on cell phone. His appeal was pending for review in Sindh High Court. He was buried in Lahore next day.

**NCJP report**



Funeral ceremony of David Qamar  
Source: UCAN

#### **5. Three Ahmadis given imprisonment: Vehari**

Mr. Ijaz Ahmad, Mr. Yasin and Mr. Latif, three Ahmadis were sentenced two years imprisonment and Rs. 50,000 each as fine, by Hidayat Ullah Shah, a Magistrate in Chak 21/WB, Vehari on January 28, 2010. A case was registered against five Ahmadis in February 2005 under 298-C, PPC.

Mr. Mohammad Arshad, an Ahmadi religious teacher in Chak 23/WB was being transferred to Chak 549 on February 20, 2005. He was intercepted by armed anti-Ahmadi zealots when Arshad was loading all his personal belongings in a trolley, and was on his way to his new post. The interceptors took possession of his belongings, his religious books, notes and professional records etc, and later handed all this material to the police. The police, in pursuance of the interceptors' report, registered an FIR against not only the Ahmadi teacher but also four other Ahmadis under Section 298-C, PPC.

The accused were granted bail by a higher court three months later. The prosecution however continued for five years. In the meantime one of the accused Mirza Mohammad Iqbal died and Arshad was mentioned no more in the *Challan* or trial.

**Ahmadi community report**

#### **6. Three Ahmadis sentenced 3 years imprisonment: Mirpurkhas (Sindh)**

Mr. Masood Ahmad Chandio, Mr. Abdul Razzaq and Mr. Abdul Ghani, three Ahmadis were sentenced three years imprisonment by the Civil Judge under Ahmadi specific laws in Mirpurkhas on March 30, 2010.

Mohammad Ali reportedly registered FIR # 62/2006 against five Ahmadis for preaching Ahmadiya faith under Section 298-C, 341 and 34, PPC, at Police Station, Satellite Town, Mirpurkhas in 2006. Two of the accused, namely Maula Bakhsh and Mohammad Akbar, were arrested however Masood Ahmad Chandio, Abdul Razzaq and Abdul Ghani went into hiding and applied for bail before arrest.

Later, when the plea for bail of the five accused was presented in the court, the two detainees told the court that they had recanted. The magistrate, however, did not release them on bail and sent them to prison. Thereafter, the other three accused applied for bail in the Sessions Court, where the plea was granted that were later awarded three years imprisonment.

**Ahmadi community report**

#### **7. Emmanuel brothers: Faisalabad**

Rana Maqsood, the murderer of Emmanuel brothers who shot them dead out side the Court premises was awarded four times death

sentence and two million rupees fine by Anti Terrorist Court on April 18, 2011. He was in Central jail Faisalabad till report.

**NCJP report**

### Christian victims of Blasphemy law in 2010

Sr.	Name	Sex	District	Section	Date	Allegation	Status
1	Rubina Amjad	Female	Gujranwala	295-C	20/03/2010	Derogatory remarks against the Holy Prophet (PBUH)	District and Session Judge acquitted her from prison on August 15, 2010
2	Rehmat Masih	Male	Faisalabad	295-C	19/06/2010	Derogatory remarks against the Holy Prophet (PBUH) and other Holy Personages	Arrested
3	Rashid Emmanuel, Sajid Emmanuel (2)	2 Male	Faisalabad	295-C	01/7/2010	Publication of handbill against Holy Prophet	Rana Maqsood, the murderer was awarded four times death sentence and two million rupees fine by Anti Terrorist Court on April 18, 2011
4	Gulzar Bibi	Female	Gujranwala	allegation	27/2/ 2010	Derogatory remarks against the Holy Prophet (PBUH)	Compromised/Migrated to an other place
5	Waris Masih	Male	Gujranwala	295-A	14/8/2010		Found innocent in investigation by DSP
6	Yousaf Masih, Ms. Bashiran Bibi (W/O Yousaf Masih) and Zahid Sadiq (3)	2 Male, 1Female	Lahore	295-B	05/7/2010	Derogation of Quranic verses	Zahid Sadiq arrested on Oct. 17, 2010
7	Tanveer Masih	Male	Bahawalnagar (Chistian)	295 -B	28/7/2010	Derogation of Quranic verses	Whereabouts not known
8	Shoaib Ilyas, Chaman Ashraf, Ashar Masih, Neeta Masih and Sunny (5)	5 Male	Lahore	Allegation	30/4/ 2010	Derogation of a banner	Charges not pursued on the condition that boys will leave the area

**Muslim victims of Blasphemy law in 2010**

Sr. #	Name	Sex	District	Section	Date	Allegation	Status
1	Akbar & Mohammad Ali (2)	2 Male	Kasur	Allegation	4/2/2010	Claimed prophet-hood for his son Tariq	Tariq was murdered by mob
2	Shahid Hassain Butt, Shaikh Shahid, Nawazish (3)	3 Male	Lahore	295 - B	9/10/2010	Set the pages of the Holy Quran on fire	Arrested
3	Mohammad Shafi and Mohammad Aslam (2)	2 Male	Mulath	295-B	April, 2010	Desecration of religious poster	Awarded life time imprisonment and 200,000 rupees each by ATC
4	Dr. Noshad Walvani	Male	Hyderabad	295-C	10/12/2010	Desecration of the Holy Prophet (PBUH) by throwing visiting card	Found innocent in investigation
5	Imran Latif	Male	Lahore	295-B	*	Burnt the pages of the Holy Quran	Released on bail on November 3, 2010 but shot dead by extremists on November 11, 2010
6	Governor Salman Taseer	Male	Islamabad	*	*	Calling for abolition of Blasphemy laws and release of Asia Bibi	Assassinated by his security guard on January 4, 2011

**Hindu victims of Blasphemy law in 2010**

Sr. #	Name	Sex	District	Section	Date	Allegation	Status
1	Faqero, Kirchand, Mukesh, Kishan, Prem, Heroo and Ram Chand (7)	Males	Mirpurkhas	*	23/08/10	Wall chalking against Islam	Arrested

### Ahmadi victims of Blasphemy law in 2010

Sr. #	Name	Sex	District	Section	Date	Allegation	Status
1	Tahir Ahmad Nadeem	Male	Mirpur Khas	295-A, 298-A, C	10/7/2010	Desecration of Kalima printed on T-shirt	Arrested
2	Mohammad Qasim, Mazahir Ahmad and Ahmad Yar (3)	Male	Sargodha	298-C, 295-C	8/10/2010	Setting the Holy Quran on fire	Arrested
3	Asghar Ali	Male	Faisalabad	298-A	29/6/2010	Distribution of Ahmadiya publication to Non-Ahmadis	Released on bail/under trial
4	Wazir Ali Phul	Male	Sukkar	298-B, C	22/2/2010	Preaching Ahmadi Faith	Released on bail

### Individuals whose religion is not known

Sr. #	Name	Sex	District	Section	Date	Allegation	Status
1	Gulzar	Male	Lahore	*	12/12/2010	Setting the Holy Quran on fire	Arrested
2	Ahsan Akram	Male	Lahore	*	19/12/2010	Setting the Holy Quran on fire	Arrested

### Total numbers of Blasphemy victims-2010

Religion	# of persons
Christians	15
Muslims	10
Ahmadis	06
Hindus	07
Religion not known	02
<b>Total</b>	<b>40</b>

Note: (\*) detail not available

**women accused under Blasphemy laws**  
**Christian women (1987- 2010)**

Sr.#	Name	City	Section PPC	Date/ Year	Allegation	Status
01	Mariam Bibi	Rawalpindi	295-B	1987	Desecration of the Holy Quran	Acquitted after seven years trial and detention
02	Catherine Shaheen	Rangpur	295-C	1995	Derogatory remarks against Holy Prophet (PBUH)	Hiding
03	Nasreen Bibi	Kabinwala	295-B	1996	Desecration of the Holy Quran	Death sentenced/Later acquitted by Supreme Court
04	Shaheen	Gujranwala	295-A	5/8/2000	Derogatory remarks against Prophet (PBUH)	Under trial
05	Naseem Bibi (mentally Disable)	Kasur	295-B	3/3/2006	Urinated against a picture of a Muslim place of worship	Acquitted on November 20, 2006
06	Martha Bibi	Kasur	295-C	1/22/2007	Blasphemous remarks against the holy Prophet (PBUH)	Acquitted by Session Court on May 3, 2007
07	Shamim Akhtar	Sheikhupura	295-B	3/23/2007	Desecration of Quran	Arrested
08	Sumbal	Jhang	295 – B	09/10/2008	Insulted the pages of Quran	Acquitted by Session Court on Dec 9, 2009
09	Nargis Bibi	Rawalpindi	295-B	2008	*	Family moved to an other place/charges not pursued
10	Ruqiyya Bibi	Kasur	295-B	2008	Insulted the Holy Quran	25 years imprisonment
11	Asia Bibi	Nankana	295-C	19/6/2009	Derogatory remarks against the Holy Prophet (PBUH)	Death sentence by Session Court
12	Nazia	Kharian	295-B	3/6/2009	Desecration of the Holy Quran	Compromised/charges not pursued
13	Rubina Amjad	Gujranwala	295 - C	21/03/2010	Derogatory remarks against Holy Prophet (PBUH)	Arrested
14	Gulzar Bibi	Gujranwala	Allegation	27/2/2010	Derogatory remarks against the Holy Prophet	Issue settled and migrated
15	Bashiran Bibi	Lahore	295-B	05/7/2010	Derogation of Quranic verses	Zahid Sadiq, her son-in-law was arrested on Oct. 17, 2010

### Muslim women (1990-2010)

Sr. No.	Name	City	Section PPC	Date/ Year	Allegation	Status
1	Inayat Begum and Riaz Begum (2)	Jhelum	295-B	1992	Defiled the Holy Quran	Found not guilty in investigation
2	Benazir Bhutto	Lahore	295-C	1993	Derogatory remarks against Prophet (PBUH)	Petition pending in LHC
3	Nasira Butt	Lahore	295-B	1994	Defiled the Holy Quran	Arrested
4	Zaibun Nisa	Islamabad	259-B	1996	Desecration of the Holy Quran	Released on July 23, 2010 after 14 years imprisonment without trial
5	Unidentified woman (mentally sick)	Rahimyar Khan	295-B	1999	Defiled the Holy Quran	Burnt alive by a mob
6	Bilqees Begum and others	Jhang	295-B	1999	Defiled the Holy Quran	Compromised
7	Mukhtaran & Samina (2)	Sheikhupura	295-B	8/4/2000	Desecration the Holy Quran	Released on bail
8	Shamim Akhtar	Sheikhupura	295-B	Sep-2000	Desecration of the Holy Quran	Released on bail
9	Begum Afiffa	D.G Khan	N.A	12/12/2000	demolished a Mosque	Not known
10	Ms. Akhtari Begum	Karachi	295-B	2001	Claimed to be a Prophet	Not known



11	Haji Ifikhar and Naseem Bibi (1 female)	Lahore	295-B	10/17/2002	Desecrated Holy Quran	Booked/ declared insane
12	Naseem Bibi & sons (Zahid & Shahid) (1 female)	Lahore	295-B	2002	Desecration of a copy of the Holy Quran	Died in Kot Lakhpat Jail
13	Nasreen	Lahore	295-C	2002	Burnt leaves of the Holy Quran	Arrested
14	Perveen	Narowal	295-B	2003	Desecration of the Holy Quran	A case was registered but none of the accused was arrested till this report
15	Mariam Latif	Narowal	295-B	2003	Desecration of the Holy Quran	case registered but none of the accused was arrested
16	Seema Bibi	Sheikhupura	295-B	9/30/2005	Desecration of the Holy Quran	Arrested
17	Sakina Bibi	Narang Mandi Sheikhupura		7/23/2006	Set ablaze copy of the Holy Quran	Police was informed
18	Mrs. Abdullah	Kasur	298-A 295-C	5/9/2009	Claimed that their son was Imam Mehdi	*
19	Tabsum Malkana	Sanghar	*	5/8/2009	Desecration of the Holy Quran	*
20	Rukhsana Bunyad	Mianwali	295-A	Not Known	Uttering derogatory remarks against the Holy Quran	*

### Hindu women (1993-2010)

Sr. No.	Name	City	Section PPC	Date/ Year	Allegation	Status
1	Mrs. Krishna	Swabi	295-B	9/1/2005	Desecrating the Holy Quran	Arrested

### Ahmadi women (1986-2010)

Sr. No.	Name	City	Section PPC	Date/ Year	Allegation	Status
1	Bushra Taseer	Not known	295-C	1996	Not known	*

### Women accused

Sr.	Religion	# of persons
1	Christians	15
2	Muslims	22
3	Hindus	01
4	Ahmadis	01
	<b>Total</b>	<b>39</b>

Note: (\*) detail not available

## **Killings after Blasphemy allegations (1986-2011)**

### **Christians**

<b>Name</b>	<b>District</b>	<b>Nature of allegation</b>	<b>Year</b>	<b>Mode</b>
Tahir Iqbal	Lahore	295-B,C	1990	Murdered in jail
Naimat Masih	Faisalabad	295-C	1992	Murdered by a youth
Baba Banto Masih	Lahore	295-C	1992	Attacked and died due to injuries
Samuel Masih	Lahore	295-B	May 28, 2004	Killed in police custody
Simon Emmanuel	Toba Tek Singh		Jan. 09, 2008	He was brother of a blasphemy accused shot dead by extremists
Hameed Masih, Parveen Victor, Asiya Mohsin, Asifa Almas, Akhlaas Hameed, Umia Almas and Musa Almas (8)	Gojra		Jul. 31, 2009	7 burnt alive, one was shot dead in violent attack after blasphemy incident in Korian
Fanish Robert	Sialkot	295-B	Sep. 11, 2009	Killed in police custody
Rashid Emmanuel, Sajid Emmanuel (2)	Faisalabad	295-C	Jul. 01, 2010	Shot dead by an extremist
Shahbaz Bhatti	Islamabad		Mar. 02, 2011	Shot dead by unidentified persons
Qammar David	Karachi	295 B	Mar. 15, 2011	Found dead in police custody
<b>Total</b>				<b>18 Persons</b>

### **Hindus**

<b>Name</b>	<b>District</b>	<b>Nature of allegation</b>	<b>Year</b>	<b>Mode</b>
Jagdeesh Kumar	Karachi	295-C	Apr. 08, 2008	Murdered by co-workers
<b>Total</b>				<b>01 Person</b>

### **Ahmadis**

<b>Name</b>	<b>District</b>	<b>Nature of allegation</b>	<b>Year</b>	<b>Mode</b>
Adnan Ahmad	Sargodha	295-C	1995	Murdered
Zafar Ahmad	Dadu	295-C	2000	Murdered
<b>Total</b>				<b>02 Persons</b>

