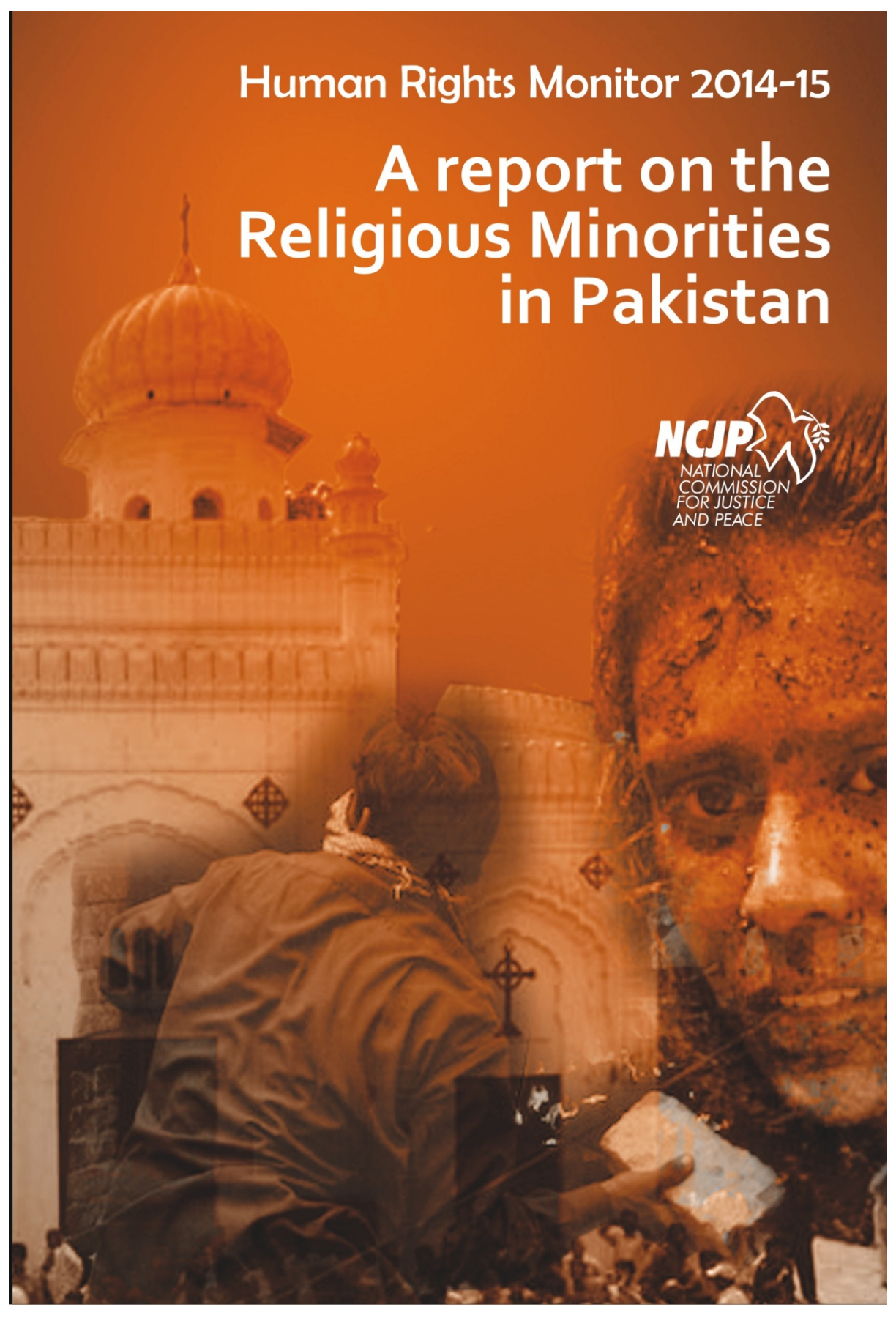
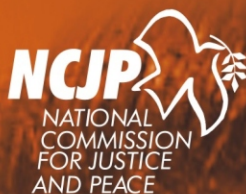


Human Rights Monitor 2014-15

A report on the Religious Minorities in Pakistan



Human Rights Monitor 2015
A report on the

Religious Minorities in Pakistan

Edited by: Ataurehman Saman
Reviewed by: Cecil Shane Chaudhry

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Publisher: National Commission for Justice and Peace
(Pakistan Catholic Bishops' Conference)

Facilitation: Fr. Emmanuel Yousaf Mani
National Director, NCJP

Printed: July 2015

Design, Layout: Visionaries Division Lahore

Price: Rs. 100, US\$ 20

Address: (Head office) E-64/A, St # 8, Officers'
Colony, Walton road, Lahore-Pakistan

Tel: 0092-42-36668692

Fax: 0092-42-36655549

Email: ncjppakistan@gmail.com

Website: www.ncjp-pk.org

ISBN: 978-969-9042-21-8

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Preface

For decades, religious minorities (Christians, Hindus, Sikhs and Ahmedis) have been suffering discrimination in all spheres of their lives, however, in recent years, their persecution swelled to critical levels. Frequently misuse of blasphemy laws and increasing incidents of attacks on places of worship and settlements, incidents of forced conversion, abduction and a growing trend of fleeing out of the country of members of religious minorities speaks volumes of the deteriorating situation of human rights of religious minorities in Pakistan. This vulnerability exposes them to the threat of death and injury and exclusion from political participation, basic services, education and employment.

Unequal and unfair working conditions, less paid including bonded labor and poor social status are the facts contributing towards continued violence against religious minorities. Moreover a frequent unwillingness among law enforcing agencies to enforce legal protection against discrimination makes the situation worse. In June, 2014 Chief Justice of Pakistan ordered to constitute National Council of minorities in realization of the rights and safeguards provided to the minorities under the constitution and law. The 32 page decision itself is a witness to the plight of religious minorities of Pakistan. To restore the protection and safety of the members of religious minorities (and citizens of Pakistan) government would have to address institutional and social inequalities.

It is no secret that the root cause of extremism and violence in Pakistan was in the blatant abuse of religion by state and non-state actors. During the last two years, sectarian killings and attacks on places of worship, continued with virtual impunity. After the deadly attack on a school in Peshawar in 2014, political and security forces seem to be taking some concrete steps to curb terrorism. However, it is yet to be evaluated if this instinctive response to the tormenting situation of lawlessness in the name of religion and intolerance in Pakistan made any impact.

This report highlights the embedded discrimination in the constitution and laws and policies of the country that is logically (or further) translated in societal attitude in forms of widespread prejudice against minorities at their workplaces, schools, media and social life. Moreover it brings forth the issues as well as a wide range of recommendations to change the course of life for not only the religious minorities but the entire nation.

This report is prepared basically by the staff in the national office with support from regional offices and volunteers of NCJP. They deserve my gratitude. Thanks to Mr. Christopher for compilation of report, Mr. Ataurehman Saman for editing the content and Ms. Shalron Nasir for proof reading. Special Thanks is also due to Fr. Emmanuel Yousaf Mani, who makes it all possible for the entire team to work for Justice and Peace.

Besides articulating and assessing the ground situation through reports, the realization of greater respect for human rights needs understanding between different social forces. Both the civil society organizations focusing minorities' rights and government will have to work harder and with greater cohesion. Hope we would work on these issues and change the course of life in Pakistan.

Cecil Shane Chaudhry
Executive Director

Executive Summary

This year's Human Rights Monitor (HRM) collects and analyzes human rights abuses committed against religious minorities. Both the Pakistani state and non-state actors are implicated in these abuses, oftentimes working in conjunction with one another. This is an alarming, although long-standing, situation that those who defend and advocate for human rights have had to face in Pakistan.

The Pakistani state is a signatory to United Nations Conventions and other international agreements quotations from which are provided at the beginning of each chapter. Despite being a signatory, the HRM details the various ways in which the state continues to violate those Conventions and agreements, fails to ensure the rights of minorities and women, and at times participates in human rights abuses itself. Those reading this HRM should keep in mind that the Pakistani state is an active participant in both promoting and denying human rights.

Human rights organizations in Pakistan and abroad have documented, at great length, the destructive role that non-state actors, especially Islamic political parties and violent organizations, had in the state of human rights in Pakistan. To be certain, these non-state actors have worked in unison with the state as well as having its financial and political support. These formal and informal linkages need to be broken, especially when those non-state actors have themselves engaged in, support, or advocate violence.

Pakistan has been undergoing a democratic transition over the past decade or so. The current HRM should be read in light of this democratic transition. Electoral democracy is starting to take root, and that process needs to be supported by local and international bodies. Allegations of corruption, poor governance, and political strife against democratic governments cannot be used as an excuse for military intervention. We should not, however, understand democracy in such formalistic, limited terms.

Democracy neither starts nor ends at the structure of the state; it requires a certain ethos and sensibility. Efforts to ensure a democratic ethos and sensibility must be cultivated in different spaces and at distinct levels. Programs organized by the national and provincial governments, and civil society should work on cultivating mutual concern and care among citizens, alleviating each other's suffering, and encouraging increasing inclusivity. Such an ethos and sensibility taking root in Pakistani society will then transform the state itself, making it more sensitive to human rights of all its inhabitants.

Key Findings of Chapters

Blasphemy Laws:

This is one of the most intractable issues faced by the state of Pakistan as it concerns human rights and religious minorities. Cases of blasphemy continue to wreak havoc on Pakistan's religious minorities. The Ahmaddiya community has increasingly faced blasphemy charges, making their religious and social life almost unlivable. There are ongoing debates about the sections known as the Blasphemy Laws, with its reform becoming more and more difficult. Moreover, technologies and social media have created a new space for blasphemy allegations to be made. Finally, mediation of local disputes where blasphemy allegations are made has been partly successful. Since repealing or even reforming the Blasphemy Laws are challenging, the efforts of civil society and human rights organizations should be directed at mediation of such disputes, thereby ensuring false accusations of blasphemy are contested.

Social Discrimination:

Discrimination against religious minorities in Pakistan refers to an extensive amount of social experiences. The unequal and unfair treatment is usually understood in formal terms, such as constitutional and legal matters. This chapter, on the other hand, details a different kind of discrimination. The cases found in this chapter are quite broad: workplace problems, false implications in crimes, murders, attempts to murder, organized and violent attacks, intolerance, kidnapping, harassment, torture, land grabbing, eviction, and burials. It is at times hard to determine the motivations of those involved in these cases; however, these experiences constantly arise for religious minorities. To combat social discrimination requires that institutions such as the courts, police, and bureaucracy assist religious minorities rather than cause further harm.

Crimes Against Women:

A large number of cases of crimes against women are matters of sexual assault. This should be kept in mind when reviewing this

chapter. The inequality between a religious majority and its minorities cannot be undone without broader changes in gender relations. Sexual violence against women is meant to inflict pain on their bodies, which further intimidates them and marginalizes them socially. Additionally, incidents of abduction, though not necessarily sexual in nature, occur because of their marginal status. These women thus face challenges being from a religious minority as well as being women, both of whom do not have their human rights safeguarded in Pakistan. Once again state institutions are not responsive to crimes against women; they either lack the appropriate concern to protect women or facilitate those who carry out these crimes.

Religious Freedom:

Several challenges to religious freedom have arisen: attacks on places of worship, preventing individuals from practicing their religion, forced conversions, abductions, hate speech, target killings, and other sort of threats. There has been considerable national and international outcry over other forms of violence. Religious minorities are repeatedly targeted with violence on an everyday basis, and are offered limited protection or security by state institutions. The problem of religious freedom is thus two-fold. Many religious minorities, especially the Ahmaddiya community, are unable to practice their religion, both in public and private. Moreover, further limits on their freedom are placed on them through physical attacks, threats, and hateful speech.

Social Discrimination and Religious Intolerance

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)

Declaration on the Elimination of All forms of Intolerance and Discrimination based on Religion or Belief

- No one shall be subject to coercion, which would impair his freedom to have religion or belief of his choice.
- No one shall be subject to discrimination by any state, institution, group of persons on the grounds of religion or other beliefs.

Article 1 (2) and 2 (1)

Constitution of Pakistan

Parochial and other similar prejudices to be discouraged

The state shall discourage parochial, racial, tribal, sectarian and provincial prejudices among 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

Defining discrimination

The declaration on the Elimination of All Forms of Intolerance and

Discrimination based on Religion or Belief says the expression "Intolerance and discrimination based on religion or belief means any distinction, exclusion, restriction or preference based on religion or belief and having as its purpose or effect nullification or impairment of recognition enjoyment or exercise of human rights and fundamental freedoms on an equal basis.

A Christian youth seeks court for his right

Tanveer Saroya, a Christian youth filed a petition in Lahore High court against Punjab Public Service Commission for depriving him of minority quota (5%) as per announced by the commission on July 21, 2014.

In August 2013, 25 years old Tanveer Saroya S/o Sadrack Saroya got his degree of Doctor of Veterinary Medicine from University of Veterinary and Animal Science. In October 2013, Punjab Public Service Commission, Lahore announced 210 vacancies (consolidated Advertisement. 15/2013) for 17 grade Veterinary Officers (SR. No 97 case No. 25. RG/ 2013). 32 seats for women, 4 seats for disabled and 11 posts were reserved for minorities as mentioned in the advertisement.

Tanveer received a call letter (25-RG- 2013) to appear before Punjab Public service commission, 2-Davis Road, Lahore for an interview on December 09, 2013. On July 11, 2014 Secretary recommended 210 candidates for appointment for the posts of veterinary officers.

Two candidates (Naveed Anwar, merit No 435/59400670 and Zahid Saleem S/o Anyait Saleem, Rahim Yar Khan, merit No: 447/59400933) belonging to minorities were recommended instead of 11 seats reserved for minorities mentioned in the advertisement. On the other hand 4 candidates were recommended on posts reserved for disable persons and 32 women were recommended on posts reserved for women as per announced in the advertisement. **NCJP report**

Discrimination at workplace

Tariq Masih

Mr. Tariq Masih (Railway employee) was forcibly dismissed from his job and was deprived of an allotted plot. His family protested and

appealed to CM Punjab and Railway Minister for restoration. According to Tariq Masih his households were thrown out on the road.

Weekly Aagahi, March, 9, 2014

Samson Barkat: Karachi

The young Christian, Samson Barkat, from Karachi was the only Christian to have passed the entry test among the Police cadets.

In January 2014 while Samson was in his car, some cadets approached and started beating him. One of them reportedly pulled out a few pages of the Koran from his pocket, tore the pages and then accused him of blasphemy.

Agenzia Fides, Apr., 15, 2014

Asad Masih: Lahore

Asad Masih (23), a Christian polio worker of Shahdra, was reportedly poisoned by a fellow worker in Lahore.

Asad was appointed as a polio worker at Union Council No 84, Data Gunj Bakhsh, Lahore, as part of a two member team. He was poisoned reportedly by his fellow Muslim team member. He was admitted in Mian Munchi Hospital in Lahore in a critical condition, later, shifted to the Services Hospital Lahore by his parents. The parents were warned by polio officials to keep mute about the incident.

EOPM May 19, 2014

Religious Intolerance

Desecration

Sign of Cross along with British flag printed on the soles of the shoes was found at Sadar Bazaar, Lahore Cantt.

On a complaint by a civil society organization, police was reluctant to register a case against the culprits. However, after a protest by Christians, police registered an FIR # 959/14 under section 295-C of PPC against unknown persons at Saddar Police station, Lahore on October, 9, and 2014.

Attacks

Attack on temples and a Dharamshala: Larkana

On March 15, 2014 after a Hindu was accused of



desecrating the Holy Quran a mob of protesters attacked on a Dharamshala. Its furniture and other articles were set on fire. Not content with this vandalism, the crowd also damaged some statues of Hindu deities in an adjacent temple. They were baying for the blood of a youth from the minority community who, they alleged, had defiled pages of the Holy Quran. The man escaped their wrath by the timely arrival of the Police and Rangers who took him into their custody.

This happened on March 15 and 16 when the crowd damaged properties owned by the Hindu community in the city and protested in parts of Sindh and Balochistan. Clashes also erupted in Usta Muhammad where 10 shops owned by Hindus were set ablaze. All this hate violence incidentally took place on the day the Hindu community was celebrating the festival of Holi.

The Express Tribune, March 18th, 2014.

Arson attack on Hindu temple in Hyderabad

A Hindu deity statue was broken and a small temple was partially damaged in early morning arson attack near Fateh Chowk on Tando Mohammad Khan Road on March 28, 2014.

There was one big and two small temples Kalimata Mandir, Shiv Bhulai Nath and Hanuman on Tando Mohammad Khan Road near Fateh Chowk where around 3,000 people from the religious minority community lived, mostly in small houses in the vicinity of the large Kalimata Mandir.



According to residents, it was around five o'clock in the morning when four persons travelling in a car arrived at Hanuman Mandir. Three of them got out of the car and entered the temple. They broke the deity of Hanuman and sprinkled petrol all over the place before setting it on fire. A child, Darshan Kumar, who resisted the move, was pushed away at gunpoint, said Laxman Kumar, Mohan Lal Rathore and other residents.

While the arsonists fled, a hue and cry by the child drew the attention of the residents who rushed out of their homes and extinguished the fire. However, by then they said the temple was partially damaged.

Soon after the incident, the residents converged on the main road

where they staged a sit-in in protest against the attack on the temple.

An FIR No. 36/2104 was lodged on a complaint of Kirshan Kumar Meghwar, Chairman of the Kali Mata Sheva Mandli Committee, under Sections 6/7 of the Anti-Terrorism Act and 295-A, 436 and 34 of Pakistan Penal Code against three unidentified persons at the SITE police station.
<http://www.dawn.com/news/1096217>

A temple in Madiji town: Shikarpur (Sindh)

A temple in Madiji town of District Shikarpur was attacked. Unidentified persons broke the deities and set ablaze the scriptures and escaped away. Hindu community and people of area gathered on the main road. They held a sit in demanding the arrest of culprits.

IUFE March 31, 2014

Attack on an Ahmadi settlement: Gujranwala

On July 27, 2014, a mob set fire to five houses belonging to Ahmadis in Gujranwala. A member of the Ahmedi community was accused of sharing blasphemous material on Facebook. Fire brigades and ambulances were prevented from rescue. Three females, including a seven-year-old girl and eight-month-old died, while another woman suffered a miscarriage. The police present at the sight did not take any action.

[Http://tns.thenews.com.pk/ahmadi-persecution-in-pakistan-over-the-decades/](http://tns.thenews.com.pk/ahmadi-persecution-in-pakistan-over-the-decades/)

Christian's houses set ablaze: Sheikhupura

Five Christian families were forced to leave their homes in Pandori Thaana Narang Mandi, Shiekhupura, after their houses were set on fire in October, 2014.

The protest was staged in front of the Lahore Press club over negligence of the government over the issue. So far government did not take any legal action against the culprits till the report.

www.christianinpakistan.com

Houses of Kolhi community Torched: Tharparkar (Sindh)

About two hundred houses of kolhi community in a village Kowari, Nagarparkar district Tharparkar was burnt to ashes in May, 2014. Hundreds of people were forced to stay under the sky. **IUFE May, 2014**

Target killings/Murders

Hendry Masih: Quetta

Hendry Masih (a Christian minority MPA of Balochistan assembly from

Mastung), who belonged to the ruling National Party (NP) in Balochistan, was shot dead by his bodyguard in the Nawan Killi area on June 14, 2014.



Official sources said Masih along with his nephew Owais Masih was heading towards his vehicle that was parked near his home in Nawan Killi, when they were attacked. The attacker sprayed bullets from his automatic weapon injuring the MPA and his nephew and fled. Later, the MPA succumbed to his injuries on his way to hospital. The body of the MPA was later shifted to Civil Hospital for autopsy.

Abdul Razzaq Cheema, the city's police chief, said: "The bodyguard had some personal dispute with Handery Masieh's nephew and both had a brawl outside the residence of the lawmaker. "The bodyguard opened fire on the nephew as Handery came out of his home to stop him. He was hit in the neck. Cheema added that the bodyguard was "loyal" and bore Handery no personal enmity.

The News, Jun., 15, 2014

Bhagwan Das: Khuzdar (Baluchistan)

Mr. Bhagwan Das (a Hindu trader and member of the Hindu Panchayat Committee) was in his shop when assailants arrived there and opened fire, injuring him on July 1, 2014 in Khuzdar. They fled after the attack. The injured breathed his last in the hospital and his body was handed over to relatives after legal formalities. Khuzdar Levies Force registered a case against unknown accused and investigation was in progress.

Dawn, Jul., 2, 2014

Haji Ishaq: Karachi

Haji Ishaq, a Christian school principal, was shot dead while on his way to school when he was targeted in Baldia Town, Sector 4/D in Karachi on August 4, 2014.

Herald

Jagmohan Singh: Peshawar

Jagmohan Singh (17), a Sikh trader died when he was shot dead by an unknown gunman in the busy Shabab Market in the Hashtnagri area of Peshawar on August 6, 2014.

Two of Jagmohan's friends, Param Singh and Manmit Singh, were also injured when the gunman opened fire on them. According to local newspaper Daily Aaj, Al Qaeda leader Ameer Yousaf Raza Mujahid of Bajaur and Mohmand Agency claimed responsibility for killing Jagmohan in Peshawar. The group also warned of more attacks until the end of the military operation "Zarb-e- Azb" in North Waziristan Agency.

Following the murder of Jagmohan Singh, the Sikh community in Peshawar protested against the government's failure to protect minorities. Protesters burned tires and blocked roads, including the Grand Trunk (GT) road in Peshawar.

[Http://unitedsikhs.org/PressReleases/PRSRLS-04-09-14-01.html](http://unitedsikhs.org/PressReleases/PRSRLS-04-09-14-01.html)

Raja Chawla: Karachi

Raja Chawla (55), a Hindu businessman resident of Gulshan-i-Faisal in Bath Island, was shot dead near Zamzama Park in Clifton area on September 2, 2014. He was taken to the hospital, where doctors declared him dead.

The victim drew Rs700, 000 from a foreign bank in the Boat Basin area and was on his way to pick up his wife from a school near the Zamzama Park. However, the suspects did not take the cash.

The other possible motive could be a targeted killing, said the SSP. The police officer added that Chawla was a Hindu and years ago converted to Islam as per statement of his driver and his wife. **Dawn, Sep., 2014**

Aamarjeet Singh: Mardan

Mr. Aamarjeet Singh (45), a Sikh, was stabbed to death inside his cosmetic shop in Shaheedan Bazaar of Mardan Town (Mardan District) in KP on September 3, 2014.

[Http://tns.thenews.com.pk/of-harjeet-and-other-sikh-murders/#.VLDU0zSUfZc](http://tns.thenews.com.pk/of-harjeet-and-other-sikh-murders/#.VLDU0zSUfZc)

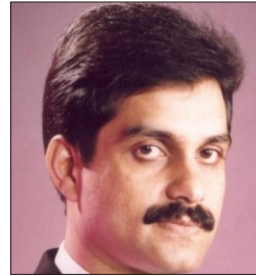
Harjeet Singh: Peshawar

Harjeet Singh (28), a Sikh, was shot dead by unidentified assailants in the Nauthia Bazaar area of Peshawar on September 6, 2014. Harjeet, owned a grocery shop.

[Http://tns.thenews.com.pk/of-harjeet-and-other-sikh-murders/#.VLDU0zSUfZc](http://tns.thenews.com.pk/of-harjeet-and-other-sikh-murders/#.VLDU0zSUfZc)

Mehdi Ali: Rabwah

Mehdi Ali (50), an Ahmadi, a heart surgeon based in the United States, was attacked as he visited a cemetery in Rabwah also known as Chenab Nagar. He was visiting Pakistan to do volunteer work at Tahir Cardiac Hospital.



Two gunmen riding on a motorbike shot him dead outside the Ahmadi graveyard in Chenab Nagar,” said local police official Ahmed Ali. He said the incident occurred early on May 26, 2014 morning when the doctor was going to the graveyard with his family.

Ahmadiyya Times, May, 2014

Iqbal Masih: Lahore

Iqbal Masih (48), a Christian, was stabbed to death by two youth over stopping them for eve-teasing in the jurisdiction of Shafiqabad police, Lahore on January 25, 2014.

Reportedly, Masih stopped Asad and Bhatti of the same area from harassing girls.

Upon this, they got infuriated. They tortured him and later critically injured him with a sharp-edged weapon.

Both Asad and Bhatti managed to escape from the scene. The injured was taken to a nearby hospital where he succumbed to his injuries.

Police registered a case against the accused persons on the complaint of the deceased's brother Khalid Masih. No arrests were carried out till the report.

Daily Times, Jan., 26, 2014

Imtiaz Ahmed: Nawabshah

Imtiaz Ahmed (38), an Ahmadi businessman, was shot dead outside his furniture shop in the Shaheed Benazirabad, Nawabshah on July 14, 2014. He was laid to rest in Chiniot. **Ahmadiyya Times, July, 2014**

Latif Alam Butt: Kamra district Attock

Mr. Latif Alam Butt (62), an Ahmadi, (retired PAF personal) was shot dead in October, 2014 near his home while walking with his son. As the victim turned, the assailants pumped four bullets into his chest and made a quick escape.

Butt was running his own stationary business in the area and he was reported to be a man of good repute. He left behind a widow, 4 sons and a daughter, the community spokesperson reported in the social media.

Ahmadiyya Times

Luqman Ahad Shehzad: Gujranwala

Luqman Ahad Shehzad, an Ahmadi, was shot dead on December 27, 2014. He was shot in the back of the head near Bhiri Shah Rehman village, a small community of Ahmadis in the Gujranwala district, said Saleemud Din, a spokesman of the community. **Dawn, Dec., 28, 2014**

Zulfiqar & her mother

Being an eyewitness of a murder by a Muslim Babar Baig, a Christian family was attacked by Baig and his fellows, who intruded the house and opened fire on March 16, 2014. Consequently, Zulfiqar and her mother Parveen bibi died.

www.christiansinpakistan.com

Baghwan Singh: Charsada (KP)

Baghwan Singh (60), a Sikh herbal physician, was gunned down by unknown attacker, while he was on the way back to his home to Peshawar from his shop at Tanggi Bazar, Charsada on January 22, 2014. It was his daily practice for last two years. He was taken to hospital but on the way he took his last breath. **Jehd-e-Haq, Mar., 2014**

Two Christian kids: Sukkur (Sindh)

The dead bodies of two missing Christian children, Christy Masih (2) and Raja Masih (2½), were found near their house in a sewerage pond after 22 days in Sukkur.

It was suspected that the bodies were thrown into the pond after murder as there was no water in their bellies. **Jehd-e-Haq, Mar., 2014**

Attempt to murder

Imran Maseeh: Karachi

Mr. Imran Maseeh (21), a Christian, was injured in a firing by unidentified assailants near Mianwali Colony, Karachi on August 3, 2014.

Herald

Eviction

5,000 Hindus flee Pakistan annually as a result of persecution

Around 5,000 Hindus migrate from Pakistan to India and other countries every year due to religious persecution, ruling Pakistan Muslim League (Nawaz) lawmaker Ramesh Kumar Wankwani told the Pakistani National Assembly. "During the last two months, six incidents of religious desecration happened in Sindh province alone. In all incidents, religious books of Hindu minority and their places of worship were burnt," said Wankwani, who also heads the Pakistan Hindu Council. He said that the government had so far neither made arrests nor taken action against any extremist group involved in the attacks. "No one from the minority community feels safe in Pakistan," he said while commenting on the law and order situation in the country. He blamed the government for failing to control frequent attacks against Hindus and maintained it was the community's constitutional right to practice its religion freely in Pakistan. "But the rights of Hindus never remained a priority here. The problems of Hindus are multiplying in Pakistan instead of decreasing. Are we not part of this country?" he questioned.

EOPM, May, 19, 2014

Opinion

Impact of social discrimination on minorities

Pakistan is a country where multitudes of thought, people, and geography exist. Yet it is a nation that suffers severely from an identity crisis, which has bred easy ground for social chaos and discrimination against the vulnerable, marginalised and minority classes in the country. Resultantly, social bigotry has become a common phenomenon, further fuelled by judgmental fervour that has been propagated through misunderstood interpretations of the ideology of Pakistan. Orthodox rhetoric makes society lose its appreciation of cultural, ethnic and religious diversities, and a sense of helplessness and desperation grows stronger in the affected communities when it comes to their ultimate struggle for fundamental rights.

In order to understand the spread of discrimination here, it is important to learn how, at the mass level, hate messages are disseminated unchecked through the fundamentalist clergy who use radio, television and the internet as their popular media tools. The grooming of bigotry and its impact starts at a very early stage of life because children are at the forefront of primal brainwashing and direct victimisation, defining their worldview during their formative phase.

It is imperative to rationalise objectively to understand the relationship of the minorities with their state and their society, and their resistance to what they feel they cannot conform to. It further elaborates the degree of assimilation of these groups in society and whether the Pakistani state and society in general are developing any sensitivity towards these affected groups.

In finding a remedial discourse, let us have a look at the actions already being undertaken by the government, the judiciary and civil society, and whether they have been effective enough so far in helping to remove the misconceptions spread by extremists and their right-wing political affiliates or sympathisers. Based on the geo-political and cultural structure of Pakistan, there is a need for a strong mass campaign for removing biased perceptions against minorities on a social level.

Pakistan's minorities have gradually but dramatically decreased in number from 25 percent, when Pakistan was created in 1947. Pakistan has a Muslim majority but there are other ethnic groups that are economically less privileged, marginalised and are not given their full

citizenship rights. Among the religious minorities are Ahmedis, Christians, Hindus, Sikhs, Jews (in nominal numbers), Kalash cultures and other animistic groups. Among the marginalised communities are the cultural and language communities that form their own distinct identities in terms of heritage, traditions and social norms. These groups include sex workers, eunuchs and musician communities in the Walled City of Lahore; the nomadic groups and the Urdu-speaking Mohajir communities, it is argued, are also among the major marginalised language groups in Pakistan, mainly in the port city of Karachi and the city of Hyderabad in Sindh province. All the religious minorities, except for Ahmedis, consider themselves to be non-Muslims, thus highlighting the plight of Ahmedis even further, the plight of their entire community's disenfranchisement based on their religious beliefs.

Constitutionally, the term 'minorities' falls in the ambit of religious minorities as it is dependent on their electorates and their citizen participation in relation to the state. They remain largely underprivileged and are alienated from social norms as ascribed by social moralists like the community elders, the clergy and those in leadership positions. It may include the nomadic communities, the migrant communities (a major contingent of which are the Afghan refugees), and the ethnic communities largely. The other communities that may also be classified as those who suffer from social and economic injustice are the bonded labour or the haris that work under the command of the feudal lords. These communities are devoid of their freedom to decide and choose, and are used by their powerful landlords as vote banks in their favour. In most cases, the marginalised classes remain deprived because of their statelessness, gender (if female), and ethnicity.

Pakistan is primarily comprised of pluralistic ideas, values, cultures, languages and religions where the hegemony of one set of values over all others can explain why there are so many internal conflicts within. While it is important to understand basic human rights and justice, it must be based on the principle of equality; in Pakistan's case, it was Jinnah who insisted on the equality of all citizens, which, unfortunately, was never implemented because of hardline indoctrination in the constitution and the laws.

The generally bigoted and less tolerant perceptions in society can only be challenged by forming objective, fact-finding and neutral discourses that are based on the real paradigms of Pakistan's pluralism. This must ensure honest dissemination of information, without showing prejudice or partiality. The discrimination that is

widespread and on false fundamentals should be confronted by opening dialogues.

Education must be ensured for all, with reforms in the language of the text, and with inclusiveness and respect for all existing identities of Pakistan. Civil society and human rights activists can play an important role in sensitising the public on the negative impacts a society has not only on human values but also on its economics by marginalising and alienating specific groups of people based on their gender, religion and ethnicity. These groups must also be encouraged to take active part in politics to exert pressure on their local representatives to build political manifestos that can serve everybody's economic and developmental interests.

Daily Times, Jul., 8, 2014

Mobs and minorities

For minority communities in the country life appears to be becoming more and more precarious. They have been subjected to mob attacks before, on residential localities in Lahore, Gojra and other places, which have affected scores of people. Another such dastardly attack took place on November 4 at a brick-kiln at Kot Radha Kishan, about 60 kilometres southwest of Lahore, where a Christian couple was first beaten to death by a mob, which had accused it of desecrating the Holy Quran, and their bodies then burnt at the same kiln where they laboured. There are few details available about the gory incident, which has been confirmed by the local police.

As news of the latest deaths stemming from blasphemy accusations made the news, the Punjab chief minister has set up a three-person panel to inquire into the sequence of events. So far, 44 suspects have been arrested and cases have been filed against 468 others. However, the committee must also examine the matter of why the police were unable to prevent the incident or hold back the mob, which killed the couple. The murders could not, of course, have happened instantaneously. There should have been sufficient time for the police to move in. Why they did not do so is something we need to know especially as we have seen similar actions before. This is especially true in blasphemy cases, where mobs or religious zealots so often take matters into their own hands before the law can take its course. Minority groups, less able to defend themselves and more vulnerable to false charges of blasphemy, are often the worst victims.

The poor Christian couple met a terrible end. We do not as yet know, in the absence of any judicial process, if they were guilty of any offence at all. We do know that blasphemy laws in the country have been

frequently misused. An end to this pattern can occur only if the police and local administrations show greater vigilance and more willingness to protect citizens, who after all, must be assumed to be innocent until proven guilty. In the latest case, as in others before it, they were granted no opportunity to protect themselves, or tell their side of the story, that ended so tragically at that brick-kiln.

Express Tribune, Nov., 6, 2014

Finally NA moves for Umerkot Hindus

After a prolonged disinterest, the National Assembly on Wednesday came out strongly for the Hindus of the historic Umerkot district of Sindh, empowering the house speaker to name a special committee to investigate alleged excesses such as murders, kidnappings for ransom and attacks on their temples.

And while all major parties on both sides of the aisle agreed all was not well in Umerkot for years, Defence Minister Khawaja Mohammad Asif recalled what he called an 'ahsan', or favour, "done to us" by Hindu Rajputs of the area by giving refuge to the 16th century Mughal emperor Humayun after his defeat at the hands of Sher Shah Suri.

Hindu lawmakers from different parties and PPP member from Umerkot, Nawab Yusuf Talpur, have frequently spoken of harassment of Hindus of the district both in the previous and the present National Assembly, to hear only ministerial assurances of remedies but find little action while there were reports of Hindu migrations from the area to neighbouring India.

Last Sunday's murder in Umerkot of two Hindu brothers and relatives of a Pakistan Tehreek-i-Insaf member of the house, Lal Chand, allegedly by robbers, provided the latest spark in the National Assembly, first on the opening day of the house session on Monday and then on Tuesday, when PTI parliamentary leader Shah Mehmood Qureshi came out with a sentimental speech about the incident, accusing a local PPP MPA and police of obstructing justice.

Those allegations were met with protests from PPP benches before the situation calmed down after both Mr Talpur and Leader of the Opposition Khursheed Ahmed Shah suggested forming a house fact-finding committee, which was endorsed by all sides.

However, Deputy Speaker Murtaza Javed Abbasi, who was chairing the proceedings at the time, said the committee would be formed after parliamentary parties chose their nominees for the body and agreed

on its terms of reference.

Khawaja Asif, speaking earlier, said that though it was a provincial subject, collective efforts were needed to remedy the problems of both religious and ethnic minorities, describing what he called “mass migrations” of Hindus to India a serious matter.

The minister noted the hospitality shown by Umerkot Hindus to a fleeing Humayun after a Sodha Rajput ruler at the time of what was then called Amarkot hosted his stay there “when none else in whole India would give him refuge”, and said: “They did an 'ahsan' to us.”

During that refuge, Umerkot also became the birthplace of Humayun's son and the future emperor Akbar.

Amidst concern for other religious minorities, which dominated the day's proceedings, nobody talked of persecution complaints by the Ahmedi community, at least three of whose members, a woman and two children were killed on July 27 by a mob in the Gujranwala city of Punjab that also burned Ahmedi homes during a protest against alleged blasphemy by a community member. **Dawn, Aug., 7, 2014**

Faith killing

Sikhs from Sindh and Khyber Pakhtunkhwa protested outside parliament in Islamabad against the alleged desecration in Shikarpur of Guru Granth Sahib, the holy book of the Sikh community. There have been multiple cases of disrespect to scriptures of Guru Granth Sahib Ji and several attacks on their worship places in Sindh. There are many things to fear on part of the safety of minorities. The protest brings the Sikh community into the forefront and a conservative backlash or violence against them might further catalyse. There needs to be a concerted effort, not least of all on part of the religious leaders in Pakistan, to condemn the attack, to demand the arrest of perpetrators and advocate religious freedom and diversity before this community and other minorities are further hurt.

In March, Sikhs in Peshawar protested against the killing of a Sikh hakim in Charsadda and the abduction of two others in DI Khan. Just a few weeks ago artifacts inside a Hindu temple were smashed by a mob in Rahim Yar Khan and the temple was set ablaze. In March, five Hindu temples were attacked. There are reports that families are leaving Pakistan for fear of safety and forced conversions. There are reports that hundreds of Hindu and Christian girls are abducted every year and converted to Islam through the use of forced marriages. This problem may be bigger than we know it to be, as families are unable or unwilling to make formal complaints and there is hardly any press coverage of this. According to the Human Rights Commission of Pakistan, last year saw over 200 sectarian attacks, which killed 687 people. Seven Ahmadis were targeted and killed, and 101 Christians were killed in a

Peshawar church.

There is almost never a provocation by the minority that causes these violent incidents. These attacks are the culmination of a social, religious and political agenda and are not just a law and order issue (though policing and security around these issues is a joke). The phrase, "the land of the pure", is taking on a new fascist meaning, with these actions and demands on part of an intolerant conservative majority leaving no room for anyone else. **The Nation, May 24, 2014**

A sorry state of affairs:

Despite 5% quota, minorities remain out of public service

Four years have passed since the federal government approved a 5% job quota for non-Muslims in federal government services; however, the quota remains largely ignored and thousands of non-Muslims remain deprived of employment in government offices.

In May 2009, the federal cabinet approved a fixed job quota for non-Muslims following a proposal by the late federal minister for minorities, Shahbaz Bhatti. However, data available with *The Express Tribune* reveals that despite the passing of several years, government departments and ministries have a negligible number of non-Muslim staffers.

According to the data, 2.9 million non-Muslims are registered with NADRA but unofficial figures exceed 3.5 million.

As per documents available with *The Express Tribune*, Hindus constitute the biggest non-Muslim group in Pakistan with an estimated population of 1,414,527, followed by approximately 1,270,051 Christians, 125,681 Ahmadis, 33,743 Bahais, 6,146 Sikhs, 4,020 Parsis, while 66,898 people reportedly belong to other faiths.

Disparity

The data shows that despite the 5% quota in place, only eight non-Muslims are employed at the State Life Insurance Corporation of Pakistan which works under the Ministry of Commerce. Four are employed in Karachi and four in Punjab. The corporation's offices in Khyber-Pakhtunkhwa (K-P) and Balochistan have no non-Muslim employees.

Out of these eight, only Partab Rai Lakhani, a resident of Sindh, is employed as an assistant manager in the corporation's Karachi office, while the remaining seven occupy low-cadre posts

Similarly, only four non-Muslims are employed by the National Insurance Company Limited. Out of these, only Adeel Patrick is posted as a deputy manager while the remaining three work as sanitary staff.

No non-Muslim has been appointed in Pakistan Reinsurance Company Limited since 2011.

The Ministry for Textile Industry does not fare any better: All of the 16 non-Muslim staffers employed in various departments under the ministry's control work below basic pay scale-6 and are sanitary workers. The employees are from Punjab and Sindh, while no non-Muslims from K-P and Balochistan exist in the textile ministry's workforce.

The report makes note of a bill approved by K-P Chief Minister (CM) Pervez Khattak on January 1 to increase the province's government job quota for non-Muslims from 1.5% to 3%. According to the report, the CM said the new positions will be filled by sanitary workers, a statement which drew condemnation from several minority groups in the province.

Express Tribune, May 20, 2014

Religious Freedom

Subject to law, public order and morality

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

Article 20, Constitution of Pakistan

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, Universal Declaration of Human rights

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 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 publication 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 communication with individuals and communities in matters of religion or belief at the national and international level;

Religious freedom has been reduced to a myth in today's Pakistan. Apart from festivals of Eid, Christmas and Ramzan, the society seems to be losing its ability to live with diversity. Blasphemy laws that discourage religious minorities to profess a free and genuine expression of their faith coupled with existing air of insecurity problems makes religious freedom impossible.

Constitution of Pakistan guarantees religious freedom and conscience with one hand and takes away with the other. The contradiction is usually underlined by many articles of the constitution that restrict religious freedom e.g. Article 2 (a, b), 41, 106 and 260 by way of creating categories of citizens and their entitlements on the basis of their religion.

Preferential space for the Muslim citizens that the above mentioned constitutional provisions tried to maintain created a dangerous mindset among the majority citizens. The mindset intrigued citizens to grab properties including places of worship, posed a social sanction on expression of faith and conscience and consequently blocked the way of refinement at individual as well as societal level.

The years 2013-14 passed in sadness due to attacks on Shias, Ahmedis and Christians. Religious minorities remained worried and scared due to attacks on their settlements and places of worship.

Conversion of non-Muslim to Islam speaks about the economic and social pressures faced by religious minorities.

Conversion

Nisar Niamat Masih: Lahore

Nisar S/o Niamat Masih, resident of Hassanad, Pathanabad, Lahore cantt was converted to Islam at Jamia Ashrifia by Maulana Mufti Shahid Eubuaib. He was given the new Islamic name, Muhammad Nisar.

Nawa-e-Waqt, Mar., 13, 2014

Adeel Masih: Lahore

Adeel Masih S/o Arif Masih, resident of Madina colony, Baghanpura, Lahore embraced Islam by the cleric of Badshahi Mosque in Lahore. Muhammad Adeel was his new name.

Nawa-e-Waqt, Mar., 13, 2014

Conversion of Hindus: Pasroor

Ratan Lal, Rani Devi, Iram Kumari, Sergon Kumar, Mubashir Boota, Arjon, Kumar, Vijay Kumar and Asha left Hinduism and embraced Islam in the village Donghian by Mina Muhammad Ashfi.

Nawa-e-Waqt, Apr. 11, 2014

Recovered Hindu teacher complains of pressure for conversion

Sapna (25), a Hindu female teacher in Peshawar Science Academy, told a local judicial magistrate after her recovery from Bahawalpur that her kidnapper forced her to marry him after converting to Islam. He kept her unconscious for most of the time during captivity as she refused to do so.

She was recovered from Khairpur tehsil of Bahawalpur after the investigation officer, Shaheenullah Khan, traced her location with the help of her cell phone and that of her alleged captor, Zahid Nawaz, a resident of Bahawalpur. The accused managed to flee. Sapna had gone missing on December 2, 2013 while returning home from school in the jurisdiction of Pahariura police station, Peshawar. Police registered a complaint lodged by her cousin Suresh.

Sapna told the court that on the day of her kidnapping, a car stopped near her and the accused put a cloth on her face, causing her to fall unconscious. She said that she gained consciousness after a day and saw a man, later identified as Zahid Nawaz, present in the room. The teacher accused that whenever she gained consciousness, the kidnapper used to demand her to convert to Islam and marry him. Whenever she refused, the kidnapper used to hold an anaesthetic-doused cloth to her nose. The woman said that as she remained unconscious most of the time, she was not sure whether she was sexually assaulted by the suspect or not. The court ordered a medical examination to be conducted on her.

EOPM, Jan., 5, 2014

Anjali Bai: Daharki district Ghotki

A minor Dalit Hindu girl, Anjali Bai (12) D/o Kundan Menghwar, was kidnapped, then forcibly converted into Islam and falsely married with one of his alleged kidnapper under the patronage of Bhurchunddi Sharif Dargah at Ghotki district on October 30, 2014. Anjali was allegedly abducted from her home at Mohalla Maswahan in Dharkai by some local influential persons.

[Http://pakistan.onepakistan.com.pk/news/city/karachi/334276-pdsn-piler-denouce-forced-conversion-of-minor-hindu-girl.html](http://pakistan.onepakistan.com.pk/news/city/karachi/334276-pdsn-piler-denouce-forced-conversion-of-minor-hindu-girl.html)



Kajal: Udero Lal district Matyari (Sindh)

On October 21, 2014, three armed men took Kajal (12) D/o Mohan Bheel a Hindu, into their illegal custody and threatened the family to kill the girl if they reacted. Bheel's family reported the robbery and kidnapping to the police. However, police did pay attention to their issue.

Three days later the police received a Nikha Nama (marriage certificate) by post. Culprits claimed that the girl had converted to Islam. Police did not take any action and kept mute about the missing girl.

IUFE October, 2014

Komal Yousaf: Rahim Yar Khan

Komal (15) d/o Yousaf Masih, a Christian, was abducted and forcibly converted to Islam on March 4, 2014 from Sadiq Bazar in Rahim Yar Khan.

Yousaf (father of five) and his wife Rubina worked in a factory while Muhammad Aslam Shah (father of two) worked as in charge. Several times Aslam reportedly asked Yousaf and Rubina to embrace Islam however they refused.

On February 24, Aslam, along with their compliances, visited the house of Yousaf and forced them to convert to Islam but yousaf and his wife Rubina refused to embrace. Yousaf informed the matter to the manager of the factory Jabran Hussian but he did not bother.

On March 4, Yousaf and his wife were on duty while they were informed by their neighbor that Aslam along with armed men had kidnapped her daughter. The couple went to the local police to register a case against Aslam. Police refused and told that their daughter had embraced Islam and married with Aslam.

Aslam and a cleric Qari Javed threatened Yousaf's family for life on following their girl. They told them that they would have to convert to Islam to meet their girl.

On March 15, 2014 with the help of an organization and a local Muslim lawyer, the kidnapper was forced to produce girl before the committee which was arranged to settle the case. The girl reportedly informed the committee that she was forcibly took from the house and got signed on a paper. She also told that Aslam also sexually assaulted her.

PCP, Mar., 17, 2014

Samariya Nadeem: Layyah

Samariya (16) D/o Nadeem, a Christian, was abducted by an influential Muslim landowner and forcibly married to her after conversion to Islam in 270/TDA, Layyah district. So far, police failed to pursue any legal action against him.

The family filed a complaint 14/14 under Section 365-B of PPC with the police for the abduction reporting that Samariya was taken against her will and forced to marry the man.

The family organized a protest in front of the Lahore Press Club. Civil society appealed to the C.M Punjab to take action and return Samariya to her parents and bring her abductor to justice.

Asia News February 6, 2014

Rani Bagri: Daharki district Ghotki

Rani Bagri (12) D/o Arjan Das, who sold clothes, went missing in the month of April, 2014. Her family started to protest since the very next day against police failure to locate her.

After a few days, the family lodged a case No. 39/2014 against Sarwar Abro at the Saddar police station, claiming that he kidnapped her and was forcing her to convert. Abro left his home due to the fear of arrest.

Sources in the area said that Rani Bagri had since embraced Islam at the Dargah Bharchundi Sharif near Daharki town of Ghotki district and had also changed her name to Rani Khatoon. It was, however, not known if she had got married, according to the sources.

On April 21, the Bagri clan organized a huge rally from Shaheed Allah Bukhsh Park to condemn the local administration, the government and the area police for not cooperating with them for recovery of the girl.

On April 21, the Bagri clan marched and held a sit-in protest in front of the local press club and chanted slogans against the government, the local administration and the area police for not cooperating with them to recover the girl.

Mir Babul Khan Jakhrani (former MNA) spoke to them and assured that he would do the best to help to recover the girl.

Das told the media that Abro and his brothers had kidnapped his daughter. He said the police registered a case but did nothing to locate his daughter and to arrest the suspects. He appealed to the influential figures and elected representatives of the area to make sincere efforts to locate the girl. Jacobabad SSP Farooq Ahmed Jamali could not be reached for his comment while the area police said they had been raiding different places over the past week to apprehend the suspect and to recover the girl but in vain.

Dawn, Apr., 22, 2014

Noreen Bashir: Thatta Gondal

Noreen Bashir (14), a Christian girl, who was kidnapped and forced to embrace Islam, was returned to her parents at the village Thatta Gondal close to Hafizabad district. A Muslim Aftab Sarfraz (35) reportedly forced her to convert (to Islam) and marry him.

In November, Bashir Masih hired a local mason Aftab Sarfraz (Muslim) to carry out the some repair work. Bashir could not afford to hire some other worker, hence the family, including Noreen worked along with Aftab to repair the roof.

On the day of occurrence, family was out while Aftab took Noreen forcefully with him to his friend's place in Sargodha. He reportedly married her under Islamic rites and converted her to Islam. Noreen's family with the help of a few influential Muslims pressurized Aftab and his family to return the girl to her parents.

In December Noreen's parents reported the matter to police and applied for a case to be registered against Aftab for kidnapping Noreen. Eventually Aftab and his family returned Noreen back. Aftab apologized to the Noreen's parents and also requested them to withdraw the legal case against him, pledging he would never disturb Noreen and her family in future. He also declared that Noreen was not his wife any more. The police was also present at the time and completed all written requirements.

CLAAS report

Conversion to Ahmadiyyat

Sharafat Din: Gilgit-Baltistan

Sharafat Din (35) S/o Ahmed Mir, an employ of commercial bank and resident of Gilgit-Baltistan province belonging to Shia Sect of Islam, adopted the Ahmadi faith of his own choice in June 2013. After his conversion he was forced to resign from his job.

The converted man faced threats to his life as the community declared him an infidel and deemed that he is to be killed for his religious beliefs. No sooner Din adopted the Ahmadiyya faith that he started receiving threats from his family members, including his in-laws, his employer, militant groups, and even law enforcement agencies such as the police and security guards posted in Gilgit-Baltistan province.

Din, his wife and son were kidnapped while travelling from Islamabad to Chanab Nagar after attending an Ahamdiya religious sermon. Din was later detained for 15 days, together with his family in a house owned by his in-laws in Gilgit. During detention, it was learnt that Din was severely beaten and tortured, to convert back to Islam. His wife and young child were forcibly taken away to an unknown location after she orchestrated her husband's escape. **EOPM June, 2013**

Nazareth Colony: Faisalabad

On February 14, 2014 in Faisalabad, Christians families of Nazareth colony left their houses to save their lives after a Christian boy, Asim Saleem (22) and a Muslim girl, Sunair (20) got married on their free will. Muslims of the area, threatened Christian community to set ablaze the colony if the girl was not returned back.

www.christianinpakistan.com

Opinion

Too loud a speaker

Farooq Ahmad, a *hafiz-e-Quran* and a physician in traditional medicine, was accused of desecrating the holy Quran by his neighbours in Gujranwala in 1995.

As the news reached more people, a madrassa student made an announcement on a loudspeaker from a mosque in the neighbourhood, saying an *ataee* (quack) had desecrated the holy Quran. The people, reportedly, mistook the word for *esae* (Christian) and were provoked so much that they beat Ahmad to death. They tied his body to a motorbike, dragged him on roads, and finally set his body on fire.

A senior police official tells *TNS* that loudspeaker plays the most important role in turning a situation out of control in blasphemy and sectarian issues. "The Rawalpindi tragedy on Muharram 10 last year(2013) was also a result of misuse of loudspeaker. The prayer leader reportedly used indecent words about the rival sect on a loudspeaker which resulted in clashes in which at least six people died."

The official says an amplifier empowers those who use hate speech as a weapon. "A loudspeaker at a mosque is the most unregulated instrument and clerics have monopoly over this very important propaganda tool."

He says the misuse of loudspeakers has not only increased the influence of clergy in Pakistani society but has also played a big role in radicalising the society through hate speech. "A loudspeaker, over the years, has become a tool to spread hatred against minorities and rival sects."

Hate speech is one of the biggest threats to Pakistan's diverse culture and, more significantly, it is broadcast from loudspeakers of the mosque. "Use of loudspeaker is one of the main reasons of increasing intolerance in our society," says Maulana Tahir Ashrafi, head of Pakistan Ulema Council.

"There is a link between rise in sectarian violence and use of loudspeakers in Pakistan," believes Ashrafi, adding that his organisation has long been demanding a complete ban on use of loudspeaker. "I am not saying that there was no sectarian issue before the invention of loudspeaker but in the last four decades or so, after loudspeaker became an integral part of religious gatherings and rituals, the issue has increased manifold."

Ashrafi agrees that misuse of loudspeaker has played a major role in fanning violence, especially in blasphemy cases in the last two decades or so. "Whether it was Gojra or Kot Radha Kishan, the issue turned violent only after local maulvis delivered hate speech from local mosques, forcing the local population to react in a violent manner," he says.

Naveeda Khan, Associate Professor at the Department of Anthropology at John Hopkins University, wrote in her paper, *The Acoustics of Muslim Striving: Loudspeaker Use in Ritual Practice in Pakistan*. "Many elderly people with whom I spoke about the changes they had experienced in the sound-scape of Lahore mentioned that they first became aware of differences amongst Muslims once the *azan* began to be delivered over loudspeakers."

Broadcasting of hate speech is not because of this technology. The main issue is the thought process that encourages sectarianism and hate speech. "The use of technology has increased the reach. It is also true that a loudspeaker has become one of the main platforms to spread hatred. But there is no homogeneity in the usage. There are many people who have been using it to counter the hate speech," says Dr Husnul Amin, an expert on political Islam who teaches at International Islamic University, Islamabad. "A loudspeaker, itself, is not a problem. In tribal societies like ours it becomes a social compulsion to react to such situations."

The advent of new technologies like tv, internet, and mobile phones have reduced the role of loudspeaker in spreading hate speech in urban centres, but in rural areas, it still remains the most significant tool for spreading hate speech. "There are several means of spreading hate speech available to clergy today but loudspeaker still remains one of the most important one, especially in rural areas where people belonging to different sects live side by side," says Amir Rana, head of Pak Institute of Peace Studies, a think tank.

"It is also true that people in urban centres and rural areas react differently to hate speech being broadcast from a loudspeaker. But when a mullah says that 'Islam is under threat,' the reaction in most cases is abrupt. A loudspeaker also helps build mob psyche."

Rana believes the government can control the use of loudspeaker. "In Punjab, during his tenure as chief minister, Manzoor Wattoo successfully controlled the misuse of loudspeaker and limited its use only to *Azan*."

Shaukat Javed, former Inspector General of Police, Punjab says, "In my career as a police official, I have seen misuse of loudspeaker

playing a big role in sectarian and minority-related violence,” he says, adding that police alone can do nothing to stop its misuse. “We need a strong political will. People who make announcements on loudspeakers related to blasphemy issues should be punished. Loudspeaker should be used only to broadcast within the premises of mosques and imambarghas. This is doable and will solve almost half of the problems related to sectarianism in the country.”

The News, Nov., 30, 2014

'Historic' moment for religious freedom in Pakistan

The Chief Justice of Pakistan has ordered the formation of a National Council for Minority Rights, which has been welcomed by human rights organisations amid growing concerns about the treatment of minority groups across the country.

Minority faith groups, including Christians, are frequently the victims of persecution, and the misuse of the blasphemy laws in particular has been blamed for increasing inter-religious tensions across the country.

Pakistan was also recently named the sixth most violent place for Christians to live by leading persecution charity Open Doors. The World Watch List notes that "there is a high degree of impunity regarding acts of violence against Christians" in Pakistan, and forced conversions are not unusual.

101 people, including over 3 dozen children, were killed in a suicide bombing on 22 September, 2013 outside All Saints Church in Peshawar diocese. Islamic extremist group TTP Jundullah, which is linked to the Taliban, claimed responsibility for the violence: "They are the enemies of Islam, therefore we target them," said the group's spokesman, Ahmed Marwat.

"We will continue our attacks on non-Muslims on Pakistani land." The bombing signified the deadliest attack on Christians in Pakistan's history, and it was during a case looking at this attack that CJP Tassaduq Hussain Jilani announced his decision to establish a council to protect the rights of minority groups and "ensure religious harmony". The Chief Justice reportedly began his announcement by stating: "All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety (taqwa) and good action".

He then added that inciting religious hate via social media will be criminalised under the new order, and protections for children who suffer for their faith at school will also be extended.

Jillani also apologised for the failure of the government to uphold protections in the past, after the Sindh Hindu community raised six recent incidents during which their places of worship were attacked.

"Christians in Pakistan have been demanding an independent and autonomous commission for minorities' rights, for a long time, having been increasingly marginalised from society and in need of a body that can protect them," Saeed said in a statement released today.

"I hope that the Pakistani government will not only listen to the recommendations, but that the decision will also cause it to open its eyes to the suffering of minorities and accept that more needs to be done to ensure that those who had such an influential role in creating Pakistan are afforded the rights they deserve, and are able to live in the country without fear of persecution."

He continued: "Extremism is on the rise and especially when Blasphemy laws are still on the statute book. Keeping in view the government's treatment of minorities, it is difficult to say whether government will take interest immediately implement the order. In 2012 President Asif Ali Zardari signed a bill to form an independent and powerful National Commission for Human Rights Bill, but that is still pending.

"We can only hope that after such clear and cogent instructions from the Chief Justice, the government of Pakistan takes positive steps towards making minorities feel secure in their country."

[Http://www.christiantoday.com/article/historic.moment.for.religious.freedom.in.pakistan/38335.htm](http://www.christiantoday.com/article/historic.moment.for.religious.freedom.in.pakistan/38335.htm)

Forcibly converting people un-Islamic

Pakistan Tehrik-i-Insaf (PTI) chief Imran Khan on Friday said forcibly converting people to Islam was a violation of Quran and Sunnah, DawnNews reported.

He was speaking in relation to the recent pronouncement of the Pakistani Taliban against Ismailis and the Kalash, a polytheistic people living in the picturesque Chitral Valley in northern Pakistan.

In a 50-minute long video released on Feb 2 on the TTP media wing's website, the Pakistani Taliban announced an "armed struggle" against the Kalash and Ismaili Muslims. The narrator warned the Kalash, who are thought to number only 3,500, to convert to Islam or face death.

Speaking on the subject today, Khan said harassing and threatening

ordinary people and forcing them to convert was in violation of Islamic principles, adding that PTI had the utmost respect for all sections of the public and acknowledged their contributions in the country's progress.

The PTI chief further said that the violence prevailing in the country should come to an end, adding that the state should fulfill its responsibility of safeguarding the life and property of members from all sections of society.

Dawn, Feb., 14, 2014

Hindu community irked by 'forced conversions'

"Can you accept your daughters being forcibly married to Hindu men?" said Rinkle Kumari's uncle Raj Kumar at a seminar titled 'Hindus in Pakistan issues and solutions' held at the Karachi Press Club. Calling a little 6-year-old girl, Jumna, onto the stage, he said that she along with her 10-year-old sister, Pooja, was also being forced to change religion until the media learnt about it and raised their case. "What do children as young as Jumna and Pooja know about Islam and their own religion for that matter that they'd want to convert? This is the height of injustice," he said. Jumna's parents, mother Marju and father Soma, who were present there said "We are poor people residing in Akhtar Colony in Mirpurkhas. My little girls helped supplement our income by selling clay toys and utensils door to door. On Feb 4, 2014, they left home as usual with their basket of toys but didn't return so we raised an alarm. After several reports in the media about our missing girls it was found that they had been staying with a man named Rajab Pathan." "The police of our area later produced them in court as Muslim children. We were prevented by the police from seeing them, too. Then the court sent them to a Darul Aman over suspicions that they may have been subjected to child abuse at home. Little Jumna has been given back to us now but Pooja is still at the Darul Aman. She seems to have been brainwashed into saying strange things about us. Her mind seems affected by the trauma," the girls' father, Soma, wept. Kishan Chand Parwani, chairman of the All Hindu Rights Organisation, the organisers of the seminar, bemoaned the fact that it was sad to see the problems of minorities in Pakistan multiplying instead of decreasing.

EOPM

Pakistan, a dangerous country for religious minorities

Pakistan is one of the most dangerous countries in the world for religious minorities: says the new report of the organization "Minority Rights Group International" (MRG), sent to Fides Agency. The document notes that, since 1980, attacks on minority groups (Christians, Hindus, Muslims, Shiites and Hazaras) have been on the rise and also the "targeted killings" have reached unprecedented levels. "Hatred speeches against minorities are widespread and circulate freely" notes the text.

The report, based on official figures, notes that the attacks against

Shiite and Hazaras communities have a "disturbing level" (700 Shiites killed in 2013) and criticises the "totally inadequate" response of the Pakistani government, which "should send a clear message, showing that such attacks are unacceptable and do not go unpunished", said MRG.

"Turning a blind eye to the atrocities, the government legitimizes a culture of impunity among the militant groups, while minorities live in fear every day. If criminals are not brought to justice quickly, more mass violence on minority groups is likely to happen".

The report states that most of the attacks are carried out by three militant groups: Sipah-e-Sahaba Pakistan (SSP), Lashkar-e-Jhangvi (LEJ) and Tehreek-e-Taliban Pakistan (TTP). The main targets are, above all, professionals, doctors, lawyers, politicians, businessmen, religious leaders and human rights activists. According to activists interviewed by MRG, these attacks intend to demoralize and marginalize minority communities in Pakistan, facilitating the exit from the country. The report points out that the "climate of fear" is fueled with hate campaigns conducted in mosques, schools, public spaces and social media.

Agenzia Fides, Jun., 16, 2014

Discriminatory Laws

Discrimination

The word discrimination in various dictionaries is defined as:

- Treatment or consideration of, or making a distinction in favor of or against, a person or thing based on the group, class, or category to which that person or thing belongs rather than on individual merit.
- The unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, or sex.

Legal discrimination positive and negative

Constitution of Pakistan has maintained the discriminatory nature from a long time; giving the partial rights to the minorities at one side and violating them in the other. Constitution contains much discrimination that is either positive or negative.

Constitution of Pakistan Art. 20 Freedom to profess religion and to manage religious institutions

Subject to law, public order and morality:- (a) every citizen shall have the right to profess, practise and propagate his religion; and (b) every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions.

Article 22 Safeguards as to educational institutions in respect of religion, etc.

- (1) No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own.
- (3)(a) No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any educational institution maintained wholly by that community or denomination; and
- (4) Nothing in this Article shall prevent any public authority from making provision for the advancement of any socially or educationally backward class of citizens.

Preamble of the Constitution of Pakistan

- Fundamental rights to be guaranteed, including equality of status, of opportunity and before law, social, economic and political justice, and freedom of thought, expression, belief, faith, worship and association, subject to law and public morality;
- Adequate provision shall be made to safeguard the legitimate interests of minorities and backward and depressed classes;

Discriminations in the Constitution

- Article 2: Islam to be State religion Islam shall be the State religion of Pakistan.

Article 31. Islamic way of life.

1) living in accordance with the fundamental principles and basic concepts of Islam and to provide facilities whereby they may be enabled to understand the meaning of life according to the Holy Quran and Sunnah.