## **Muslims**

<b>Name</b>	<b>District</b>	<b>Nature of allegation</b>	<b>Year</b>	<b>Mode</b>
Hafiz Farooq Sajad	Gujranwala	295-B	1994	Killed by mob
Zahid Shah	Faisalabad	295-B	1994	Stoned by mob
Yousaf Ali	Lahore	295-A,B,C	1997	Death sentence/murdered by a co-prisoner
Unidentified woman (mentally sick)	Rahim Yar Khan	295-B	1999	Burnt alive by mob
Pandu Khan	Gujranwala	295-C	2001	Commit suicide in jail allegedly
Mohammad Asghar	Noshehra Wirka	*	Nov 04, 2002	Fired by constable during detention
Maulvi Sanaullah	Kasur	295-C	2002	Murdered
Mushtaq Ahmad	Lahore	*	2003	Murdered
Adrees Rabbani	Multan	295-A	Nov 20, 2001	Died in jail on January 10, 2004
Ashaq Nabi	Noshehra	295-B	Apr. 20, 2005	Murdered
Master Sadiq	Hasilpur	295-B	Jun. 15, 2006	Killed by mob
Abdul Sattar Gopang	Muzaffargarh	295-B	Jun. 16, 2006	Stabbed to death by two assailants
Mian Qasim Insari	Gujrat	295-C	Jun. 16, 2009	Murdered by police constable
Sheikh Najeeb Zafar	Sheikhupura	295-B	Aug. 04, 2009	Shot dead by colleagues
Imran Latif	Lahore	295-B	Nov 15, 2010	Shot dead by unidentified persons
Salman Taseer, Governor Punjab	Lahore	295-C	Jan. 04, 2011	Shot dead by his security guard in Islamabad
<b>Total</b>				<b>16 Persons</b>

## **Summary of total killings**

<b>Religion</b>	<b># of persons</b>
Christians	18
Hindus	01
Ahmadis	02
Muslims	16
<b>Total #</b>	<b>37</b>

**Persons Charged under Blasphemy Laws  
(1986-2011)**

<b>Years</b>	<b>Christians</b>	<b>Muslims</b>	<b>Ahmadis</b>	<b>Hindus</b>	<b>Total</b>
<b>1986</b>	--	--	03		<b>03</b>
<b>1987</b>	03	--	10	--	<b>13</b>
<b>1988</b>	--	--	18	--	<b>18</b>
<b>1989</b>	01	--	10	--	<b>11</b>
<b>1990</b>	01	01	04	--	<b>06</b>
<b>1991</b>	03	01	15	--	<b>19</b>
<b>1992</b>	07	10	40	--	<b>57</b>
<b>1993</b>	02	06	07	01	<b>16</b>
<b>1994</b>	--	05	15	--	<b>20</b>
<b>1995</b>	03	05	09	--	<b>17</b>
<b>1996</b>	03	02	11	--	<b>16</b>
<b>1997</b>	11	01	20	01	<b>33</b>
<b>1998</b>	13	22	28	--	<b>63</b>
<b>1999</b>	06	13	11	--	<b>30</b>
<b>2000</b>	10	45	02	03	<b>60</b>
<b>2001</b>	09	35	07	03	<b>54</b>
<b>2002</b>	--	16	07	--	<b>23</b>
<b>2003</b>	01	22	04	--	<b>27</b>
<b>2004</b>	03	51	29	-	<b>83</b>
<b>2005</b>	03	56	23	04	<b>86</b>
<b>2006</b>	06	38	35	--	<b>79</b>
<b>2007</b>	10	24	24	--	<b>58</b>
<b>2008</b>	16	37	55	02	<b>110</b>
<b>2009</b>	08	47	59	--	<b>114</b>
<b>2010</b>	14	10	06	07	<b>38</b>
<b>2011</b>	04	15	--	--	<b>19</b>
<b>Year unknown</b>	--	06	02	--	<b>08</b>
<b>Total</b>	<b>138</b>	<b>468</b>	<b>454</b>	<b>21</b>	<b>1081</b>

- The religion of two persons is unknown in 2010 thus not included

# CRIMES AGAINST WOMEN

**Convention on the Elimination of all forms of Discrimination Against Women, states:**

*State Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.*

*Article 3*

**Declaration on the rights of person belonging to National or Ethnic, Religious and Linguistic Minorities:**

1. *The state shall take measures where required to ensure that persons belonging to minorities may exercise fully and effectively all their human rights and fundamental freedom without any discrimination and in full equality before the law.*

*Article 4*

**Equality before the law:**

1. *There shall be no discrimination on the basis of sex alone.*

*Article 25*

**Full participation of women:**

*Steps shall be taken to ensure full participation of women in all spheres of national life.*

*Article 25*

*As an acknowledgment of the seriousness of the issue, the law in Pakistan has recently been amended to introduce the death penalty for gang rape. Its effectiveness and impact is yet to be seen. Legislation, howsoever strong, is never sufficient in itself. It must be accompanied by devices to change the attitude and perception*

*prevalent in the patriarchal society, as well as the will to strictly implement the law.*

**(Report on the Commission of Inquiry for women- Pakistan, 1997, p. 82)**

### **What is a Crime against women?**

An offense that is peculiar to women or involves women as victims is a crime against women. It is not always a crime pertaining to sexual abuse or harassment; however, it has gender biases and disparities in the backdrop thus it is wide range of abuses from domestic violence to honour crimes.

The focus on crime against women studies these violations as societal trends rather than the individual actions but without a disregard to individual liabilities. Therefore, challenges concerning law and policy reforms, other measures in a given context for protect the women's rights come under scrutiny. Keeping the difference between human rights violation and a crime in view, many crimes against women are linked with the stereotypes.



Courtesy: Mmatters

### **The double jeopardy**

Pakistani society, which still has to recognize women as a full human being, is prone to multifaceted crimes against women. Women belonging to minorities despite their emancipative role, face a double jeopardy, leading to gender specific injustices. The women belonging to religious minorities are even less protected against gender crimes as shown in the evidence in this chapter.

The crimes perpetrated specifically against minority women manifest trends e.g. revenge, hatred, injured feelings and defence of false concepts of honour. Sexual crimes against the minority women are systematic and have their roots in caste and class notions as well



Source: NCJP

as religious prejudices. The suffocating cultural religious restrictions that frustrate psychologically and breed vulgarity in the society and on the contrary the absence of healthy outlets for free expression and grooming of a good citizenry, can also be cited as reason, however not excuses.

Within the existing mindset there certainly are young male of especially from the middle class who exercise their gender superiority in crimes against women. They prey upon the most vulnerable females. The sad part of the story is that the state machinery is promoting these crimes by commission and omission rather than addressing the situation.

This chapter brings research article Juliette Thibaud and specimen of crimes against minority women in Pakistan, while there is much more evidence of minority women being victimized in other chapters.

**Religious minority women, the forgotten victims of a fragmented society: Article by Ms. Juliette Thibaud**

At the crossing of the multiple divisions and fractures which fragment the Pakistani society, Christian, Hindu and Sikh, women suffer one of the heaviest burdens of all the marginalized groups in Pakistan and are the unfortunate victims of both a male dominated society and a Muslim dominated country. At the crossing of the multiple divisions and fractures which fragment the Pakistani society, Christian, Hindu and Sikhs, women suffer one of the heaviest burdens of all the marginalized groups in Pakistan and are the unfortunate victims of both a male dominated society and a Muslim dominated country. Stories of the violation of their fundamental rights are numerous and most of them do not attract much attention, but those which are reported draw a clear pattern of the discrimination and violence they have to face, often powerless and with no resources.

The case of the 71 Dalit Meghwar families who chose to leave their houses and their ancestral village to protest against the abduction of a 15-year old girl, Daya, which was forcibly married to an influential Muslim man and converted to Islam is an emblematic case. According to the community, the abductors have threatened them not to alert the authorities nor seek any remedy to the situation to avoid seeing more girls being abducted. Fearing for the safety of the other girls of the community, the Meghwar families have chosen to migrate and to ask protection for their girls. They have settled down in the plains near Mithi Town and are now deprived of their source of income, food and access to drinkable water, and remain in complete governmental indifference.

Most vulnerable among the most vulnerable, women have always been



a target of choice for dominating majorities to weaken 'undesirable' minorities. Attacks against women from religious minorities should therefore not be considered as punctual, isolated and unrevealing cases. It is estimated that 20 to 25 Hindu girls are abducted each month and forcibly converted to Islam in Pakistan. The head of the Madressa, (Muslim Seminary) in Samaro, in which Daya was converted, has declared that 40,000 non Muslims had been converted to Islam so far in the Madressa. Through forced marriages and conversions, it is the whole structure of religious minority communities which is being targeted.

In front of all those hardships, religious minority women are particularly helpless and no mechanisms are designed to protect them. Cases of sexual abuses or of abductions of women from religious minorities, when they go reported, if they do, are only rarely addressed by the law enforcement authorities.

In a case documented by the Asian Human Rights Commission in March 2010, the family of a 17-year-old Hindu girl, Kastoori, who was kidnapped by three influential Muslim brothers and raped by one of them, was pressured into accepting her wedding to her rapist and her conversion to Islam by a *jirga* court (illegal tribal court). Court and police inaction went as far as arresting the victim's father under a fake case and intense pressures from ruling party members and local landlords prevent the family from seeking further assistance.

In another case, Miss Gomti, a 15 year old Hindu girl was abducted by the landlord her parents work for and got married to one of his peasants after being converted to Islam. When, after 6 weeks, her parents eventually managed to find out what had happened to her, they were only able to see her in presence of their landlord's employees, in the presence of which the young girl pressed her parents to convert to Islam. When presented with the wedding certificate of the young girl, her parents realized that her age has been falsified and registered as '19' to have the ceremony in conformity with the law which fixes the minimum age for marriage to 16 years of age.

In most of those cases, once the girls have been abducted, forcibly converted and married, the parents are not allowed to meet with their daughters and unable to learn about their whereabouts. After the marriage, the husband comes back to his normal life, comes back to his village, but what happens to the bride remains a mystery. Strong suspicions have arisen that after being converted; those girls may be trafficked and sold. Indeed, once the girl has been converted, married and theoretically integrated into the Muslim society, why would the

husband be unable to give details about his bride's whereabouts and why would the bride seem to be unable to appear in public? Investigation into what has happened to those young girls is urgently required, but this would require a strong involvement of the state authorities which is yet to be seen.

At the highest level, the government response has been mostly marginal and reactive with no broad measures being designed to ensure the protection of religious minorities in general and of women in particular. It is true that measures have been taken by the State to ameliorate the plot of women in the country: the amendment of the Penal Code in November 2009 which penalizes the harassment of women at any public or private workplace or the drafting of a bill criminalising domestic violence are two welcome steps for instance. Nevertheless those few positive achievements are highly unlikely to impact on the lives of the women of the religious minorities.

Indeed, extremely difficult access to the mechanisms put in place by the law prevents them from adequately providing the religious minority women with protection. Some international human rights organizations, such as Human Rights Watch while welcoming the penalization of sexual harassment noticed that the law did not provide the women with mechanisms to access the legal protection it made provision for. In a country in which flaws and corruption of the legal and penal system hampers its proper functioning, average citizens face difficulties to access legal remedies. Obviously being a women and belonging to a religious minorities further add difficulties to this obstacles course and leave the women without any remedy to protect themselves from daily abuses.

In the cases mentioned above, the local police have clearly shown their reluctance to investigate cases involving Maderssa (Muslim seminaries) and Muslim cleric and refused to provide the victims' family with assistance and protection. One case is particularly emblematic of the lack of cooperation of the state authorities in cases of abduction and forced conversions of young girls. In December 2009, Gajri, a 15-year-old Hindu girl was forcibly taken away from her house and converted to Islam. When her parents tried to file a First Information Report at the police station, the staff discouraged them from doing so. Later, a Madarssa informed the police station that the girl had embraced Islam and had married her neighbour. Nevertheless, the police failed to avert the family of this new piece of information and the parents only came to know this fact a few days later when they tried once again to file an FIR, which was again refused by the police staff. When the parents tried to file a case of abduction against their neighbour and the Madarssa, the

district police officer refused to do so and made himself the advocate of the perpetrators by explaining that he had no power in matter of conversion, that the 15 year old girl was the property of the Madrassa and is reported to have said that Islam is a religion that could be entered and not exited.

Through this denial of justice, the state fails to fulfill its duty of protection of the safety of all citizens in cases which clearly constitutes violations of children's rights and freedom of religion as entrenched in international conventions such as the article 18 of the International Covenant on Civil and Political Rights and the article 30 of the Convention on the Rights to Child, both of which Pakistan is a party.

Lack of social and economic empowerment further deprives those women of protection. Recent surveys have revealed for instance that 87 per cent of scheduled caste Hindu women were illiterate compared to 63.5 per cent of males of their community, given that the national illiteracy rate among Pakistani women reaches 58%. The gap between the primary school enrolment rate of the scheduled castes women (10.2%) and the average rate (48% of Pakistani females) also tells much about the huge discrepancy existing between the opportunities offered to women from minority communities and Muslim women. There is no need to remind anyone here that a lot of Muslim women, as such, already face extremely high difficulties in accessing education and in obtaining equal socio-economic opportunities as men.

In urban areas, women from religious minorities are most often employed as manual scavengers or sanitary workers for insignificant wages. In rural areas, they sometimes handle small agricultural tasks such as picking of cotton and chillies for marginal wages, when their families are not trapped into the system of bonded labour. Moreover, when women manage to generate resources through those activities, their incomes are managed by the family head. Such practice further marginalizes women from economic empowerment and leads to a somehow paradoxical situation in which those handling the double-work load of low-paid manual labour in agriculture, domestic services or as manual scavenger and of unpaid domestic labour at home are those who benefit the least from the income they generate through it.

It has become a trite remark to assert that laws and regulations alone will not prevent violence against religious minority women in Pakistan but that a much deeper and stronger move is needed to transform the whole mindset of the society both toward the inadmissibility of violence against women and toward the respect of different creeds and beliefs.

Nevertheless there is a wide range of proactive measures which can and should be taken to encourage this transformation such as programmes promoting the education of religious minority girls, the restoration of health facilities in the religious minorities' area and the provision of micro-credit loans to women entrepreneurs to encourage their empowerment. A strong and deep move toward the eradication of bonded labour under which women are vulnerable to sexual exploitation from the landowner is also indispensable. The government of Pakistan, whose response has been limited and mostly retrospective, should fully tackle this issue and show strong commitment to the protection of women from religious minorities. The state should make sure that women vulnerable to abduction will not remain without protection and police officers who refuse to file a FIR in cases of rape and abduction involving religious minorities shall face sanctions.

Obviously, the government of Pakistan, the civil society and the international community all has a role to play in favor of the protection and the empowerment of religious minority women in Pakistan.  
<http://www.humanrights.asia/news/ahrc-news/AHRC-ART-041-2010>

## **Murder:**

### **1. Kiran George: Sheikhpura**

Ms. Kiran George (17) a Christian youth was allegedly murdered by Mr. Ahmad Raza Shah, a Muslim police constable by burning her alive in Sheikhpura on March 11, 2010.

Kiran and her mother Haleema, worked as sweepers in a private hospital. Her Muslim woman employer offered her to work additionally for Rs. 3000/- per month at her home. Haleema agreed and sent her daughter where Kiran was sexually abused for several months by Ahmad Raza.



Source: NCJP

On March 6, Kiran told Ahmad that she was pregnant and expressed her wish to marry him. Ahmad refused to accept her as a wife and took her at his home where Ahmad and accomplices burnt her alive on March 7, 2010. She was brought in critical condition at Mayo Hospital Lahore, where she died on March 11, 2010.

**NCJP Report**

## **Abduction and rape**

### **1. Alishba: Lahore**

Ms. Alishba (14) a Christian was abducted and raped by Mohammad

Nouman and Mehran, two Muslim young men near Ichra in Lahore on May 6, 2010. The culprits, who lived in the neighborhood, forcibly took her away to an unknown place and raped her.

Alishba's mother, Ayesha, a widow said that she found her daughter in unconscious state near her school gate at 9 p.m. on the same day. The police registered FIR and arrested the culprits. The case was under trial before Sessions Court Lahore however discouraged by the attitude of police the victim party settled the matter by a compromise with the accused.

**NCJP Report**

## **2. Abducted girl 'forced into prostitution': Sialkot**

An abducted Christian girl (20) was sold by Mr. Ilyas Butt, a Muslim youth and his Christian accomplices Mr. Sajid Masih, in Sialkot.