(2) The state shall endeavor, as respects the Muslims of Pakistan, :

(a) to make the teaching of the Holy Quran and Islamiat compulsory, to encourage and facilitate the learning of Arabic language and to secure correct and exact printing and publishing of the Holy Quran;

(b) to promote unity and the observance of the Islamic moral standards; and

(c) to secure the proper organization of zakat,[ushr,] auqaf and mosques.

Article 36. Protection of minorities.

- The State shall safeguard the legitimate rights and interests of minorities, including their due representation in the Federal and Provincial services
- 41. (2) President to be Muslim
- 91. (3) Prime Minister to be Muslim

Article 203 (E) Federal Shariat Court

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

Article 260 (3)

- In the Constitution and all enactments and other legal instruments, unless there is anything repugnant in the subject or context
- (a) "Muslim" means a person who believes in the unity and oneness of Almighty Allah, in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him), the last of the prophets, and does not believe in, or recognize as a prophet or religious reformer, any person who claimed or claims to be a prophet, in any sense of the word or of any description whatsoever, after Muhammad (peace be upon him); and
- (b) "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 or 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.]

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 Article 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; Article 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 religious 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 say: 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).

Recommendations

1. We demand a provision 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.
2. 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.
3. 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.

4. We strongly urge the Government that prohibition laws should be revised on the basis of logic and present realistic application of law.

Blasphemy Laws

During the year under review at least 105 persons were charged under blasphemy laws which included 11 Amedis, 7 Christians, 05 Hindus and 82 Muslims. In Jhang, on protesting against an SHO, a case of blasphemy was registered against 68 lawyers in the month of May, 2014. In September 2014, after a dispute over an issue of land, at least 29 Christians were accused of blasphemy charge. However, later, FIR was withdrawn after resolve. Owner of the Jang media group and Geo TV channel Mir Shakeel ur Rehman for showing a programme that allegedly contained blasphemous content. A blasphemy case was registered against a singer-turned-preacher Junaid Jamshed for one of his televised sermons that was thought to contain blasphemous content in the month of December. In November, a Christian couple was beaten to death by a Muslim mob after being accused of desecrating Holy Quran. Editor of “Nia Zamana”, Shoaib Adil had to flee out of country after receiving life threats and being alleged of blasphemy. Human Rights advocate Rashid Rehman was gunned down in Multan for defending blasphemy accused Junaid Hafeez, lecturer, Bahauddin Zakariya University.

Blasphemy laws have such a negative potential, that they can become a tool of social disharmony. The law itself has the capacity to provoke that it cannot protect people acquitted by the courts. Salamat Masih, Riaz Gohar Shahi, a girl of Islamabad and many others had to leave the country after declared innocent by the courts.

Religious scholars and lawyers, who have unequivocally supported the blasphemy law in its existing shape, said that similar laws that carry capital punishment for blasphemers are being practiced in hardly five Muslim Majority countries out of 57.

Besides providing an update list of blasphemy victims in each community in Pakistan, we are presenting an analysis of trends showing frequency of occurrence in different cities. However, despite incorporating data into a report, NCJP cannot claim to have measured the magnitude at full scale. A number of cases go unreported. Follow-

up of these cases is also a difficult area.

The following are such reported cases that need attention of everybody interested in subject of law.

Victims of Blasphemy Laws (Summary 2014)

Religion	Victims
Christians	07
Ahmadis	11
Hindus	05
Muslims	82
Total	105

Muslim Victims

68 Muslim lawyers: Jhang

Jhang police registered a blasphemy case against 68 Muslim lawyers (who on May 7 staged a protest against a police officer), under section 295-A. According to the complainant, the lawyers insulted Caliph Umar bin Khattab (a companion of the Muhammad (PBUH). Earlier on May 7, 2014, the lawyers staged a protest against the police officer Umer Daraz, demanding his dismissal. Police officer had reportedly beaten and illegally detained one of their colleagues. Daraz shares the same name of the caliph and therefore (according to the complainant) lawyers, on pronouncing it, offended the prophet's companion. The Bar Association of Jhang declared a-three-day strike, announcing that the protest will continue until the charges were withdrawn.

Agenzia Fides, May, 14, 2014

Mir Shakeel-ur Rehman: Islamabad

Police registered a criminal case against Geo TV owner Mr. Mir Shakeel-ur Rehman and Jang media group for showing a programme that allegedly contained blasphemous content. They had been charged under Section 295-A, 295-C and 298-A of PPC, which deal with insulting the religion, and Section 7 of anti-terrorism act.

Geo channel staged a mock marriage ceremony of controversial actress Veena Malik as a religious song was played in the background. District and sessions judge of Okara ordered that a case be registered against Geo media group owner Rehman, anchor Ms. Shaista Lodhi, Veena, her husband Asad Khatak and others over the programme. Police officer Mr. Rana Aziz said

Veena, her husband Asad and programme hostess Lodhi were also named in the case registered with Margalla police station in Islamabad. The channel was celebrating the event of marriage of actress Veena .

Ahmadiyya Times, May 18, 2014

Muhammad Shoaib Adil: Lahore

The editor of progressive Urdu monthly magazine Naya Zamana Muhammad Shoaib Adil, Lahore reportedly received life threats from unidentified people for publishing an autobiography of a retired Lahore High Court Judge, Muhammad Islam Bhatti (who happened to be an Ahmadi). The alleged autobiography was published six years ago.

Religious clerics reportedly submitted an application for registering a blasphemy case against him and the compiler of the book Ahmed Tahir on June 12, 2014.

Adil had been publishing the monthly magazine “Naya Zamana” regularly since May 2000. He had published several books as well. His father, late Professor Rafi Ullah Shahab was a known Islamic scholar and writer of a number of books on religion.

[Http://blogs.tribune.com.pk/story/23257/will-muhammad-shoaib-adil-be-convicted-for-blasphemy-or-will-the-state-save-him/](http://blogs.tribune.com.pk/story/23257/will-muhammad-shoaib-adil-be-convicted-for-blasphemy-or-will-the-state-save-him/)

[Http://nation.com.pk/lahore/19-Jun-2014/journalist-receives-threats](http://nation.com.pk/lahore/19-Jun-2014/journalist-receives-threats)

Junaid Jamshed: Karachi

On December 2, 2014, a blasphemy case was registered against singer-turned-preacher Mr. Junaid Jamshed on the directives of a district and sessions court for one of his televised sermons that was thought to contain blasphemous remarks about a wife of Prophet Muhammad (peace be upon him).



The case was registered on a complaint of a leader of the Sunni Tehreek (ST) at the Risala police station under Sections 295-C and 298-A of PPC. Disposing off the application, District and Sessions Judge (south) Mr. Ahmed Saba directed the Risala SHO to record the statement of the applicant under Section 154 of the CrPC and register a case accordingly if a cognizable offence was made out. Meanwhile, Jamshed released a video message in which he apologized for his remarks and asked for forgiveness.

Dawn Dec. 3, 2014

Meher Ali Shah: Naushahro Feroze

Mr. Meher Ali Shah, a member of Almani clan, was thrashed badly by a mob for allegedly committing a blasphemous act in Munith village near Tharushah town of Naushahro Feroze district on June 26, 2014.

The mob was beating Shah for torching a copy of the holy Quran near the mosque. Meanwhile police was informed about the incident. The mob would have lynched the shah, however, SHO, Naveed Akber got the accused free and took him into his custody.

Later, cleric of the local mosque, Ghulam Rasool, lodged an FIR # 4/14 against Shah. The accused was produced before the Bhiriya City judicial magistrate who sent him to jail on a 14-day remand.

Dawn Jun., 27, 2014

Christian Victims

Four Christians: Mirpur Khas (Sindh)

On 17 May a blasphemy case was registered (under section 298- A) against four Christians: Javed Masih, his wife Nazia, Ms. Rose Mary and Ms. Cavell David, in a village Mirpur Khas. A Muslim Hafiz Shah Fahad, complained that Christians preached at Mirpurkhas Railway station that severely hurt the feelings of Muslims. The police arrested all four Christians for investigation.

Agnenzi Fide

Qaiser Ayub: Talagang district Chakwal

Punjab police arrested Qaiser Ayube (40) over an alleged act of blasphemy on November 21, 2014. Qaiser, held a master's degree in computer sciences, wrote blogs and ran a website was booked for blasphemous remarks

Mohammad Saeed, complained and filed an application in city Police Station against the accused and case was registered, (FIR no. 105/11) under section 295-C in PS. Talagan, Distt. Chakwal. The accused went in hiding after the registration of the FIR against him for couple of years. On 14 November, 2014, Chakwal police arrested him from Lahore and presented him in the court on 15 November in Talagang. According to police FIR was registered on June 9, 2011 and man was arrested after three and half years.

[Http://www.pakistanchristianpost.com/headlinenewsd.php?hnewsid=5056](http://www.pakistanchristianpost.com/headlinenewsd.php?hnewsid=5056)

Agenzia Fides, Nov., 17, 2014

Ahmadi Victims

Six Ahmadis: Sheikhupura

Six Ahmadi community were accused of blasphemy for allegedly tearing an Islamic calendar in a village Sharqpur district Shekhupura in May 2014.

According to the Complainant, the six accused Ahmedis tore an Islamic calendar hanging on the wall of a shopkeeper during a religious debate with him. After the incident, several Al-Sunnat Wal Jamat activists held a demonstration and blocked the Lahore-Sharqpur road for several hours to protest against the Ahmadi community.

Most of the families of the Ahmadi Community reportedly left their houses due to fear of backlash from Muslims.

Meanwhile, the police launched raids and managed to arrest three persons involved in the incident.

[Http://www.ndtv.com/article/world/six-charged-with-blasphemy-in-pakistan-524203](http://www.ndtv.com/article/world/six-charged-with-blasphemy-in-pakistan-524203)

Tahir Ahmed: Tando Allahyar

Mr. Tahir Ahmed (40s) was arrested for allegedly desecrating a copy of the holy Quran on March 31, 2014 in the town of Tando Allahyar (Sindh).

Ahmed was booked after a mob overran his residence and an Ahmadi place of worship on its ground floor following the allegation. The court granted police the custody of Tahir Ahmed for two weeks.

Daily Times Apr., 2, 2014

Hindu Victims

Sangeet Kumar

Sangeet Kumar (42), a drug addicted, was accused of desecrating the holy Quran by the locals in Larkana district on March 15, 2014. Kumar reportedly tore the pages of the Quran and tossed them down on the street from the roof of his home. Mr. Khadim Rind (DIG) told that the accused was in the police custody.

[Http://in.reuters.com/article/2014/03/16/pakistan-hindu-temple-fire-idINDEEA2F07G20140316](http://in.reuters.com/article/2014/03/16/pakistan-hindu-temple-fire-idINDEEA2F07G20140316)

Nell

A Hindu youth Nell was falsely accused of blasphemy after exchanging hot words with some influential persons of Jati district Thatta.

A Hindu teacher had been reportedly abducted since January 30, 2014. On February 9, 2014, Civil Society was protesting against registering a case against the members of the Hindu community in front of the Press Club of Jati. Meanwhile, Neel had some hot arguments with some locals. Later, police registered a blasphemy case against Neel. Hindu community demanded to withdraw the false case.

Jehd-e-Haq, Mar., 2014

Versi Kohi , Naresh and Ashok: Badin (Sindh)

Versi Kolhi, Naresh and Ashok were falsely accused of writing sacred names on the road with the colors in district Badin. They were arrested under 295-APPC.

Rumors spread widely and thousands of people with lethal weapons gathered around the colonies of Hindu residents. Versi, Naresh and Ashok were taken into police custody on blasphemy charges. Within two days, the majority of the Hindu community vacated villages due to threats of setting fire these villages.



Upon the investigation of police it was reported that abstract colors on the road did not show any deliberate act of writing sacred names. IUFE <http://internationalfreedomequality.blogspot.com/2014/03/blasphemy-charges-against-hindus-in.html>

Bail

Murad-ur-Rehman: Karachi

Mr. Murad-ur-Rehman (a British national of Pakistani origin), who spent five years in a Karachi prison over blasphemy charges was granted bail by the apex court.

A two-member bench of the Supreme Court, headed by Justice Asif Saeed Khan Khosa, granted bail to Rehman in an offence under section 295-C of PPC in October, 2014.

“We have felt inclined to admit the petitioner (accused) to bail at such a stage of the case not only because the petitioner requires a specialist attention to his medical condition but also because the delay in conclusion of his trial has been found by us to be unconscionable, this petition is, therefore, converted into an appeal and the same is allowed”, the SC said in its four-page judgment a copy of which is available with the Express Tribune.

On May 22, the Sindh High Court refused to grant bail to Rehman in the blasphemy case, which was registered at Gizri police station in Karachi on July 18, 2009.

According to Additional Prosecutor General Sindh Saleem Akhtar, journalist Ansar Abbasi had registered case against the accused after receiving an allegedly blasphemous email.

The top court in its order also lamented that the petitioner has already spent more than five years in jail without his guilt being established.

The bench also observed that the case record shows that on a number of occasions the petitioner has been medically assessed and evaluated for a possible psychological disorder. It also highlighted Professor Dr. S. Haroon Ahmed's medical report regarding the petitioner prepared on May 11, 2011.

The Express Tribune, Nov., 18, 2014

Extra Judicial Killings

Khalil Ahmad: Sheikhpura

Mr. Khalil Ahmad (65), an Ahmadi, was murdered in police custody at Sharq-Pur Police Station in District Shaikhupura. The deceased was arrested some days earlier on blasphemy charges along with three other Ahmadi Muslims, following an overt anti-Ahmadi campaign perpetrated by certain non-Ahmadi members of the local community.

The other Three Ahmedi accused were granted interim bail however Khalil Ahmad was kept in police custody. On May 16, 2014, the assailant entered in Khalil Ahmad's cell and fired at him killing him instantly.

Ahmadiyya Times, May 17, 2014

Rashid Rehman: Multan

Human Rights Advocate Mr. Rashid Rehman Khan, a Muslim, was shot dead and his two lawyer friends, identified as Nadeem Parwaz and Afzal, were injured by unidentified militants inside his office at Kachehri Chowk in Multan District.

Advocate Khan was a coordinator for the HRCP. He was defending a blasphemy accused Junaid Hafeez, lecturer, Bahauddin Zakariya University. Earlier, Rehman had complained about receiving life threats.

<http://www.satp.org/satporgtp/countries/pakistan/timeline/index.html>



Tufail Haider Naqvi: Lalamusa

Mr. Tufail Haider Naqvi (50) of Jhang was arrested in a case and detained in the lockup. On November 6, ASI Mr. Faraz Naveed Shah (36) of Mohallah Dhama, Lalamusa, axed him to death for allegedly uttering blasphemous remarks.

Police shifted the body to Aziz Bhatti Hospital, Gujrat, for autopsy. No case was registered till the report against the arrested policeman. DPO Ejaz confirmed the incident and claimed that Naveed brought Haider into his own room and killed him.

<http://www.thenews.com.pk/Todays-News-2-282805-ASI-axes-alleged-blasphemer-to-death-in-Gujrat-police-lockup>

Three females of the Ahmadi community: Gujranwala

Three female members of the Ahmadi community, including two minors, were killed and eight others were severely injured when an angry mob attacked and burnt five houses, a storage building and several vehicles over alleged blasphemy.

Those killed in the attack include Bashiran (55), a minor girl Kainat and Hira (7). The victims were rushed to the district headquarters hospital and the condition of few wounded was reported as critical.

Deputy Superintendent of Police (DSP) of the People's Colony Circle said that the trouble started with an allegedly blasphemous post on Facebook by an Ahmedi youth.

The son of an Imam of a local mosque along with his friends reached the house of the youth where they entered into a scuffle and were allegedly fired upon.

The Imam's son and his friend sustained gunshot wounds following

which a mob gathered and began protesting which eventually attacked and damaged homes and other property belonging to Ahmadi community.

Gujranwala CPO Mr. Waqas Nazir, Civil Lines SP Mr. Zeeshan Siddiqi and DSP of CIA Mr. Rashid Sindhu reached the spot and began negotiations with members of both communities to bring the situation under control.

“Later, a crowd of 150 people came to the police station demanding the registration of a blasphemy case against the accused,” said another police officer who declined to be identified. “As police were negotiating with the crowd, another mob attacked and started burning the houses of Ahmadis.”

The youth accused of making the Facebook post had not been injured, he said. Civil Lines SP Siddiqi said the victims died of suffocation and that a woman miscarried during the riots and was being provided medical treatment.

Salimuiddin, a spokesman for the Ahmadi community, said it was the worst attack on the community. He said, “Police were there but just watching and didn’t do anything to stop the mob. First they looted their homes and shops and then they burnt the homes.”

According to police and eyewitnesses, there were seven to eight houses of the Ahmadi community in the vicinity. However, following the violence all Ahmadi families in the area managed to flee.

Fearing further incidents of violence and arson Gujranwala Electric Power Company (Gepco) suspended the supply of electricity in the area.
Dawn, Jul., 28, 2014

Shakil Auj: Karachi

Mr. Muhammad Shakil Auj (54), liberal and moderate Muslim scholar was killed at Karachi after being accused of blasphemy for a speech during a visit in the United States.

Auj was the dean of Islamic studies at the University of Karachi. He was known for his stance of openness, dialogue, tolerance, and respect for the rights of all. Gunmen on motorcycles attacked his car while he was driving, hitting him in the head and neck. Auj died on the spot.

Auj filed complaints with the police for death threats that he began to receive, after a speech in the United States in 2012. In particular, four other colleagues, professors at the University had accused him of "blasphemy" for the material contained in that speech. An imam of Karachi had reportedly issued a "fatwa" against the Auj, accusing him of blasphemy and calling for his death. **Agenzia Fides, Sep., 19, 2014**

Muhammad Salim: Lahore

Mr. Muhammad Salim (50), facing trial of committing blasphemy for 2013, was allegedly tortured to death by his inmates in a jail

Mr. Zubair Ahmed, a relative of Salim, told that three prisoners had heated arguments with Salim over the charges being faced by him. "The arguments led to a quarrel between them. They punched him (Salim) severely and as a result he fell unconscious. He was taken to hospital where he died," Ahmed said. Ahmed demanded a judicial inquiry into the incident to bring the culprits to justice.

Tauqeer Khan, Superintendent Camp Jail Shahraam denied that Salim died of torture by inmates.

"Salim was a mental patient as a government's medical board had already declared him a patient of schizophrenia. On Friday his blood pressure was reported to be low and he was rushed to hospital where he died. The apparent cause of his death was cardio-pulmonary arrest," Khan said.

He said the jail authorities had written to the sessions judge Lahore for a judicial inquiry into the incident. **Ahmadiyya Times, Oct., 19, 2014**

Ashraf Gola: Jhelum

Mr. Ashraf Gola, a blasphemy accused, who was lately released in the blasphemy case, was murdered in Jhelum. Sharafat Gola told the police that his brother, Ashraf, a former chairman of a district council, was travelling in a car along with a friend, Iftikhar Ahmed, when unidentified men intercepted their vehicle near Pind Dadan Khan and sprayed the vehicle with bullets, leaving both men dead on the spot. The district and sessions judge had released Ashraf as no blasphemy charge was proven against him. Police filed a case against the unidentified killers. **EOPM, March, 23, 2014**

Shahzad and Shama: Kot Radha Kishan

Mr. Shahzad (26) Masih and Mrs. Shama Bibi (25), a Christian couple was beaten to death by a Muslim mob over charges of desecration of holy pages of Quran on November 4, 2014 at Chak # 59 near Kot Radha Kishan, district Kasur.

Shahzad and Shama (parents of four children), worked at the brick kiln of Mr. Muhammad Yousaf Gujjar and owed a debt of Rs. 2 lakh taken as advance. The loan included the amount taken by the other two Muslims, (brought by Shahzad) who had left the kiln. On November 2, 2014 the couple was asked to return the loan, but they refused to pay the loan claiming that they had not taken the loan. They both were locked in a room and tortured.



Realizing the deteriorating condition of the couple, on November 4, the owner alleged the couple of burning the leaves of Quran. Announcements from loud speakers of the mosques were made to provoke the people. A mob, of approximately 1600, gathered to punish the couple. The police reached the spot, however let the mob operate. On failing to break the door-lock, the mob got into the room by removing the roof. After severely torturing, they fastened the couple with a tractor and dragged them to the kiln. Then, both were thrown into the kiln and burnt alive. Police registered a case against 53 nominated and 600 unknown culprits under sections 302,436,201,148,149,353,186 and 7 ATA of PPC. Police arrested 43 accused and deployed more contingent to control the situation. The children remained settled with their maternal grandfather under the guardianship of DCO district Kasur in a rented house arranged by Full Gospel Church (FGA) till the filing of this report.

NCJP report

Sentenced

Malik Farooq: Karachi

Malik Farooq (an Ahmedi shopkeeper) was sentenced to life imprisonment by a local court for an act of blasphemy.

Judge Nadeem Ahmed Khan imposed a fine of Rs 50,000 as well. Farooq would undergo further six months of imprisonment if he fails to pay the fine.

The district and sessions court ruled that there was enough evidence to sentence Malik Farooq for tearing up a banner which had the name of the Prophet and other Quranic verses inscribed on it, in February, 2013

The accused took the plea before the court that he was framed in the case as he had a dispute with the management of a mosque adjacent to his shop but the court ruled he had not produced any evidence to support his claim while the three prosecution witnesses who deposed against him all stood firm in their testimony.

According to the prosecution, Farooq and the main complainant, Tahir Hussain Shah, had shops adjacent to the mosque in Qayyumabad and in January, 2013, the accused with his friend tore up the banner and threw it in a dustbin.

The co-accused escaped from the scene but Farooq was caught and beaten up by an angry mob and handed over to the police who booked him under the blasphemy law. **Ahmadiyya Times, May 9, 2014**

Mir Shakilur Rehman, host and guests: Islamabad

An anti-terrorism court in Gilgit sentenced the owner of Jang Group Mir Shakilur Rehman, Host of Geo TV's morning show Shaista Lodhi, actress Veena Malik and her husband Malik Asad to 26 years of imprisonment and a fine 1.3 million rupees each for hurting the religious sentiments of television viewers. Earlier in May, 2014 Himayatullah Khan, senior vice president of the Gilgit Baltistan chapter of AHLE Sunnat Wal Jamaat, had lodged a FIR saying the morning show in question had detailed "Ahle Bait" [direct descendants of the Prophet] by playing a contemptuous qawwali during an episode aired earlier in the year. **Herald, Dec., 2014**

Death Sentences

Zulfiqar Ali: Lahore

Mr. Zulfiqar Ali (35) was awarded sentence to death and a fine of Rs. 100,000 on him in a case filed in 2008.

A complaint was filed against him for allegedly writing blasphemous content on a wall in the city's Islampura area. Ali was later arrested and charged for blasphemy. The trial continued for five years

Naveed Iqbal, Judge Lahore's additional session's court, announced the verdict after a number of Ali's neighbors testified against him. He denied the charges and said the complainant has implicated him as he has a monetary dispute with him. **www.ndtv.com**

Shafqat Emmanuel & Shagufta: Gojra district Faisalabad

Additional District and Sessions Judge Amer Habib awarded death sentence and Rs 100,000 fine to a Christian couple Mr. Shafqat Emmanuel and Shagufta in a blasphemy case.

The prosecution said that the convicts sent blasphemous SMS to shopkeeper Malik Muhammad Hussain of Malkanwala Chowk, a year ago. The Gojra City police arrested the Christian couple after registering a blasphemy case against them. A court in Toba Tek Singh heard the case against the couple, a cleaner at a local missionary school and mother of four young children. They were accused of sending blasphemous text messages on June 18, 2013, to complainants Muhammad Hussain and Gojra Tehsil Bar Association President Anwar Mansoor Goraya from a number allegedly registered in Shagufta's name. The Gojra City Police charged them with blasphemy under Sections 295-B , 295-C and 25-D of The Telegraph Act of 1985. **EOPM, Apr., 4, 2014**

Muhammad Asghar: Rawalpindi

Muhammad Asghar (65) (an Ahmadi British national of Pakistani origin) sentenced to death and a fine of Rs1 million by an Additional district and sessions judge Naveed Iqbal for blasphemy under section 295-C for claiming to be a prophet of Islam

Asghar was arrested in Sadiqabad in 2010 after he wrote letters to different people, (a police officer among them), claiming that he was a prophet. Police booked Asghar under section 295-C of the PPC.

Public prosecutor Javed Gul produced before the court a copy of letters which Asghar wrote to an SHO of Sadiqabad. Four police officials testified against Asghar. The prosecution also submitted opinions of handwriting experts testifying that the letters were written by the accused.

In addition to the above-mentioned evidence, the prosecution used

Asghar's confessional statement to support its case.

Initially Sarah Bilal of Lahore appeared as defense counsel but later the government appointed a lawyer for Asghar's defense after she expressed reluctance in pursuing the case.

The defense lawyer contended that since Asghar was suffering from mental disorder, his case should be treated on humanitarian grounds. The court constituted a medical board to verify the lawyer's contention. The medical board, in its report declared that Asghar was psychologically stable and did not suffer from any disorder.

Dawn, Jan., 24, 2014

Sawan Masih: Lahore

On March 27, 2014 Additional session judge Chaudhry Ghulam Murtaza sentenced Sawan Masih to death after finding him guilty of blasphemy, and also ordered him to pay a fine of 200,000 Pakistani rupees. Sawan Masih had been in jail since his arrest in March last year 2013.

Sawan Masih denied the charges against him asserting that he said nothing in respect of the prophet Mohammad (PBUH) and that false accusations were made against him because of a property dispute.

[Http://www.pakistanblasphemylaw.com](http://www.pakistanblasphemylaw.com)

Update: Asia Bibi

Asia Bibi, the Christian woman sentenced to death for blasphemy, her final legal recourse filed an appeal in the Supreme Court. She had been on death row since November 2010. Earlier on October 16, 2014, a Lahore High Court upheld the death sentence of Asia Bibi, rejecting the appeal against her death sentence.

[Http://www.satp.org/satporgtp/countries/pakistan/timeline/index.htm](http://www.satp.org/satporgtp/countries/pakistan/timeline/index.htm)

Resolved case

False accusations of blasphemy against 31 Christians

A typical case of blasphemy law, which ended in a resolve by the local police a rare event happened reportedly in the village of Tehsil Summodri, Faisalabad district. Some of the Christian families went to meet Mr. Muhammad Iqbal, a Muslim landowner to ask for a little more land for the local Christian cemetery. Iqbal agreed, and generously gave a small piece of land to the families for nothing.

On September 2, in the presence of Iqbal, the Christians were ploughing the land when a group of Muslims suddenly appeared accusing the Christians of desecrating tombs of their Muslim loved ones. Ashiq Hussain went to the police in the nearby town of Muridwala to lodge a First Information Report for blasphemy, in keeping with 295-C of PPC, against 31 Christians, 3 Muslims and 20 other members of the village. The registered charge, totally false, spoke of "Christian vandals attempting to occupy the land" and "more than 400 Muslim tombs desecrated".

Police investigation found that the area was indeed once a Muslim cemetery but many years ago all the Muslim tombs were moved to another site. The police annulled the charge of 295-C, replacing it with article 297 of PPC (violation of a sacred place or cemetery).

Agenzia Fides, Sep., 8, 2014

Attempt to Murder

Muhammad Asghar: Rawalpindi

A policeman shot and injured Mr. Muhammad Asghar (65), a blasphemy accused, imprisoned in Adiala Jail, Rawalpindi. He was convicted of committing blasphemy and sentenced to death by a court.

SHO Mr. Raja Rashid said an FIR was registered by ASP Adiala Mr. Muhammad Afzal against the constable Mr. Muhammad Yousaf, a resident of Chiniot. "Yousaf entered the jail's restricted area with a pistol and dagger. He told the guards at the gate that he had a headache and wanted to visit an Indian prisoner who is a healer," Rashid said. However, instead of going to the Indian prisoner's barrack, Yousaf went to Asghar's cell and shot him in the ribs.

According to the SHO, Yousaf's pistol then stopped working and he was arrested. Asghar, who had a history of mental illness, was shifted to the hospital inside the jail before he was taken to Holy Family Hospital. He was in stable condition till the report. Police recovered the pistol, dagger and two chambers with 17 bullets. Eight others had been suspended for allowing the constable to enter the barracks with a weapon.

Express Tribune, Sep., 26, 2014.

Opinion

Time for repeal

Pakistan is being subjected to one horror after another every other day. Close on the heels of the brutal, barbaric torture and burning of a Christian couple and their unborn child in a brick kiln in Kot Radha Kishan, comes the report of a policeman hacking a Rai Ijaz Ahmed however, revealed that the detainee had used swear words, prisoner to death in a police station in Gujrat who had been detained for alleged blasphemous utterings. As usual in such cases, there are contradictory versions of the events leading up to the bloody murder. According to the murderer, ASI Faraz Naveed, the detainee, Syed Tufail Haider, had been saying blasphemous things continually since he was brought in, and finally, the police officer could not control his emotions and axed him to death. Gujrat District Police Officer Rai Ijaz Ahmed however, revealed that the detainee had used swear words, which infuriated the murdering police officer. The victim had been picked up by police after a scuffle with some people who alleged that he had uttered blasphemous words. It also transpires that the police were aware of the presence of the victim in Gujrat much earlier as he had been found using expletives at various points on the city streets, was briefly detained on more than one occasion, and finally freed on the grounds that he appeared mentally unstable. The question this case therefore boils down to is whether Haider was killed for blasphemy or using foul language, and whether he was fully in control of his senses. The fact that the murderer claimed blasphemy after the act reminds one of how the blasphemy law has been misused and abused in so many cases that on deeper examination are based on settling scores or gaining some material advantage. The Christian brick kiln workers mentioned above had a monetary dispute with the owner of the kiln where they worked and may have been eliminated for alleged blasphemy when the real reason was more materialistic and therefore even more sordid.

The blasphemy law provisions have emerged as a convenient catchall justification for literally murder. All one has to do to eliminate a rival or someone from whom some material benefit can be derived is to accuse them of blasphemy, mobilize a vigilante mob with the help of some local frothing-at-the-mouth cleric, and the deed is done. Why such witch-hunts and lynchings are becoming 'popular' and more and

more frequent is because the courts have proved incapable of punishing false accusers and murderers in this context. Take the case of Governor Salman Taseer's murderer, Mumtaz Qadri. Despite being sentenced to death by an anti-terrorism court (whose judge had to flee the country for fear of his life), he languishes reportedly in comfort and with the freedom to proselytise and instigate prison staff to commit similar atrocities because the Islamabad High Court in its wisdom is still sitting on his appeal against the death sentence. Justice delayed is justice denied, the old saying goes, but in this case this is not the only tragedy. Mumtaz Qadri has proved himself a threat to society by instigating another jail official to shoot dead one blasphemy accused and wound another inside Adiala Jail. Failure to punish murderers using the blasphemy cover for their heinous objectives has encouraged others to utilise this loophole and the inability of the judicial system to provide justice. In the climate that is abroad in the country, the mere accusation of blasphemy, true or false, often seals the fate of the accused.

Our descent into fanatical barbarism is accompanied by our inability to face up to the challenge. Civil society's protests and condemnations fail to create a critical mass of opinion that could change things. Political society's response too is lip service to condemnation without lifting a finger to alter the state of affairs. Even one of the largest parties in the country, the PPP, failed to come to the aid and support of its own Governor Salmaan Taseer, who was literally thrown to the wolves by his party's pusillanimous leadership and torn apart by religious fanatics and right wing opinion makers even before he was brutally gunned down in a cowardly attack by his security guard. All it takes for the triumph of evil is for good people to do nothing to combat it. This is where we stand today as a society. It is time to revisit the blasphemy law with a renewed vision that even fresh legislation to provide safeguards against false blasphemy accusations will not do since the accused is likely to be killed anyway. The blasphemy law must simply be repealed. The time has come. Neither Allah nor his Prophet (PBUH) needs our puny and misguided efforts to defend them.

Daily Times, Nov., 8, 2014

EU urges Pakistan to overhaul blasphemy laws

The European parliament called on Pakistan to overhaul its blasphemy laws with a view to repealing them, saying they were "increasingly used to target" Christians and other minorities.

The European parliament expressed particular concern about the case of Asia Bibi, a Pakistani Christian woman sentenced to death four years ago for making blasphemous statements during an argument with a woman over a bowl of water.

Her sentence was upheld by a high court in Lahore, dashing hopes the conviction might be overturned or commuted to a jail term.

In a non-binding resolution, members of the European parliament in Strasbourg, France expressed their concern that blasphemy laws “are increasingly used to target vulnerable minority groups, including Ahmadis and Christians, in Pakistan.”

The resolution “calls on the government of Pakistan to carry out a thorough review of the blasphemy laws and their current application ... with a review to repealing the laws.”

It also “calls on the government of Pakistan to abolish the death penalty, including for blasphemy or apostasy.”

Around 50 MEP's meanwhile wrote to EU foreign policy chief Federica Mogherini urging her to ask Pakistan to show clemency toward Asia Bibi.

In a final recourse in her case, Asia Bibi filed an appeal in the Supreme Court of Pakistan. **Dawn, Nov., 27, 2014**

Opposition cries foul at blasphemy sentence

Two main opposition parties in the National Assembly protested on March 28, 2014 against a death sentence passed on March 27, 2014 by a Lahore court against a Christian man before the uproar was cut short by the deputy speaker belonging to the ruling party.

Ms. Shirin Mazari of the Pakistan Tehreek-i-Insaf (PTI) and then Shazia Marri of the Pakistan People's Party (PPP) complained of persecution of minority communities in the country, particularly on trumped up blasphemy charges as, they alleged, had happened in Lahore a year ago when more than 3,000 people rampaged through a Christian colony and burned some 100 homes after a Christian was accused by a Muslim friend of committing blasphemy during a conversation.

After lawmakers of the two parties seemed unconvinced by a statement by the ruling Pakistan Muslim League-N's young member Hamza Shahbaz Sharif, son of Punjab Chief Minister Shahbaz Sharif, about the concern showed by the provincial administration over the March 7, 2013 incident and help given to the sufferers of the Joseph

Colony neighborhood, Deputy Speaker Murtaza Javed Abbasi disallowed any more discussion on the Lahore court verdict before adjourning the house.

The convict, Sawan Masih, who heard the sentence of death and a fine of Rs200,000 inside a jail, has claimed innocence and cited a property dispute with his friend as the real reason for the blasphemy allegation. Mazari called it a travesty of justice that people who burned the colony in Lahore were released on bail while one man tried for a disputed charge had been sentenced to death as she also spoke of persecution of minorities in general such as kidnapping of members of Hindu community in Sindh and blasphemy charges brought against Christians mostly in Punjab.

She kept on agitating the issue even after the deputy speaker tried to restrain her, disputing his choice of words in calling the case sub judice even after an additional district and sessions judge, Chaudhry Ghulam Mustafa, delivered his verdict on Thursday and while an appeal to a higher court was yet to be made.

"We are disappointed, we are disturbed," yelled Ms. Marri, before she saw her mike switched off, and then restored briefly, before the chair gave the floor to Mr. Hamza Sharif to recall his father's orders after the incident to rebuild the destroyed Christian homes "within one night" and compensate the sufferers even for losses of jewelry made for weddings, and to assure the house that those responsible for the attack would be brought to justice.

But members of the PPP and PTI seemed unsatisfied and several of them stood up in their seats apparently preparing for a protest walkout while the floor was given to a Jamaat-i-Islami member, Sher Akbar Khan, the chair cited little time left for the Friday prayers to immediately adjourn the house for a two-day weekend until 4pm on Monday.

Earlier in the day, Parliamentary Secretary for Finance Rana Mohammad Afzal told the house in response to a call-attention notice from five opposition members that the government at the time was not in violation of the Fiscal Responsibility and Debt Limitation Act, 2005 debt limit of 60 per cent of the gross domestic product as the latest figure of Dec 31, 2013, put it at 58.6 per cent compared to 62.7 per cent inherited by the present government and even less than a target of 61.3 per cent set for its first budget.

He said the debt to GDP ratio could be even less if the recent receipt of \$1.5 billion "friendly gift" from an unspecified country, but most probably from Saudi Arabia, and appreciation of the rupee against the US dollar were taken into account.

The violation of the 2005 act had been continuing over several years,

he said, but the present government had been able to arrest this trend, rejecting a challenge from a PTI lawmaker, Asad Umar, that the parliamentary secretary had been misled by the Federal Board of Revenue.

Dawn, Mar., 29, 2014

Muslim Victims

Two booked: Jhang

SHO Kotwali Mr. Aamir Sajjad Cheema sent Amanullah's report to the legal branch of the police department, after which police registered a case Thursday night under section 295-A of the PPC.

The investigation of the case was assigned to Assistant Sub-Inspector (ASI) Police Shakoor Ahmad.

Ahmad told The Express Tribune that evidence is being collected and witness statements are also being recorded on the basis of the report furnished by the security branch and the subsequent registration of the case.

"The accused will be arrested on the basis of the collaborative evidence and statements from people of the area," Ahmad said.

He said the investigation was underway, and the arrest of the accused had been deferred till the collection of irrefutable evidence in support of the allegations.

Express Tribune, Nov., 7, 2014

Victims of blasphemy laws in 2014

Sr.	Name	Gender	District	Section	Date	Allegation	Status	Source
Hindu: victim of blasphemy laws								
01	Sangeet Kumar	Male	Larkana	--	16/03/14	Torn out pages of Islam's holy book and tossed them down on the street from the roof of his home	Arrested	The Express Tribune
02	Neil	Male	Hyderabad	--	09/02/14	Acerbity with influential people over kidnapping a Hindu teacher in front of press club, who accused him of blasphemy	Arrested	Jehde-e-Haq March, 2014
03	Versi Kolhi, Naresh and Ashok	3 Male	Badin	295-A	March, 2014	Charge of writing sacred names on the road with the colors	Arrested	International Unity for Freedom & Equality
Ahmadi: victim of blasphemy laws								
01	Khilil Ahmad	Male	Sharqpur, Sheikhpura	--	May, 2014	Asked a shopkeeper in their village in central Pakistan earlier this week to remove inflammatory stickers denouncing their community	Murdered in jail	www.thegurdian.com
02	Tahir Ahmed	Male	Tando Allahyar	--	02/04/14	Desecration a copy of the holy Quran,	Arrested	Daily Times
03	6 Ahmadis	Male	Sharqpur, Sheikhpura	--	May, 2014	Tore an Islamic calender hanging on the wall of a shopkeeper during a religious debate	3 arrested	http://www.ndtv.com/article/world/six-charged-with-blasphemy-in-pakistan-524203
	Three Ahmadis (a woman &	3 Females	Gujranwala	--	28/07/14	Died due to suffocation when Ahmadi	--	Dawn

Christian: victim of blasphemy laws							
01	Javed Masih , Nazia , Rose Mary and Kiran	1 Male 3 Female	Mirpur Khas	298-A	17/05/14	Distributing the pamphlets	Arrested http://www.worldvisioninprogress.com/
03	Shahzad Masih & Shama Bibi	A couple	Kot Radha Kishan distrcit Kasur	--	04/11/14	Desecration of the Holy pages of the Quran	Burnt alive in a brick kiln NCJP
04	Qasir Ayub	Male	Talagang/Chakwal	--	15/11/14	Derogatory language against the Prophet (PBUH) on his website	Case registered in 2011, but due to hiding declared absconder by the court in 2012, arrested in November, 2014 from Lahore Express Tribune
Muslims: victim of blasphemy laws							
01	68 lawyers (registered against eight named lawyers and 60 unidentified ones)	8: known 60: Unknown	Jhang	--	13/05/14	During the protest the lawyers are accused of insulting a companion of the Prophet Muhammad (PBUH)	Not arrested http://www.bbc.com/news/world-asia-27391334
02	Prof. Muhammad Shakeel Auj (Dean of Islamic Studies)	Male	Karachi	--	18/09/14 (Dawn) 19/09/14 (Ex. Tribune)	Shot dead due to issuing a fatwa 'wajibul qatal' (liable to be killed) relating to alleged blasphemy	-- Dawn / Express Tribune
03	Mehar Ali Shah	Male	Naushero Feroze	--	27/06/14	Torched a copy of the holy Quran	Arrested Dawn

04	Mir Shakeel-ur-Rehman, the morning show host Shaista Lodhi, film actress Veena Malik, and her husband Assad Khattak Khan	2 male 2 female	Islamabad	--	17/05/14	Charged with allegedly airing a blasphemous (a Sufi song was sung that captures marriage between Ali, the fourth caliph of Islam, and the Islamic Prophet Muhammad's daughter Fatima) show on Geo TV.	Sentenced 26 years in prison each and fined Rs. 1.3 million \ Source: www.amnesty.org	http://www.charismanews.com/world/44004-popular-tv-show-the-latest-victim-of-pakistan-biasphemy-law
05	Nazir Ahmed	Male	Arifwala	--	17/05/14	Set a book on fire	Taken into custody	http://www.charismanews.com/world/44004-popular-tv-show-the-latest-victim-of-pakistan-biasphemy-law
06	Tufail Haider Naqvi	Male	Jhang	--	07/11/14	Derogatory remarks and hurled abuses at policemen in Lalamusa/Gujrat	Axe to death by a police man (ASI)	http://www.thenews.com.pk/Todays-News-2-282805-ASI-axes-alleged-biasphemer-to-death-in-Gujrat-police-lockup

09	Two booked	2 Male	Jhang	295-A	07/11/14	Passed remarks against companions of the Holy Prophet Muhammad (PBUH) on 4 th Muhharam in a procession	Arrest of the accused has been deferred till the collection of irrefutable evidence in support of the allegations	Express Tribune
10	Muhammad Shoaib Adil (Editor of Naya Zamana monthly Urdu magazine)	Male	Lahore	--	12/06/14	Published the autobiography of Muhammad Islam Bhatti, a former judge of the Lahore High Court who happened to be Ahmadi	Arrested	Express Tribune
11	Junaaid Jamshed	Male	Karachi	295-C & 298-A	03/12/14	His televised sermons that is thought to contain blasphemous remarks about a wife of Prophet Muhammad (peace be upon him)	Accepted the allegations and requested to Allah and all the Muslims for apology/pardon but not yet been arrested	Dawn
	Rashid Rehman	Male	Multan	--	07/05/14	Shot dead due to defend a blasphemy case of victim Junaaid Hafeez (a professor at B.Z. University of Multan)	Murder	Express Tribune

Victims of Blasphemy Laws (Summary 2014)

Religion	Victims
Christians	07
Ahmadis	11
Hindus	05
Muslims	82
Total	105

Blasphemy Victims 1987-2014

Punjab-Province

#	District	Muslim	Ahmedi	Christian	Hindu	Total
01	Faisalabad	58	34	31	--	123
02	Lahore	80	42	25	--	147
03	Sialkot	47	36	08	--	91
04	Kasur	33	14	10	--	57
05	Bahawalpur	22	18	01	03	44
06	Gujranwala	19	09	17	--	45
07	Muzaffargarh	35	03	02	--	40
08	Jhang	75	22	04	--	101
09	Sargodha	06	20	04	--	30
10	Nankana Sahib	03	23	03	--	29
11	Sheikhupura	22	03	08	--	33
12	Khanewal	16	01	03	--	20
13	Rawalpindi	14	--	07	02	23
14	Chiniot	--	17	--	--	17
15	Toba Tek Singh	06	--	13	--	19
16	Sahiwal	05	01	09	--	15
17	Pakpattan	01	--	01	--	02
18	Hafizabad	04	08	01	--	13
19	Islamabad	12	02	04	--	18
20	Narowal	10	08	02	--	20
21	Gujrat	09	04	01	--	14
22	Vehari	06	05	01	--	12
23	Rahimyar Khan	03	09	--	--	12
24	Layyah	04	05	--	--	09
25	Okara	06	02	06	--	14
26	Multan	81	01	--	--	82
27	Bahawalnagar	07	01	03	--	11
28	D.G Khan	06	04	--	--	10
29	Jhelum	07	--	--	--	07
30	Mianwali	02	04	--	--	06
31	Khushab	04	04	--	--	08
32	Chakwal	02	02	01	--	05
33	Bhakkar	03	01	--	--	04
34	Mandi Bahauddin	01	02	--	--	03
35	Rajanpur	01	05	--	--	06
36	Attock	--	--	01	--	01
37	Lodhran	01	--	--	--	01
Sub-Total		611	310	166	05	1092

Sindh-Province

#	District	Muslim	Ahmedi	Christian	Hindu	Total
01	Karachi	33	63	09	01	106
02	Mirpurkhas	05	44	04	06	59
03	Hyderabad	24	05	--	01	30
04	Sanghar	02	23	01	02	28
05	Larkana	02	21	--	01	24
06	Khairpur	--	14	--	--	14
07	Badin	--	13	--	03	16
08	Jacobabad	--	--	--	03	03
09	Nawabshah	01	02	--	--	03
10	Sukkar	01	--	01	--	02
11	Umerkot	01	02	--	--	03
12	Dadu	02	01	--	--	03
13	Qamber Shahdkot	01	--	--	--	01
14	Jamshoro	--	--	01	--	01
15	Shikarpur	01	--	--	--	01
16	Tando Allayar	01	--	--	--	01
17	Tando M. Khan	--	--	--	01	01
18	Thatha	--	--	01	--	01
19	Tharparkar	--	--	--	01	01
20	Kotri	05	--	--	--	05
Sub-Total		79	188	17	19	303

Khyber Pakhtunkhwa-Province

#	District	Muslim	Ahmedi	Christian	Hindu	Total
01	Peshawar	11	--	--	--	11
02	Mardan	01	--	--	--	01
03	Abbotabad	05	02	01	--	08
04	Nowshera	03	--	01	--	04
05	Swabi	01	--	--	02	03
06	Swat	02	--	--	--	02
07	Gilgat	01	--	--	--	01
08	Mansehra	02	01	--	--	03
09	Hangu	01	--	--	--	01
10	Haripur	01	--	--	--	01
Sub-Total		28	03	02	02	35

Balochistan-Province

#	District	Muslim	Ahmedi	Christian	Hindu	Total
01	Quetta	04	--	--	--	04
02	Kalat	01	--	--	--	01
Sub-Total		05	--	--	--	05

Azad Jammua Kashmir

#	District	Muslim	Ahmedi	Christian	Hindu	Total
01	Mirpur	01	--	--	--	01
Sub-Total		01	--	--	--	01

Religion/Name Not Known

#	Religion/ Name Not Known	Total
01	--	10

Blasphemy Victims (summary) 1987-2014

#	Punjab	Sindh	Balochistan	K.P.K	AJK	Total
01	1092	303	05	35	01	1428
02	Religion/Name not known					10
Total						1446

Crimes against Women

Equality before the law

- State Parties shall accord to women equality with men before law.
- State parties shall accord to women, in civil matters, a legal capacity identical to that of men and the same opportunities to exercise that capacity. In particular, they shall give women equal rights to conclude contracts and to administer property and shall treat them equality in all stages of procedure in courts and tribunals.
- State Parties agree that all contracts and all other private instruments of any kind with a legal effect which is directed at restricting the legal capacity of women shall be deemed null and void.
- State Parties shall accord to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence and domicile.

(Article 15 (1,2,3 and 4) CEDAW)

1. All citizens are equal before the law and entitled to equal protection of law.
2. There shall be no discrimination on the basis of sex alone. Constitution of Pakistan (Article 25)

Elimination of Discrimination Against Women

State Parties condemn discrimination against women in all forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake:

- To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise
- To take appropriate measures, including legislation, to modify or abolish existing laws, regulation, customs and practices which constitute discrimination against women
- To repeal all national penal provisions which constitute discrimination against women

Full participation of women in national life

- Steps shall be taken to ensure full participation of women in all spheres of national life. The Constitution of Pakistan Article (34)

Report : Commission of inquiry for women- Pakistan, 1997

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.

Page.82

Torture

Sobia and Shabana: Faisalabad

Christian women were assaulted with clubs after they proscribed some Muslim men for beating a Christian boy Shan Javed on May 3, 2014 at village # 8, Mehboob Town, Faisalabad.

Two Muslims (Sikandar Wahla and Shahid Wahla) while passing on a motorbike stopped near Javed's house. "How dare you to gaze us being a Christian" they shouted at the Christian. After a hot exchange a scuffle started between them. However, the tussle ended after some villagers intervened. In the evening both men (Sikandar and Shahid) attacked Javed's house. Javed was not at home. They thrashed his wife Sobia and Shabana and tore their clothes. They broke their household items. Women shouted for help. Some people reached to help the women while attackers fled away

The injured women were admitted in Allied Hospital, Faisalabad. On complaint of Arif Masih (head of the family) a case (case # 149/148, 337H2/354, 337F1/337L2, 452) was registered against the culprits who were at large till the filing of this report. Culprits were reportedly pressuring the victim party to reconcile.

NCJP report

Kidnap

Sobia Masih: Dera Ghazi Khan

Sobia Masih d/o Sharif Masih (19), a Christian, was kidnapped by her Muslim employer from Dera Ghazi Khan and was reportedly sold as a sex slave to an influential Muslim of Muzaffargarh.

According to Sharif Masih (father of Sobia), Sobia did not return home from her work place on March 11, 2014. She went to work in the house of Muhammad Adil Zulfiqar, where her mother Rani Bibi (worked as maid) sent her as a replacement of herself as she was sick.

Sharif Masih and Rani Bibi went to police station to lodge a report of kidnapping of their daughter, however, police refused to register the

case. Meanwhile, Sharif Masih and Rabni Bibi received a call from Zulfiqar who informed that Sobia had embraced Islam and he had married her.

On March 16, Zulfiqar was approached by local political and social leadership. Zulfiqar told that Sobia had embraced Islam and was her wife, however, he did not brought Sobia with him.

Whereas, according to Muhammad Dildar (a close friend of Zulfiqar,), Zulfiqar had sold the girl to a rich man of Muzaffargarh.

WVIP March, 2014

Assault

Alishba Bibi: Sheikhpura

Alishba Bibi (30), a Christian woman, was assaulted by a local influential Muslim family on a trivial issue in Rana Town, Sheikhpura on November 19, 2014. She was dragged into the street and torn off her clothes.

Bibi was back on the way after picking her daughter from school when she had some heated arguments with a woman, Rani Bibi. Rani called her two sons Muneeb and Mubeen for help, both unleashed their rage against the woman. After tearing her clothes off, and dragging her into the street, they took her mobile phone and 10,000 rupees from her purse, leaving her unconscious on the ground. Two local women, Shamim Bibi and Rehana Shaukat, rescued Alishba and gave first aid to her

Alishba filed a complaint with police in Ferozwala. However, police released the accused soon after their arrest. Both the accused appeared before the court for a pre-bail hearing but the additional session judge for Sheikhpura district, Mr. Younis Aziz, adjourned the proceedings.

Due to fear, she hid at some safer place as the police had reportedly fabricated a case against Alishba on the charge to stab Mubeen. On the other side, attckers tried to reconcile with the accused. **Asia News**

Attempt to Rape

Sawera: Jaranwala

On May 5, 2014, a Muslim Tahir (student of 8th class), attempted to

assault sexually a 6 year old Christian girl Sawera at village # 117, tehsil Jaranwala, district Faisalabad.

Sawera's maternal aunty, Najma Bibi, sent her to purchase some eatables from a nearby shop. Tahir, a neighbor, forcibly got Sawera in his home. On being sexually abused Sawera made a loud cry to pursue the attacker. Her mother and others ran to the place. Tahir ran away leaving the girl.

After investigation, police registered a case against the accused under section 376 of PPC. On May 7, police arrested him from Sahiwal and sent him to the district jail, Faisalabad.

NCJP report

Rape

Farzana and Sehrish: Jaranwala

On 28th November 2014, two Christian sisters Farzana (16) and Sehrish (14) of Village 651/2, Jaranwala were kidnapped by Muslim men Muhammad Shahbaz (20), Muhammad Azeem (22) and others at gun point while on their way to school in the village.

Both of them were taken to a room belonging to Shahbaz and raped. The girls were dropped outside the village on the evening of 29th November 2014. Farzana and Sehrish narrated the whole incident to their father Ilyas Masih.

On 1st December 2014, Farzana and Sehrish were medically examined by Lady Dr. Kanwal Naseem at Jaranwala Hospital where they confirmed the sexual assault on the girls. On December 2, 2014, Ludianwala Police Station registered a rape case against both the rapists under section 376 of PPC and arrested the culprit.

On 4th December 2014, both the victims and rapists were taken to the Forensic Science Laboratory Lahore for DNA test for rape authentication. The report was still pending.

Both of the rapists were behind the bars in District Jail Faisalabad and the case was pending in Session Court Jaranwala for trial till the filing of this report.

NCJP report

Gang rape

Maria: Sheikhpura

Maria d/o Sarfraz (11), a Christian, was kidnapped and repeatedly gang raped for three days.

She went to attend school but members of political party held the girl and took her to another city. Her father, Mr. Sarfraz Andrew, registered a case # 272/14 on April 25, 2014 to the police station.

Local police took Mr. Muhammad Safdar and Mr. Muhammad Mehboob (having political background) into custody.

The family requested to the Chief Justice of Pakistan for stern legal action against the accused. The culprits had reportedly pressurized the victim's family for reconciliation. **SLMP April 25, 2014**

Saira: Sialkot

Saira (7) D/o Iqbal Masih, a Christian, was gang raped by three Muslims on April 20, 2014 in village Malleyki, near Daska district Sialkot.

The perpetrators kidnapped her while she was shopping at the village grocery store and took her to some unknown place. After escaping, she told her mother about the occurrence.

The family went to the police station to register a case against the culprits however police refused. On demonstration, an FIR No. 152/2014 under section 201, 376 of PPC was lodged against the rapists on April 22, 2014. On the directions of DPO, the rapists were arrested. **Humsookhan, May, 2014**

Muqadas: Lahore

Muqadas (12) d/o Liaqat Masih, a Christian maid, was raped after abduction by two Muslims men and three women on August 2, 2014.

Muqadas and her sister Asma were returning home from work. The kidnappers took her inside a school which was closed. Two men, Ashraf alias Achi and Ghafoor alias Paidar, raped her repeatedly.

The girl was later abandoned. The family went to the police in Lahore and filed a complaint. One of the rapists was arrested and the other got bail. **LEAD August, 2014**

Saba Bibi

Saba Bibi d/o Noor Masih (16), a Christian brick kiln worker, was kidnapped and gang raped by six Muslim men of kiln in November 2014.

After rescuing the family, as they were bonded workers, Bibi told that she pleaded but they tied her hands and mouth and raped turn by turn. All the family members were now in a safe place till report.

www.rescuechristians.org

Tari: Tando Allahyar

Tari (14) d/o Kengho Kolhi, a Hindu bonded laborer, was raped for 4 months by her landlord's manager and security guard at village Missan Taluka Chamber district Tando Allahyar.

Hussain Laghari (manager) and security guard (Jagsi s/o Hamero) raped the girl at gunpoint for seven month. She was 7 months pregnant. An FIR # 7/2014, u/s 376, 506/2 of PPC for rape at gunpoint was lodged. She was in protection of advocate Veerji Kolhi.

IFEU, June 6, 2014

Munaza Bibi: Sialkot

Munaza Bibi D/o Mubarak Masih (15), a Christian, was gang raped by four Muslim, (who made a video by mobile phone) in Deera Sindha Kalan village of Sialkot on September 15, 2014.



Police registered FIR No. 646/14 against the two rapists on the complaint of her father. The police and some influential local Muslim reportedly pressurized the victim family to exclude the names of the other two rapists. They threatened dire consequences in case of not complying with them. The police completed the challan speedily and sent the two arrested rapist in judicial lockup (leaving the other two culprits).

Masih told that they were yet being threatened by the accused family members and they were also being pressurized for compromise with the culprits. So, Mubarak got registered another complaint about the threats and the pressure which was being developed by the rapists' relatives and other influential Local Muslim. The SHO made assured to take immediate legal action against them.

The SHO confirmed that the rapists made some mobile video clips which was the part of evidence and the concerned investigator

included mobile and memory card in the police challan for evidence.

Pakistan Christian Post

Rape and murder

Basti Kata: Rahim Yar Khan

Basti Kata (9), a Hindu girl resident of Mauza Ghunia in Rahim Yar Khan, was raped after being kidnaped on January 16, 2014.

Kata went missing while playing outside her home. Some of her relatives found the girl's dead body in an open field on 18 January, 2014. The police took the body to a state-run hospital in Khanpur, where the doctor on duty refused to perform an autopsy.

The aggrieved family staged a protest outside the hospital. Following the intervention of the local administration, the doctor conducted an autopsy that confirmed rape. "It appeared that the girl died while being raped," the doctor said. The police registered a case against unidentified persons.

EOPM, Jan., 19, 2014

Political Participation

Equality of citizens

1. All citizens are equal before law and are entitled to equal protection of law.
2. There shall be no discrimination on the basis of sex alone.
(Article 25, Constitution of Pakistan)

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, Constitution of Pakistan)

Non-discrimination in respect of access to public places

In respect of access to places of public entertainment or resort, not intended for religious purposes only, there shall be no discrimination against any citizen on the ground only of race, religion, caste, sex, residence or place of birth.
(Article 26, Constitution of Pakistan)

Equal access to public offices

Everyone has the right to take part in government of his country, through freely chosen representative.

Everyone has the right to equal access to public service in his country.

The will of the people shall be the basis of the authority of government; this will be expressed in periodic and genuine elections, which shall be universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

(Article 21, Universal Declaration of Human Rights)

Right to participate

Persons belonging to minorities have the right to participate effectively in decision on national and, where appropriate, regional level concerning the minority to which they belong or the region in which they live in a manner not incompatible with national legislation.

(Article 2 (3) IN Declaration on the rights of person belonging to National or Ethnic, Religious and Linguistic minorities)

To take part in the conduct of public affairs, directly or through freely chosen representatives

To vote and to be elected at genuine periodic elections which shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors

To have access, on general terms of equality, to public service in his country

SC orders formation of National Council for Minorities' Rights

The Supreme Court of Pakistan (SC) on June 19 ordered for the constitution of a national council of minorities' rights.

The function of the said council should be to monitor the practical realisation of the rights and safeguards provided to the minorities under the constitution and law, stated the decision.

The council would also be mandated to frame policy recommendations for safeguarding and protecting minorities' rights by the provincial and federal governments.

The apex court also ordered the formation of a special task force to protect minorities' worship places, saying, "Special Police Force to be established with professional training to protect the places of worship of minorities."

The proposed task force would devise a strategy to ensure protection of minorities' rights.

In a detailed 32-page decision, Chief Justice Mr. Tassaduq Hussain Jilani ordered federal and provincial governments to ensure a quota of minorities in employments in all services.

The order further stated that law enforcement agencies should swiftly take action on cases pertaining to the rights of minorities.

"In all cases of violation of any of the rights guaranteed under the law or desecration of the places of worship of minorities, the concerned Law Enforcing Agencies should promptly take action including the registration of criminal cases against the delinquents," said the chief justice.

Lives and possessions of minorities are to be protected as per law, it said.

The federal government was also ordered to take notice of negative propaganda in this regard on social media.

“The federal government should take appropriate steps to ensure that hate speeches in social media are discouraged and the delinquents are brought to justice,” mentioned the decision.

The apex court also ruled that social and religious tolerance is needed to be taught on school and college levels. There should be no discrimination in educational institutes on religious basis.

“Appropriate curricula should be developed at school and college levels to promote a culture of religious and social tolerance,” said the CJ.

The said rulings were made in the detailed decision on a suo moto case pertaining to the suicide bomb attack on a church in Peshawar in 2013 that claimed more than 80 lives and regarding threats being given to Kalash tribe and Ismailies in Chitral. **Dawn, Jun., 19, 2014**

Consensus reached on Minorities' commission

The government and opposition finally reached a consensus on forming 'National Commission for Minorities' comprising 10 members from different religions including Islam, Christianity, Hinduism and Sikhism on July 7, 2014.

The deliberation on the commission was pending for over a year between main opposition PPP and ruling PML-N, but now both sides agreed a framework to set up a formal body for the protection of minorities' rights and promotion of interfaith harmony in this Muslim majority country.

“Ten names have been finalized (for proposed commission) and notification will be issued shortly,” Finance Minister Mr. Ishaq Dar told the media after meeting with leader of opposition in National Assembly Mr. Syed Khursheed Shah. On the directions of Prime Minister Mr. Nawaz Sharif, Dar said, consultation process was completed in the meeting with Khursheed Shah. He said four of the ten commission members would be Muslim, two Christians, two Hindus, one Parsi and one Sikh.

Talking to media, Khursheed Shah said that both sides have been deliberated on the names for the commission.

The Supreme Court issued a judgment last month (June 7) that governments and other institutions should take proactive lead to

ensure the rights of minorities. “Mere textual pledges in the constitution, though important, are not enough to ensure that those rights would be honoured in practice,” read the 32-page judgment authored by then Chief Justice Mr. Tassaduq Hussain Jillani.

The court, therefore, directed the federal government to constitute a task force, tasked with developing a strategy of religious tolerance. The judgment asked the federal government to take appropriate steps to ensure that hate speech in social media is discouraged and the delinquents are brought to justice under the law.

The Nation Jul., 8, 2014

Bill seeking increase in minority seats submitted in NA

Dr. Ramesh Kumar Vankwani, a minority Member of National Assembly on December 16, demanded allocation of division wise seats for minority representatives and grant of dual vote right to them as was in practice for the people of Azad Jammu and Kashmir (AJK).

A session of the National Assembly commenced under the leadership of Speaker Ayaz Sadiq today.

Speaking in the National Assembly after introducing a constitution (Amendment) Bill, 2013, amendment in Article 51 and 59, the minority MNA said the present legislators did not represent the minority community.

Dr. Vankwani said division-wise constituencies for minorities would help in electing true representatives of minority community.

He further said that political parties supported the demand, as all believe that minorities should be granted right to vote and their seats should be enhanced.

The government did not oppose the Bill.

The speaker referred the bill to the relevant standing committee for further perusal and discussion.

The Speaker also referred the bill of Ms. Kishwer Zehra's Bill to further amend the constitution of the Islamic Republic of Pakistan (The constitution (Amendment) Bill, 2013 (Amendment in Article 51 and 59). Ms Kishwer said disabled should be given representation in Parliament.

Moreover, lawmakers belonging to the Muttahida Qaumi Movement (MQM) staged a walkout from the National Assembly against the

delimitation of Karachi's constituencies.

During the session, MQM MNA Abdul Rashid Godil remarked that changes were repeatedly being made in Karachi's constituencies.

He said MQM had even approached the courts against the delimitation of Karachi's constituencies despite of which new delimitations were being carried out by promulgating ordinances.

Meanwhile, Pakistan Peoples' Party (PPP), the main opposition party in the National Assembly, protested on the issue of Kalabagh Dam.

Nawab Yusuf Talpur said that the government did not intend to construct the Kalabagh Dam.