According to FIR # 365/2010, a girl resident of Fatehgarh, Sialkot was abducted by Sajid Masih and Ilyas Butt from a local graveyard and taken to the residence of their Muslim friend Khwaja Shahid at Daska where Sajid Masih allegedly raped her at gunpoint. Later, the abductors sold the girl to a man named Shahid for Rs. 20, 000.

Shahid and his wife allegedly forced her to have sex with different men for two weeks and got her engage to Mr. Mohammad Waqas, a Muslim. The girl managed to contact her family and informed them about her location. The family approached Shahid with police. However the parents had to pay Rs. 20, 000 to get their daughter back. The police arrested Sajid while Ilyas was at large.

**Daily Dawn May 10, 2010**

## **3. Muskan Robert: Karachi**

Ms. Muskan Robert, a minor Christian girl was kidnapped by unknown person(s) for Rs. 50,000 ransom in Karachi on August 9, 2010. Later her dead body was found in Malir area on August 10, 2010. The police registered an FIR against the unknown persons. The postmortem report said that she was also raped while in captivity.

**Jehd-e-Haq October, 2010**

## **4. Kastoori: Tharparkar**

Ms. Kastoori (17), a Hindu girl was abducted by three Muslim brothers Ramzan Khoso, Habib Ullah Khoso and Ghulam Nabi Khoso, along with their armed guard Verio Gur-Ro. They also raped the girl in Tharparkar on January 24, 2010.

Kastoori was recovered the next day from the culprit's residence by her community members, where she was found tied up.

On January 26, Kastoori's parents tried to register a FIR at Nagar Parker police station but were turned away because they could not obtain an official medical report from the civil hospital or the Nagar Parker hospital.

The family rejected an out of court sum offered to them by the father of the three perpetrators, M Bachaal Khoso, who was an office bearer for the PPP and reportedly wields political influence. He arranged a jirga (an illegal tribal court) within the knowledge of Nagar Parker police officers on February 9, 2010. The jirga members pressured the victim's family to accept the marriage of the victim to her rapist and her conversion Islam. The family rejected this proposal and continued to try to use legal channels.



Courtesy: wordpress

With the help of NGOs Kastoori's father was able to file a petition with the Sindh High Court on February 12, which ordered the filing of an FIR and a medical examination on February 17, 2010. The report noted that due to the length of time since the rape it could not find the necessary evidence.

Although an FIR was lodged under Section 365-B, the perpetrators were not arrested because they had successfully applied for pre-arrest bail from the Sessions Court in Mithi. Later the police arrested the father of the victim (along with 12 others) on February 18 under fake charges of theft.

At the Hyderabad press club Kastoori (refer, You Tube video) threatened publicly that she will kill herself if the perpetrators were not arrested. Mr. Hameed Chand, Assistant Sub Inspector in Naga Parker, and the investigation officer told human rights activists that they were being prevented from pursuing the case by the local landlords. The victim and her family were in hiding, and civil society protests had reportedly not resulted in further action from the authorities. **Source:** <http://alaiwah.wordpress.com/2010/03/19/a-17-year-old-hindu-girl-raped-converted-to-islam-in-tharparkar/> [http://www.youtube.com/watch?v=xXX9RTtgA\\_w](http://www.youtube.com/watch?v=xXX9RTtgA_w)

## **Rape**

### **1. Salma Tufail: Sheikhpura**

Ms. Salma Tufail (12) a Christian was raped by Yasin Gujjar and Shehbaz Arain, two Muslim men in Moza Kala Khatai District Sheikhpura on February 9, 2010.

The victim family and some Christian organizations staged protest in front of Lahore Press Club and demanded action against culprits whereas the culprits threatened the victim family of dire consequence for any legal action against them. The police registered a case but failed to make any arrest.  
**Daily The News February 23, 2010**

### **2. Two Hindu women: Nawabshah (Sindh)**

Two Hindu women resident of a village Dari 117 Ghulam Nabi Zardari were assaulted by their Muslim landlords District Nawabshah (Sindh) on March 12, 2010.

Two months ago, the influential landlord bought the women on a contract for agricultural work on his land in the village. On the day of incident, the landlord along with his accomplices came to their residence and locked their husbands in a room. They tried to sexually abuse women and beat them on their resistance.

The victim families informed the local police but no action was taken. The families were forced to migrate to another village due to threats.

**Daily Dawn March 13, 2010**

### **3. Magdalene Ashraf: Karachi**

Ms. Magdalene Ashraf (23) a Christian nursing trainee of Jinnah Nursing College was raped by a Muslim Dr. Abdul Jabbar Memon and accomplices in Karachi on July 13, 2010.

According to Magdalene's statement recorded when she came to her senses on July 19, 2010 that her fellow nurse Ms. Fatima Sajjad tricked her going into Memon's room by saying 'he wanted to talk with her about a grade on class assignment'. As she entered, Dr. Memon doctor and five men allegedly grabbed and raped her. Later they threw her out of their hospital's window, on fourth-floor.



Courtesy: google image

Dr. Seemi Jamali, Chief of Jinnah Post-Graduate Medical Center's Emergency Department, said that Dr. Memon had been suspended from



the hospital seven times for drinking alcohol on the job and misconduct. She added that he forcibly occupied a room in a female wing of the doctors' hostel because some influential figures from a political party in Karachi protected him. The police registered a case against Memon and arrested, however case ended in a compromise due to immense pressure on the victim family and their weak social standing.

**NCJP report**

**5.. Kiran Niaz: Faisalabad**

Ms. Kiran Niaz (14) a Christian girl was allegedly raped by Mr. Mohammad Javed (20) a Muslim employer in Chak No. 145-RB District Faisalabad.

Kiran has five brothers and sisters. She worked as a maid in several houses to support her family. It was learnt that Mohammad Javed, one of her employers sexually abused Kiran for five months.

The police registered FIR on the complaint of Kiran's father but made no arrest while Kiran was found five month pregnant. **NCJP Report**

**6. Hafizan Bibi: Gujranwala**

Ms. Hafizan Bibi (50) a Christian mother of eight was allegedly raped by Mr. Amir Saifullah, a Muslim youth (27) in Marriamabad village near Wazirabad District Gujranwala on October 26, 2010.

Bibi was working in fields when Amir raped her. Amir fled away when he saw Imran, coming to rescue his mother. The police registered FIR and arrested the culprit on the same day. However the victim was forced to agree on a compromise through social pressure. **NCJP Report**

**7. Aliya Ghafoor: Sheikhpura**

Ms. Aliya Ghafoor (16) a Christian youth was raped by three Muslim men in Farooqabad, District Sheikhpura on July 21, 2010.

According to sources, Ghafoor Masih, Aliya's father worked in the fields for a trespasses his house and raped his daughter Aliya.

The culprits abducted Masih (father) when he was returning home after reporting the alleged rape of his daughter to the Farooqabad Police Station. They snatched the copy of the complaint and confined him at an unknown place. Masih managed to escape from their captivity and requested police officials for justice. The victim family also staged a protest demonstration at Lahore Press Club but there was no progress. **Asia News**



#### **8. Gulfam: Faisalabad**

Ms. Gulfam, a Christian minor girl was raped by Mr. Aftab, a Muslim youth in Chak # 226 GB, Faisalabad on December 10, 2010.

Gulfam and her nephew were on the way to a shop to buy some eatables when Chando grabbed the girl. He took her nearby fields and raped her. A little child informed his parents who caught the culprit red handed but he managed to escape.

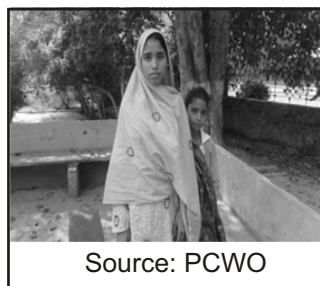
Chando was the son of an influential landlord and had committed rape with three girls before this incident. He implicated Gulfam's brother in a robbery case and had arrested him. However an intervention of the local church leader got him free from false allegation and Chando was arrested after registering case against him.

**PCWO report**

#### **9. Sobia Younas: Lahore**

Ms. Sobia Younas, (16) a Christian was raped by some unknown men at gunpoint in Bhai Phero District Lahore.

According to her mother, three unidentified armed men entered by jumping from outer wall and robbed 50,000 rupees cash. They also took their two daughters to unknown place where two men raped Sobia while one held minor girl at gunpoint. On their screaming by passers rescued the girl but culprits succeed to flee away. The police registered FIR and made arrest but did not prepared their charge sheet.



Source: PCWO

**PCWO report**

#### **10. Shameem Akhtar: Lahore**

Ms. Shameem (40), a Christian woman was raped by Rana Nasir and Jaffar Hussain, two Muslims proprietors in Kahna District Lahore.

Stephan and Ejaz known as Raju, introduced Joseph Masih and his wife to Rana Nasir and Jaffar Hussain, to purchase a piece of land on installment. The proprietors took Joseph's signature on payment of 30,000 rupees in advance. Raju also borrowed their bike to use for some days. Few days later, the Christian couple was told that according to signed documents they had to give three lac rupees (0.3 million) to Rana taken as loan.

On October 16, Raju asked Christian family to come Jaffar and Rana's house to resolve the matter. Shameem took her daughter with her and went to Jaffar's house where Jaffar and Rana raped her. Shameen submitted application to police against the culprits.

**PCWO report**

## **Kidnapping**

### **1. A Hindu girl: Jacobabad**

A minor Hindu girl (4) was kidnapped from Kandhkot District Jacobabad in November 2010. The girl was not recovered till report.

**Daily Dawn December 01, 2010**

### **Sold to prostitute by Muslim boyfriend: Quetta**

Ms. Rabia Rehmat (22) a Christian youth and student of grade 11 was sold to prostitute in Quetta. Rabia had an affair with a Muslim youth and eloped with him on June 4, 2010. The family searched her everywhere but failed. Two months later, a prostitute brought her back to her house

**PCWO report**

# CRIMES AMONG MINORITIES

The Prime Minister Manmohan Singh appointed a high level committee to prepare a report on the Social, Economic and Educational status of the Muslim Community of India. Seven members committee with Justice Raginder Sachar as its head prepared a 403-page report of 20 months that was tabled in Parliament on November 30, 2006. It has come up with this report with suggestions and solutions to include and mainstream Indian Muslims.

It is the first of its kind, the report suggests adoption of suitable mechanisms to ensure equity and equality of opportunity to Muslims in residential, work and educational spaces.<sup>[3]</sup> According to Sachar Committee report the status of Indian Muslims are below the conditions of Scheduled Castes and Tribes. The report is available from the Indian Government site.

Crime generally is not about religion or religious identity however social and economic marginalization often drives minority communities to crime. There are several studies suggesting link between deprivation and social behavior.

Instances cited below are experiences of the members of minority communities being alleged of committing crimes against their co-religionists or involved in such crimes. A minute analysis of the cases is not possible because of the insufficient information. NCJP hopes that this data will help facilitate the concerned government departments to look at this aspect and understand causes for redressal of problems in this respect.

## **Murder:**

### **1. Allah Ditta: Lahore**

Mr. Allah Ditta, a Christian shot his younger brother and niece dead on suspicion of having illicit relation in Manga Mandi District Lahore. According to sources, Fiaz (26) father of one had illicit relations with his niece Rukhsana (19) who left her husband's house and started living

with Fiaz in his village. This controversy had provoked Fiaz's wife to leave her husband.

**Daily Dawn January 1, 2010**

## **2. Ashiq Masih: Multan**

Mr. Ashiq Masih, a Christian and father of six (four daughters and two sons) was killed by his wife's brother Nadeem Masih in Multan on May 8, 2010.

Nadeem was drunk and he beat his wife when she tried to stop him from drinking more. The wife called her brother Ashiq to intervene. However Ashiq failed to stop Nadeem from beating and abusing his wife.

During quarrelling, Khalid Masih, Nadeem's brother and two nephews Rashid, Haris and sons-in-law Arif reached at the spot and attacked Ashiq with bricks and fled away. Ashiq was taken to Nishtar Hospital, Multan where he died due to severe head injuries. The police registered an FIR and arrested two culprits Nadeem Masih and Khalid Masih while four were at large till report.

**NCJP Report**

## **3. Khalid Masih: Faisalabad**

Khalid Masih (32) a Christian and father of two, was injured by firing by Mr. Sitar Yousaf and Saleem Masih, two Christian men at Masoorabad, Faisalabad on August 15, 2010.

A day before the incident, Haris Masih and Nadeem Masih had scuffled in the street and Khalid, brother-in-law of Haris intervened and settled the matter.

On the next day, Nadeem, Saleem Masih, his father and allies opened fire at Khalid who received two bullets in leg. Khalid was rescued and police registered an FIR against the three culprits on his complaint.

To make a counter case, Saleem deliberately fired at Nadeem to injure him and registered FIR against Khalid and other six persons. The very next day, Saleem approached the local influential who forced a compromise.

**NCJP Report**

## **4. Ilyas Masih: Ferozwala**

Mr. Ilyas Masih (35) a Christian was allegedly poisoned by Noreen Bibi, his wife on domestic issue in Ferozwala District Lahore.

Ilyas had come back at house from another city when Noreen Bibi, his wife served him poisoned food. He was rushed to hospital where he died. The police register case and arrested Noreen Bibi.

**Daily Nawa-e-waqt December 11, 2010**

**5. Rukhsana Bibi: Lahore**

Rukhsana Bibi (27) a Christian mother of four was allegedly killed by Habib Masih, her husband by setting her ablaze over domestic issues in Lahore.

Rukhsana remained under treatment in Mayo hospital and expired 10 days later. The police arrested the accused after registering a case on the complaint of the deceased's brother.

**Daily The News August 18, 2010**

**6. Saima Bibi: Faisalabad**

Saima Bibi (25) a Christian mother of two was allegedly murdered by Anwar Masih, her husband over domestic issue in Chak # 108-JB District Faisalabad on August 24, 2010.

In June 2010, Anwar suspected that Saima, his wife and mother-in-law encouraged his sister in eloping with her boy friend.

On August 24, 2010, he beat his wife to death with rods and batons. The police registered the FIR on the complaint of Mr. Nazeer Masih, the watchman who saw Anwar dragging the dead-body of his wife in courtyard however the culprit was at large till this report. **NCJP Report**

**7. Rukhsana: Taxila**

Ms. Rukhsana, a Christian and mother of five was murdered by Pervaiz Masih, her husband in Taxila on February 3, 2010.

Pervaiz took Rukhsana to Wah Cantt to see her paternal family. A few yards far from his house, he chopped her and fled away after leaving her dead body on road side. Next morning, the family found her body in the ground of Taxila museum. The Police registered FIR and arrested Pervaiz on the complaint of Rukhsana's father.

According to Rukhsana's brother, Pervaiz was angry as they could not arrange money that he asked to pay off some loan he owed. The case was under trial till report. **PCWO report**

**8. Binyamin killed his son: Faisalabad**

Binyamin, a Christian man in Faisalabad killed his four days old son suspecting that his wife maintained an illicit relation.

Samina Kiran, his wife was a staff nurse and gave a birth to a baby boy. Reportedly Binyamin's family denied accepting baby because baby was fair in complexion while Binyamin was dark. He killed the child and sent Samina to her paternal house after beating. **PCWO report**

## **Rape:**

### **1. Ruby: Karachi**

Ruby (32), a Christian and wife of Ejaz Masih, resident of Korangi # 3-1/2, was allegedly raped in a private detention center of the police for 52 days (from August 10 to September 30, 2010) by Mr. Ishaq Masih, a Christian police constable and plain clothed informers of Mehmoodabad police station in Karachi.