Earlier in December, MQM's senior leader Dr Farooq Sattar and counsel Farogh Nasim had approached the SHC regarding the administrative delimitation of constituencies in the city's districts South and East.

Dr Farooq Sattar had said that the new delimitations were carried out against the Constitution of Pakistan and had suggested that union councils have equal population distribution. **Dawn, Dec., 17, 2013**

Withdrawal of LG ordinance demanded

Over half a dozen minority lawmakers of Sindh Assembly on December 17, demanded provincial government to immediately withdraw amendment in Sindh People's Local Government Act 2013 through third amendment ordinance, promulgated by Sindh Governor Dr. Ishratullbad.

There are nine minority lawmakers in the assembly, which represent the Muttahida Qaumi Movement (MQM), Pakistan Muslim League-Functional (PML-F) and Pakistan People's Party (PPP).

The minority members have objection on the clause in third ordinance, which states that the panel of the Union Council comprising of nine members including a reserved seat for minorities, should be considered complete without a contestant on minority seat.

PPP lawmaker Khatu Mal Jeewan on contact said every union council of the province had minority representation, and therefore their exclusion from the panel was an injustice.

He said the PPP would provide every chance to minorities to represent their communities. "Minorities comprise 55 percent population in

Tharparkar and Umerkot, and the PPP has decided to give tickets to minorities on general seats as well.”

Arif Masih Bhatti, who represents the MQM in the assembly, said that as per teachings of Quaid-e-Azam Mohammad Ali Jinnah, his party considers every citizen of the country on equal basis. “Minority people have only one reserve seat in the panel to represent them, but now the government has taken away this opportunity from them to represent their communities at lower level.”

Our party has rejected this ordinance and we would continue our struggle for providing equal opportunities to every citizen of this country, he said.

Nand Kumar, PML-F's minority lawmaker, demanded the government to immediately withdraw the third amendment and said the minorities had always been deprived of their rights by the province's ruling class.

He said any attempt to sideline minorities in the local bodies' elections would be disastrous for the rulers. “I will raise this issue in the assembly on behalf of all minorities in the forthcoming session,” he said.

Daily Times, Dec., 19, 2013

JUI-F MNA questions why minorities could not be PM or president

Representation of minorities in the Parliament has been a topic of debate for quite some time and was discussed in the National Assembly session on June 14, 2014.

The issue was raised by Jamiat Ulema-e-Islam-Fazl (JUI-F) MNA Ms. Asiya Nasir, who questioned the constitutional provision that puts a bar on minorities from holding the office of prime minister as well as that of the president.

“Article 25 of the Constitution says all men and women are equal but at the same time non-Muslims cannot hold the office of prime minister as well as that of the president ... this is not acceptable to us,” remarked the MNA.

“Discrimination against minorities has no end and incidents of violence are on the rise. We have drifted away from Quaid-e-Azam Muhammad Ali Jinnah's Pakistan,” she added.

The JUI-F member also referred to another constitutional provision, Article 22 and said that non-Muslim students were being taught subjects against their will and the school curriculum had hate material against minorities included in it.

Commenting on laws related to blasphemy, Nasir remarked that “Christians are being targeted”.

“Number of blasphemy cases against Christians was increasing every day but not a single person who had misused the laws [against minorities], had ever been punished,” she added.

Express Tribune, Jun., 14, 2014

Minorities face disappointment

For over five million Pakistanis belonging to minority communities, a serious setback came on Tuesday when the government rejected proposals to increase their reserved seats in parliament.

The government, explaining why it could not increase minorities' representation in the National Assembly, the Senate as well as in the Provincial Assemblies, said this was not possible until a fresh population census is conducted. “We cannot approve legislation seeking increase in reserved quota for non-Muslims until a fresh census list is successfully published in all provinces,” said a Law Ministry representative, talking to the lawmakers in a Standing Committee on Government Assurances. “Non-Muslims will have to wait for the official census. On the basis of that, we will pass legislation seeking increase in their [non-Muslims'] quota,” added the official.

According to information shared by NADRA, more than 2.8 million non-Muslims have CNICs. These include 1.4 million Hindus and 1.2 million Christians. PML-N government assured the lawmakers twice since it came into power, on the floor of the House, that it would present all bills seeking increase in representation of non-Muslims in parliament. However, it was never done. The previous government of Pakistan Peoples' Party (PPP), through the 18th Constitutional Amendment, had enhanced seats for minority communities.

Chairman of the Standing Committee on Government Assurances, Afzal Khokhar, has not shown much interest in the matter after the law ministry officials rejected the legislation. These officials also informed members of the committee that the criterion for enhancement of seats has been given in clause (5) of Article 51 of the Constitution which states that seats in the National Assembly shall be allocated on the basis of population in accordance with the latest published census.

President Pervez Musharraf's government, through the legal framework order 2002, omitted the distinction of Muslim members, and all seats were declared as general seats.

However, the 18th constitutional amendment says that there shall be

342 seats for members of the National Assembly including seats reserved for women and non-Muslims. Therefore, non-Muslims can contest elections on general seats as well.

Numerous private members' bills are either pending with the law, justice and human rights committees of parliament or have been rejected. In these proposed bills, lawmakers have suggested amendments in the constitution, particularly in Articles 106 and 51, to pave the way for allocation of more seats for non-Muslims.

MNAs Ramesh Lal of PPP, Lal Chand Malhi of Pakistan Tehreek-e-Insaf (PTI), Sanjay Perwani of Muttahida Qaumi Movement (MQM), Ramesh Kumar, Bhagwan Das, Dr Darshan and Isphanyar Bhandara of PML-N were the movers of these bills which were tabled since the incumbent government came into power. Majority of these bills seek fresh delimitation of constituencies for elections.

If these are endorsed by parliament, reserved seats for non-Muslims would increase from 10 to 15 in the National Assembly and four to six in the Senate. This exercise will apply to all four provinces, Gilgit-Baltistan as well as Azad Jammu and Kashmir.

PPP MNA Ramesh Lal strongly reacted at the government's decision to scrap the constitutional amendment bills seeking increase in reserved seats for non-Muslims. "We'll continue our protest in parliament. It's unfair and is discrimination against the minorities," he told *The Express Tribune*.

Officials of the Pakistan Bureau of Statistics told *The Express Tribune* that the Council of Common Interest is likely to discuss security issues that are the major stumbling block in the way of conducting fresh census in the country. The country has not witnessed a census since 1998 due to this very reason, they added.

Express Tribune, Nov., 13, 2014

100 years on: FATA Christians still without domicile

Even after 100 years' of permanent settlement in Federally Administered Tribal Areas (Fata), the Frontier Crime Regulation (FCR) rules and local tribal traditions are the hurdles in issuing domiciles to the Christian community.

"Our forefathers settled in Fata in 1914 after migrating from Sialkot and since then we are here and our many generations have grown up and passed away, but we don't have the right to purchase even an inch of land and property in the area," said Arshad Masih, Chairman Christian Community Fata.

Narrating the discriminatory attitude towards the Christian community, whose population in Fata crosses the number of 3,000, Arshad said as the community did not fall in any tribe, it was not issued domicile, which permits a citizen to purchase property in the area.

“Due to not having a domicile, we can neither purchase property nor have a share in the 5% job quota allocated for minorities under the Constitution. In addition, we don't have any share even in the development funds in the area,” he added.

He said the community had approached all the authorities including the subsequent governors, chief ministers and officials in Fata secretariat to resolve the issue, but all in vain.

Arshad, however, added that Christians living in Fata were still committed to not leaving the region, but wanted the authorities to resolve the century-old issue.

“With the passage of time our population has increased and our requirements have also expanded and that's why it is the need of the hour to amend the FCR to pave the way for us to have our own property and businesses,” he noted.

He said it could be resolved in just an hour by bringing an amendment in the Constitution through an Ordinance.

Earlier, the issue was also raised in the Senate by Awami National Party (ANP) Senator Farah Aqil, who suggested amending the Constitution to give the Christians in Fata the right to domicile.

“We should amend the FCR to bring the Christian community in the mainstream of citizenship,” said Farah Aqil.

“This is a tragedy that a minority community is deprived of a fundamental right to have their own property despite being a citizen of Pakistan,” she lamented.

However, the chairman of the standing committee on frontier regions who is the elected senator from Fata has another view on the issue. He said Christians came to Fata late and they did not belong to any tribe.

“That's why under the FCR rule, they are not considered as native citizens of FATA and the rules and tribal customs don't permit them to have personal property,” he said.

“Tribes have certain share to pay the fines over different damages

being imposed by government or any certain tribe in Fata, but Christians are exempted from this responsibility and it is the reason that they don't have the due right to have property there," he maintained.

Express Tribune, Apr., 21, 2014

Scheduled Caste Hindus decry non-representation (nonrepresentational) in legislature

The religious minorities, especially those belonging to the most disadvantaged social groups, feel deprived of all basic human rights and are unhappy with their representatives. They seek reforms in the electoral system to get adequate representation in the parliament.

Scheduled Caste Hindus including Meghwals, Odhs, Valmikis, Kohlis and Bheels, are the largest among the religious minorities with 47.7 percent of the population of all minorities but are the most deprived communities and feel that their population does not reflect in their representation in parliament, government services and education. Majority of them lives in inhuman conditions and work as bonded labourers, agriculture and sanitary workers.

According to a Scheduled Caste Hindu leader, the current system denies them proper representation in national and provincial assemblies. The minority representatives in assemblies are mostly upper caste Hindus or Christians who do not represent them.

According to a recent report of the Election Commission of Pakistan, there are 2.77 million registered minority voters including 1.25 million Scheduled Caste Hindus besides 150,000 upper caste Hindus, 123,000 Christians, 115,966 Ahmadis, 5,934 Sikhs, 3,650 Zoroastrians, 1,452 Buddhists and 809 Jews.

Scheduled Caste Rights Movement Pakistan Chairman (SCRM) Ramesh Jaipal while talking to *The Express Tribune* said that in 98 constituencies of the National Assembly, minorities have over 10,000 voters in each constituency and in 191 constituencies of provincial assemblies, they have 5,000 voters in each constituency the "decisive voters" as a candidate normally wins with a margin of 5,000 or 10,000 votes.

He said that there should be demarcation of constituencies for minorities so that they could elect their representatives. He also said that the position of a minority MNA should be devolved to the provincial level and that of the MPA to the division level. "In this way, all the minorities will get a fair chance to elect their representatives," he said.

"At present, all minority representatives are from Sindh and are mostly

Christians and upper caste Hindus, who do not represent the Scheduled Castes as they do not even like to mix up with the lower castes”.

While giving details about the number of registered scheduled castes Hindu voters in Punjab and Sindh, he said that there are 60,000 registered voters in six NA constituencies of district Rahim Yar Khan, 28,500 in five NA constituencies of Bahawalpur, 10,500 in four constituencies of Bahawalnagar, 18,500 in six NA constituencies of Multan, 4,000 in two constituencies of Lodhran, 31,500 in four constituencies of Khanewal, 14,500 of four constituencies in Vehari, 2,000 in two constituencies of Rajanpur, 9,000 in two constituencies of Layyah and 10,000 in five constituencies of Muzaffargarh.

In Sindh, there are 358,500 registered voters in three constituencies of Mirpur Khas and Umerkot, 211,500 in three constituencies of Tando Muhammad Khan, 188,500 in two constituencies of Tharparkar, 173,000 in three constituencies of Sanghar, 76,000 in one constituency of Tando Allahyar, 49,000 in three constituencies of Hyderabad, 38,500 in two constituencies of Ghotki, 26,000 in three constituencies of Khairpur-Meerus, 36,500 in one constituency of Matiari, 20,000 in two constituencies of Sukkur and 18,000 in one constituency of Jamshoro, he said.

Jaipal said that at least 18 seats should be allocated to the minorities in the National Assembly according to their present population.

Bhayya Ram Anjum, a former ticket-holder of the Pakistan People's Party, talked about discrimination against minorities in the Constitution, saying Quaid-i-Azam had clearly stated that the State has nothing to do with religious identities and every Pakistani is equal.

“There is discrimination in the Constitution which does not treat minorities equally,” he said arguing that a person from the minority group cannot become prime minister or president. “Are we not loyal to Pakistan and why do they doubt our loyalty,” he asked.

He said that there are 33 per cent reserved seats for women in the parliament but women from minorities were not nominated according to their population ratio.

Muslim-Christian Unity Forum Chairman Samuel Yaqub said that political parties should select those minority candidates who were their true representatives.

“I have filed an application with the ECP demanding to inquire from the minority representatives sitting in the assemblies to tell us if they have

utilised the funds allocated for minorities,” he said adding that the reserved seats were being allotted to the moneyed people.

Pakistan Muslim League-Nawaz member National Assembly Isphanyar M Bhandara said that it was imperative to conduct a fresh census to ascertain the exact number of minority population before thrashing out a strategy for their representation in the legislature.

Jamiatul Ulema-i-Islam-Fazlur Rehman (JUI-F) MNA Aasiya Nasir said that they were not demanding separate electorate but a mechanism should be evolved for the dual voting right.

She said that there was a need to increase the number of seats for minorities. She regretted that no minority representative was invited while making constitutional changes under the 18th amendment. “Now there is no minority member in the electoral reforms committee,” she said.

Express Tribune, Oct.,13, 2014

Human Rights Monitor 2014
A report on the

Religious Minorities in Pakistan

Edited by: Waqas Hameed Butt
Ataurehman Saman
Reviewed by: Cecil Shane Chaudhry

Social Discrimination and Religious Intolerance

Discrimination against minorities takes many shapes and occurs across a number of contexts. In the previous Human Rights Monitors, the emphasis has been given to more formal kinds of discrimination, specifically in legal, political, and policy domains where particular religious groups experience unequal treatment. This chapter strikes a slightly different path by tracing instances of social discrimination. Though social discrimination refers to a broad category of experiences, the events collected below details the multiple ways in which religious minorities are treated unequally and unfairly. This unequal and unfair treatment stretches from workplace discrimination to not being provided proper protection by police and legal institutions in other matters. This social discrimination is inseparable from religious intolerance unfolding in contemporary Pakistan. Religious intolerance is both an active targeting of religious minority groups, which should be noted is oftentimes violent, and the unresponsiveness of political institutions to redress the concerns of the religious minorities that experience such targeting.

Only non-Muslims will be recruited as sweepers.

The Chief Minister of Khyber Pakhtunkhwa (KPK) Mr. Pervez Khattak (Pakistan Tehreek-e-Insaf, PTI) in a statement said “only non-Muslims will be recruited as sweepers.” The statement incited an outrage among Christian community.

www.worldwatchmonitor.org

Migration due to Different Forms of Discriminations

Migration of Hindus in Sindh

Almost 500 Hindus from Pakistan crossed into India in February-March 2013 on the pretext of visiting the Kumbh Mela festival, an auspicious date in the Hindu calendar. In reality, they had come to escape religious persecution and poverty. The Pakistani Hindus, who settled in the village of Bijwasan near Delhi's international airport, belong to a low Hindu caste and come from the same part of Sindh province.

EOPM

Pakistani Hindu Refugees Stage Demonstration outside UN Office on Rights Day

Over a hundred Hindu refugees from Pakistan held a protest outside the office of United Nations (UN) in India on the occasion of International Human Rights Day.

They submitted a memorandum addressed to UN Secretary General Ban-ki-Moon at the United Nations information centre demanding Indian citizenship to refugees. Protestors said that para-military outfits in Sindh have been harassing and terrorizing Hindus.

They claimed that both formal and informal entities were backing a trail of harassment, murder, abduction, kidnapping of girls and their forced conversion as well as un-consensual marriages with the Muslims.

Such a situation was resulting in a gradual exodus of Sindhi Hindus from their historical and indigenous land, Sindh and the Islamic Republic of Pakistan, said Khemu Kalani (name changed), one of the protestors who along with 114 other Hindus came to India via Rajasthan from Sindh province of Pakistan on a tourist visa.

“These crimes committed against Hindus fall in the category of crimes against humanity and violation of various United Nations covenants, conventions, treaties, resolutions and instruments, particularly Article II, III, and IV of the Convention on the Prevention and Punishment of the Crime of Genocide,” said Swami Om of the Hindu Veer Sena who accompanied the protestors.

Gomti (39) could not hold back her tears as she recalled tales of horror of young Hindu women being abducted, raped and converted. She was among the 750 Pakistani Hindu people who have fled Pakistan and came to Delhi. Ganga (42) (name changed) said that she left Sindh and came to Delhi with her husband and six children.

“We were called as kafir (or the non believer) in Pakistan; our children are not allowed to study in schools unless they convert to Islam and read the kalma. Wives of Hindu men are picked up and raped.

“When we go to police station to register complaints, the police drive us away saying rape is no big deal, has he taken anything from you?,” said Gomti with tears rolling down her cheeks.

Nahar Singh a resident of Delhi who has given shelter to over 750 Pakistani Hindu refugees that came to Delhi over the past 18 months said, " All they want is to live with respect and be allowed to stay as Hindus; the Government of India should grant them citizenship."

Nahar Singh said that the refugee have already appealed to the President of India and all major constitutional authorities in the country including the Prime Minister but in vain.

He added that thousands of these victimized Hindus, as well as their human rights defenders have sought refuge in India, where they no doubt face various legal, economic, and social issues.

The Centre, which has to either accept these refugees on the humanitarian grounds by recognizing their refugee status or confer Indian citizenship on them, has not come forth with any concrete decision. **Express News Service, December, 11, 2013**

Institutionalized discrimination

Discrimination at workplace

Razia Munir Masih: Gujranwala

Ms. Razia Munir Masih (63) was appointed as an assistant in the decoration production department of Regal Ceramics Limited, G.T. Road, Gujranwala in 1986. Due to lay off in 2000, her contract with the factory was ended.

While possessing a social security card, she could not get benefits from Employees' Old-Age Benefits Institution (EOBI) unlike her other sixteen female Muslim colleagues who are enjoying their EOBI benefits. Despite fulfilling all requirements, she could not receive her pension till the filing of this report.

Three colleagues of Razia, in a testimony on a stamp paper stated that they were receiving pension and other benefits. They asserted that Razia had been working with them and deserved the same benefits.

After continuous negative response from the office, Razia opted to seek court to get her right realized. **NCJP report**

Muhammad Amjad: Nawab Shah

Mr. Muhammad Amjad, an Ahmadi, was asked to resign by the factory administration due to the threats to his life due to his faith from his co-workers.

Amjad got a job in Dhehrki Sugar Mills in 2012. His co-worker Mr. Mushtaq along with other workers agitated against him. They asserted that being Ahmadi, he was “Wajab-ul-Qatal (liable to be killed). His superiors turned against him due to rhetoric crafted against him. “Go away, its better for you. Anybody would murder you as you are “Wajab-e-Qatal” the head of the department scared him. Factory administration forced him to resign till the filing of this report. **EOPM**

Ahmadis are not allowed to do business in Muslim areas: Gujranwala

An Ahmadi man was forced to abandon his woodworking business and fled Gujranwala with his family after his erstwhile friends and neighbors discovered that he was an Ahmadi. Imran Ahmed (35) started out as a daily waged worker at a woodwork shop in Gujranwala. He saved up money for three years, invested Rs100, 000 in machinery and set up his own workshop. As his business grew, he hired two carpenters to work for him. “Things were going really well, but nobody knew I was an Ahmadi,” he said. Ahmed said that his was the only Ahmadi family in Rana Colony in Gujranwala and he kept this fact a secret, as he feared being targeted. He got along well with his neighbours but one day, when he was injured in a motorcycle accident, they came to visit him and they saw pictures of Ahmadi personalities in his house. “Their mood totally changed and they left without even having tea,” he said. He said other workshop owners who were his business rivals began a hate campaign against him. One by one, his ‘friends’ began boycotting him. Shopkeepers would refuse to sell him groceries, and his employees resigned, saying it was prohibited to work with him. “Boys on the street started passing comments about me and things got worse day by day,” he said. Then one day during Ramazan, Ahmed said, three neighbouring shopkeepers and two clerics barged into his workshop and began to beat him. They told him to leave at once if he wanted to protect his life and his family. He rushed home, gathered his wife and three young children, and left Gujranwala. He now lives with relatives in another city and works as a daily wager in a furniture shop.

EOPM, August 23, 2013

Implication in crime

Two Christian families accused of theft

Mrs. Samina and Mrs. Maqsoodan, domestic workers, along with their husbands were booked by police on allegations of theft of ornaments made by Mr. Malik Tariq, on August 27, 2013 in Muslim Town, Sargodha Road, Faisalabad.

According to the local community members, the women had a good moral character. However Tariq handed women and their husbands over to police. They were booked under section 380/44 ppc.

During the investigation police subjected them to torture in order to extract a confession of the crime. They were later sent to jail on a judicial remand. **NCJP report**

Murders

Mard-e-Khuda: Bahawalpur

Mr. Mard-e-Khuda (19), a Christian boy, was murdered after a false accusation of having an affair with a Muslim girl on January 9, 2013 at Tehsil Haroonabad, district Bahawalpur.

He was hit with an axe in his head and then, stabbed with a dagger by three Muslims Mr. Muhammad Shafique, Mr. Illyas alias Fidoo and Mr. Sufiyan. An FIR (No. 7/13) under section 302/34, PPC was registered against the culprits.

Pakistan Christian Post

Younas Masih: Faisalabad

Mr. Younas Masih (50), a Christian, died due to firing by unidentified assailants while he was sitting with his friend in his Bethak (sitting room) on April 17, 2013 at Chak # 468/G.B, Faisalabad. an FIR # 302, PPC was registered against two unknown persons. Assailants were still at large.

Masih worked as a talisman (tawiz Dahga, a magical protection against evil or disease) for twenty years. Near the house of Masih

lived another Pir (a Muslim talisman) Baba Noor Ahmed

On April 17, Mr. Rana Faqiria, a Muslim friend of Younas came to visit him. They were sitting while two unidentified men fired at Masih and fled away. Faqiria remained safe and informed Masih's son Sunil about the incident. Sunil rushed his father to a local hospital but he could not survive. Faqiria was later investigated but was freed due to inadequate evidence. **NCJP report**

Faisal Patras Masih: Faisalabad

On May 19, 2013, Faisal Patras Masih (14), a Christian student of class 10, was shot dead in an agricultural land dispute with Muslims, while his brother Mr. Danish Masih and father Mr. Patras Masih were seriously injured in an effort to save Faisal Patras at Chak # 451/G.B, Samundri, district Faisalabad. **NCJP report**

Younas Masih: Chaman (Baluchistan)

Mr. Younas Masih, a retired government employee of Civil Hospital Qilla Abdulla, district Chaman, was murdered by a Muslim Mr. Khair Muhammad alias Khairo.

On January 27, Masih was on his way back after purchasing household items when Khairo opened fire. Khairo tried to escape but the policeman, who was on duty at the main gate of the hospital, caught him on the spot Masih was rushed to the hospital where he died on February, 10, 2013. An FIR # 01/2013 was lodged against the assailant.

Khairo's brother, Muhammad Asad, threatened Masih's family to withdraw the case or leave the city. The family became terrified and moved to Quetta and then to Lahore. The case was under trial till the report. **NCJP report**

Victor Boota: Karachi

Mr. Victor Boota, a Christian sanitary worker, was shot dead by two motorcyclists near Noorani bus terminal while riding on a motorcycle on August 19, 2013. He sustained four bullet wounds in the abdomen

and head. He was taken to the Civil Hospital Karachi where doctors declared him dead.

EOPM

Irfan Masih: Gujranwala

Mr. Irfan Masih (18-20) was involved with a Muslim girl who lived in the same locality. Irfan was murdered on December 31, 2012, while the girl was assassinated later.

On the advice of locals that wanted to save themselves from legal proceedings, they carried out this murder as an honor killing.

A case FIR No. 1022/12, offence under section 302, 147, 149 of PPC was registered against the accused at Saddar Police Station Gujranwala.

On January 01, 2013 police arrested Abdul Rasheed. During the interrogation he confessed to the murder of Tanvir and Ms. Farah. On January 4, Nadeem Abbas s/o Rasheed was also arrested; both were being in the Central Jail of Gujranwala, however the other accused were declared innocent. The challan was submitted in the court and the case was under trial in the District and Sessions Court, Gujranwala.

CLAAS report

Madan Lal: Quetta

Mr. Madan Lal, a Hindu, was gunned down while standing near his house at Munir Ahmad Khan Road. The gunmen riding a motorcycle shot him and fled. He died on the spot.

The body was handed over to his family after an autopsy. The motive for the killing could not immediately be ascertained. No group claimed responsibility for the murder.

<http://www.dnaindia.com/world/report-hindu-man-gunned-down-in-pakistan-1836889>

Daniel: Karachi

Mr. Daniel, a Christian labourer, was at a puncture shop near Ashraf ul Madaress Masjid in Pehlwan Goth in Gulistan-e-Jauhar police borders (boundaries) when two motorcyclists opened fire on him.

Daniel received two bullets on his back. He was rushed to Jinnah Postgraduate Medical Centre where he died. **EOPM, May22, 2013**

Physical violence

Khalid Masih: Faisalabad

Mr. Khalid Masih (35), a handicapped, was badly beaten, attacked with a knife that cut his hand and lower lip. He had his legs shot by two Muslims Irshad Gujjar and Aslam Gujjarat Chak #71/G.B, Jaranawala, district Faisalabad. Police refused to investigate the case. The assailants were at large.

Masih, cousin of Babar played the role of middleman in a transaction between Irshad Gujjar's horse and Baber Masih's motorbike on February 2, 2013.

Next day, Gujjar returned claiming that the price of his horse was more than the bike. He then demanded that he might be paid 22,000 rupees extra or his horse should be returned back. However Khalid argued that Gujjar should have well-thought about before the deal, and nothing could be done since his cousin had left the village. After this short meeting Gujjar went back.

On February 6, 2013, Irshad Gujjar along with his brother-in-law Aslam Gujjar came to Khalid Masih's home and asked him to go with them to their house because their niece was ill. They wanted him to pray for her, as Khalid Masih used to pray for those suffering from illnesses in the village. So Khalid Masih went with them.

Five kilometers away from the house of Khalid Masih, they stopped in a Muslim graveyard and asked him to come out of car. Then they attacked him with a sharp knife that cut his hand and lower lip, and then they shot him twice, riddling both his legs with bullets. The culprits then quickly escaped from the sight.

Naseem Masih, a Christian farmer, working in the fields nearby rushed to the graveyard after hearing firing and saw the wounded Khalid Masih whose body by then had been soaked with blood. Other farmers also came to the scene. Naseem Masih phoned 1122, a rescue team, who took him to Civil Hospital of Faisalabad for medical treatment.

Sadaq Masih (70), father of Khalid Masih, registered an application at Jaranwala Sadar Police Station, but police have not yet registered an FIR against perpetrators, and the culprits are still at large.

NCJP report

Organized attack/mob violence

Joseph Colony: Lahore

Over 3,000-strong mob set ablaze more than 150 houses belonging to Christians in Lahore's Joseph Colony, Badami Bagh, and Lahore on March 9, 2013. The attack was supposedly to "take revenge of the blasphemy" committed by a Christian, Mr. Sawan Masih two days earlier. Residents were forced to flee and at least 35 people were injured.

The mob looted, stoned, doused in acid and then burned the Christian settlement. Local imam said, "We'll find the Christian and kill him."

Asia News/Express Tribune/Dawn

Christians of Shad Bagh: Lahore

A Muslim mob equipped with lethal arms attacked a Christian Colony, Shad Bagh, Lahore on July 28, 2013. They shot and severely injured a Christian Mr. Riaz Masih. Mr. Vejay Masih received injuries when he was pistol whipped on his forehead. Several Christians were also injured in the attack.

The cause of the attack was an argument between Christians and a Muslim TV cable network provider who demanded extra charges for services from Christians. A Christian man who objected was severely beaten up. Later the Muslim cable provider gathered a mob that vandalized several churches and houses of Christians in the area.

The violent mob fired on the houses for an hour and left the area after threatening that if they took any legal action against them, they would be treated similar to community of Joseph Colony.

EOPM

Attacks on places of worship / houses

Twin explosions at All Saints' Church: Peshawar

On September 22, 2013, two suicide bombers blew themselves up when the worshippers were leaving All Saints Church, Kohati gate,

Peshawar, capital of the province of Khyber Pakhtunkhwa, after attending Sunday service. Between 600 and 700 people were present at the time of the massacre.

Over 100 people were killed and another 130 injured in this suicide attack. Local sources said that the double explosion also caused damage to the surrounding buildings. The victims included several women and children.

NCJP Report

Christian villagers attacked: Rahim Yar Khan

On June 20, 2013, a Christian boy, Ashley, was playing cricket with his Muslim friends when a dispute arose. The matter was resolved quickly without animosity but when Ashley went to buy something from a shop the following day, two Muslim boys started teasing him again. Later, the Muslim boys including an armed man Mohammad Hameed gathered in front of Ashley's house. Mohammad Hameed shouted at Ashley's grandfather, Sadiq Masih, alleging that his grandson (Ashley) tried to harass his daughter (9). A severe argument broke out, and Hameed left only to return with 20-25 members of Sipah-e-Shaba who thrashed Ashley, his father Patras Masih, Sadiq Masih and other family members with bricks and clubs. Christian neighbors heard their cries and came for their help. Ashley was arrested.

The Christian community from Bheel Nagar in Rahim Yar Khan District, Sadiqabad, held a protest at the National Super Highway, blocking the road, burning tyres and demanding Ashley's immediate release. The Muslim men attacked Christians when they were returning home after filing the complaint at the police station. Patras Masih's neighbors Maqsood Masih and his brother-in-law Ilyas Masih were severely injured in the attack. When they got back to the village, they heard announcements being made through loudspeakers in the mosques calling all Sipah-e-Sahaba groups from surrounding areas to attack the Christian Nasrat Colony Bheel Nagar.

EOPM

Christian's of Francisabad: Gujranwala

A group of Muslims attacked a Christian colony Francisabad, Gujranwala on April 3, 2013.

A scuffle started between a Christian rickshaw driver, a Muslim cleric Mushtaq, and five others passengers in the rickshaw over playing

music. All Muslim passengers beat the rickshaw driver. Upon reaching Francisabad, the driver called his friends and they in return beat the Muslims who thrashed the rickshaw driver.

The Muslims called the Christians at a local police station for reconciliation. However a gathering of 200 started vandalizing belongings of the Christians.

On the intervention of NCJP, CPO and DCO, including members of Interfaith Committee, peaceful dialogues between Christians and Muslims leaders resolved the dispute. **NCJP report**

Essa Nagar: Khanewal

On April 26, 2013 in Chak # 31-10/R district Khanewal, two Muslims Mr. Naveed Ullah and Mr. Muhammad Yousaf Khan came to Mr. Asher Masih (25) S/o Yaqoob Masih. They complained that despite booking their thrasher machine, his father used the machine from someone other. Asher reportedly told them that they wanted to cut their crop shortly as they had to prepare fields for planting the next crop. Asher claimed that they had requested a number of times but did not find any positive response from Yousaf Khan therefore they had to arrange some other one.

Khan slapped Asher on the face. Afterwards, both Naveed Ullah and Khan started beating Asher. He was rescued by Mr. Asif Kaleem.

On the same day, 50 to 60 armed Muslims gathered in the village chawk (a square) to carry out an attack. Smelling the threat, Christians immediately informed the Station House Officer (SHO) of the concerned police station about the situation. Soon thereafter Muslims attacked Christians' residents, beating them, and throwing stones at Christian houses. As a result, Mr. Albert received a severe injury on his forehead while Samuel got his head injured. Meanwhile, Muhammad Yousaf and Muhammad Iqbal opened fire on the Christians. Christians pelted stones at Muslims from their roofs in response. Kamran and Asher came out with their guns and opened fires on attackers. Yousaf Khan fell down with the fire and Iqbal Khan received severe head injury. Muslims immediately took both of the injured to the Civil Hospital, Khatcha Khoo District Khanewal, however Mohammad Yousaf died on the way while Iqbal Khan was admitted in hospital.

On April 26, 2013 Madaad Khan got registered an FIR number 127/13 under section 302/324, 148/149 of the Pakistan Penal Code (PPC) in the Katcha Khoo police station, against Albert, Kamran alias Kamu, Asher, Samuel and Asif Kaleem however police did not took action against armed Muslims who attacked the Christians . Albert and Samuel were arrested by the police on the spot while Kamran, Asher, Asif Kaleem and others were absconded.

Christian families from the neighboring villages also fled away for their safety and took shelter with relatives at different places, under the threat to be attacked.

Police advised the local Christians to vacate the houses for security. Heavy police contingent was deployed in the village to control the expected mob.

Ch. Asghar Fazal (45), a Numberdar (head of the village local council), informed that Christians of Eassa Nagar were peaceful and spent their time in the fields caring their cattle, they had no time to fight with Muslims while Muslims treated them as slaves. He also said that Madaad Khan and his sons had kept an eye on Christians' property. According to Asghar, the main reason of the dispute was property. Asher has 4- acres of land. **Pakistan Christian Post**

Intolerance

Christians' of Jehlum

On March 12, 2013 Muslim residents of Jehlum City threatened the Christians for dire consequences as they protested against the burning of 200 homes in Joseph Colony, Badami Bagh, and demanded justice for the affectees.

In solidarity with the affected Christians of Joseph Colony, Christians of Jehlum chanted slogans "Repeal blasphemy law", "Blasphemy law is black law". The protest was organized with the permission of the District Police Officer (DPO), who had provided security to the Christians during the protest.

In response, it was announced through loudspeakers of mosques that Muslims should gather to punish those Christians who called the Blasphemy Law a Black law during the protest. Additionally, a group of

Muslims forced area police to lodge FIR under 295-C, PPC (the Blasphemy Law) against Christians who chanted these slogans.

The enraged group of Muslims stressed the police to register FIR under blasphemy sections against George Masih. They demanded his arrest and gave the police a deadline of the forthcoming Friday. An open threat remained that if police did not arrest George Masih, the public will take the law into their own hands. **Pakistan Christian Post**

Catholic Church of Quetta

On June 23, 2013 Mr. Muhammad Naeem (a Muslim), intruded the complex of the Catholic Church of the Immaculate Conception in Quetta, reached the top of the roof with a hammer and damaged the cross of the church. The caretaker and other members of the community seized him and police arrested him. A few days before the incident Naeem entered the church, threatened the Christians present, and used insulting words towards Jesus Christ.

Human Rights Without Frontiers Int'l.

Gurdwara KhatWari Darbar: Shikarpur

In July 2013 in Shikarpur, unknown people tore 24 pages of the sacred book of Sikhs. The incident caused fear among Sikh community.

Sardar Jai Singh, of Shikarpur, told Daily Times that unknown people entered Gurdwara KhatWari Darbar at Store Ganj tore 24 pages of the sacred book, took the pages away with them.

A similar incident took place in the previous month in PanoAqil when extremists tore the pages of the Sikh's holy book.

Human Rights Without Frontiers Int'.

Kidnap/Abduction

Raghbir Singh: Peshawar

Mr. Raghbir Singh (40), a cloth dealer of Sikh community, was kidnapped near his house in Qaidabad, Peshawar. Singh, father of four, was on his way back home from a nearby place of worship when

gunmen overpowered him, bundled him into their vehicle, and shifted him to an unknown location.

The News, January 28, 2013

Ramesh: Sanghar

Mr. Ramesh aka Pappu S/o Somoo Malhi, a minority Hindu leader of Pakistan People's Party, was abducted from an area near Sanghar on May 19, 2013.

EOPM

Akhtar Masih: Lahore

On June 8, 2013 Mr. Akhtar Masih, a sweeper by profession, was kidnapped from J-Block Model Town, Lahore, by armed men, Mr. Sajid Ali, Zahoor and two unknown police officials. They kept him in a private cell. His urinary system was damaged due to being badly tortured. He was set free after getting thumb impression on a stamp paper.

Masih narrated that on May 15, 2013 Mr. Muhammad Sajid registered an FIR No 558/13 at Police Station Factory Area, Lahore against unknown persons under Sections 457/380 PPC. Police arrested Mr. Akhtar Masih and Ashfaq Masih on suspicions. However, after investigation they were declared innocent and set free "They kidnapped me and detained at some unknown place and severely tortured me", told Aftkhar Masih. "

LEAD, June 13, 2013

Land grabbing

Ishaq Masih: Okara

On July 27, 2013 Mr. Ishaq Masih (45), a well-known Christian landlord of Chak # 8-4/L Okara district was shot dead in front of his young children and family members by Mr. Muhammad Luqman alias Ranjha. He was accompanied by seven others and had illegally occupied Masih's land.

Local Christians rushed to the scene. They protested against the murder and did not bury the body for three days until police agreed to register the case, arrest the suspects.

Police failed to arrest prime suspect Ranjha. Meanwhile, all the

suspected accomplices were released on bail.

Human Rights Without Frontiers International/The Voice

Eviction

Lyari forces its Christians residents to move out: Karachi

Threats, killings, interferences in personal matters, drugs, extortion and rape of young girls were some of the reasons that compelled the out-migration from one of the oldest parts of Lyari, called Slaughter House.

Around 600 houses in Slaughter House, which comprises 22 buildings, was established in 1916 for the sanitary workers of the Karachi Metropolitan Corporation (KMC). It now stands deserted as its occupants were forced out by a group of gangsters, who were forcing them to join their ranks against its rival group or leave the compound forever. The residents, who were mostly employees of the KMC, were paying a monthly rent of Rs450 to the department.

These last occupants of Slaughter House were the fourth generation of the earliest KMC workers. Unfortunately, the fifth generation will have to find homes in various parts of the city, including Akhtar Colony, Kashmir Colony, Azam Basti, Azam Town, Korangi, Narain Pura, Essa Nagri, Zia Colony, Nasir Colony, Qayyumabad and Baldia Town.

The Slaughter House was primarily a residential area for minorities, which included 90 per cent Christians and 10 per cent Hindus. There are seven sacred worship places four churches and three temples. "It is almost empty now," disclosed an affected elder of the Christian family. "We all are separated now. We won't be reunited again," he feared.

What led to such a massive migration out of Slaughter House? The old man said the condition in the area was not suitable for a family to reside. "Our daughters were not safe. Our life and property was at stake," he explained. "Scores of families left homes without even taking their valuables."

Though the entire population was being threatened since 2008, the recent clashes between the Lyari gangsters made the older residents leave Lyari forever. The killing of Mr. Victor William Bhutta on August 13 near Spencer Eye Hospital and the killings of Mr. Yousuf Iqbal alias

Joja and Mr. Younis Inayat on October 26 led the community to seek shelter elsewhere.

"A lot of the families have left the compound since 2008, after their daughters were kidnapped and raped," claimed another elder of the community. "No one knows where they have gone. I think some of them migrated to the Punjab." He recalled an incident when a teenage girl, who was dancing at her brother's wedding in the compound, was kidnapped in the wedding rush by some gangsters. "Her parents, brother and relatives cried and appealed to the kidnappers but they didn't listen," he narrated. "She was dishonoured and was left outside the compound the next morning. That family was never seen in the city again."

The displaced persons informed *The Express Tribune* that the gangsters made their lives miserable. They would demand extortion every month in the name of utility bills Rs300 for a gas connection, Rs400 to Rs500 for electricity. The residents said that the gangsters also occupied the houses of some displaced families.

"The tale doesn't end here," the elder was in tears now. "Drugs were being sold freely, including crystal, hashish, heroin and opium," he counted. "All illegal activities were forced down on us."

Why didn't they complain to the police? One of the men who left Lyari for good smiled at the question. "Where is the law? The police, rangers and the government know exactly what is going on in Lyari. The criminals rule Lyari, beta [son]." The elders are not very fond of the government either, blaming it for going soft on criminals. "The law enforcers advised us we should leave the compound," said one man. Meanwhile, Baghdadi SHO Mr. Alam Dahiri denied that any migration took place.

These displaced families have yet to be contacted by the government. They are in desperate need of places to stay and a source of livelihood to feed their families. **Express Tribune, November 10, 2013**

Four Christian families forced out: Sargodha

Four Christian families were forced out of their homes after a Christian man married a Muslim girl in Sargodha on September 4, 2013.

The expelled families staged a protest outside the Lahore Press Club

and demanded the government to help them return to their houses. Mr. Nazir Masih (head of the affectees), said that his nephew Mr. Ansar Masih married a girl Ms. Muneza and left the area several months ago. "The girl's brother-in-law, Rana Saifullah, warned us to hand over Ansar and Muneza, otherwise they would not spare our families," said Nazir Masih. "We told him that we didn't know the whereabouts of the couple," he said. "On hearing this, Saifullah gathered the local Muslims who thrashed Ansar's relatives. They also looted their houses and shops and occupied them. More than two dozen affected Christians are 'on the run' and the government was paying no attention to their plight," Nazir Masih alleged. **EOPM**

Burial problems

Iqbal Ranhja's wife: Faisalabad

Mr. Iqbal Tanhja, an Ahmadi, was barred from burying his wife in a local graveyard of Kathowali, Faisalabad by a group of Muslims.

When Ranhja and members of the Ahmadi community took the body for burial at the graveyard, a group of Muslims led by a local cleric intercepted them and asked them to bury the dead at some other place.

Before the two groups entered into a brawl, police reached there and persuaded the Ahmadis to bury their dead at some other place. Finally, the Ahmadis agreed to bury the dead several kilometres away from the town.

Earlier, a group of extremists stopped an Ahmadi family from burying its two-year-old child in a local Muslim graveyard in Toba Tek Singh district. The Ahmadis buried the child in a piece of land located some distance away from the graveyard.

<http://www.business-standard.com/>

Concluding Remarks

Certain laws and practices of the Pakistani state discriminate against religious minorities. This chapter has not recounted such formal or institutional discrimination not because this kind of discrimination is no longer important or does not exist but because discrimination is a broad social experience in contemporary Pakistan. Thus, tracking instances of social discrimination makes clear how unequally and unfairly religious minorities are treated within society. This treatment is not something that can be easily resolved especially because of the

continued persistence, and possible growth, of religious intolerance. Ultimately, the difficult circumstances that religious minorities find themselves in can only be ameliorated by legal and political institutions that operate in a way that protect religious minorities against all forms of discrimination and intolerance and thereby safeguarding their rights. Institutions such as the police, bureaucracy, and courts need to be responsive assets for religious minorities, not another potential threat – an unfortunate fact that can be seen in this chapter's contents. These governmental institutions, along with civil society, will then be able to not only check but also, the powerful influence of violent groups that is often visible in cases of social discrimination and religious intolerance. Instances of social discrimination and religious intolerance described above highlight the fact religious minorities experience persistent vulnerability, and the way forward requires governmental institutions that are effective in providing justice and are supportive of civil society.

Religious Freedom

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, The Universal Declaration of Human Rights

The religious freedom of minorities in Pakistan remains under threat by both state and non-state actors. Whether it is large-scale attacks on places of worship, personal cases of forced conversions, or physical attacks on individuals, religious minorities' religious freedom has been curtailed on an everyday basis. What should be mundane things, such as freely professing and openly practicing one's religion, have become unusually circumspect. The events gathered under this section indicate how far from the Universal Declaration of Human Rights the Pakistani state has drifted. Not only are religious minorities unable to practice their religion publically and at times even privately, the constant threat of abduction and killing makes their lives insecure and precarious. The double standard toward conversion where conversion made to Islam can be made under duress with impunity and the myriad of difficulties faced by those who convert to religions other than Islam should be highlighted by concerned parties in local, national, and international arenas. The Pakistani state must recognize and ensure freedom of religion for all citizens and especially those who are religious minorities.

Places of Worship

Pope Francis condemns deadly church attack in Peshawar

Pope Francis on September 22, 2013 condemned the hatred and violence behind a twin suicide bombing at a church in Peshawar that left over 70 people dead, in what is believed to be the country's deadliest attack on Christians.

"Today, in Pakistan, because of a bad choice of hatred and war, more than 70 people are dead. This path is not the right one, it leads nowhere," the Pontiff told thousands of young faithful during a visit to the Italian island of Sardinia. **The News, September 22, 2013**

World leaders condemn church attack: Peshawar

The United States, Great Britain, United Nations, India and Canada have also condemned this brutality by the militants. EU High Representative for Foreign Affairs Catherine Ashton said she was appalled by the terrorist attack on the All Saints Church in Peshawar on Sunday, which killed at least 82 people and injured more than 120.

“The EU condemns this attack in the strongest terms. We call on the Government of Pakistan to take stronger action to ensure the protection of all its citizens regardless of their religion or belief - and to bring justice to all groups and individuals responsible for inciting and carrying out acts of terror.” **The News, September, 24, 2013**

Ahmadis stopped from offering qurbani: Lahore

The members of the Ahmedi community were stopped by police in different areas of the city from offering qurbani (sacrifice) on October 15, 2013.

In some areas the police asked them to offer qurbani indoors and not publicly due to “threats from madressas.” According to details, two Ahmadis, one in Awan Town and the other in Islampura, were stopped from offering qurbani. On the complaint of a person named Hassan Muawiya, Hanjarwal Police Station SHO raided house of an Ahmadi, arrested him and brought him to the police station where, after several hours, police took a written agreement from him to not perform qurbani. He was released after signing the agreement.

In another incident in Islampura, police pressured an Ahmadi against performing qurbani, telling him that he could not do so because he was not Muslim. However, he was not arrested or brought to the police station. Meanwhile, Iqbal Town Police visited an Ahmedi place of worship and requested that its management perform qurbani indoors. The police warned that if they performed qurbani in public, this could lead to violence in the area. **Daily Times, October 19, 2013**

No objection certificate: Sialkot

In the city of Sialkot, Ahmadis were stopped from offering Friday prayers and were asked by the police to produce a 'No Objection Certificate' for offering prayers, although no such thing exists.

When the Ahmadis went to a senior police official for help, he instructed the Ahmadis not to observe their Friday prayers until he had spoken to the Mullahs. The authorities do not allow Ahmadis to build a place for worship, nor do they allow them to pray at home. Ahmadis are not allowed to call their places of prayer a “mosque” and if verses from the Holy Quran are written on mosques, the police and religious leaders will desecrate and erase the written verses.

EOPM, July 12, 2013

Removal of Kalma: Sheikhpura

On June 26 the police came to the main Ahmadiyya mosque in Shaikhupura and told the management that Maulvi Manzoor Vattoo filed an application against the Kalma (Islamic creed) written outside the Ahmadiyya mosque and demanded its removal.

The management responded that it was not Ahmadiyya practice to remove the Kalima and would not allow any private party to do so either. Thereafter, four officials from the CID (Criminal Investigation Department) visited the site in the evening and repeated the mullah's demand. They were given the same reply. Then, around 10:30 p.m. that same day, four police constables led by a District Superintendent of Police (DSP) arrived in two vans at the mosque gate. They climbed into the mosque with the help of ladder and defaced the Kalima as demanded by the cleric.

AHRC

Hindus protest demolition of temple in Karachi

A large number of Pakistani Hindus on December 16, 2013 joined a protest outside the Karachi Press Club over the demolition of an 80-year-old temple in the city's Soldier Bazar area.

The Krishna or Rama Peer Mandir at DholiKhata in Soldier Bazar has become a point of contention between the minority Hindu community and a powerful builder who has bought the land on which the temple was built from the military estate office during a government auction.

"Religious articles, including pictures and statuettes of our gods, are still lying in the rubble of the demolished temple and families living in the compound on which the temple was built still remain homeless,"

Mr. Ramesh Kumar Vankwani, patron of the Pakistan Hindu Council, Said.

www.demotix.com

<http://www.hinducurrents.com/articles/share/145970/>

UPDATE: SHC stopped to raze 100-year-old Hindu temple

The Sindh High Court restrained a military estate officer and the local administration from demolishing a pre-partition Temple in the Soldier Bazaar area, Karachi. The interim order came on the application of Mr. Ram Chander, a resident of the Shri Rama Pir Mandir, seeking the revival of a petition against the demolition of the Mandir and its adjoining quarters. His counsel said that families who were kin of worshippers had been living in the compound of the Mandir that had been built over 100 years ago.

EOPM

Abduction and Conversion

Ganga: Jacobabad

Ms. Ganga (18), a Hindu D/o Ashok Kumar (a gold trader), was abducted, converted to Islam and married with Sarafa Bazaar in March 2013 in the limits of the City Police Station, Jacobabad.

The marriage ceremony took place at the Amrot Sharif shrine. An FIR was lodged by the parents of the girl against Asif Ali, Bahadur Ali Surhio, and Miran Bukhsh.

A large protest was organized against the abduction and forced conversion. The protestors demanded protection of Hindu girls and Hindu people. They demanded the reunion of Ganga with her family.

www.sociableinfo.com/hindus-protest-after-woman-converted-to-islam-in-pakistan/#.UeY5sG2bFVU and www.awamiawaz.net/jacobabad-protest-4

Saba Waris: Faisalabad

Ms. Saba Waris (13), a Christian from Jameelabad, Faisalabad, was abducted and forcibly converted to Islam and married to a Muslim Mr. Syed Munawar Hussain (32) on June 20, 2013.

Munawar kidnapped Saba while mother of Saba, Naseem Bibi, was

away at work. Nasim Bibi did not find her daughter at home. She was informed by the relatives of kidnappers that Saba went with Munawar. After a couple of days, she received a phone call from Saba who said: "Munawar Hussain has kidnapped me and tried to force me to convert to Islam." The call was quickly cut off.

After four days, Hussain's mother and sister met Nasim Bibi again and informed her that Saba has been married to Hussain and converted to Islam. They also gave her a marriage certificate, signed by Saba and threatened her with dire consequences, if she informed the police.

On filing a case of kidnapping and forced conversion by Bibi against Munawar, the court of Sargodha issued a warrant, however the officials did not take any action against the culprit. **Asia News**

Rekha: Karachi

On June 28, 2013 Ms. Rekha, a Hindu, was abducted by a Muslim Mr. Yaseem Lashari while she was on her way to home from her workplace.

According to the International Unity for Equality (IUFE), Rekha and her mother, Naavi, work in the factory where they met with Yaseem Lashari. He made Rekha his sister and she tied him a Rakhi (thread cementing bond between brother and sister, tied on the Hindu festival of Raksha bandhan by a girl around the wrist of boy, making them both brother and sister). Since then he became close to the family and often visited their home.

One day Rekha did not come back home from work and on the same day Lashari was also absent from his work place. Navvi realized that Lashari had abducted her daughter and so, filed a case of kidnapping against him. On the day of the hearing the couple came to court and Navvi tried to meet with her daughter, but Lashari did not allow them to meet and talk. He abused and insulted Navvi and told her to get out of the court. Navvi informed the police about the incident but they took no action. Later, Lashari informed her mother through a messenger that he and Rekha had gotten married and there was no need to follow them. **AHRC**

Sidra Catherine: Faisalabad

In a village Mian Town near Samundri, district Faisalabad a Christian girl Ms. Sidra Catherine, was forcibly converted to Islam and married to a Muslim Kashif alias Kashi.

Sughran lived with her brother Kashif on rent in front of the house of

Catherine and often visited Catherine. She gradually built relations with the family of Catherine. On the night of July 4, 2013, she came to take some ice. As she observed that Catherine was alone in the room. Sughran asked her to come outside the house. Kashif who was already waiting in the street with a carry daba (a small wagon) forced her into the wagon.

On searching, Christian residents informed that they saw Catherine going with Kashif, Sughran and Parveen. Marriam Bibi, mother of Catherine, asked Sughran's father to return her daughter as Kashif had abducted her. He simply refused.

After some days, Sughran sent a Muslim marriage certificate of Sidra and Kashif. Christian family filed an application against Kashif at the Samundri police station. So far, no action was taken against the culprit.

NCJP report

Elisha Sardar: Lahore

Ms. Elisha Sardar (16), a Christian from Lahore, was allegedly abducted, gang-raped and converted before being forced to marry a Muslim in August, 2013.

On reporting the case to the police, she and her family were insulted and harassed. Sharing Life Ministry Pakistan (SLMP), who are supporting and pursuing the case, told that the family has been receiving threats.

SLMP and <http://au.christiantoday.com/article/pakistan-justice-demanded-for-teenage-rape-victim/16064.htm>

Awami Awaz

Lucky Bhel: Sindh Province

Ms. Lucky Bhel, a Hindu, was kidnapped and forced into marriage with the disciple of a local religious leader.

<http://www.dailymail.co.uk/indiahome/indianews/article-2536773/Space-Hindus-shrinking-fast-Pakistan.html#ixzz2ywxqb2WD>

Forced Conversion

Nazia Bibi: Sanghar

Ms. Nazia Bibi, a Christian nurse from Padri-Jo-Goth working at

Cheniot Hospital, Karachi, was threatened to be abducted and disfigured with acid by Mr. Ghulam Muhammad, an influential Muslim businessman in Sanghar District. On rejecting the proposal of marriage, a case was filed against her as she engaged to another man, Mr. Ejaz Joseph.

On her way home on May 10, 2013 she was approached by four armed men who warned her to accept Ghulam Muhammad's proposal or face severe consequences. After harassing her for a while, they drove away. She then sought help at work but hospital authorities refused.

Her parents, in an attempt to safeguard her from Ghulam Muhammad's threats, decided to arrange an engagement with Joseph, a local Christian, on 26 May, Ghulam Muhammad interrupted the ceremony, and the police contingent that accompanied him attempted to arrest the couple without any evidence of a crime.

Police took her father and brother away, but after the involvement of village elders, released them after few hours. Ghulam Muhammad then changed his strategy and threatened Joseph for dire consequences if he did not leave the nurse.

Nazia's family decided to ask the authorities for help and filed a complaint at the police station in Sanghar, and once again, Muhammad's influence thwarted the investigation. Afterwards, Ghulam claimed that Ms. Nazia was his wife and that a family court would have to decide the matter. The case was not solved till the report.

Ghulam continued to pursue his plan of marrying Ms. Nazia and even began threatening Sister Maria Khurshid, the head nun at Saint Teresa Hospital in Mirpur Khas. The nun called on the authorities to provide the nurse with protection, but no notice was taken.

Asia News

Conversion to Christianity

Aman Ullah: Peshawar Mr. Aman Ullah(16), converted to Christianity a year ago from Islam, was reportedly missing since May 25, 2013 in Peshawar.

According to local sources of Fides, he may have been kidnapped by Islamic militants and his fate may already be marked, as he was considered "guilty of apostasy". **Agenzia Fides, June 21, 2013**

Muhammad Faisal: Gujranwala

Mr. Muhammad Faisal (32), resident of Gujranwala, declared his

conversion from Islam to Christianity. His new name Raymond Davis was announced in the daily newspaper 'Jang' on September 13, 2013.

Faisal was a government employee of BPS-4 in Faisal Government Elementary School, Noikay, Tehsil Kamoke district Gujranwala. He had been interested in Christianity for past six to seven years before he was baptized. Due to death threats by the local cleric and others, he disappeared from his home.

NCJP report

Conversion to Islam

18 members of a Hindu family convert to Islam

Eighteen members of a Hindu family in Khanpur area converted to Islam on October 1, 2013 at the behest of Mr. Mian Ghaus Muhammad, custodian of the Khawaja Ghulam Fareed shrine at Jhok Farid.

Local residents said, seven men and eleven women recited the Kalma Tayabba (the Islamic confession of faith) to embrace Islam.

Mr. Samaram (the head of the family) chose Muhammad Sharif as his new name.

indiatoday.intoday.in, October 2, 2013

Deepa Kumari: Jacobabad

Ms. Deepa Kumari (18) daughter of Mukesh Kumar, a Hindu, reportedly absconded from her home when she left for a temple on June 30, 2013 in Shah Ghazi and embraced Islam at Dargah Amrot Sharif. She was named Tooba.

According to reports, Kumari, resident of Dangar Muhalla, eloped with her neighbor, Zuhaib son of Haq Nawaz Thaheem. The couple went to Dargah Amrot Sharif in district Shikarpur where she embraced Islam of her own free will and married Zuhaib.

Express Tribune, July 2, 2013

Abduction

Sapna Rani: Peshawar

Ms. Sapna Rani (25), a Hindu teacher at a private school, went missing on December 21, 2013 while on her way back home from school in the jurisdiction of Paharipura police station, Peshawar.

Rani was teaching in Peshawar Science Academy, G.T Road near

Ayub Flour Mills. The complainant, Mr. Suresh Kumar her cousin stated that she went to school in the morning however, did not return home in the afternoon. They got worried and approached the police.

The family members claimed that they had no enmity with anyone ; anyhow they suspected that she has been kidnapped.

[Http://www.dawn.com/news/1077477](http://www.dawn.com/news/1077477)

Update

After fifteen days in captivity, Sapna Rani was recovered. She told the magistrate that her tormentor from Bahawalpur had coerced her to convert to Islam to marry him.

[Http://www.dailymail.co.uk/indiahome/indianews/article-2536773/Space-Hindus-shrinking-fast-Pakistan.html](http://www.dailymail.co.uk/indiahome/indianews/article-2536773/Space-Hindus-shrinking-fast-Pakistan.html)

Safe recovery of a Sikh: Kurram Agency

The elders of Sikh minority community asked the political administration to take proper steps for the safe recovery of Mr. Charan Singh. Speaking at a press conference, Mr. Hukamdas Narayan, Mr. Mahindar Singh and others, said that Charan had gone missing on February 2, 2013 when he was on his way to Kohatto to register his car but did not return home. They said that the Sikh community had been living in Kurram Agency for decades and never faced any such difficulties before. The elders added that fear among the Sikh community has increased since Charan's kidnapping.

The News, April 10, 2013

Hate Speech

Conference calls for boycott of Ahmadis in Lahore

Speakers at an anti-Ahmadi conference vowed to expel all members of the Ahmadi community from the city. The Radd-i-Qadianiyat Conference was held at Jamia Naeemia. The audience included a large number of students of the Jamia, who vowed to wage 'jihad' against Ahmadis through their writings, speech, charity funds and corporal strength.

Maulana Ghulam Husain Kiani said that they would force Ahmadis to leave the city: "Their presence has polluted the city... their so-called places of worship are in fact centers of conspiracies against Muslims." Advocate Badiuz Zaman, another speaker, told the participants not to be friend any Ahmadis. "To Share utensils with Ahmadis is sinful," he said, "Being friends with them is worse... the Holy Prophet (PBUH) disapproved of that."

EOPM, September, 14, 2013

Loudspeakers used to encourage violence against "Christian infidels"

A minor disagreement, which started when a Muslim cleric rebuked Christian boys for "disrespecting Islam" by playing music on their mobile phones near a mosque, soon escalated into a riot. The fighting between Muslim and Christian boys spiraled out of control when local imams reportedly used mosque loudspeakers to encourage violence against "Christian infidels." The mob attacked a Christian neighborhood in Gujranwala, injuring at least five Christians and damaging a church and dozens of shops and vehicles.

EOPM, April 3, 2013

Anti-Ahmadi poster on display at the Masjid Haider Karraar in Clifton, Karachi

Posters displaying a *fatwa* (clerical opinion) in Urdu by Ahmed Raza Khan Bareilvi that urges people to disassociate themselves from Ahmadi in all matters of life and death have been visible around Karachi. According to the *fatwa*, Muslims should not visit an Ahmadi who falls ill, and it declares helping an Ahmadi patient, attending their funerals, and allowing them to be buried in a Muslim cemetery to be *haram* (not allowed in religion). The *fatwa* stated that any animal slaughtered by an Ahmadi is *haram* and that anyone who feels sympathetic towards Ahmadi is a *kafir* (infidel).

[Http://citizensfordemocracy.wordpress.com/2013/12/16/from-quetta-dec-10-2013-aswj-ssp-bullying-in-name-of-religion/](http://citizensfordemocracy.wordpress.com/2013/12/16/from-quetta-dec-10-2013-aswj-ssp-bullying-in-name-of-religion/)

Target killings

Roshan Masih: Lahore

Roshan Masih (45), a Christian, was shot dead after a religious argument in Lahore. Roshan Masih had converted from Hinduism to Christianity about 20 years ago and was settled in Lahore.

A few days before the murder, he reportedly had a heated argument over religion with a local Muslim, Sohail Akhtar. Then, on February 16, Akhtar saw Roshan sitting outside a shop run by Sadiq Masih, another Christian. Sohail Akhtar, armed with a rifle, shot dead Roshan Masih on the spot.

www.christiansinpakistan.com

Dr. Syed Tahir Ahmad: Karachi

Mr. Syed Tahir Ahmad (55), an Ahmadi doctor, was murdered in his clinic, which was part of his house in Khurramabad, Landi. He was shot dead, while he was attending to patients. The murderers came in the guise of patients and shot at him in full view of his actual patients.

He succumbed to his wounds on his way to the hospital.

www.persecutionofahmadis.org

Zahoor Ahmed Kiyani: Karachi

Zahoor Ahmed Kiyani (46), an Ahmadi, was shot dead in Mujahid colony, Karachi by two unidentified motorcyclists outside his house on August 21, 2013. He was an employee of the Anti-Narcotics Forces and was posted to the anti-Smuggling Unit in Pakistan Custom.

www.persecutionofahmadis.org

Bashir Ahmad Kiyani: Karachi

Mr. Bashir Ahmad Kiyani (70), an Ahmadi who had no personal vendetta with anyone, was murdered on his way to Friday Prayer Services at a mosque in Korangi, Karachi. Kiyani and an Ahmadi child were on their way to the Ahmadiyya worship place "Baitul Hamd" when unknown assailants opened fire on both of them. They were immediately shifted to the nearest hospital where Kiyani succumbed to injuries; the child's condition was reported to be stable. **AHRC**

Jawad Karim: Lahore

Mr. Jawad Karim (32), an Ahmadi, was killed in his own house by four armed teenagers because local clerics had created a hostile environment for him and his religion. Mr. Adnan, brother of deceased and witness to the incident, heard his brother cry out and reached the scene. He said he saw the assailants fleeing. They all simply walked away after killing Karim. An FIR was registered against unidentified suspects and an investigation was started.

Express Tribune, June 19, 2013

Ijaz Ahmad Kiyani: Karachi

Mr. Ijaz Ahmad (36), an Ahmadi, was killed because of his faith in Orangi Town, Karachi on September 4, 2013. He left his house for work as usual in the morning and on the way two unidentified motorcyclists came close to him and shot him at point blank range. The bullet struck him in the head and he died while being transported to the hospital. **HRWF**

Hamid Ahmed: Karachi

Mr. Hamid Ahmed, an Ahmadi, his son Usama (17), and his friend Salman were fired upon by unidentified attackers in Soldier Bazaar.