Ruby purchased a house from Mr. Iqbal Masih, a police informer of Mehmoodabad police station in April 2004, in which she had been living as tenant since 2000. Ruby made the large part of the payment except Rs. 40,000 as per condition that it would be paid after possession of ownership papers. In the meanwhile, Constable Ishaq allegedly forged the papers and declared the property belonged to one Mrs. Mariam Bibi.

Ruby filed petition in civil court case # 578/2010 against Mariam Bibi, Ishaq and Iqbal Masih. On May 31, the court passed a stay order in favour of Ruby. On the same night in late hours, Ishaq, Shahid and some other police constables broke into the Ruby's house and occupied the house. She and her family shifted to another house on rent as the local police refused to protect them and their property.

On August 10, Ishaq and accomplices abducted Ruby at gun point from court premises and took to Qaidabad. She was asked to withdraw the case against illegal possession of her house (against them). On her refusal Shahid, Ishaq, Iqbal Masih, Kamran and Munir allegedly raped her during her illegal detention of 52 days.

On September 30, the culprits left her into the railway line near Cantonment Railway Station. Before her release from illegal detention Ejaz, her husband had filed an application before the Court of District and Sessions Magistrate on September 19, abduction of his wife by Constables and their henchmen and police refused to file case against police officials. On the orders of the court the Korangi Industrial police station lodged FIR against the accused for abducting and detaining Ruby.

On October 1, 2010 when her husband was on his way to home after recording Ruby's statement regarding her illegal detention and rape, Mehmoodabad police arrested him on the charges of theft and stealing. He was sent to judicial lockup for 15 days and was released on bail on October 19, 2010. The Korangi Industrial police arrested constable Ishaq and Shahid on Ruby's complaint but they were released after four days.

Investigation was assigned to Dr. Ameer Sheikh, the Deputy Inspector General (DIG) East, who told the victims that the case did not come under his jurisdiction and they should contact DIG South. The victims then contacted DIG South who also refused to investigate the case. On October 4, Mr. Momin Ali Mirani, the Assistant Sub Inspector at Korangi police station took Ruby to a civil hospital for a medical examination for alleged rape however no progress in the case till report. **AHRC Report**

## **2. Shameem Bibi: Gujranwala**

Ms. Shameem Bibi (20) a Christian youth was allegedly abducted and raped by Gulzar Masih, her sister's husband and his three accomplices in Nowshera Virkan District Gujranwala on June 25, 2010.

Naseem Bibi, elder sister of Shameem married to Gulzar Masih and had three children. His husband beat and expelled her from house over a domestic issue.

On the day of incident, Gulzar, Hameed Masih, Dilawar Masih and Yousaf Masih came to their paternal house to take Naseem back forcibly. On her refusal, Gulzar raped Shameem at gun point. He also looted gold ornaments and 50,000 Rupees cash.

They abducted both sisters and took them to an unknown place where they raped Shameem. Four days later they moved to Faisalabad where Gulzar arranged marriage with Shameem against her will on July 10, 2010.

On December 25, 2010, both sisters managed to escape from detention and reached their home Gujranwala. The police registered FIR against the culprits but no action was taken. On January 22, 2011, Mr. Asad Ali, an Additional and District Sessions Judge issued orders to Gujranwala police to take a firm action against the culprits however no arrest was made while the culprits tried to force a compromise. **NCJP report**

## **3. A minor girl: Layyah (Religion not known)**

Eight years minor girl was allegedly raped by Mr. Waseem Masih (18), a Christian youth in Layyah on March 26, 2010. According to Mr. Afzaal, victim's father, the girl was on her way to home after her school when Masih took her to nearby fields and raped. The police registered an FIR and started efforts to arrest the accused. **Daily Dawn March 27, 2010**

## **Physical violence**

### **1. Catherine: Rawalpindi**

Ms. Catherine, a Christian woman was beaten by Samuel Masih, her husband in Mohalla Raja Sultan, Rawalpindi on April 11, 2010.

Catherine was married to Samuel in 1994 but separated in 2006 due to family conflict. Four and half years after their separation, Samuel resolved the dispute and took his wife back promising that he will provide an independent house and shall take care of financial needs of his wife.

When Catherine's younger sister came to see her. Samuel became aggressive when Catherine expressed her wish to go with her sister to visit her parents. He started beating and abusing. He also attacked her with scissor but she managed to protect herself. According to Catherine, Samuel always kept knife under his pillow while sleep. **PCWO report**

### **2. Samina Iqbal: Narowal**

Ms. Samina Iqbal, a Christian mother of one was beaten by Javed Masih, her husband at Chungi # 22 in Narowal. On birth of a daughter, he denied to accept baby and kicked her out from his house besides beating her. **PCWO report**

### **3. Zarina Nadeem: Quetta**

Ms. Zarina Nadeem, a Christian and mother of one was beaten by Nadeem Masih, her husband in Quetta. Zarina wedded Nadeem in 1996, her addicted husband beat her off and on for money and had sold every single thing of her dowry. **PCWO report**

## **Honour Vs choice of life partner**

Ms. Anum Javed (23) a Christian girl eloped with Mr. Aslam (24) a Christian youth from Rawalpindi on October 19, 2010.

According to the sources, Anum was in love with Aslam. Her family had to shift Rawalpindi from Multan for the sake of her father's job. Aslam followed her and managed to elope however the girl's family registered an FIR of kidnapping against Aslam. The police recovered the girl and handed over to her parents. **NCJP report**

## **Fraud case: Lahore**

Mr. Robert Masih, a Christian was arrested for robbery in Faisal Town, Lahore.

Robert ran a money lending business against guarantee of blank cheque



along with signatures. He withdrawn desired amount and charged high interest on actual amount. The police registered a case and arrested him.

**Daily Nawa-e-Waqt December 21, 2010**

# POLICE AND ADMINISTRATION

*Universal Declaration of Human Rights states;*

*Everyone has **the right to life, liberty and security of person.**  
No one shall be subjected to **torture or to cruel, inhumane or  
degrading treatment or punishment.*** *Article 3 & 5*

*The Constitution of Pakistan states;*

***Safeguard regarding arrest and detention:***

*No person who is arrested shall be detained in custody without being informed, as soon as may be, of **the grounds for such arrest**, nor shall be denied **the right to consult and be defended by a legal practitioner of his choice.** Every person who is arrested and detained in custody shall be **produced before a magistrate within a period of twenty-four hours** of such arrest, excluding the time necessary for the journey from the place of arrest to the court of the nearest magistrate, and no such person shall be detained in **custody** beyond the said period **without authority of a magistrate.*** *Article 10*

*The **dignity of man** and, subject to law, the **privacy of home**, shall be inviolable.*

*No person shall be subjected to **torture** for the purpose of extracting evidence.* *Article 14 (1) & (2)*

While an ample evidence of serious reforms needed in police and public administration, there is also evidence proving that when they are tasked the police and local administration can perform well. In many instances police preempted, applied their common sense and used authority under the law to prevent communal strife and attacks on minorities. In

2010 it happened in Khanewal, Sahiwal, Vehari and Gujranwala. Handling of blasphemy allegations and preventing them from becoming another national embarrassment though in few numbers is an indication that experience and laws at hand are not redundant if there is will to apply them in favour of the common good and citizens.

Public servants howsoever capable and neutral can act in a biased manner or remain blind to facts if the dominant trends do not cater for the weaker sections. That is why police and administration needed sensitization to the issues of discrimination and human right violations. Though the entire Human Rights Monitor report would be more useful, this chapter brings some evidence to point out areas where change and reform is required.

#### **Short cuts to Justice:**

In 2009, the provincial police conducted 305 police encounters killing 255 persons and injuring 62. That means on average Punjab experienced four encounters every day in 2009.

#### **Encounters killings in the Punjab**

	2007	2008	2009
<b>Encounters</b>	247	299	305
<b>Suspected killed</b>	209	259	255

*Punjab police website*

In the first three months of 2009, encounter killings registered an even sharper rise, Daily Dawn in April 2009, says '73 'criminals' and two police officials were killed in 77 encounters' in Punjab from January to March. This period includes more than a month of governor's rule in Punjab (between February 25 and March 31) when according to officials figure only one encounter a day in the remaining 54 days. In comparison to this, '56 police encounters took place in which 39 criminals and four policemen were killed' between January and March 2008, according to daily Dawn.

#### **Unfair means**

Justice (Retd.) Nasir Aslam Zahid, a leading legal expert and human rights activist, said "encounters highlight the extent of moral degradation in our society which makes them an acceptable alternative to the due legal and judicial process of law as a mechanism to control crime". He believed the police's inability to collect evidence and make a strong case for the prosecution of the people they arrest is one major factor behind encounter killing. "The decision can not be taken by police at a local police station, it has to be made at a higher level," he added.

Mr. I.A. Rehman, the Secretary General of Human Rights Commission of Pakistan pointed out in an article that police encounters were having negative consequences both for the police force and the public at large. "Once encounter killings are accepted as a legitimate means of dealing with hardened criminals, the subordinate staff is emboldened to administer this policy for personal gain or satisfaction, he wrote.

*Mohammad Badar Alam, monthly Herald April 2010*

#### **Asian Human Rights Commission's report on torture:**

It is quite well known in Pakistan that torture prevails both in police and military custody. The primary method by which crimes are investigated is still the use of torture. During the past year (July 2009-June 2010), the law enforcement agencies have used torture openly against citizens including women.

Amnesty International estimates that more than 100 persons die in police custody each year. According to the Human Rights Commission of Pakistan, more cases of torture occurred in 2009 (1,300 were reported last year). However the number of reported cases is a small percentage of the actual number, for the fact that hundreds of victims do not or cannot report cases due to a lack of victim and witness protection.

In December 2009, a young Christian man Mr. Abid Javed Francis (31) was tortured to death by the Karachi police and jail officials for not paying bribes in time for Eid. In the end of March 2010, six persons from a Christian family were tortured for many days in the torture cell of the Pakistan Air Force at its Air Head Quarter in Islamabad, the capital of Pakistan. Besides Police the intelligence agencies are among others that are notorious for torturing people in custody.

**AHRC Report June 25, 2010**

#### **Tortured to death:**

##### **1. Shairo Ram: Bahawalpur**

Mr. Shairo Ram, a Hindu youth of Balemaki community was allegedly tortured to death in police custody at Rajkan Police Station near Yazman District Bahawalpur.

Ram was arrested and tortured for abducting a Muslim girl. The deceased family said that Ram died due to brutal torture, they also staged a demonstration against responsible for the death.

Following the protest, Mr. Imran Yaqoob, District Police Officer (DPO) suspended six police officials named Mr. Hamid Hassan, Station House Officer, Mr. Aslam, Assistant Sub Inspector and four constables. The policemen involved tried to put up a story that Shairo Ram committed

suicide by hanging himself from a ventilator in the police lock-up.

**Daily Dawn March 9, 2010**

**2. Pervaiz Masih: Lahore**

Mr. Pervaiz Masih, a Christian worker (30) was allegedly tortured to death by police at Baghbanpura Police Station Lahore on May 8, 2010

**Minorities Concerns of Pakistan July 2010**

**3. Irfan Masih: Lahore**

Mr. Irfan Masih (30) a Christian prisoner involved in robbery case was allegedly tortured to death in Kot Lakhpat jail in Lahore.

According to deceased family, the police officials tortured him to death but the jail authorities claimed that Irfan died due to illness.

**Daily Nawa-e-Waqt December 01, 2010**

**Rape of a rape victim in police custody:**

**1. Rawalpindi**

A Christian girl was allegedly raped by an Assistant Sub-Inspector (ASI) during her illegal detention at Naseerabad Police Station in Rawalpindi on June 3, 2010.

According to the victim, she received a call on her cellular phone from a man named Gulzar who said that her elder sister was with him and she should bring some cash which her sister had to pay to a lawyer for moving the bail application of her husband.

The victim was on her way to Gulzar's home when she again received a call from Gulzar who told her that he was waiting for her at a bus stand. As she reached there, Gulzar, his brother and two other men took her to a house where they offered her a glass of juice containing intoxicant and raped her. She went to police station to register the FIR where the ASI sexually assaulted in illegal detention and also obtained her signatures on blank papers.

Mr. Kamran Adil, District Superintendent Police admitted that it had been established that the girl was kept in illegal custody but the allegations of rape were being investigated.

**Daily Dawn June 4, 2010**

**Illegal detention:**

**1. Shamoon Masih: Lahore**

Mr. Shamoon Masih, a Christian youth was recovered from the illegal detention of a Sub-Inspector at Green Town Police Station in Lahore.

Shamoon was detained and kept in chains for having alcohol in his possession. Mr. Javed Sandhu, his brother-in-law, submitted an application to District and Sessions judge for recovery of the detainee through bailiff. The police could not produce any FIR or arrest warrant.

**Daily Nawa-e-Waqt August 7, 2010**

**Physical torture:**

**1. Six members of Christian family tortured: Islamabad**

Ms. Sumera Pervaiz (14) and her brother Mr. Imran Masih (16) was tortured by officials of Pakistan Air Force (PAF) over the allegation of theft in Islamabad.

According to the information, Sumera worked as a maid at the house of Mr. Faheem Cheema, a Wing Commander in the PAF in Islamabad. Sumera was called at her employer's house when they found some gold ornaments and other valuable items missing. She was beaten and threatened by the wife of the Wing Commander and later handed over to the police for stealing.

The police took Sumera and her father, Mr. Pervaiz Masih, Ms. Parveen Bibi, her mother, Ms. Sana (17), her sister and Mr. Imran Masih (16) her brother in their custody. On April 7, 2010 her paternal uncle Kala Masih was also arrested by the PAF police while he was searching for the family.

The police released Parveen Bibi and Sana after torturing them for two days. Later then, Parveen Bibi filed an application of habeas corpus before the District and Session Court Judge, Mr. Mazhar Hussain Barlas on April 13, 2010. The Judge ordered all the arrested persons be produced before the court on April 17, 2010. On the same day, Sumera's father, Pervaiz Masih, and her uncle Kala Masih, were produced before the court. The judge ordered to release them and produce Sumera and her younger brother Imran before the court adjured. In the afternoon, Sumera was produced before the court but she was not able to walk or even sit, due to torture.

The next day, the PAF officials also produced Imran Masih before the Session Court. He was carried by two police officers and could not walk properly. Sumera and Imran recorded their statement and the court ordered for their release and asked the Margalla police to provide protection to the family due to the fear of life threats. The victim family told the court that they were poor and Christians so they could not fight with such powerful opponents. The court set aside the cases of habeas corpus as all the members of the family were recovered and did not take any action against the perpetrators.

**HRCP Report**

## **2. Tariq Masih: Multan**

Mr. Tariq Masih, a Christian was arrested for selling poisonous liquor in Mumtazabad District Multan on May 19, 2010.

According to details, Tariq was arrested when he was at medical store to buy medicine. The police found a bottle of liquor from him and took him at unknown place where he was tortured. The next day, the police registered a FIR against him mentioning 200 bottles of local liquor. According to police, a few day earlier 20 persons died due to liquor that he sold. The police arrested him from the area out of their jurisdiction as a result of a conspiracy of the influential that involved influential running the illegal business of liqueur.

### **NCJP Report**

## **3. Farzana Bibi: Arifwala**

Ms. Farzana Bibi, a young woman of Qaboolan Sharif, was allegedly beaten and humiliated by Mr. Bashir Alwi, Assistant Sub Inspector (ASI). Her relatives staged a protest in front of the Lahore Press Club, appealing to the Chief Justice of Pakistan and Chief Minister of Punjab to dispense justice.

According to Farzana, last year in October when she long with her younger sister was present at home. ASI Bashir along with his five men barged into her house and started misbehaving with her. On her resistance, Bashir started beating her and tore her clothes. Meanwhile her bother came home and he tried to rescue her from ASI but he and his accomplices started beating him and she succeeded in running away from the house.

In the evening of the same day, Farzana went to Police Station to register a report but was kicked out of the Police Station. After this, she went to Mr. Saleem Wariach, Deputy Superintendent Police Arifwala with the same application but he also refused to help her.

She said on the directions of the Pakpattan Deputy Police Officer, SHO registered a case but he did not mention all the Sections in the FIR and later he declared ASI Bashir innocent in his investigation report. Later, Bashir implicated her in fake theft cases and harassed her.

She appealed to the Punjab Chief Minister to provide her with justice and demanded legal action against the accused ASI. She warned if Chief Minister would not take any action against the highhandedness of the police, she would commit suicide in front of his office.

**The News July 15, 2010**

#### **4. Registration of FIR**

Mr. Haider Abbas, a Police Officer demanded Rs. 5,000 “fee” to register an FIR in District Chiniot

Ms. Parveen Akhtar, resident of Kamanagar said that she was asked to pay this bribe when she went to police station to submit an application to report violence against Mr. Athar Ali, her husband.

Perveen forwarded her application to Mr. Fiaz Ahmad Sumbal, Deputy Police Officer Chiniot who cleared that there would be no charges for FIR and ordered the inquiry on her application. **Jehd-e-Haq October, 2010**



# POLITICAL PARTICIPATION

President Mr. Asif Ali Zardari, said the government would review all laws that militate against minorities and the vulnerable sections of society. Mr. Zardari said the government inspired by the vision of Jinnah and Bhutto, decided to observe August 11 every year as the Minorities Day to reiterate the need to integrate people of all faith in national mainstream.

The President mentioned some privileges given to minorities by his party's government: i.e. 5 % quota in government jobs, four reserved seats in the senate and optional holidays to minorities on their religious festivals. The president said the Minorities Day is an occasion to recognize the important role played by the minorities in nation building, the sacrifices rendered by them, the problems and issues faced by minorities and renew commitment to protect their rights and to draw them fully in the mainstream of national life.

'The Quaid's vision is contained in his historic speech on the day in 1947 that lay down the foundations of a modern, tolerant and progressive Pakistan ensuring equal rights regardless of creed and gender' he added.  
**Daily Dawn August 11, 2010**

The idea of observing minorities day was appreciated by many when it was first floated in 2008, some resisted due to political considerations. Observing a minorities' day became impossible in 2009, because the gory incidents of Gojra and Korian that took place a week before the day. Minister Shahbaz Bhatti was quite enthusiastic about this celebrating minorities' day, though the state of general insecurity did not allow any festivity he organized some activity in Islamabad in 2010, where Prime Minister Gilani was invited. In 2011 he is no more.

We are reproducing the resignation of Mr. Jogindar Nath Mandal, the first law minister and representative of minorities in the first cabinet. His resignation was an indictment against the establishment then and an evaluation tool for today's situation. It might be worth looking at the issues raised and imagine what would have been the course of history if the powers that were had taken this sincere communication as a

warning. The text of the resignation which is available on several websites, follows;

**My dear Prime Minister,**

It is with a heavy heart and a sense of utter frustration at the failure of my lifelong mission to uplift the backward Hindu masses of East Bengal that I feel compelled to tender resignation of my membership of your cabinet. It is proper that I should set forth in detail the reasons which have prompted me to take this decision at this important juncture of the Indo-Pakistani subcontinent.

1. Before I narrate the remote and immediate causes of my resignation, it may be useful to give a short background of the important events that have taken place during the period of my co-operation with the League. Having been approached by a few prominent League leaders of Bengal in February 1943, I agreed to work with them in the Bengal Legislative Assembly. After the fall of the Fazlul Haq ministry in March 1943, with a party of 21 Scheduled Caste M.L.A.s, I agreed to cooperate with Khwaja Nazimuddin, the then leader of the Muslim League Parliamentary Party who formed the Cabinet in April 1943. Our co-operation was conditional on certain specific terms, such as the inclusion of three Scheduled Caste Ministers in the Cabinet, sanctioning of a sum of Rupees Five Lakhs as annual recurring grant for the education of the Scheduled Castes, and the unqualified application of the communal ratio rules in the matter of appointment to Government services.

2. Apart from these terms, the principal objectives that prompted me to work in co-operation with the Muslim League was, first that the economic interests of the Muslims in Bengal were generally identical with those of the Scheduled Castes. Muslims were mostly cultivators and labourers, and so were members of the Scheduled Castes. One section of Muslims were fishermen, so was a section of the Scheduled Castes as well, and secondly that the Scheduled Castes and the Muslims were both educationally backward. I was persuaded that my co-operation with the League and its Ministry would lead to the undertaking on a wide scale of legislative and administrative measures which, while promoting the mutual welfare of the vast bulk of Bengal's population, and undermining the foundations of vested interest and privilege, would further the cause of communal peace and harmony. It may be mentioned here that Khwaja Nazimuddin took three Scheduled Caste Ministers in his cabinet and appointed three Parliamentary Secretaries from amongst the members of my community.

### **SUHRAWARDY MINISTRY**

3. After the general elections held in March 1946 Mr. H.S.Suhrawardy became the leader of the League Parliamentary Party in March 1946 and formed the League Ministry in April 1946. I was the only Scheduled Caste member returned on the federation ticket. I was included in Mr. Suhrawardy's Cabinet. The 16th day of August of that year was observed in Calcutta as 'The Direct Action Day' by the Muslim League. It resulted, as you know, in a holocaust. Hindus demanded my resignation from the League Ministry. My life was in peril. I began to receive threatening letters almost every day. But I remained steadfast to my policy. Moreover, I issued an appeal through our journal 'Jagaran' to the Scheduled Caste people to keep themselves aloof from the bloody feud between the Congress and the Muslim League even at the risk of my life. I cannot but gratefully acknowledge the fact that I was saved from the wrath of infuriated Hindu mobs by my Caste Hindu neighbours. The Calcutta carnage was followed by the 'Noakhali Riot' in October 1946. There, Hindus including Scheduled Castes were killed and hundreds were converted to Islam. Hindu women were raped and abducted. Members of my community also suffered loss of life and property. Immediately after these happenings, I visited Tipperah and Feni and saw some riot-affected areas. The terrible sufferings of Hindus overwhelmed me with grief, but still I continued the policy of co-operation with the Muslim League. Immediately after the massive Calcutta Killing, a no-confidence motion was moved against the Suhrawardy Ministry. It was only due to my efforts that the support of four Anglo-Indian Members and of four Scheduled Caste members of the Assembly who had hitherto been with the Congress could be secured, but for which the Ministry would have been defeated.

4. In October 1946, most unexpectedly came to me through Mr. Suhrawardy the offer of a seat in the Interim Government of India. After a good deal of hesitation and being given only one hour's time to take my final decision, I consented to accept the offer subject to the condition only that I should be permitted to resign if my leader Dr. B.R. Ambedkar disapproved of my action. Fortunately, however, I received his approval in a telegram sent from London. Before I left for Delhi to take over as Law Member, I persuaded Mr. Suhrawardy, the then Chief Minister of Bengal, to agree to take two Ministers in his Cabinet in my place and to appoint two Parliamentary Secretaries from the Scheduled Case Federation Group.

5. I joined the Interim Government on November 1, 1946. After about a month when I paid a visit to Calcutta, Mr.Suhrawardy apprised me of the communal tension in some parts of East Bengal, especially in Gopalganj Sub-division, where the Namahsudras were in majority, being

very high. He requested me to visit those areas and address meetings of Muslims and Namahsudras. The fact was that Namahsudras in those areas had made preparations for retaliation. I addressed about a dozen of largely attended meetings. The result was that Namahsudras gave up the idea of retaliation. Thus an inevitable dangerous communal disturbance was averted.

6. After a few months, the British Government made their June 3 Statement (1947) embodying certain proposals for the partition of India. The whole country, especially the entire non-Muslim India, was startled. For the sake of truth I must admit that I had always considered the demand of Pakistan by the Muslim League as a bargaining counter. Although I honestly felt that in the context of India as a whole Muslims had legitimate cause for grievance against upper class Hindu chauvinism, I held the view very strongly indeed that the creation of Pakistan would never solve the communal problem. On the contrary, it would aggravate communal hatred and bitterness. Besides, I maintained that it would not ameliorate the condition of Muslims in Pakistan. The inevitable result of the partition of the country would be to prolong, if not perpetuate, the poverty, illiteracy and miserable condition of the toiling masses of both the States. I further apprehended that Pakistan might turn to be one of the most backward and undeveloped countries of the South East Asia.

#### **LAHORE RESOLUTION**

7. I must make it clear that I have thought that an attempt would be made, as is being done at present, to develop Pakistan as a purely 'Islamic' State based on the Shariat and the injunctions and formulae of Islam. I presumed that it would be set up in all essentials after the pattern contemplated in the Muslim League resolution adopted at Lahore on March 23, 1940. That resolution stated inter alia that (I) "geographically contiguous areas are demarcated into regions which should be constituted with such territorial readjustments as may be necessary, that the areas in which the Muslims are numerically in majority as in the north-western and eastern zones of India, should be grouped to constitute independent States in which the Constituent units shall be autonomous and sovereign" and (II) "adequate, effective and mandatory safeguards should be specifically provided in the Constitution for minorities in these units and in these regions for the protection of their religious, cultural, political, administrative and other rights and interests in consultation with them." Implicitly in this formula were (a) that North western and eastern Muslim zones should be constituted into two independent States, (b) that the constituent units of these States should be autonomous and sovereign, (c) that minorities' guarantee should be in respect of rights as well as of interest and extend to every sphere of their lives, and (d) that

Constitutional provisions should be made in these regards in consultation with the minorities themselves. I was fortified in my faith in this resolution and the professions of the League Leadership by the statement Qaid-e-Azam Mohammed Ali Jinnah was pleased to make on the 11th August 1947 as the President of the Constituent Assembly giving solemn assurance of equal treatment for Hindus & Muslims alike and calling upon them to remember that they were all Pakistanis. There was then no question of dividing the people on the basis of religion into full-fledged Muslim citizens and zimmies [i][1] being under the perpetual custody of the Islamic State and its Muslim citizens. Every one of these pledges is being flagrantly violated apparently to your knowledge and with your approval in complete disregard of the Qaid-e-Azam's wishes and sentiments and to the detriment and humiliation of the minorities.

### **PARTITION OF BENGAL**

8. It may also be mentioned in this connection that I was opposed to the partition of Bengal. In launching a campaign in this regard I had to face not only tremendous resistance from all quarters but also unspeakable abuse, insult and dishonour. With great regret, I recollect those days when 32 crores of Hindus of this Indo-Pakistan Sub-continent turned their back against me and dubbed me as the enemy of Hindus and Hinduism, but I remained undaunted and unmoved in my loyalty to Pakistan. It is a matter of gratitude that my appeal to 7 million Scheduled Caste people of Pakistan evoked a ready and enthusiastic response from them. They lent me their unstinted support sympathy and encouragement.

9. After the establishment of Pakistan on August 14, 1947 you formed the Pakistan Cabinet, in which I was included and Khwaja Nazimuddin formed a provisional Cabinet for East Bengal. On August 10, I had spoken to Khwaja Nazimuddin at Karachi and requested him to take 2 Scheduled Caste Ministers in the East Bengal Cabinet. He promised to do the same sometime later. What happened subsequently in this regard was a record of unpleasant and disappointing negotiation with you, Khwaja Nazimuddin and Mr. Nurul Amin, the present Chief Minister of East Bengal. When I realised that Khwaja Nazimuddin was avoiding the issue on this or that excuse, I became almost impatient and exasperated. I further discussed the matter with the Presidents of the Pakistan Muslim League and its East Bengal Branch. Ultimately, I brought the matter to your notice. You were pleased to discuss the subject with Khwaja Nazimuddin in my presence at your residence. Khwaja Nazimuddin agreed to take one Scheduled Caste Minister on his return to Dacca. As I had already become sceptic about the assurance of Khwaja Nazimuddin, I wanted to be definite about the time-frame. I insisted that he must act in this regard within a month, failing which I should

be at liberty to resign. Both you and Khwaja Nazimuddin agreed to the condition. But alas! you did not perhaps mean what you said. Khwaja Nazimuddin did not keep his promise. After Mr. Nurul Amin had become the Chief Minister of East Bengal, I again took up the matter with him. He also followed the same old familiar tactics of evasion. When I again called your attention to this matter prior to your visit to Dacca in 1949, you were pleased to assure me that Minority Ministers would be appointed in East Bengal, and you asked 2/3 names from me for consideration. In stat deference to your wish, I sent you a note stating the Federation Group in the East Bengal Assembly and suggesting three names. When I made enquiries as to what had happened on your return from Dacca, you appeared to be very cold and only remarked: "Let Nurul Amin return from Delhi". After a few days I again pressed the matter. But you avoided the issue. I was then forced to come to the conclusion that neither you nor Mr. Nurul Amin had any intention to take any Scheduled Caste Minister in the East Bengal Cabinet. Apart from this, I was noticing that Mr. Nurul Amin and some League leaders of East Bengal were trying to create disruption among the Members of the Scheduled Caste Federation. It appeared to me that my leadership and wide-spread popularity were considered ominous. My outspokenness, vigilance and sincere efforts to safeguard the interests of the minorities of Pakistan, in general, and of the Scheduled Caste, in particular, were considered a matter of annoyance to the East Bengal Govt. and few League leaders. Undaunted, I took my firm stand to safeguard the interests of the minorities of Pakistan.

#### **ANTI-HINDU POLICY**

10. When the question of partition of Bengal arose, the Scheduled Caste people were alarmed at the anticipated dangerous result of partition. Representation on their behalf were made to Mr. Suhrawardy, the then Chief Minister of Bengal who was pleased to issue a statement to the press declaring that none of the rights and privileges hitherto enjoyed by the Scheduled Caste People would be curtailed after partition and that they would not only continue to enjoy the existing rights and privileges but also receive additional advantages. This assurance was given by Mr. Suhrawardy not only in his personal capacity but also in his capacity as the Chief Minister of the League Ministry. To my utter regret it is to be stated that after partition, particularly after the death of Qaid-e-Azam, the Scheduled Castes have not received a fair deal in any matter. You will recollect that from time to time I brought the grievances of the Scheduled Castes to your notice. I explained to you on several occasions the nature of inefficient administration in East Bengal. I made serious charges against the police administration. I brought to your notice incidents of barbarous atrocities perpetrated by the police on frivolous grounds. I did not hesitate to bring to your notice the anti-Hindu policy pursued by the East Bengal Government especially the police

administration and a section of Muslim League leaders.

### **SOME INCIDENTS**

11. The first incident that shocked me took place at a village called Digharkul near Gopalganj where on the false complaint of a Muslim brutal atrocities were committed on the local Namahsudras. The fact was that a Muslim who was going in a boat attempted to throw his net to catch fish. A Namahsudra who was already there for the same purpose opposed the throwing of the net in his front. This was followed by some altercation and the Muslim got annoyed and went to the nearby Muslim village and made a false complaint that he and a woman in his boat had been assaulted by the Namahsudras. At that time, the S.D.O. of Gopalganj was passing in a boat through the canal, who without making any enquiry accepted the complaint as true and sent armed police to the spot to punish the Namahsudras. The armed police came and the local Muslims also joined them. They not only raided some houses of the Namahsudras but mercilessly beat both men and women, destroyed their properties and took away valuables. The merciless beating of a pregnant women resulted in abortion on the spot. This brutal action on the part of the local authority created panic over a large area.