Ahmed, who was a chartered accountant at a private firm, was

returning to his home in Gulshan-e-Iqbal in the evening after work when two men riding on a motorcycle shot at him and his companions. Although the victims had changed their route and had gone via Soldier Bazaar as a power cut protest was being held in Numaish Chowrangi, the assailants had followed them and made them targets once they reached Soldier Bazaar. The deceased had been shot multiple times in the upper torso with a pistol that proved fatal. **EOPM, June 11, 2013**

Hamid Sami: Karachi

On June 11, 2013, Mr. Sami (48), an Ahmadi chartered accountant, was shot dead in the afternoon on a busy road. He had left his office in Al-Hayat Chambers, M.A. Jinnah Road, in the evening and was driving back in his car. A friend and a business colleague were accompanying him in the car.

On the way, unidentified men on motorcycles approached his car and opened fire. At least 6 bullets hit him on the face, hand and body, killing him on the spot. **EOPM**

Kamal Bengali: Karachi

Mr. Kamal Bengali, a Hindu, was at a motorcycle mechanic's shop in Sector 34/2 of Korangi No 3 when two men on a motorcycle opened fire on him, said the Korangi police. Bengali was taken to the Jinnah Postgraduate Medical Centre where he succumbed to his injuries. He had suffered multiple bullets to the upper torso.

Police said that the victim was the general secretary of the Bengali Action Committee and a resident of Sector 34/3 of Bengali Para in Korangi. **EOPM, June 10, 2013**

Vijay Kumar: Nausharo Feroze

A large number of people belonging to the Hindu community including members of the shopkeepers association and the Jeay Sindh Qaumi Mahaz took out a procession and staged a sit-in protesting the murder of a Hindu youth and the police's failure to arrest his killers. Mr. Mukhi Raj Kumar, president of the shopkeepers association, Mr. Hafiz Sikander Ali Daiper, and JSQM leader Mr. Mehboob Abro led the protest and said that Vijay Kumar (22) a shopkeeper was called out of his home in Kandiaro town by someone at night on May 18, 2013.

The following day he was found dead in Sehre Minor canal near Derbelo. Some villagers spotted the body and informed the police who took it to the rural health centre in Tharu Shah where he was identified as Vijay Kumar. They complained that even after registering

an FIR and nominating Mr. Saleem Tunio and four other unidentified suspects, the police were not making any move to arrest them. They alleged that the SHO was supporting the suspects who enjoyed the backing of influential men of the town.

They demanded that an honest officer should be appointed to probe the murder and arrest the killers. They urged the government to provide protection to the Hindu community. **EOPM**

Naveed Ahmad: Jhelum

Mr. Naveed Ahmad was seriously injured when three unknown assailants on motorbikes shot him in his shop in Jhelum on June 11 2013. One of the assailants arrived at the shop and asked Ahmad for water. Ahmad provided him a glass of water. The stranger said, 'It's very hot.' Ahmad offered to let him come inside the shop and cool down by sitting under the fan. The stranger came inside and so did two other people. The first one pointed a pistol at Ahmad. Ahmad resisted but the assailant managed to pull the trigger. The bullet hit him under his left eye and injured his jaw. Another of the men shot Ahmed under his ribs and injured a portion of his liver. The assailants fled thereafter. Ahmad was rushed to a nearby hospital, and was then shifted to PIMS hospital, Rawalpindi. Several blood transfusions were needed to keep him alive. He eventually became stable and is now out of danger. **AHRC**

Safe recovery of a Sikh: Kurram Agency

The elders of Sikh minority community asked the political administration to take proper steps for the safe recovery of Mr. Charan Singh. Speaking at a press conference, Mr. Hukamdas Narayan, Mr. Mahindar Singh and others, said that Charan had gone missing on February 2, 2013, when he was on his way to Kohat for registration of his car, but he did not return home. They said that Singh's family had been living in Kurram Agency for decades and had never faced such difficulties. The Sikh community elders added that the incident of his kidnapping has increased fear among the community. They demanded safe recovery of Singh. **The News, April 10, 2013**

Physical assault

Naveed Ahmad: Jhelum

Mr. Naveed Ahmad was shot by three unknown assailants in his shop in Jhelum on June 11 2013, who came to his shop on a motorbike. He was seriously injured and rushed to the hospital.

One of the assailants had come to Ahmad and asked for water. Ahmad provided him a glass of water. 'It's was very hot. Ahmad offered him to

come inside the shop and sit under the fan. The stranger came inside and so did two other people. The first one pointed a pistol at Ahmad. Ahmad resisted but the assailant managed to pull the trigger. The bullet hit him under his left eye and injured his jaw. Another of the men also fired at Ahmad, shooting him under his ribs. The assailants fled thereafter.

Ahmad was rushed to the hospital. After first-aid, he was shifted to PIMS hospital, Rawalpindi. Several bags of blood were needed to keep him alive. Eventually he became stable and was now out of danger. **AHRC**

Mohinder Singh: Khyber Agency

Mr. Mohinder Singh, a Sikh medical technician, was kidnapped in November 2012 from his house in Khyber Agency. His chopped body was later found in a deserted place in Khyber Agency in December. The government is yet to provide any compensation to the family of the slain person. **The News January, 28, 2013**

Threat

A Christian family in hiding

On April 26, 2013, Mr. Sadiq Masih Zafar and his family were forced to hide after militants tried to abduct and kill one of his daughters when she refused to convert to Islam. Sadiq Masih informed the media that these threats had come a decade after his family had already had to flee from the nearby city of Muridke after his daughter Sarwat Naheed had been nearly strangled to death in 2004 because of church work.

Sarwat Naheed had been returning home to Muridke from the city of Faisalabad when she was abducted by masked men. She suffered broken legs and severe head injuries after their strangling attempts. She was later found unconscious in the fields. The entire family had to move away to another location after this incident. Their location was discovered after his daughter Asma Tosheeba joined a local medical school, Extremists reportedly threatened them to abduct their daughter with abduction. Sadiq Masih and his family sought protection but the police had "failed to act."

EOPM

John and Basharat: Lahore

Mr. John and Mr. Basharat, pastors of Pakistan Assemblies of God Church Lahore received death threats, for preaching among Christians. They informed police but their complaint was ignored. Later police registered an FIR, however no action was taken till the filing of this report. **NCJP report**

High Court judge to change ruling in a blasphemy case

A judge of the Lahore High Court (LHC) had come under the pressure of lawyers and religious groups, and changed his decision in favour of those accused of blasphemy. On January 7, 2013, employees of the printing press that published the Ahmadiyya newspaper 'Al Fazl,' were arrested and charged under Sections 295-B and 298-C of PPC and Section 24A of the Press and Publications Ordinance. On May 19, 2013, when the accused were presented before the LHC for their bail applications, the judge heard the arguments and approved bail for the accused. This decision caused an uproar in the courtroom, compelling the judge to withdraw the order barely two minutes after having announced it. **EOPM**

Concluding Remarks

The bombing of the All Saints Church in Peshawar was an event that made national and international headlines. This event was not an isolated event, occurring in the same year that witnessed an entire Christian colony in Lahore being attacked and the home of residents being burnt to the ground. These events are the most recent instances of violence against Christians that stretches back at least to the attack in Shanti Nagar and Gojra. These instances of violence are critical events that punctuate Pakistan's recent political history. Though outsiders may be surprised by such events, it comes as no surprise to religious minorities that contend with such pressures, from physical violence to social intimidation, on an everyday basis. Openly professing one's faith and practicing one's religion, not to mention converting and changing one's religion, are no longer routine tasks for Pakistanis. The Ahmadi community has been targeted in particular: they are unable to practice much of their religion, have had their places of worship vandalized and destroyed, and cannot publically share their faith. Additionally, religious minorities more generally continue to find themselves in a vulnerable position where they are subject to targeting killings, kidnapping, abduction, and forced conversions. Conversion in Pakistan is a clear case of limitations on religious freedom: as easy as it is for a person to convert to Islam, as well as the broader support given to them, it is that much more difficult for a person to convert to a religion other than Islam, where they will only find social animosity.

Blasphemy Laws

Introduction: Old and New Directions in the Blasphemy Laws

The Blasphemy Laws refer to sections 295-298 of the Pakistani Penal Code (PPC) (see the end of this chapter for text of these sections). These sections were part of the Indian Penal Code (IPC) adopted in 1860. Beside the addition of 295-A in 1925, these sections were left unchanged until further additions were made in the 1980s. The added sections were meant to safeguard Islam against any possible attack, making actions such as defiling the Qur'an and making derogatory remarks against the Prophet punishable by death, life imprisonment, and/or fine. The historical legacy of colonialism has intersected with political developments in Pakistan's recent past to create a situation where not only allegations and prosecution of blasphemy are widespread and ubiquitous but also criticism of these sections and defense of those who suffer at the hands of them are themselves dangerous acts. The violent deaths of Salman Taseer and Shahbaz Bhatti testify to the volatility surrounding these laws and Pakistan's own current social and political situation.

The cases compiled in this chapter make evident that the Blasphemy Laws continue to pose long standing problems for the Pakistani state and society while at the same time presenting new ones in light of broader social and political changes. Debates at the national and provincial level on these laws and their reform continue to be polarizing while Muslims and non-Muslims alike continue to be charged with blasphemy. Allegations of blasphemy often deal with genuinely religious matters, such as allegations of derogatory remarks, but more often they have involved personal or professional disputes. There still has been no serious engagement with the fact that personal disputes are being settled through these laws. More generally, as the cases of Ahmadis demonstrate, accusations of blasphemy are being made against anyone who is seen to diverge from Islamic orthodoxy. Though the PPC and subsequent court cases have more clearly defined what blasphemy actually involves, the incidents summarized below reveal that blasphemy has such a wide interpretation that almost any utterance or act from one person or group's perspective may result in a charge of blasphemy. Such wide interpretation does not bode well when one reviews the harsh

punishments, both legal and extra-judicial, meted out to those accused of blasphemy.

Sindh assembly passes resolution over misuse of blasphemy law: Karachi

According to a press release on March 11, 2013, the Sindh Assembly passed a resolution regarding the 'misuse of the blasphemy laws' and condemned the 'barbaric' attack on the Christian homes in Joseph Colony, Lahore.

According to the press release Member Provincial Assembly (MPA) Sindh and Chairman, Standing Committee on Minorities Affairs Sindh Assembly Mr. Saleem Khursheed Khokhar submitted a resolution in the assembly regarding the misuse of the blasphemy law.

The resolution states:

“The ransacking and burning on the alleged charges of blasphemy, when no evidence of the witnesses had been recorded and especially when the accused was already in the custody of police, is a distortedly act of terrorism against the Christian Community.”

It further states:

“He [Quaid-e-Azam Muhammed Ali Jinnah] said that “You are free to go to your temples, you are free to go to your mosques and you are free to go to any other place of worship in this State of Pakistan. You may belong to any religion, cast or creed that has nothing to do with the business of State.”

“Government of Sindh is thus requested to take up the case with the Government of Punjab not only to get the attackers / terrorists punished, but also compensate adequately those victims who suffered mentally and monetarily. It is further resolved that the misuse of the blasphemy laws like 295-B and C of PPC should be restrained and the personal disputes are not converted into blasphemy acts,” the resolution concluded.

After the Sindh Assembly session ended, the MPAs belonging to minority groups stood on the stairs of the assembly to register their protest.

Express Tribune, March 11, 2013

NA session: PTI calls for review of blasphemy law

The misuse of the blasphemy laws was raised by the lawmakers in the National Assembly on Tuesday in the wake of Council of Islamic

Ideology's (CII) recommendations that the existing blasphemy laws did not require any amendments.

"The laws are being misused and I had also opposed the law in the past, violating the party discipline," Mr. Makhdoom Javed Hashmi of the Pakistan Tehreek-e-Insaaf (PTI) said while addressing the National Assembly. He said several non-Muslims were languishing in jails due to the misuse of the existing laws as religion was being used by some to attain power. "Reviewing the existing laws has become the need of the hour," he added.

Dr. Ms. Shireen Mazari of PTI also supported his views and said Parliament should at least remove the lacunas, if any, from the existing blasphemy laws. PTI's Dr. Mr. Arif Alvi also supported the idea of revamp the existing laws.

In response, Mr. Sahibzada Mohammad Yaqoob of the Jamat-e-Islami (JI) defended the blasphemy laws and asked Hashmi to move a bill seeking an amendment to the law or to approach the CII or the Federal Shariat Court. **Express Tribune September 25, 2013**

"Death" only penalty for blasphemer: Shariat Court

After 23 years, the Federal Shariat Court (FSC) issued orders to remove the provision of life-imprisonment from the blasphemy law, stating that only death was an appropriate punishment for blasphemy and sought a report from the government for implementation of the order within a couple of months.

A five-judge larger bench, headed by Justice Mr. Fida Hussain, heard a contempt of court petition on December 12, 2013 filed by Advocate Mr. Hashmat Habib.

Issuing its verdict, the court noted that in its ruling of 1990, the FSC had clarified that the mention of life imprisonment with death sentence should be removed from the blasphemy law, as humiliation of any prophet was intolerable and the one doing so should be given only death sentence.

According to the petition, the verdict of the Shariat Court, dated 1990, could not be implemented until now and, therefore, its implementation should be asked for immediately and the contempt proceedings be started against those failing to abide by this provision of the law.

The News, December 5, 2013/ Daily Times

Christian Victims

Despite considerable national and international media coverage, blasphemy allegations against Christians are still highly localized affairs. Christian victims are engaged in personal or professional relations with their accusers. As has been the case in previous years, those making an accusation use the Blasphemy Laws in order to settle a vendetta or gain private benefit. These relations range from disputes over business transactions to interactions between leaders of different religious communities. Another important aspect about incidents involving Christians is the relative success and failure of mediation efforts by local actors and bodies. Greater support and resources should be given to local actors and bodies that can mediate accusations of blasphemy in light of local circumstances and prevent the escalation of violence.

Sawan Masih: Lahore

Mr. Sawan Masih (28), resident of Joseph colony and sanitation worker, was accused of committing blasphemy under section 295-C on March 8, 2013 in Badami Bagh police station, Lahore. These allegations were followed by a semi-organized attack on the colony in which 200 Christian houses and 2 churches were burnt down.

www.christianinpakistan.com

Saim Snober: Islamabad

Ms. Saim Snober (34) a Christian teacher working at Pakistan Institute of Medical Sciences (PIMS) Islamabad in the School of Nursing was alleged to have committed blasphemy by asking derogatory questions about a paper written by her staff-colleagues on March 28, 2013.

Snober had served as a mental health teacher for the last 8 years and was awarded the Best Teacher prize three years in a row. She was also well-respected by students and staff members.

The matter incited students to get involved and they put a banner against her.

NCJP staff intervened in the situation. NCJP staff met the principal inquiring about the situation, who assured that situation would be diffused.

The principal informed the higher management and asked complainants to withdraw their charges, which was refused initially.

After the detailed discussion and argument, they agreed to withdraw their accusations and drafted a written statement that Snober was innocent. She had no intention of insulting the Prophet, and respected Islam and its teachings. This statement was signed both plaintiff and students.

NCJP report

Shafaqat Masih and Shagufta Bibi: Gojra

A couple Mr. Shafaqat and his wife Ms. Shagufta Bibi, was booked under blasphemy allegation on July 21, 2013 in Gojra district.

Rana Mohammad Fiaz (complainant) informed the police that he received a blasphemous text message from a private cell number. After investigation, the police gathered data on the SIM card and found that it belonged to the couple, who were then arrested. An FIR (#407/13) was registered against them under section 295-B & C of PPC in Gojra.

The police also took possession of the cell phone and SIM card. The phone was later found to be owned by Shagufta. Police recorded the statement of the couple declaring their ownership and shifted them to an unknown place for further investigation.

After taking necessary action and keeping the sensitivity of the issue in mind, police sent the couple to Gojra Jail.

www.christiansinpakistan.com

Asif Pervaiz Masih: Lahore

Mr. Asif Pervaiz Masih was arrested under sections 295-A, 295-B, 295-C and 25/D Telegraph Act registered at Police Station Green Town, Lahore on October 2, 2013.

The complainant, Mr. Master Saeed Ahmad Khokhar, alleged that Masih sent him SMS from his mobile that contained filthy words and abusive language against Islam, the Quran and Prophet Muhammad (PBUH).

Masih was arrested and placed in jail. . According to the accused, his SIM was lost and used by some colleagues who had standing disputes with him.

[Http://lubpak.com/archives/286963](http://lubpak.com/archives/286963)

Adnan Masih: Lahore

On October 7, 2013, Mr. Adnan Masih a pastor was arrested in Police Station Township, Lahore, under section 295-A, B and C of PPC for writing derogatory remarks on an Islamic book. He was then sent on a

judicial remand.

Adnan was visiting his brother Irfan Masih who worked at the shop of a Christian, Mr. Mushtaq Masih when he wrote filthy remarks in the book.

The complainant Mr. Abid Mehmood, a Muslim driver at the shop, took the book to the police station to have the FIR registered against Adnan Masih while Muslim clerics approached the shop of Mushtaq Masih in order to punish the blasphemer. **PCP, October 12, 2013**

Boota Masih: Karachi

Mr. Boota Masih (50) a Niyaria (gold scrap collector from drain) was brutally murdered by a Muslim after blasphemy accusation on September 14, 2013 at Liaquat jewelers Market.

Boota went to meet a friend in the market where Mr. Muhammad Arif also worked as Niyaria. In front of shopkeepers and traders, Mr. Muhammad Arif kicked him on the ground and attacked him with a knife. He then cut Boota's throat who died on the spot. Arif waved his knife in the air shouting the slogan "Allah-o-Akbar, Allah-o-Akbar" and walked away. No one came to save Boota.

Mr. Sarfraz Ahmed the president of the market told police that Boota Masih was killed for personal reasons and it had nothing to do with blasphemy.

Police registered an FIR (#226/13) under section 302 of PPC against Arif. The accused was at large till the report.

<http://www.christiansinpakistan.com/bootamasih> PCP, October 12, 2013

Baber, Ilyas and Robert: Karachi

Three Christian men Mr. Baber, Mr. Ilyas and Mr. Robert were booked for committing blasphemy under section 298-F in Zaman Town in the Korangi area of Karachi. They were accused of vandalizing a mosque during a protest against the church attack in Peshawar. An FIR was registered against them.

<http://gulfnews.com/news/world/pakistan/three-men-booked-for-blasphemy-in-karachi-1.1236224>

Arif and Tariq: Wazirabad

Mr. Arif Yousaf (32) and Tariq Yousaf (29), brothers and residents of

village Thatta Faqirullah, Wazirabad District, Gujranwala, were accused of blasphemy under section 295-B on October 29, 2013. The brothers made firecrackers for weddings. Police arrested Arif while Tariq escaped. In place of Tariq, the police took Mr. Waris (an elder brother) into custody. A FIR (#533/13) was registered against them at the Saddar Police Station.

On October, 29, Mr. Khurram Shahzad (an influential person) Wadera filed an FIR at a local police station in which he claimed that three out of four firecrackers he bought from Arif and Tariq on the occasion of a Mehndi (A tradition of wedding) did not work properly. Wadera complained that Tariq filled it with soil instead of explosive powder. Tariq then opened one of them to show the explosive powder. According to Wadera, Tariq had wrapped the powder with Quranic pages.

Tariq was taken by some locals to a mosque where he was tortured. Although he tried to tell them he is illiterate and clarified that he bought these pages from a scrap shop, he was still mistreated.

NCJP staff along with notable persons met with S.P Crimes Captain (Retd) Mr. Atta Muhammad and C.P.O Mr. Raja Rifat Mukhtar to prevent the situation from getting worse. Police suggested solving the case through Inter-Religion Peace Committee. **NCJP report**

Ahmadis Victims

Ahmadis are also a key target of blasphemy. The basis for many of these accusations has been the publishing of objectionable material, or “hate speech,” related to the Ahmedi faith and community. The supposedly objectionable material may be no more than Qurans or community newsletters. These events make clear how Ahmedis have been legally and socially excluded from claiming Muslim identity in Pakistan over the past four decades. As one case described below demonstrates, an Ahmedi in Pakistan cannot even say a Quranic verse without being charged with blasphemy. The everyday life of Ahmedis has been criminalized.

Four Ahmadis: Lahore

On January 7, 2013, Mr. Moeed Ayaz, Mr. Asmatullah, Mr. Razaullah and Mr. Ghulamullah, employees of Black Arrow Printing Press, were arrested on accusation of publishing allegedly blasphemous books

about the Ahmadi faith as they loaded a truck with thousands of books and CDs.

An Additional District and Sessions judge rejected an application for bail before arrest. Arrest warrants were also issued for the press's owner. **Ahmadiyya Times/Express Tribune, February 13, 2013**

Five Ahmadis: Lahore

The owners of the weekly magazine 'The Lahore,' Mr. Mian Muhammad Shah Jee, Mr. Yasir Zervi, Mr. Yasir Manzoor Ahmed and two others, were charged under section 298-C of the PPC for publishing an allegedly blasphemous magazine.

A large police contingent raided the office on June 13, 2013. While the magazine staff was not present, the contingent broke the locks and confiscated all materials. At the time, more than 50 anti-Ahmadi clerics were present at the office. The police did not let the protesting clerics enter the office. Several Ahmadis said the clerics had tried to plant blasphemous material in the office.

The complainant, Mr. Muhammad Yaqoob, had sought the registration of an FIR under Sections 298-C, 295 (B), 295 (C) and Section 11-W of the Anti Terrorism Act. The police however have only registered an FIR under Section 298-C of PPC.

Express Tribune, June 15, 2013

Six Ahmadis: Lahore

On April 12, 2013, police in Islampura, Lahore registered a case under blasphemy and terrorism charges against six Ahmadis, and arrested four of them including a hawker and editor and printer of an Ahmadi publication.

Police registered the FIR under Section 295-B and 298-C of PPC and 11-W of the Anti-Terrorism Act (ATA) at the behest of the complainant, Mr. Muhammad Hassan Muavia (a member of the Khatm-i-Nabuwwat Lawyers Forum). The complainant accused the Ahmadis of printing and distributing Jamaat-i-Ahmedia's community newspaper Al-Fazal, which he said carried blasphemous content.

The complainant alleged that Mr. Khalid Ashfaq, a hawker, was distributing the newspaper that carried objectionable content. He said

Mr. Faisal Ahmed Tahir and Mr. Azhar Zarif were associated with the publication. He accused Al-Fazal editor, Mr. Abdul Sami, and printer, Mr. Tahir Mehdi, of publishing and distributing blasphemous content. However, the police did not arrest either of them.

In a press statement issued to condemn the incident, Jamaat-i-Ahmedia Pakistan spokesperson Mr. Saleemuddin said Al-Fazal was published only for Ahmedis. He said it contained no blasphemous material. He recounted that Ashfaq reached Mr. Tahir Mahmood's house to deliver a copy of the newspaper when a group of local clerics followed him and forcibly entered the house. They then beat Ashfaq, Mahmood and his son Ahmed Tahir and detained them for 45 minutes. He also said the group questioned them about the editor and printer of the newspaper, so both could be named in the complaint. Later, they called the police and lodged the FIR and even, kept two mobile phones and two laptops. **Express Tribune, April 13, 2013**

Shahzad Ahmad: Narowal

Mr. Shahz Admad (22), a resident of Talwandi Bhindran village in Niddoke district Narowal, was accused of burning the Holy Quran.

A large contingent of police reached the village to arrest Shehbaz. Meanwhile, a mob gathered outside his house and tried to get hold of him. They pelted stones on police and Shehbaz. Eight people were injured in the ensuing struggle while police opted for aerial firing to disperse the mob. **Pakistan Today, June 25, 2013**

Dr. Masud Ahmad: Lahore

Mr. Masud Ahmad (72), a British national, was arrested in old Anarkali area of Lahore on blasphemy allegations for posing as a Muslim. Ahmad was charged under 298-C of PPC. He has been languishing in jail since December 2, 2013.

The clerics presented, as evidence, a secretly recorded video of the 'crime' in which Ahmad refers to a Quranic verse while reading aloud its Urdu translation. The local police accepted the video tape as evidence and later raided the defendant's clinic for additional 'objectionable materials.' His application for bail was rejected by the magistrate.

Ahmadiyya Times, December, 3, 2013

Muslim Victims

Instances of blasphemy among Muslims demonstrate a diversity of

causes and issues. Those Muslims accused of blasphemy include politicians, teachers, shepherds, and pilots, and thus, implicate a broad class of institutions such as schools, private companies, and prisons. In these cases, even those with mental disabilities, who may not be conscious of what they are saying or doing, are not safe from blasphemy accusations and the accompanying punishments; both legal and extra-judicial. The assortment of Muslim victims and the details of these cases illustrate how broad and arbitrarily the blasphemy laws in Pakistan have been applied, and the number of legal and institutions that need to be reformed to alleviate the suffering of victims of blasphemy, Muslim or otherwise.

Sherry Rehman: Karachi

Multan police registered a blasphemy case against Ms. Sherry Rehman, the former Pakistani Ambassador to the United States.

Mr. Faheem Gill, resident of Multan, registered the case. He alleged that Rehman committed blasphemy while speaking during a program on a private television channel on November 30, 2010.

The complainant stated that Ms.Rehman was speaking on the country's blasphemy laws and made some statements which were tantamount to committing blasphemy. **Dawn, January 1, 2013**

Ghulam Hussain: Lahore

Mr. Ghulam Hussain (35) was arrested for allegedly desecrating Holy Quran in his house in Mohalla Islam Nagar, Shahdara, Lahore on March 25, 2013.

The suspect was booked in a case lodged by Mr. Akbar Bhatti under 295-B of PPC. Police took the accused into custody and recovered the partially burnt Holy Quran.

City SP (Operations) Mr. Imtiaz Sarwer said the children of the suspect's neighbour, who went to retrieve a ball from the house, noticed the incident and reported the matter to their mother who alerted the police. He said residents in the area gathered there at the time, but the police succeeded in controlling the situation. The SP said the suspect apparently looked abnormal, and the police would interrogate him. **Dawn, March 26, 2013**

Junaid Hafiz: Multan

Mr. Junaid Hafiz, a visiting teacher of English department in Bahauddin Zikiriya University Multan, was arrested under section 295-B and 295-C from Lahore. He was sent to prison on judicial remand by local Magistrate Mr. Kashif Rasheed in Multan.

Hafiz was found guilty of blasphemy and denying the presence of Almighty Allah by a four member committee headed by SP (City) Mr. Naeem-ul-Hassan who investigated the case.

A large number of students staged a demonstration against him and shouted slogans. Heavy police contingent was deployed in the university, which controlled the situation. Vice Chancellor Mr. Syed Alqama said, "We have terminated his contract as visiting teacher and vacated the room in the hostel."

[Http://southpunjabnews.blogspot.com/2013/03/blasphemer-university-teacher-sent-to.html](http://southpunjabnews.blogspot.com/2013/03/blasphemer-university-teacher-sent-to.html)

Update

Ghulam Haider: Bahawalpur

Mr. Ghulam Haider (70), a shepherd, was tortured for tearing a poster that contained sacred verses on it. The torn poster was lying on the ground where his animals were grazing. The police shifted him to Bahawal Victoria Hospital on June 7, 2013.

According to Haider, he picked up the poster and placed it on a higher place, but a part of it fell on the ground. For this reason, he was beaten and had his hand broken. He continued, "If the police did not arrive in time they would have killed me".

Mr. Syed Shafiq Shah, a pir in the area, disagreed with his account. Shah told in a press conference that Haider tore the poster and was about to throw it in a stream of dirty water when people saw him and assaulted him. Shah held that Haider was guilty of blasphemy, and demanded the police to take an action against him. He also warned of a protest if that was not carried out according to his will.

Mr. Sohail Zafar Chattha (DPO) told *The Express Tribune* that he investigated the incident and found Shah guilty of inciting violence. Chattha also said that Shah was in police custody and was being interrogated. The police want him to reveal the names of the people

who beat up Haider.

Express Tribune, June 8, 2013

Salma Fatima: Lahore

Ms. Salma Fatima (40), a private secondary school principal, was booked under blasphemy allegations of 295-C on September 2, 2013 at Nishtar Town, Lahore for declaring herself a prophet of Islam.

Express Tribune, September 4, 2013

Raza Kharal: Toba Tek Singh

Mr. Raza Kharal (25), Master in Commerce, was arrested for sharing objectionable material and offensive language on his Facebook wall, as the government has launched a crackdown on the spread of such content on social media.

Kamalia Sadar police took action on the complaint of local cleric Maulana Mr. Hafiz Salim of Chak 739/G.B and registered a blasphemy case under section 295-A and 298-A of PPC.

A judicial magistrate sent the accused to the district jail on judicial remand upon the request of police.

Dawn November 19, 2013

Saqib: Gujranwala

Mr. Saqib, resident of Dhulley and mentally disabled, uttered reportedly blasphemous words through the loudspeaker of a mosque. The locals thrashed him and then handed him over to the police. Police registered a case under the blasphemy charges against him and presented him before an additional judge Mr. Muhammad Jamil Bhatti who sent him on a judicial remand.

On November 19, 2013, while in the district jail of Gujranwala, a jail mate (sentenced to death) reportedly attacked Saqib with an iron rod. As a result Saqib received severe injuries. He was shifted to DHQ hospital in a critical condition.

Naw-e-Waqt / The News, November 20, 2013

Eraj Sajjad: Lahore

Ms. Eraj Sajjad, daughter of a senior bureaucrat of the federal government, was implicated in a blasphemy case under section 295-C as she refused get married with an influential business man Mr. Imtiaz Alam. On December 14, 2013 a case (# 701/13) against her was registered at Taimuria Police Station of Karachi in which the complainant accused Eraj of giving derogatory remarks on an extremely sensitive religious issue.

She submitted written pleas to Federal Interior Ministry and Senior Minister Sindh Mr. Nisar Khuhro in which she sought security and withdrawal of the blasphemy case. In her letters, she shared her experience of leaving her family's residence in Lahore because her parents wanted to marry her to Alam against her will. She stated that Alam had a wealthy and influential background and thus, was able to register a false blasphemy case against her as revenge. She also mentioned that both her parents and Alam wanted to kill her in the name of honor.

Unfortunately, Mr. Khuhro refused to help her. The Ministry, in response to her letter, said that as she had been formally implicated in a case of a serious nature, the ministry could not help her. On the other hand, Khuhro, while providing her no assistance, suggested her to approach the court of law.

The News December, 27, 2013

PIA pilot: Lahore

A senior pilot of Pakistan International Airlines (PIA) went on leave after being accused of blasphemy for allegedly insulting the Holy Prophet (PBUH).

Officials said that the president of the PIA employees association, Mr. Hidayatullah Khan, complained to the airline's chairman that the pilot used derogatory words about the 'kalma,' or Islamic declaration of faith and the Holy Prophet (PBUH), in the presence of many colleagues. A three-member committee (that was set up to probe the matter) recorded the statements of the pilot's colleagues and submitted its recommendations to the chairman.

The committee's findings were not made public. But a PIA official said that the report did declare the pilot guilty of blasphemy, recommending he should be removed from service. The pilot went on leave to save himself from "extremist elements" in the airline, sources said. Some of his friends even suggested he should leave the country to save his life.

Pakistan Today, December 27, 2013

Religion unknown

Lee Ping: Muzaffarabad (Pakistan Administered Kashmir)

On May 17, 2013, Mr. Lee Ping, the administrative manager of a Chinese consortium working on a major hydropower project in Muzaffarabad, was accused of throwing the Quran on the ground, prompting hundreds of workers to attack his company offices. The workers reportedly damaged vehicles and windows inside the company's premises.

After protests erupted at the company offices the following day, police took Ping into protective custody at a secret location, but on May 23 he was cleared.

Ahmadiyya Times, May 19, 2013

Santa Claus: Sargodha

An old man dressed up as Santa Claus was held on blasphemy charges on December 24, 2013 in Sargodha. He uttered blasphemous chants while carrying a bag full of gifts for children.