12. The second incidence of police oppression took place in early part of 1949 under P.S. Gournadi in the district of Barisal. Here a quarrel took place between two groups of members of a Union Board. One group which was in the good books of the police conspired against the opponents on the plea of their being Communists. On the information of a threat of attack on the Police Station, the O.C., Gournadi requisitioned armed forces from the headquarters. The Police, helped by the armed forces, then raided a large number of houses in the area, took away valuable properties, even from the house of absentee-owners who were never in politics, far less in the Communist Party. A large number of persons over a wide area were arrested. Teachers and students of many High English Schools were Communist suspects and unnecessarily harassed. This area being very near to my native village, I was informed of the incident. I wrote to the District Magistrate and the S.P. for an enquiry. A section of the local people also prayed for an enquiry by the S.D.O. But no enquiry was held. Even my letters to the District authorities were not acknowledged. I then brought this matter to the notice of the highest Authority in Pakistan, including yourself but to no avail.

### **WOMEN FOR MILITARY**

13. The atrocities perpetrated by the police and the military on the innocent Hindus, especially the Scheduled Castes of Habibgarh in the District of Sylhet deserve description. Innocent men and women were brutally tortured, some women ravished, their houses raided and



properties looted by the police and the local Muslims. Military pickets were posted in the area. The military not only oppressed these people and took away stuff forcibly from Hindu houses, but also forced Hindus to send their women-folk at night to the camp to satisfy the carnal desires of the military. This fact also I brought to your notice. You assured me of a report on the matter, but unfortunately no report was forthcoming.

14. Then occurred the incident at the Nachole in the District of Rajshahi where in the name of suppression of Communists not only the police but also the local Muslims in collaboration with the police oppressed the Hindus and looted their properties. The Santhals then crossed the border and came over to West Bengal. They narrated the stories of atrocities wantonly committed by the Muslims and the police.

15. An instance of callous and cold-blooded brutality is furnished by the incident that took place on December 20, 1949 in Kalshira under P.S. Mollarhat in the District of Khulna. What happened was that late at night four constables raided the house of one Joydev Brahma in village Kalshira in search of some alleged Communists. At the scent of the police, half a dozen of young men, some of whom might have been Communists, escaped from the house. The police constable entered into the house and assaulted the wife of Joydev Brahma whose cry attracted her husband and a few companions who escaped from the house. They became desperate, re-entered the house, found 4 constables with one gun only. That perhaps might have encouraged the young men who struck a blow on an armed constable who died on the spot. The young men then attacked another constable when the other two ran away and raised alarm which attracted some neighbouring people who came to their rescue. As the incident took place before sunrise when it was dark, the assailants fled with the dead body before the villagers could come. The S.P. of Khulna with a contingent of military and armed police appeared on the scene in the afternoon of the following day. In the meantime, the assailants fled and the intelligent neighbours also fled away. But the bulk of the villagers remained in their houses as they were absolutely innocent and failed to realise the consequence of the happening. Subsequently, the S.P., the military and armed police began to beat mercilessly the innocents of the entire village, encouraged the neighbouring Muslims to take away their properties. A number of persons were killed and men and women were forcibly converted. House-hold deities were broken and places of worship desecrated and destroyed. Several women were raped by the police, military and local Muslims. Thus a veritable hell was let loose not only in the village of Kalshira which is 1-1/2 miles in length with a large population, but also in a number of neighbouring Namahsudra villages. The village Kalshira was never suspected by the authority to be a place of Communist



activities. Another village called Jhalardanga, which was at a distance of 3 miles from Kalshira, was known to be a centre of Communist activities. This village was raided by a large contingent of police on that day for hunt of the alleged Communists, a number of whom fled away and took shelter in the aforesaid house of village Kalshira which was considered to be a safe place for them.

16. I visited Kalshira and one or two neighbouring villages on the 28th February 1950. The S.P., Khulna and some of the prominent League leaders of the district were with me. When I came to the village Kalshira, I found the place desolate and in ruins. I was told in the presence of S.P. that there were 350 homesteads in this village, of these, only three had been spared and the rest had been demolished. Country boats and heads of cattle belonging to the Namasudras had been all taken away. I reported these facts to the Chief Minister, Chief Secretary and Inspector of General of Police of East Bengal and to you.

17. It may be mentioned in this connection that the news of this incident was published in West Bengal Press and this created some unrest among the Hindus there. A number of sufferers of Kalshira, both men and women, homeless and destitute had also come to Calcutta and narrated the stories of their sufferings which resulted in some communal disturbances in West Bengal in the last part of January.

#### **CAUSES OF THE FEBRUARY DISTURBANCE**

18. It must be noted that stories of a few incidents of communal disturbance that took place in West Bengal as a sort of repercussion of the incidents at Kalshira were published in exaggerated form in the East Bengal press. In the second week of February 1950 when the Budget Session of the East Bengal Assembly commenced, the Congress Members sought permission to move two adjournment motions to discuss the situation created at Kalshira and Nachole. But the motions were disallowed. The Congress members walked out of the Assembly in protest. This action of the Hindu members of the Assembly annoyed and enraged not only the Ministers but also the Muslim leaders and officials of the Province. This was perhaps one of the principal reasons for Dacca and East Bengal riots in February 1950.

19. It is significant that on February 10, 1950 at about 10 o'clock in the morning a woman was painted with red to show that her breast was cut off in Calcutta riot, and was taken round the East Bengal Secretariat at Dacca. Immediately the Government servants of the Secretariat stuck work and came out in procession raising slogans of revenge against the Hindus. The procession began to swell as it passed over a distance of more than a mile. It ended in a meeting at Victoria Park at about 12

o'clock in the noon where violent speeches against the Hindus were delivered by several speakers, including officials. The fun of the whole show was that while the employees of the Secretariat went out of procession, the Chief Secretary of the East Bengal Government was holding a conference with his West Bengal counterpart in the same building to find out ways and means to stop communal disturbances in the two Bengals.

### **OFFICIALS HELPED LOOTERS**

20. The riot started at about 1 p.m. simultaneously all over the city. Arson, looting of Hindu shops and houses and killing of Hindus, wherever they were found, commenced in full swing in all parts of the city. I got evidence even from the Muslims that arson and looting were committed even in the presence of high police officials. Jewellery shops belonging to the Hindus were looted in the presence of police officers. They not only did not attempt to stop loot, but also helped the looters with advice and direction. Unfortunately for me, I reached Dacca at 5 o'clock in the afternoon on the same day, in February 10, 1950. To my utter dismay, I had occasion to see and know things from close quarters. What I saw and learnt from firsthand information was simply staggering and heart-rending.

### **BACKGROUND OF THE RIOT**

21. The reasons for the Dacca riot were mainly five:

- (i) To punish the Hindus for the daring action of their representatives in the Assembly in their expression of protest by walking out of the Assembly when two adjournment motions on Kalshira and Nachole affairs were disallowed.
- (ii) Dissension and differences between the Suhrawardy Group and the Nazimuddin Group in the Parliamentary Party were becoming acute.
- (iii) Apprehension of launching of a movement for re-union of East and West Bengal by both Hindu and Muslim leaders made the East Bengal Ministry and the Muslim League nervous. They wanted to prevent such a move. They thought that any large-scale communal riot in East Bengal was sure to produce reactions in West Bengal where Muslims might be killed. The result of such riots in both East and West Bengal, it was believed, would prevent any movement for re-union of Bengals.
- (iv) Feeling of antagonism between the Bengali Muslims and non-Bengali Muslims in East Bengal was gaining ground. This could only be prevented by creating hatred between Hindus and Muslims of East Bengal. The language question was also connected with it and
- (v) The consequences of non-devaluation and the Indo-Pakistan trade deadlock to the economy of East Bengal were being felt most acutely first in urban and rural areas and the Muslim League members and officials wanted to divert the attention of the Muslim masses from the

impending economic breakdown by some sort of Jihad against Hindus.

### **STAGGERING DETAILS - NEARLY 10,000 KILLED**

22. During my nine days' stay at Dacca, I visited most of the riot-affected areas of the city and suburbs. I visited Mirpur also under P.S. Tejgaon. The news of the killing of hundreds of innocent Hindus in trains, on railway lines between Dacca and Narayanganj, and Dacca and Chittagong gave me the rudest shock. On the second day of Dacca riot, I met the Chief Minister of East Bengal and requested him to issue immediate instructions to the District authorities to take all precautionary measures to prevent spreading of the riot in district towns and rural areas. On the 20th February 1950, I reached Barisal town and was astounded to know of the happenings in Barisal. In the District town, a number of Hindu houses were burnt and a large number of Hindus killed. I visited almost all riot-affected areas in the District. I was simply puzzled to find the havoc wrought by the Muslim rioters even at places like Kasipur, Madhabpasha and Lakutia which were within a radius of six miles from the District town and were connected with motorable roads. At the Madhabpasha Zamindar's house, about 200 people were killed and 40 injured. A place, called Muladi, witnessed a dreadful hell. At Muladi Bandar alone, the number killed would total more than three hundred, as was reported to me by the local Muslims including some officers. I visited Muladi village also, where I found skeletons of dead bodies at some places. I found dogs and vultures eating corpses on the river-side. I got the information there that after the whole-scale killing of all adult males, all the young girls were distributed among the ringleaders of the miscreants. At a place called Kaibartakhali under P.S. Rajapur, 63 persons were killed. Hindu houses within a stone's throw distance from the said thana office were looted, burnt and inmates killed. All Hindu shops of Babuganj Bazar were looted and then burnt and a large number of Hindus were killed. From detailed information received, the conservative estimate of casualties was placed at 2,500 killed in the District of Barisal alone. Total casualties of Dacca and East Bengal riot were estimated to be in the neighbourhood of 10,000 killed. The lamentation of women and children who had lost their all including near and dear ones melted my heart. I only asked myself "What was coming to Pakistan in the name of Islam."

### **NO EARNEST DESIRE TO IMPLEMENT DELHI PACT**

23. The large scale exodus of Hindus from Bengal commenced in the latter part of March. It appeared that within a short time all the Hindus would migrate to India. A war cry was raised in India. The situation became extremely critical. A national calamity appeared to be inevitable. The apprehended disaster, however, was avoided by the Delhi Agreement of April 8. With a view to reviving the already lost morale of

the panicky Hindus, I undertook an extensive tour of East Bengal. I visited a number of places of the districts of Dacca, Barisal, Faridpur, Khulna and Jessore. I addressed dozens of largely attended meetings and asked the Hindus to take courage and not to leave their ancestral hearths and homes. I had this expectation that the East Bengal Govt. and Muslim League leaders would implement the terms of the Delhi Agreement. But with the lapse of time, I began to realise that neither the East Bengal Govt. nor the Muslim League leaders were really earnest in the matter of implementation of the Delhi Agreement. The East Bengal Govt. was not only ready to set up a machinery as envisaged in the Delhi Agreement, but also was not willing to take effective steps for the purpose. A number of Hindus who returned to native village immediately after the Delhi Agreement were not given possession of their homes and lands which were occupied in the meantime by the Muslims.

#### **MOULANA AKRAM KHAN'S INCITATIONS**

24. My suspicion about the intention of League leaders was confirmed when I read editorial comments by Moulana Akram Khan, the President of the Provincial Muslim League in the "Baisak" issue of a monthly journal called 'Mohammadi'. In commenting on the first radio-broadcast of Dr.A.M.Malik, Minister for Minority Affairs of Pakistan, from Dacca Radio Station, wherein he said, "Even Prophet Mohammed had given religious freedom to the Jews in Arabia", Moulana Akram Khan said, "Dr.Malik would have done well had he not made any reference in his speech to the Jews of Arabia. It is true that the Jews in Arabia had been given religious freedom by Prophet Mohammed; but it was the first chapter of the history. The last chapter contains the definite direction of prophet Mohammed which runs as follows:- "Drive away all the Jews out of Arabia". Even despite this editorial comment of a person who held a very high position in the political, social and spiritual life of the Muslim community, I entertained some expectation that the Nurul Amin Ministry might not be so insincere. But that expectation of mine was totally shattered when Mr.Nurul Amin selected D.N.Barari as a Minister to represent the minorities in terms of the Delhi Agreement which clearly states that to restore confidence in the minds of the minorities one of their representatives will be taken in the Ministry of East Bengal and West Bengal Govt.

#### **NURUL AMIN GOVERNMENT'S INSINCERITY**

25. In one of my public statement, I expressed the view that the appointment of D.N.Barari as a Minister representing the minorities not only did not help restore any confidence, but, on the contrary, destroyed all expectations illusions, if there was any in the minds of the minorities about the sincerity of Mr.Nurul Amin's Govt. My own reaction was that Mr.Nurul Amin's Govt. was not only insincere but also wanted to defeat

the principal objectives of the Delhi Agreement. I again repeat that D.N.Barari does not represent anybody except himself. He was returned to the Bengal Legislature Assembly on the Congress ticket with the money and organisation of the Congress. He opposed the Scheduled Caste Federation candidates. Some time after his election, he betrayed the Congress and joined the Federation. When he was appointed a Minister he had ceased to be a member of the Federation too. I know that East Bengal Hindus agree with me that by antecedents, character and intellectual attainments Barari is not qualified to hold the position of a Minister as envisaged in the Delhi Agreement.

26. I recommended three names to Mr.Nurul Amin for this office. One of the persons I recommended was an MA.,LL.B., Advocate, Dacca High Court. He was Minister for more than 4 years in the first Fazlul Huq Ministry in Bengal. He was chairman of the Coal Mines Stowing Board, Calcutta, for about 6 years. He was the senior Vice-President of the Scheduled Caste Federation. My second nominee was a B.A., LL.B. He was a member of the Legislative Council for 7 years in the pre-reform regime. I would like to know what earthly reasons there might be for Mr.Nurul Amin in not selecting any of these two gentlemen and appointing instead a person whose appointment as Minister I strongly objected to for very rightly considerations. Without any fear of contradiction I can say that this action of Mr.Nurul Amin in selecting Barari as a Minister in terms of the Delhi Agreement is conclusive proof that the East Bengal Govt. was neither serious nor sincere in its professions about the terms of the Delhi Agreement whose main purpose is to create such conditions as would enable the Hindus to continue to live in East Bengal with a sense of security to their life, property, honour and religion.

#### **GOVERNMENT PLAN TO SQUEEZE OUT HINDUS**

27. I would like to reiterate in this connection my firm conviction that East Bengal Govt. is still following the well-planned policy of squeezing Hindus out of the Province. in my discussion with you on more than one occasion, I gave expression to this view of mine. I must say that this policy of driving out Hindus from Pakistan has succeeded completely in West Pakistan and is nearing completion in East Pakistan too. The appointment of D.N. Barari as a Minister and the East Bengal Government's unceremonious objection to my recommendation in this regard strictly conform to name of what they call an Islamic State. Pakistan has not given the Hindus entire satisfaction and a full sense of security. They now want to get rid of the Hindu intelligentsia so that the political, economic and social life of Pakistan may not in any way be influenced by them.

### **EVASIVE TACTICS TO SHELVE JOINT ELECTORATE**

28. I have failed to understand why the question of electorate has not yet been decided. It is now three years that the minority Sub-Committee has been appointed. It sat on three occasions. The question of having joint or separation electorate came up for consideration at a meeting of the Committee held in December last when all the representatives of recognized minorities in Pakistan expressed their view in support of Joint Electorate with reservation of seats for backward minorities. We, on behalf of the Scheduled Castes, demanded joint electorate with reservation of seats for Scheduled Castes. This matter again came up for consideration at a meeting called in August last. But without any discussion whatsoever on this point, the meeting was adjourned sine die. It is not difficult to understand what the motive is behind this kind of evasive tactics in regard to such a vital matter on the part of Pakistan's rulers.

### **DISMAL FUTURE FOR HINDUS**

29. Coming now to the present condition and the future of Hindus in East Bengal as a result of the Delhi Agreement, I should say that the present condition is not only unsatisfactory but absolutely hopeless and that the future completely dark and dismal. Confidence of Hindus in East Bengal has not been restored in the least. The Agreement is treated as a mere scrap of paper alike by the East Bengal Government and the Muslim League. That a pretty large number of Hindus migrants, mostly Scheduled Caste cultivators are returning to East Bengal is no indication that confidence has been restored. It only indicates that their stay and rehabilitation in West Bengal, or elsewhere in the Indian Union have not been possible. The sufferings of refugee life are compelling them to go back to their homes. Besides, many of them are going back to bring movable articles and settle or dispose of immovable properties. That no serious communal disturbance has recently taken place in East Bengal is not to be attributed to the Delhi Agreement. It could not simply continue even if there were no Agreement or Pact.

30. It must be admitted that the Delhi Pact was not an end in itself. It was intended that such conditions would be created as might effectively help resolve so many disputes and conflict existing between India and Pakistan. But during this period of six months after the Agreement, no dispute or conflict has really been resolved. On the contrary, communal propaganda and anti-India propaganda by Pakistan both at home and abroad are continuing in full swing. The observance of Kashmir Day by the Muslim League all over Pakistan is an eloquent proof of communal anti-India propaganda by Pakistan. The recent speech of the Governor of Punjab (Pak) saying that Pakistan needed a strong Army for the



security of Indian Muslims has betrayed the real attitude of Pakistan towards India. It will only increase the tension between the two countries.

#### **WHAT IS HAPPENING IN EAST BENGAL TODAY**

31. What is today the condition in East Bengal? About fifty lakhs of Hindus have left since the partition of the country. Apart from the East Bengal riot of last February, the reasons for such a large scale exodus of Hindus are many. The boycott by the Muslims of Hindu lawyers, medical practitioners, shop-keepers, traders and merchants has compelled Hindus to migrate to West Bengal in search of their means of livelihood. Wholesale requisition of Hindu houses even without following due process of law in many and non-payment of any rent whatsoever to the owners have compelled them to seek for Indian shelter. Payments of rent to Hindu landlords was stopped long before. Besides, the Ansars against whom I received complaints all over are a standing menace to the safety and security of Hindus. Inference in matters of education and methods adopted by the Education Authority for Islamisation frightened the teaching staff of Secondary Schools and Colleges out of their old familiar moorings. They have left East Bengal. As a result, most of the educational institutions have been closed. I have received information that sometime ago the Educational Authority issued circular in Secondary Schools enjoining compulsory participation of teachers and students of all communities in recitation from the Holy Koran before the school work commenced. Another circular requires Headmasters of schools to name the different blocks of the premises after 12 distinguished Muslims, such as, Jinnah, Iqbal, Liaquat Ali, Nazimuddin, etc. Only very recently in an educational conference held at Dacca, the President disclosed that out of 1,500 High English Schools in East Bengal, only 500 were working. Owing to the migration of Medical Practitioners there is hardly any means of proper treatment of patients. Almost all the priests who used to worship the household deities at Hindu houses have left. Important places of worship have been abandoned. The result is that the Hindus of East Bengal have got now hardly any means to follow religious pursuits and performance of social ceremonies like marriage where the services of a priest are essential. Artisans who made images of gods and goddesses have also left. Hindu Presidents of Union Boards have been replaced by Muslims by coercive measures with the active help and connivance of the police and Circle Officers. Hindu Headmasters and Secretaries of Schools have been replaced by Muslims. The Life of the few Hindu Govt. servants has been made extremely miserable as many of them have either been superseded by junior Muslims or dismissed without sufficient or any cause. Only very recently a Hindu Public Prosecutor of Chittagong was arbitrarily removed from service as has been made clear in a statement made by

Srijukta Nellie Sengupta against whom at least no change of anti-Muslim bias prejudice or malice can be leveled.

### **HINDUS VIRTUALLY OUTLAWED**

32. Commission of thefts and dacoities even with murder is going on as before. Thana offices seldom record half the complaints made by the Hindus. That the abduction and rape of Hindu girls have been reduced to a certain extent is due only to the fact that there is no Caste Hindu girl between the ages of 12 and 30 living in East Bengal at present. The few depressed class girls who live in rural areas with their parents are not even spared by Muslim goondas. I have received information about a number of incidents of rape of Scheduled Caste Girls by Muslims. Full payment is seldom made by Muslims buyers for the price of jute and other agricultural commodities sold by Hindus in market places. As a matter of fact, there is no operation of law, justice or fair-play in Pakistan, so far as Hindus are concerned.

### **FORCED CONVERSIONS IN WEST PAKISTAN**

33. Leaving aside the question of East Pakistan, let me now refer to West Pakistan, especially Sind. The West Punjab had after partition about a lakh of Scheduled Castes people. It may be noted that a large number of them were converted to Islam. Only 4 out of a dozen Scheduled Castes girls abducted by Muslims have yet been recovered in spite of repeated petitions to the Authority. Names of those girls with names of their abductors were supplied to the government. The last reply recently given by the Officer-in-Charge of recovery of abducted girls said that "his function was to recover Hindu girls and 'Achhuts' (Scheduled Castes) were not Hindus". The condition of the small number of Hindus that are still living in Sind and Karachi, the capital of Pakistan, is simply deplorable. I have got a list of 363 Hindu temples and gurdwaras of Karachi and Sind (which is by no means an exhaustive list) which are still in possession of Muslims. Some of the temples have been converted into cobbler's shops, slaughter houses and hotels. None of the Hindus has got back. Possession of their landed properties were taken away from them without any notice and distributed amongst refugees and local Muslims. I personally know that 200 to 300 Hindus were declared non-evacuees by the Custodian a pretty long time ago. But up till now properties have not been restored to any one of them. Even the possession of Karachi Pinjrapole<sup>[ii]</sup><sup>[2]</sup> has not been restored to the trustees, although it was declared non-evacuee property sometime ago. In Karachi I had received petitions from many unfortunate fathers and husbands of abducted Hindu girls, mostly Scheduled Castes. I drew the attention of the 2nd Provisional Government to this fact. There was little or no effect. To my extreme regret I received information that a large



number of Scheduled Castes who are still living in Sind have been forcibly converted to Islam.

#### **PAKISTAN 'ACCURSED' FOR HINDUS**

34. Now this being in brief the overall picture of Pakistan so far as the Hindus are concerned, I shall not be unjustified in stating that Hindus of Pakistan have to all intents and purposes been rendered "Stateless" in their own houses. They have no other fault than that they profess the Hindu religion. Declarations are being repeatedly made by Muslim League leaders that Pakistan is and shall be an Islamic State. Islam is being offered as the sovereign remedy for all earthly evils. In the matchless dialectics of capitalism and socialism you present the exhilarating democratic synthesis of Islamic equality and fraternity. In that grand setting of the Shariat Muslims alone are rulers while Hindus and other minorities are zimmies who are entitled to protection at price, and you know more than anybody else Mr. Prime Minister, what that price is. After anxious and prolonged struggle I have come to the conclusion that Pakistan is no place for Hindus to live in and that their future is darkened by the ominous shadow of conversion or liquidation. The bulk of the upper class Hindus and politically conscious scheduled castes have left East Bengal. Those Hindus who will continue to stay accursed in Pakistan will, I am afraid, by gradual stages and in a planned manner be either converted to Islam or completely exterminated. It is really amazing that a man of your education, culture and experience should be an exponent of a doctrine fraught with so great a danger to humanity and subversive of all principles of equality and good sense. I may tell you and your fellow workers that Hindus will allow themselves, whatever the treat or temptation, to be treated as Zimmies in the land of their birth. Today they may, as indeed many of them have already done, abandon their hearths and homes in sorrow but in panic. Tomorrow they strive for their rightful place in the economy of life. Who knows what is in the womb of the future ? When I am convinced that my continuance in office in the Pakistan Central Government is not of any help to Hindus I should not with a clear conscience, create the false impression in the minds of the Hindus of Pakistan and peoples abroad that Hindus can live there with honour and with a sense of security in respect of their life, property and religion. This is about Hindus.

#### **NO CIVIL LIBERTY EVEN FOR MUSLIMS**

35. And what about the Muslims who are outside the charmed circle of the League rulers and their corrupt and inefficient bureaucracy? There is hardly anything called civil liberty in Pakistan. Witness for example, the fate of Khan Abdul Ghaffar Khan whom a more devout Muslim had not walked this earth for many years and of his gallant patriotic brother

Dr. Khan Sahib. A large number of erstwhile League leaders of the Northwest and also of the Eastern belt of Pakistan are in detention without trial. Mr. Suhrawardy to whom is due in a large measure the League's triumph in Bengal is for practical purpose a Pakistani prisoner who has to move under permit and open his lips under orders. Mr. Fazlul Haq, that dearly loved grand old man of Bengal, who was the author of that now famous Lahore resolution, is ploughing his lonely furrow in the precincts of the Dacca High Court of Judicature, and the so called Islamic planning is as ruthless as it is complete. About the East Bengal Muslims general, the less said the better. They were promised of autonomous and sovereign units of the independent State. What have they got instead ? East Bengal has been transformed into a colony of the western belt of Pakistan, although it contained a population which is larger than that of all the units of Pakistan put together. It is a pale ineffective adjunct of Karachi doing the latter's bidding and carrying out its orders. East Bengal Muslims in their enthusiasm wanted bread and they have by the mysterious working of the Islamic State and the Shariat got stone instead from the arid deserts of Sind and the Punjab.

#### **MY OWN SAD AND BITTER EXPERIENCE**

36. Leaving aside the overall picture of Pakistan and the callous and cruel injustice done to others, my own personal experience is no less sad, bitter and revealing. You used your position as the Prime Minister and leader of the Parliamentary Party to ask me to issue a statement, which I did on the 8th September last. You know that I was not willing to make a statement containing untruths and half truths, which were worse than untruths. It was not possible for me to reject your request so long as I was there working as a Minister with you and under your leadership. But I can no longer afford to carry this load of false pretensions and untruth on my conscience and I have decided to offer my resignation as your Minister, which I am hereby placing in your hands and which, I hope, you will accept without delay. You are of course at liberty to dispense with that office or dispose of it in such a manner as may suit adequately and effectively the objectives of your Islamic State.

Yours sincerely,  
Sd./- J.N. Mandal  
8th October 1950

# Recommendations

The issues faced by religious minorities are basically the national issue of Pakistan and the changes in laws and public policies are necessary steps to ensure the restoration of their civil, political, social, cultural and economic rights. The National Commission for Justice and Peace considers that a resolution of these issues is possible through implementing the human rights frame work and standards.

Believing in the destiny of the people, of living in peace and justice, the following recommendations are put for making the vision of a better Pakistan, a reality.

## **National Human Rights Institutions and Human Rights observance**

### **Permanent Commission for Human Rights and Minorities:**

1. We strongly recommend that two independent and permanent Commission should be constituted. One for Human Rights and the other for Minorities Rights, with the powers of a tribunal, to entertain complaints and provide a timely redress.
2. We strongly urge the Government to constitute an impartial and independent Commission of Inquiry to study the situation of the religious minorities and make recommendations to the Government and the people of Pakistan.
3. We strongly recommend that the government should invite UN Special Rapporteur on Religious Tolerance, to observe the state of affairs with regard to this mandate and observe the progress on recommendations made by the former Special Rapporteur after his visit 1995.  
We encourage the government of Pakistan to sign, ratify and implement all international treaties concerning, civil and political rights, economic, social and cultural rights and eradicating torture.

### **Social Discrimination and Intolerance:**

4. We strongly recommend a constitutional arrangement outlawing religious discrimination which implies an outright rejection of religious discrimination through constitutional amendment and establishing institutions to monitor the implementation of non discrimination as a state policy.
5. In order to eliminate religious discrimination and intolerance, the education curriculum must be thoroughly revised.
6. Life, liberty, well-being and properties, places of worship and graveyards should be protected proactively.
7. Religious minorities should be saved from assimilation by upgrading their social and economic status through affirmative action. This implies providing sufficient opportunities for admission in the Colleges and Universities.
8. In order to ensure that reservation quota for employment is implemented a monitoring and regulatory authority should be set up with a proper mandate.

### **Religious Freedom**

9. The Government should provide a level playing ground at equal footing for all religious communities in media, education and other spheres of national life for propagation of their faith.
10. Due course of law and justice should be ensured in all incidents, which pose threats to religious freedom of the citizens of Pakistan. Stopping state agencies and non-state actors from interfering with people's right to religious freedom would be imperative to social harmony and co-existence.

### **Hate Speech:**

11. The laws meant to maintain peace and harmony must be properly implemented.
12. Concrete steps for bringing an end to provocation

through loud speakers, banning extremist outfits, and seizing the hate mongering literature must be intensified, and evaluated.

### **Discriminatory Legislation:**

13. We demand a proviso in the Constitution of Pakistan so that it acknowledges the diversity (multi-religious, multi-national and multi-ethnic & linguistic status) of the Pakistani society. The Constitution must make no preferences among the citizens on the basis of religion. Therefore; we demand repeal of Article 2, Article 31, Article 31-D, Article 41, Article 203, Article 203 A-J and Article 260.
14. The Constitution of Pakistan and statutory laws (articles, and sections thereof) that discriminate against religious minorities and are source of communal disharmony must be repealed without delay. These laws inter alia are Blasphemy laws (section 295-A, 295- B , 295-C, 298-B and 298-C), laws of evidence Haddood Ordinance and Shariat Act 1991.
15. We also demand abolition of policies styled on the religious preference e.g. granting of 20 extra marks for the ability to memorize the Holy Quran (Hafiz), six months rebate to prisoners on learning the Holy Quran and visit of the Government functionaries to religious sites on the state expenses.
16. We strongly urge the Government that prohibition laws should be revised on the basis of logic and present realistic application of law.

### **Conversion:**

17. We demand that the Government should embark on clear initiatives directed toward respecting religious diversity in real terms.
18. The abducted girl should be kept at a 'neutral place to

keep her away from any religion specific indoctrination and before a court decision as to whether she converted by will or coercion.

### **Blasphemy laws**

19. We demand of the Government to repeal the Blasphemy laws and we also demand the Government should pay an appropriate compensation to the victims of Blasphemy laws for their economic, social and psychological losses.

### **Crimes against women**

20. We demand the appointment of female human rights officers and women police be made in all police stations to curb the crimes against women.
21. Repeal of all discriminatory laws against women (Hudood Ordinance, Qisas and Diyat Ordinance, and Section 10 of Citizenship Act).
22. We demand that a legal protection and remedy should be provided against domestic violence aiming at protecting the women and children.

### **Land grabbing and evictions**

23. We urge the Government to consider allotment of land for housing, places of worship, community gatherings, graveyards and agriculture to the members of religious minorities through affirmative action.
24. Protection of Communal Properties Ordinance 2002 should be discussed and tabled in the parliament for enactment. Moreover its implementation in letter and spirit must be ensured to avoid any hitches. Each case of land grabbing of communal property must be properly dealt and stern actions should be taken against the violators.

### **Crimes among minorities:**

25. We strongly recommend that the government should provide subsidy to schools run by religious communities for mass literacy. Institutions such as the Education Foundation established at a provincial level should work effectively on these lines.
26. We urge the minority community and their leadership to educate their members for sound and useful citizenship more intensely.

### **About The Education and Curriculum:**

27. Prejudices and biases on the account of religion, sect, and gender in the curriculum should be removed. The Education policy making Islamic studies compulsory with Arabic as an essential part and choice of ethnics for Non Muslim students isolates and enhances discrimination against the minorities. For this reason, NCJP recommends that the religious studies only be offered at college and university levels as an optional subject but not as a compulsory subject. The syllabus content should show an equal respect to all religions, or, there should be no reference to a particular religion.
28. In a multi- religious society like Pakistan, the curriculum should focus on Universal human values and the religious education can be the responsibility of the family and the respective religious community institutions. We are compelled to demand the Government to make arrangements that minority students can receive education in accordance with faiths.
29. The cost of education should be brought down by making adequate budgetary allocation increasing it from 8 to 10 percent of the GDP and these resources should improve management infrastructure and teacher training methods.
30. Besides measures for making teaching a respectable

profession by providing teachers with good working conditions and emoluments, it would be important to stamp out corruption, mal functioning and indiscipline in the education departments before any education policy can bring some dividends.

31. The literacy drive usually focuses enrollment of all school age children, which is basically a good approach. However in the absence of long term and broad based policy on mass literacy, the drop out rate has been enormously high (over 50 per cent) which is failing the scheme. A serious consideration needs to be given to this aspect.
32. We recommend that education in mother tongue should be used in primary classes as recommended by the UNESCO.

#### **Personal laws:**

33. Family or personal laws for religious minorities in Pakistan should be reviewed by a competent and representative Review Commission to check injustices against minority citizens through abuse of these laws and procedures, to see that these personal laws comply with human rights standards and prevent the overriding effect of the personal law of the majority community.
34. The application of religious laws of one group on the other will always be a problem, e.g. Hudood Ordinances, Qisas and Diyat, Law of Evidence. Moreover the overriding effect of the Muslim personal laws on those of religious minorities has no justification. Therefore all criminal laws based on religion should be removed and legal safeguards provided to the religious minorities against the abuse of personal laws.
35. Family laws should be enacted for Kalash and other communities who are not governed by any such laws. Sikh and Hindu Personal Laws should provide for a marriage registration / certificate.



- 36.** A Common Civil Code should be enacted to make it possible for the citizens to contract a civil marriage, interfaith and otherwise.
- 37.** The Government should sponsor a training / awareness campaign on the personal laws and customs of religious minorities for subordinate judiciary and prosecution officers. Police training should include a course on the problems of religious minorities in order to sensitize them to be able to handle gross human rights violations against the minorities.
- 38.** A literacy drive for the all poor women, including minority women should be initiated to address the issues of gender violence and sexual harassment.
- 39.** The Government and the civil society should undertake awareness campaigns to uplift social consciousness, self respect and confidence among minorities.

### **Labour rights**

- 40.** We appeal to the Government to introduce agricultural reforms, accommodating landless peasants in lieu of absentee landlordism and fix a minimum wage for the agricultural labour.
- 41.** The rights of millions of domestic workers remain unprotected due to a lack of legislation for them. We urge a proper legislation in order to protect their rights and interests, especially protecting them from harassment in the wake of a theft, etc. in the houses they serve. We also urge the government to bring domestic work under the Minimum Wage and monitoring system of the labour inspection.
- 42.** The sanitation workers of local bodies (Municipalities), WASA, Cantonment Boards and other Government bodies should be regularized, paid fairly on regular (permanent) basis. They must be provided safety equipments and health insurance and compensation for being engaged in hazardous occupation.

43. The Bonded Labour Act 1992 and the regulations must be implemented in letter and spirit. Moreover the Brick kiln owners, landlords and other employers maintaining bonded labour must be brought to justice.
44. The Government should bring a labour policy in consultation with labour organizations.

**Political participation:**

45. The reservation of seats on the basis of religion should be abolished and union councils should be divided into smaller constituencies to cater for representation on the basis of localities and population.
46. The term minority must be used in the wider meaning and all minorities (ethnic, linguistic, national and indigenous) should be given representatives in all tiers of governance and decision making.
47. Measures should be taken to ensure economic empowerment of all minorities through reservations of seats (quota) in Colleges, Universities and government jobs at all levels.
48. The political parties must involve religious minorities in the general elections by awarding tickets to minority candidates on general seats for National and Provincial Assemblies.

# Annexes

## Press Release

### **Strong condemnation of the murder of Shazia; Enforcement of Child Labors laws demanded: NCJP**

The National Commission for Justice and Peace (NCJP), a human rights body of the Catholic Church of Pakistan strongly condemned the murder of the house maid, Shazia, a resident of Lahore. There are more than 10 millions child laborers in the country that is the obvious violation of Child Labor Laws.

In a joint statement, Chairperson of NCJP Archbishop Lawrence John Saldanha and Peter Jacob, the Executive Secretary said that this is not a lone incident of violence rather the domestic servants are subjected to extreme violence. Both the Provincial and Federal Governments failed to prevent such incidents effectively. Physical violence matted out to domestic labor was a common place. They stressed the government to affectively enforce the Child Labor Laws in the country moreover prosecute and bring the culprits to justice through a speedy course of action.

Identifying the growing poverty and unemployment as the primary contributor to this situation, the statement said that violent behaviors should be understood as abnormality and if people observe the violent attitudes in their surroundings, such trends should be discouraged and people must be considered.

NCJP further demanded that Government should take measures to provide the free and compulsory education till matriculation to end child labor and build a better society.

They also demanded the Government to proceed with legislation on the 'Domestic Violence Bill' immediately to help the situation.

†Lawrence John Saldanha  
Chairperson  
January 25, 2010

Peter Jacob  
Executive Secretary

### **Press Release**

National Commission for Justice and Peace (NCJP) a human rights body of Catholic Church in Pakistan has strongly condemned the terrorist attacks on worship places of Ahmadiyyah community at Model Town and Garhi Shahu Lahore on May 28, 2010.

Fr. Emmanuel Yousaf and Peter Jacob the Director and Executive Secretary of NCJP respectively said in a press release issued on May 31, 2010 that the incident reflected the continuing trend of religious extremism and intolerance against minority sects and religions. It is extremely sad to note that the response to this tragedy on part of the government, claiming nearly one hundred lives, was inappropriate.

Both Provincial and Federal governments should pay attention to civil society demands about rooting out hate speech and abolishing discriminatory laws, for protection of the vulnerable groups. NCJP recommended in the press statement that:

- ♦ Ahmadi community should be accepted as equal citizens of Pakistan by removing the Article 260 (3) b,
- ♦ All laws, policies and articles of the Constitution based on religious discrimination must be abolished/ repealed,
- ♦ Culprits (individuals and organizations) involved in the incident must be brought to justice without delay,
- ♦ The government must compensate the families of the deceased and injured people,
- ♦ The so called religious organizations involved in provoking religious extremism must be banned immediately,
- ♦ The government must fulfill its obligations with regard to equal rights and opportunities for all citizens and specifically protection of their lives as guaranteed in the Constitution of Pakistan.

Peter Jacob  
Executive Secretary  
May 31, 2010

Emmanuel Yousaf  
Director

### **Press release**

July 19, 2010

#### **Killing of Rashid Emmanuel and Sajid Masih after blasphemy allegation in Faisalabad condemned, long term solution to abuse of blasphemy laws demanded. NCJP**

According to the local source two Christian accused Rashid and Sajid were attacked by fire arm on July 19, 2010 when they were coming out from a court in Faisalabad. The unidentified assailant reportedly fled the scene after injuring them fatally. A policeman Mohammad Hussain was also injured in his leg by firing. The accused were in custody for about two week allegedly after their names and phone numbers were found on a hand written pamphlet (photocopy) containing derogatory remarks. The pamphlet was supposedly distributed among commuters at a bus stop in Faisalabad on July 4<sup>th</sup>, 2010.

National Commission for Justice and Peace, a human rights body of the Catholic Church has strongly condemned the killing of two Christian young men. According to the statistics collected by NCJP 35 Christians and Muslims have been killed extra judicially in connection with allegations involving blasphemy since 1992 moreover since 1987 at least 1035 men and women including Muslims, Ahmadis, Christians and Hindus have been accused though none of the allegations sustained or sentence was held by the higher judiciary of the country.

False allegations were used to loot and burn properties belonging to Christians in Shantinagar (1997) Sangla Hill (2005) Qasur, Korian, Gojra and Sialkot (2009) set dozens of Churches on fire and seven Christians were burnt alive (at Gojra in 2009).

Fr. Emmanuel Yousaf and Peter Jacob, the Director and Executive Secretary of NCJP said that the Christian community in Pakistan is deeply concerned over the apathy on part of the government about the abuse of blasphemy laws. The office bearers of the Commission demanded an immediate action to deal with situation. Besides punishing the people taking law into their hand by promoting religious hatred and killing innocent citizens, the government should immediately conduct a thorough review of the blasphemy laws and repeal them on account of their known disastrous effects on the society.

**Peter Jacob**

**VIEW: Views on the constitutional review *Peter Jacob***

***The review process has to foresee and incorporate a framework for social, legal and economic reforms. The part that seems to be missing as yet is, in fact, of immense importance for common Pakistanis. It concerns human rights***

Ever since the passage of the Eighth Amendment in 1985, the constitution ceased to enjoy the status of a consensus document. Besides the legal experts, everyone who had the opportunity to read the constitution of Pakistan, or followed the discussions, agreed that this national document was in need of an overhauling. The government set up a committee in June 2009, composed of 27 cross-party parliamentarians, to review the constitution. The primary agenda before the Parliamentary Constitutional Reforms Committee (PCRC) was to remove undemocratic provisions, distortions and contradictions in the constitution to suit universal human rights and parliamentary democracy.

However, the statements reported in the media were largely about governance matters, i.e. sharing of powers between institutions and offices. Each political party in the reforms committee has been pressing for issues close to its heart. The ANP took a stand about naming NWFP as Pakhtunkhwa, the PML-N for removing 58(2)(b) and reintroducing a third term for the prime minister's office. The others have focused on provincial autonomy. Senator Dr Abdul Malik, the representative of the National Party, said that over a hundred communications received by the reforms committee from different civil society organisations are to be compiled and shall be made public. This would be a good step, but did the committee adopt a course to accommodate those recommendations? However, there are points to be considered in procedure as well as substance of the review process.

Since a procedure for hearing the public opinion on issues of national importance had not been adopted in this exercise, the committee must show a greater regard for these voluntary interventions. The government should allow a debate in the media and parliament over the recommendations made by the organisations before recommending the amendment draft to parliament. Even one tenth of the time that was given to the committee devoted for this purpose would make the process more credible.

The review process cannot remain aloof from the crises Pakistan is passing through. It has to foresee and incorporate a framework for social, legal and economic reforms. The committee must look at

successful examples of constitution-making worldwide, besides learning from the failures. The part that seems to be missing as yet is, in fact, of immense importance for common Pakistanis. It concerns human rights. Will the constitutional review enhance the scope of setting standards and enforcement of human rights?

Historically, the phenomenon of human rights evolved together with democracy and internationalism. Human rights, defined as standards of fundamental freedoms and safeguards, have non-discrimination as their core value, while democracy is a system that underlines people's participation in governing the state. Human rights and democracy are interdependent in a modern state system. You cannot have one without the other.

The issues of vital importance to the common person cannot be addressed without looking at the principles or the conceptual framework and implementation mechanism to deal with non-discrimination among the citizens. Many nations signatory to the UN human rights treaties (especially the Convention on Elimination of All forms of Discrimination Against Women) have legislated to define 'discrimination'; even their constitutions have this definition. It is widely recognised that to rid society of undesirable practices they must be defined and clearly identified. Countries like Venezuela, South Africa and Canada have made changes in their constitutions. Therefore political systems that defined and outlawed discrimination had an edge in democratic development over a normative banning of discrimination.

Article 21 of the Venezuelan Constitution states, "All persons are equal before the law and, consequently, no discrimination based on race, sex, creed or social standing shall be permitted, nor, in general, any discrimination with the intent or 'effect' of nullifying or impairing upon the recognition, enjoyment or exercise on equal terms, of the rights and liberties of every individual." What this means in practice is that public policies must be re-examined for their discriminatory effects.

The PCRC has a huge moral obligation to the cause of non-discrimination because the committee has no representation of women and religious minorities, two groups that are affected by discrimination commonly. As the constitution guarantees non-discrimination in Articles 18, 20, 25, 34 and 37, the constitution review committee will do this nation a service by taking a step in this direction. Besides incorporating a definition of discrimination, a proviso should be included annulling such laws and banning practices that are discriminatory on whatsoever grounds.

The PCRC did not 'touch upon' the 'Islamic provisions' while making recommendations for the constitutional amendment. This could be a reaction to earlier questions raised by parties like MQM, ANP and Baloch nationalists represented in the committee regarding the country's name and identity. Matters like Article 2, A and B, that make Islam the state religion are nonetheless contradictory to democratic principles.

The term 'Islamic provisions' was first coined when the Constitution of 1956 was being discussed. The subsequent two constitutions enhanced their scope further. But should we be asking ourselves why our constitutions could not survive and why we still need to amend our existing constitution the 18th time, in a short span of time since its promulgation? The religio-political groups and the beneficiaries of dictatorship have used the premise of Islamic provisions to manipulate the formulation of law and policy exercises. The PCRC can help the nation steer out of extremism, religious and sectarian intolerance by finding a way to discourage abuse of religion. It will require cleansing the constitution of biases and preferences on the basis of religion.

The discrimination solemnised through Article 41 and 93 (3rd schedule) that bar non-Muslim Pakistanis from holding the office of president and prime minister is a blot on the democratic credentials of the constitution as well as the polity. The PCRC still has time to study the religious and other biases in the constitution. All constitutional provisions making any preference among the citizens on the basis of sex, colour, creed, etc, should be done away with. That alone will lead us to become a forward looking and tolerant society. This exercise will become meaningful for the nation and worthy to be remembered only if the amendment proposed is in consonance with universal human rights. The government and opposition parties will have to demonstrate acumen, wisdom and political will to introduce a paradigm shift through this constitutional review.



## Acronyms/Meaning

ATA	Anti Terrorist Act
ATC	Anti Terrorist Court
AHRC	Asian Human Rights Commission
ASI	Assistant Sub-Inspector
CM	Chief Minister
Chak	A village settlement
DPO	Deputy Police Officer
DCO	District Coordinator Officer
DIG	Deputy Inspector General
FIR	First Information Report
FATA	Federally Administrated Tribal Areas
HRCP	Human Rights Commission of Pakistan
JIT	Joint Investigation Team
Khatm-e-Nabowat	Conclusion of Prophet-hood
LHC	Lahore High Court
MNA	Member of National Assembly
MPA	Member of Provincial Assembly
Madrasa	Islamic Seminary
Masih	Urdu word for Christ, part of the names of many Christians to show their religious identity
PCWO	Pakistan Catholic Women Organization
PMTA	Pakistan Minorities Teachers' Association
PPP	Pakistan People's Party
PML-N	Pakistan Muslim League-Nawaz
PAF	Pakistan Air Force
PPC	Pakistan Penal Code
PBUH	Peace Be Upon Him
SHO	Station House Officer
SSP	Senior Superintendent Police
TEPA	Traffic Engineering and Transportation Planning
UCAN	Union of Catholic Asia News
WFC	Women and Family Commission