An angry crowd ransacked the lockup, setting fire to Santa's bag and the gifts. Some members of ASWJ (Ahl-e-Sunnat Wal Jamaat) chanted "Kafir Kafir, Shia Kafir!" slogans for Santa while the Khaatim-e-Nabuwat contingent shouted "Qadiyaniat Murdabat!" outside the police station.

Santa was to have been seen tiptoeing inside houses and distributing gifts none of which was seen as peculiar. It was his chanting of "Merry Christmas" and singing "Jingle bells, jingle bells, jingle all the way" that was cited as evidence of blasphemy.

Religious experts issued a fatwa against wishing anyone "Merry Christmas" since that would imply accepting Jesus Christ as the son of God, something incompatible with Islamic teachings.

Speaking exclusively to Khabaristan Today, Santa denied accusations of being an Ahmadi or a Shia. Rather, he identified himself as a mythical figure who made lists of children around the globe according to their behavior and delivers presents to them on Christmas Eve: toys and candies to the well-behaved ones and coal to the naughty ones.

Answering questions about the blasphemy charges Santa said, "Well I honestly don't get the blasphemy laws in all religions. I mean technically every person who does not adhere to your religious beliefs basically is blaspheming. So where do you draw the line?" Further discussing the laws he said, "So every person who doesn't believe Jesus to be the son of God would blaspheme according to Christian beliefs and everyone who does believe that would blaspheme according to the belief system of every other religion. Do you get why the blasphemy laws don't make much sense?"

The enraged mob broke inside the police station, bringing sticks and rods to give their collective verdict and punishment for blasphemy.

<http://www.pakistantoday.com.pk/2013/12/28/comment/santa-claus-arrested-for-blasphemy-in-sargodha/>

Muhammad Asghar: Rawalpindi

Mohammad Asghar, a UK citizen with a mental illness, living in Pakistan, was first arrested in 2010 after allegedly sending letters to various officials claiming he was a prophet. He was given sentences to death.

"Asghar is now facing the gallows simply for writing a series of letters. He does not deserve punishment. No one should be charged on the basis of this sort of conduct," said Polly Truscott, Amnesty International's Deputy Asia Pacific Director.

Pakistan's blasphemy laws are used indiscriminately against both Muslims and non-Muslims, and violate the basic human rights of freedom of religion and thought.

Amnesty International, January 24, 2014

Sentence

Ghulam Ali Asghar: Chakwal

Mr. Ghulam Ali Asghar resident of Chinji village in Talagang district Chakwal was jailed for ten years and also imposed a fine of Rs 200,000 under sections 295-C and 295-A of PPC by Additional District and Sessions Judge Mr. Raja Pervez Akhtar.

He was booked on November 17, 2011, on a charge of blasphemy against the Holy Prophet (PBUH) when misquote a Hadith in Punjabi language.

Dawn, January 10, 2013

SajjadMasih: Gojra

Mr. Sajjad Masih, accused of blasphemy under section 295-C of PPC, was sentenced to life imprisonment and also fined Rupees 200,000 by District and Session Judge Gojra.

In spite of no evidence in the trial court against Masih, Mr. Main Shahzad Raza, Judge of the Court, sentenced him on July 13, 2013.

Pakistan Christian Post, July 13, 2013

Waleeha Irfat: Lahore

Ms. Waleeha Irfat, mentally disabled, was accused of tearing up two copies of the Holy Quran and then sitting and spitting on them. An FIR was registered against Irfat at the Factory Area police station under Section 295-B (defiling the Holy Quran) of PPC on the complaint of Mr. Abdul Monam Shah, a security guard at Punjab Society near DHA, Lahore.

Shah said that on March 3, 2012, while he was on patrol, a woman named Saima Bibi made a hue and cry stating that she saw Irfat tearing up two copies of the Holy Quran and then sitting and spitting on them. She said that she and another resident named Mr. Boota entered Irfat's residence and saw her sitting on pages of the Holy Quran and using derogatory language.

Additional District and Sessions Judge Mr. Safdar Ali Bhatti sought comments from the Kot Lakhpat SHO for December 3 on a petition seeking an attempted suicide case against Irfat who was already being tried for blasphemy.

The petitioner, Advocate Ms. Tahira Shaheen Mughal, submitted that on the last hearing of the blasphemy case against Irfat in Central Jail, warders told the court that they foiled a suicide attempt by the accused.

Mughal asked the court to direct the concerned SHO to register a case against Irfat for attempted suicide under Section 325 of PPC, which carries a term of up to a year in prison.

A witness told *The Express Tribune* that when the judge directed jail officials to produce the accused before the court, the warders responded that she did not wish to come out as she was not

appropriately dressed. She was eventually brought to court covered in a long shawl.

Meanwhile, Mr. M. Amanullah, who claims to be Irfat's fiancé, filed a petition asking that she be sent to a private hospital for treatment and for him to be allowed to stay with her as an attendant. He said that Irfat's confinement caused further psychological difficulties. The Punjab Institute of Mental Health, in a report dated August 29, 2013, declared that Irfat was suffering from a mood disorder that caused impulsivity issues and she required pharmacological treatment as well as counseling.

Advocate Ghulam Mustafa Chaudhry filed an objection petition in response, alleging that the medical report issued by the Mental Health Institute was invalid and an attempt to evade criminal prosecution. He said that when an examination of the accused was ordered and a medical board constituted, no notice was issued to the complainant. This was illegal. Moreover, a board of certification was not assembled to examine the accused.

The judge directed the jail superintendent to have the accused examined by a medical officer. If this facility was unavailable in the jail, the judge instructed that the accused should be examined elsewhere. The judge fixed December 3 for recording the statements of the prosecution's witnesses.

At the last hearing, Irfat complained to the judge that other female prisoners in judicial lock-up threatened her and told her that as a blasphemer, she deserved to be killed. Irfat's request for post-arrest bail was dismissed in July 2012 and an acquittal application was dismissed on April 8, 2013. **Express Tribune, November 28, 2013**

Riaz Ahmed & Ijaz Ahmed: Bahawalnagar

Mr. Riaz Ahmed (34) and Mr. Ijaz Ahmed (38), residents of Haroonabad, District Bahawalnagar devotees of Chaman Sarkar in Gujrat district, claimed in 2011 that they had seen God. **Additional Sessions Judge Mr. Chaudhry ZafarIqbal** on December 28, 2013 awarded death sentences to the two men when he found them guilty of blasphemy. He also fined the convicts Rs100, 000 each.

Mr. Qari Muhammad Ahmed (27) the complainant said that the

convicts invited others to join them in their union with God through Chaman Sarkar.

Mr. Malik Ghulam Qasim, the defense lawyer, told *The Express Tribune* that he would continue to fight against a law that could be so easily misused to victimize innocent people.

"I tried my best to defend them," Qasim said. "We seriously need to reconsider the blasphemy law and its enforcement," he said.

Express Tribune, December 29, 2013

Sawan Masih: Lahore

Mr. Sawan Masih, a Christian, was sentenced to death by the additional district and session's court and fined Rs 200,000 on March 27, 2014 while those who destroyed some 100 Christian homes in Joseph's colony, Lahore have been released on bail.

Masih was arrested under section 295-C for allegedly uttering blasphemous remarks during a conversation with a Muslim friend in 2012.

An appeal filed in the Lahore High Court against the death sentence awarded to Masih and called for his acquittal and release from jail.

Dawn/Express Tribune, March 31, 2014

A Christian Couple: Toba Tek Singh

A local court sentenced on April 4, 2014 a Christian couple to death for blasphemy and fined them Rs 100,000 each.

Mr. Shafqat Masih and his wife Shagufta Masih were arrested on July 25, 2013 under Section 295-C on the charge of sending blasphemous text messages to the complainants, shopkeeper Mr. Malik Mohammad Hussain and Gojra tehsil bar's former president Mr. Anwar Mansoor Goraya.

The verdict was announced by additional district and sessions judge Mr. Amer Habib. The case was heard in the district jail. The couple confessed to have sent the messages.

Acquittal

Barkat Masih: Bahawalpur

Mr. Barkat Masih (56), accused of blasphemy under section 295-C in 2011, was acquitted by Additional Sessions Judge Chaudhry Jamil Ahmad on January 28, 2013. **Pakistan Today, January 29, 2013**

Pastor Karam Din: BadoMalhi

Mr. Karam Din (a pastor) resident of Bado Malhi, tehsil Sangla Hill, District Nankana Sahib, alleged for blasphemy speaking against Islam in 2012, was acquitted. The charges, after the complainant testified that he mistakenly accused pastor, were withdrawn on June 14, 201 **European Organization of Pakistani Minorities**

Younis Masih: Lahore

Mr. Younis Masih, who had been sentenced to death for blasphemy, was released on 3 April 2013 by court. He had been in jail since November 2005. He was set free after a successful appeal to the Lahore High Court.

Younis Masih was accused of blasphemy against prophet Muhammad (PBUH) after he complained about noise levels in an Islamic religious ceremony that was taking place late at night in his neighborhood. The following day, a mob beat Younis Masih and his wife, Meena, when she came to help him. Younis was sentenced to death for blasphemy in May 2007. **www.vom.com**

Khalid Chisti: Islamabad

Mr. Khalid Chisti cleric and prime suspect, who implicated Ms. Rimsha Masih (14) a mentally disabled child in a blasphemy case, was acquitted of all charges by Islamabad High Court. The cleric had been accused of planting pages from the Holy Quran to ashes in the hopes of making the case stronger against the child.

Express Tribune, August 17, 2013

Bail

Ghazala Khan: Lahore

Ms. Ghazala Khan (a Christian) resident of Lahore, charged for

blasphemy under 295-C and section 25-C of Telegraph act because of a property dispute with her relative Mr. Zaffar Bhatti who had sent SMS to the complaint of Mr. Ibrar Ahmed resident of Rawalpindi in 2012, was granted bail by the Lahore High Court judge as the investigation officer failed to establish her link with the case.

The News, April 23, 2013

Conclusion: The Future of Blasphemy

As stated at the outset of this chapter, the Blasphemy Laws refer to specific sections of the PPC. This chapter has delineated the need to look beyond the formal domain of law and examine how these sections are constantly being applied and utilized within the context of contemporary Pakistan. Specifically, these sections of the PPC have interacted with legal, political, and social institutions in wreaking havoc at all levels of Pakistani society. Understanding these laws and their effects require we focus on the sections themselves and their implementation in light of changes within Pakistan's own history. For example, a few incidents of blasphemy this past year resulted from a SMS message or Facebook post. Technology and social media are venues where accusations of blasphemy may emerge anew, and part of the purpose of this report is to remain aware of such possibilities.

On the one hand, each instance of blasphemy has its own particularities and new technologies are pushing the horizon of those accusations. On the other hand, the Blasphemy Laws assemble a range of legal, political, and social practices and institutions. The escalation into individual and collective violence as seen in prison attacks or in Joseph colony, efforts at mediation on a local level, or fluctuating between harsh sentences and random acquittals remind us that the reform of the Blasphemy Laws will require effort on multiple fronts by both governmental and non-governmental actors and organizations. Advocacy and interventions should craft their efforts based on patterns identified in this chapter on the Blasphemy Laws.

Dawn, April 5, 2014

Sections from the Pakistan Penal Code (PPC) related to Blasphemy

295-B. Defiling, etc., of Holy Qur'an: Whoever willfully defiles damages or desecrates a copy of the Holy Qur'an or of an extract there from or uses it in any derogatory manner or for any unlawful purpose shall be punishable with imprisonment for life.

295-C. Use of derogatory remarks, etc., in respect of the Holy Prophet: Whoever by words, either spoken or written, or by visible representation or by any imputation, innuendo, or insinuation, directly

or indirectly, defiles the sacred name of the Holy Prophet Muhammad (peace be upon him) shall be punished with death, or imprisonment for life, and shall also be liable to fine.

298-A Use of derogatory remarks, etc., in respect of holy personages: Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo or insinuation, directly or indirectly, defiles the sacred name of any wife (Ummul Mumineen), or members of the family (Ahle-bait), of the Holy Prophet (peace be upon him), or any of the righteous Caliphs (Khulafa-e-Rashideen) or companions (Sahaaba) of the Holy Prophet (peace be upon him) shall be punished with imprisonment of either description for a term which may extend to three years, or with fine, or with both.

298- B. Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places:

(1) Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name who by words, either spoken or written, or by visible representation-

(a) refers to or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as "Ameer-ul Mumineen", "Khalifatul- Mumineen", "Khalifa-tul-Muslimeen", "Sahaabi" or "Razi Allah Anho";

(b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him), as "Ummul-Mumineen";

(c) refers to, or addresses, any person, other than a member of the family "Ahle-bait" of the Holy Prophet Muhammad (peace be upon him), as "Ahle-bait"; or

(d) refers to, or names, or calls, his place of worship a "Masjid"; shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

(2) Any person of the Qadiani group or Lahori group (who call themselves "Ahmadis" or by any other name) who by words, either spoken or written, or by visible representation refers to the mode or form of call to prayers followed by his faith as "Azan", or recites Azan as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

298-C. Person of Qadiani group, etc., calling himself a Muslim or preaching or propagating his faith: Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who directly or indirectly, poses himself as a Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

Victims of blasphemy laws in 2013

Christians: victims of blasphemy laws							
Sr.	Name	Gender	District	Section	Date	Allegation	Status
01	Sawan Masih	Male	Lahore	295-C	08/03/13	Used derogatory language about Prophet Muhammad (PBUH)	Sentenced to death
02	Shafiqat Emmanuel and Shagufta Kasur	A couple	Gujra	295-B & C	21/07/13	Sent blasphemous text messages	Sentenced to death & fined Rs 100,000 each
03	Sattar Masih (a pastor)	Male	Village near Lahore	--	24/08/13	Uttered derogatory remarks about Prophet Muhammad (PBUH)	Not arrested
04	Baber, Ilyas & Robert	3 Male	Karachi	295-F	27/09/13	Accused of hitting the names of the pious caliph with stones and sticks in a mosque during countrywide protest against a church attack in Peshawar	Arrested and released on bail
05	Asif Pervaiz	Male	Lahore	295-A, B & C 25-D	02/10/13	Sent blasphemous text messages	Applied for bail
06	Adnan Masih, (a Pastor)	Male	Lahore	295-A, B & C	12/10/13	Blamed to write derogatory remarks on an Islamic Book named, "Why we became Muslims"	Applied for bail
07	Saim Snober (a teacher at Medical Sciences (PIMS) Islamabad)	Female	Islamabad	--	28/03/13	Asking derogatory question in the paper	Settled
08	Boota Masih	Male	Karachi	--	14/09/13	Blasphemy accusation	Murder
09	Arif & Tariq (two brothers)	Male	Wazirabad/district Gujranwala)	295-B	29/10/13	Use Quranic verses paper to made firecrackers	Tariq arrested whereas Arif escaped

Ahmadis: victims of blasphemy laws

Mian Muhammad Shah Jee (Editor), Yasir Zervi, Yasir Mansoor Ahmed and two others	5 Male	Lahore	298-C	15/06/13	Blasphemous magazine, weekly "The Lahore"	--	Express Tribune
Moeed Ayaz, Asmatullah, Raza Ullah and Ghulam Ullah	4 Male	Lahore	295-B& 298-C	05/02/13	Published allegedly blasphemous books about the Ahmadi faith	Arrested	Express Tribune
Shahzad Ahmed	Male	Talwandi Bhindran, district Narowal	--	25/06/13	Allegedly burnt a copy of the Holy Quran	Arrested	Pakistan Today
Abdul Sami, Tahir Mehdi, Tahir Ahmad, Azhar Sharif, Faisal Ahmad & Khalid Ishaq	6 Male	Lahore	295-B, 298-C and Section 11-W of the Anti-terrorism Act of 1997	18/08/13	Defiled the Holy Quran by distributing allegedly blasphemous literature	Two of the six accused, Al-Fazal editor Abdul Sami & manager Tahir Mehdi declared absconder whereas Tahir Ahmad & Azhar Sharif granted bail, and Faisal Ahmad, Khalid Ishaq & Tahir Ahmad denied bail	Express Tribune
Dr. Masud Ahmad	Male	Lahore	298-C	03/12/13	Posing to be a Muslim	Arrested	Ahmadiyya Times
Asmat Ullah, Altaf Shah	Male	Lahore	295-B, 298-C	24/02/13	Altaf, a book binder who was not an Ahmadi, was arrested for undertaking book-bindings of some Ahmadi publications for Asmat Ullah	Arrested	HRCP report 2013
Alif Ahmad	Male	Lahore	298-B	16/01/13	Accused of distributing Ahmadi literature	Arrested	HRCP report 2013
Saleem Ahmad	Male	Kunri district Umerkot	298-C	--	Preaching Ahmadi faith	Arrested	HRCP report 2013
Sharif Ahmad, Nasir Ahmad, Qamar, Laeeq Ahmad	4 Male	Rajanpur	298-C	19/12/13	Accused of distributing a pamphlet and preaching the Ahmadi faith	Sharif Ahmad arrested	HRCP report 2013
Khawaja	8 Male	Lahore	295-B	--	--	Arrested	HRCP report

Muslims : victims of blasphemy laws

01	Sherry Rehman (previous ambassador to USA)	Female	Karachi	--	17/01/13	Committed blasphemy while speaking on a news channel two years ago & in Nov 2010 and also submitted a bill to the National Assembly Secretariat seeking an end to the death penalty under the existing blasphemy laws	--	Dawn
02	Prof. Junaid Hafeez	Male	Multan	295-B & C	14/03/13	Found guilty of blasphemy and denying the presence of Almighty Allah	Arrested/Under trial	http://southpunjabnews.blogspot.com/2013/03/blasphemer-university-teacher-sent-to.html
03	Ghulam Hussain	Male	Lahore	295-B	26/03/13	Defiling of Holy Quran	Arrested	Dawn
04	Salma Fatima Tanveer	Female	Lahore	295-C	02/09/13	Declaring herself Prophet and circulated papers with blasphemous statements regarding Prophet Muhammad (PBUH)	Arrested	Express Tribune/Pakistan Christian Post
05	Saqib	Male	Gujranwala	--	20/11/13	Delivered blasphemous remarks in the loud speaker of a mosque	Arrested	Nawa-e-Waqt/The News
06	Ghulam Haider	Male	Bahawalpur	--	08/06/13	Tore a poster contained verses on it	Arrested	Express Tribune
07	Raza Kharal	Male	Toba Tek Singh	295-A & 298-A	19/11/13	Sharing objectionable material and offensive language t on his Facebook wall	Arrested	Dawn
08	Eraj Sajjad	Female	Lahore	295-C	27/12/13	Allegation of derogatory remarks on blasphemy	A case was registered 14/12/13	The News
09	A pilot (PIA)	Male	Lahore	--	27/12/13	Derogatory words about the 'kalma' or Islamic declaration of faith and the Holy Prophet (PBUH)	Went on leave	Pakistan Today
10	Saad Hamad (reported to be mentally challenged)	Male	Sialkot	295-B	March 2013	Alleged burning of pages of the Holy Quran	Arrested	HRCP report 2013
11	4 persons (names not mentioned in the media report)	--	Warburton	295-B	08/01/13	Alleged burning of a copy of the Holy Quran	Arrested	HRCP report 2013
12	Nasim	Male	Bhakkar	295-C	27/01/13	Accused of blasphemy during a speech in a religious public meeting	Arrested	HRCP report 2013
13	A Man (name)	Male	Dadu	295-B	--	Alleged burning of a copy of the Holy Quran	--	HRCP report 2013

Victims of Blasphemy Laws (Summary 2013)

Religion	Victims
Christians	12
Ahmadis	32
Muslims	26
Hindu	01
Religion Not known	02
Total	73

Updates on previous cases

Sr.	Name	Gender	District	Section	Date	Allegation	Status	Source
01	Ghulam Ali Asghar	Male	Chakwal	295-C and 295-A	17/11/11	Charge of blaspheming the Holy Prophet (PBUH) by misquoting a Hadith in Punjabi language	Jailed for ten years and also imposed a fine Rs 200,000	Dawn 10/01/14
02	Riaz Ahmed & Ijaz Ahmed	2 Male	Haroonabad Distt. Bahawalnagar	--	2011	Claimed to seen God	Awarded death sentences and fined Rs100000 each	Express Tribune 29/12/ 2013
Sr.	Name	Gender	District	Section	Date	Allegation	Status	Source
01	Waleeha Irfat	Female	Lahore	295-B	12/03/12	Irfat tearing up two copies of the Holy Quran and then sitting and spitting on them	Arrested/In Jail	Express Tribune 28/11/13

Crimes against Women

States 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, U.N. Convention on the Elimination of

All Forms of Discrimination against Women (CEDAW)

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

Article 4, Section 1, Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities

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

Article 25, Constitution of Pakistan

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

Article 34, Constitution of Pakistan

Pakistan has obligations to protect the human rights and fundamental freedoms of women but continues to fall short of those obligations. The status of all women irrespective of their religious background can be seen in a recent ruling of the Council of Islamic Ideology (CII). On May 21, 2014, the CII, being chaired by Maulana Mohammad Khan Sheerani of the JamiatUlema-i-Islam-Fazl (JUI-F), decided that a nikkah can be carried out between individuals of any age, and the bride can live with the groom if there were visible signs of puberty. This CII's decision comes after a bill passed in the Sindh Provincial

Assembly that prescribed firm punishments for those involved in contracting the marriage of underage persons. The decision undoes other sections of the Muslim Marriage Law passed in 1961, such as the requirement that a husband attain the consent of current wives before contracting another marriage. The CII is a political institution dealing with matters related to Islam and Muslim and in that sense, does not deal directly with religious minorities; this decision, as it is directly concerned with the human rights and fundamental freedoms of women, tells us much about the serious challenges, from physical violence to formalized discrimination, posed to women in contemporary Pakistan. This vulnerability is only augmented for those women coming from the religious minorities. On an everyday basis, these women contend with threats, violence, marginalization, and discrimination that come with from living in a nation-state where both the rights and freedoms of women and religious minorities are consistently ignored and often times flouted.

Pakistan cannot protect its minors from sexual assault

Cases of sexual assault against minors have increased in the country during recent months. During the month of September alone, a number of such cases were registered; however, many cases go unreported because of social pressure as a result of protecting familial honour and fear of a backlash from powerful persons and the police.

One terrible and unique situation in the country is that women do not feel secure even in the hands of those such as their parents, relatives, siblings, police, politicians and the military who are meant to provide safety and protection. Instead of receiving justice, they are threatened with death. Religious leaders, instead of eradicating such crimes against women, are suggesting that minor girls should wear veils to prevent sexual assaults.

Recently the assault of two minor girls was registered in Punjab, one in Multan and other one in Lahore. A seminarian who teaches the Quran to children attempted to molest a three-year-old girl; the cleric dragged the girl and took her to a nearby graveyard where he dug a hole for her. A gravedigger saw the cleric taking his clothes off and as he approached he saw the child. The grave digger grabbed the cleric and shouted for help. He later told the police that the cleric initially tried to undress but on seeing some other men approach, he left his clothes

behind and fled. The girl was taken to Nishtar Hospital where she was later said to be out of danger.

This case happened a few days after a five-year-old girl was raped and dumped unconscious outside a hospital in Lahore. The girl was abducted and assaulted by "unknown accused" and following the attack, was thrown outside Ganga Ram hospital. The police are busy doing a usual probe. Civil society and media who stood for justice for the young victim highlighted this case. After more than a month the police have still failed to arrest the accused despite footage from several CCTV cameras at the hospital.

Another case was reported on September 17 in The News that the daughter (age 6) of a poor bricklayer was kidnapped and sexually assaulted by a man who then succeeded in fleeing from the scene, leaving behind the unconscious minor. Yet another case involving a minor happened in Kasur district of Punjab where a six-year-old girl was raped. The police are conducting an investigation but as usual they have yet to carry out any arrests.

Apart from minors, adult women remain vulnerable to abduction and sexual assault as rapists themselves find impunity through both common and Shariah laws. One such case was reported by the Asian Human Rights Commission regarding a Thari minority woman in Sindh province who was raped in front of her family. In this case the leader of political party has sided with the culprits. In another case, a mother of three, Ms. Yasmin, in Sindh province was abducted by a gang and raped.

In Peshawar, two sisters were kidnapped and held captive in a house where they were repeatedly raped for five days in Hayatabad. Later they were thrown unconscious on the roadside.

In another case a police officer (SI) with the help of his wife kidnapped an 18-year-old woman and raped her and then declared her his second wife after having an illegal marriage. According to a report, additional Sessions Judge Tariq Javed ordered the Saddar SHO to register a case against SI Khalid Mehmood Ghumman, currently posted at Satellite Town Police Station, and his wife Sakeena Bibi on abduction and rape charges.

Bushra Bibi, the mother of the girl, alleged that the accused couple

came to her house on June 22 and took her 18-year-old daughter Sadia with them for shopping but she did not return. When she made inquiries, the accused SI and his wife threatened to kill her. Later, Bushra Bibi said that her daughter Sadia told her that the accused policeman had raped her and prepared fake marriage documents. The accused policeman had contracted several marriages and was also involved in the murder of one of his wives. The police are investigating.

A girl was raped in Hafizabad by a man who called the girl to his house under the guise of offering her employment. However, after entering the house of the accused, he raped her and absconded from the place of the incident.

The above cases are just a handful of examples of the reported cases and as mentioned above, not every incident of rape is reported due to the embarrassment and trauma of victims and their families. It is a shameful state of affairs where the rapists are not only regular citizens but also, law enforcement officers, family members, and political and religious figures.

Other cases were not registered because of a lack in the dispensation of justice and the rule of law. Influential persons behind the cases contribute to these failings. Law enforcement agencies give and take bribes and as a result victims end up receiving no justice. As a result the offenders move about freely. The police traditional behaviour of showing no interest in these cases and security for the victims means that many women do not make reports out of fear. They are also afraid to report rape for fear of becoming victims of honour killings.

Pakistan has become an insecure state for adult and minor women. Our religious leaders also have a negative role in rape cases as they believe women are responsible for the crime committed against them. Instead of criticizing and taking serious steps against the perpetrators, they suggest parents should cover even their young daughters with veils. Their constant explanation for these crimes is the lack of a dress code. Shariah law is followed in these cases and the results of DNA tests are considered secondary evidence.

The sudden increase of sexual assaults of minor girls is condemnable. It is shocking that a society that refers to itself as

'Islamic' has not developed any mechanism to control these heinous crimes. It is becoming increasingly apparent that all the Islamic teachings have failed as the bigots and false teachers are more interested in furthering their own ends than protecting society.

The unethical behaviour towards women is deeply ingrained in the male dominated soil of the country. According to the Constitution of Pakistan women will not be discriminated against on the basis of their sex but this is only a law restricted to the books. Due to the apathy of the government and law enforcement agencies, a large number of women become victims of violence each day.

The so-called Islamic society is engulfed in its own contradictions in that Islam is supposed to provide protection to women; however, the exact opposite is the case as religious leaders protect perpetrators by the selective application of Shariah laws while the rest of society remains silent.

AHRC

Attempt to rape

Iram: Faisalabad

Ms. Iram d/o Rafique Masih (a Christian) was the victim of an attempted rape. Rana Naseem is the owner of a poultry farm. On May 24, 2013 his nephews tried to rape Ms. Iram in village # 478/G.B, Samundri, district Faisalabad. Because her father and brother intervened and attempted to stop the attempted rape, they were both tortured.

Mr. Rafique (father of Iram and six others residing in a brick kiln) forbade Mr. Muhammad Umair and Muhammad Zubair from molesting her daughter. Rather than stopping, they tried to assault her in the presence of her family. On intervention her father and brother who both worked at the assailants' poultry farm were beaten and injured them. Other workers from the kiln later came forward to save them. The culprits also locked them in their house. The next day Rafique managed to escape and got treatment at the local hospital and reported the incident to SHO in Samundri. No action has been taken against them so far.

NCJP report

Sexual assault

Parveen Bibi: Sheikhpura

Ms. Parveen Bibi (24), a Christian, was sexually harassed by a Muslim in Mirzapur, Manawala village district Sheikhpura in June, 2013.

Rana Saeed with his friend Yasir reportedly stopped the girl while she was on her way to wash clothes on a tube-well with her sister-in-law. They attempted to take her away forcibly on a motorbike, and in the altercation her clothes were torn off. She managed to escape while her cousin, who was seeing all the happenings, intervened to restrain Rana Saeed. Rana Saeed ran away while threatening the cousin to stay away from the matter, otherwise he will be killed.

Police registered an FIR # 171/13 under section 365 B/511 of PPC against the assailant. Saeed was successful in getting pre-arrest bail, whereas Yasir was arrested. On June 17, additional session judge of Sheikhpura dismissed the bail; after which, Rana Saeed escaped from the court and was at large till this report.

Pakistan Christian Post

FouziaBibi: Kasur

On January 2013, Ms. Fouzia (15) d/o Malooka Masih, a Christian, of village Roday district Kasur was kidnapped and raped by two Muslims Shabir Ali and Mr. Sher Muhammad while returning from the fields after helping her father.

AHRC/Agenzia Fides

Shazia: Gujranwala

On February 23, 2013 Ms. Shazia (22), a Christian mother of three, was molested by a Muslim Mr. Muhammad Ahson (18) while she was on the way to see her sister in Dhallay, district Gujranwala.

Shazia's brother-in-law, Pervaiz Masih, noticed all the happenings from the roof, and warned Ahson for his unwelcomed sexual advances. Ahson then brought his cousins (Muhammad Waqas, Muhammad Adnan, Ijaz and Suleman) and thrashed Perveze, his son, wife and sister-in-law. Pervez fell unconscious as hit by a club in his head. Shazia fell unconscious as well.

Attackers went away while threatening dire consequences. The injured Masih and Shazia were brought to a Civil Hospital.

Shazia's husband went to the police station register an FIR, but the police delayed. After legal help by NCJP office, police entered a report on March 9, 2013 however culprits were not arrested till the filing of this report.

NCJP report

Humaira: Vehari

Ms. Humaira, a Christian, student of 7th grade in Village # 377, Doctor Wala, Vehari was raped by a Muslim Murtaza on July 13, 2013.

On July 13, 2013, two Muslims Mr. Zubair and Mr. Babo visited Humaira while she was alone in her house. They told her that her father had an accident and was in hospital. She accompanied them on a motorbike to see her father. They brought her to Bashir Memorial Hospital that had not been functioning for the past ten years. The third accused Mr. Muratza was already there waiting, who forcibly took her into the hospital's room at gun point, threatening to kill her and her family if she made any noise.

According to Humaira, Murtaza sexually abused while the other two physically restrained her. They eventually left her there and fled. She heard noises outside the hospital, came out of the room, and then jumped over the boundary wall. Christians of her village were present outside in search of her who covered her up with a sheet. **LEAD**

Kakoo & Nallan: Umarkot (Sindh)

Ms. Kakoo Kohli (24) & Ms. Nallan (26), Hindu sisters of lowest cast and residents of Goth LaluShar, Sindh province, were raped by the sons of a Muslim landlord and owner of the village, Mr. Lalullyas Shar, on October 18, 2013. Both of the girls worked in the fields of Shar.

Mr. Muhammad Khadim Shar and his brother Mr. Sirajuddin Shar attacked the family and restrained them at gun point. Khadim raped Kakoo and Sirajuddin raped Nallan in front of their family. After the rape, the attackers threatened the family that if they report the incident to anybody, they would be killed.

Following the incident, the girls father Mr. Kumar Veerji Kohli reported the incident to the Shadi Pali police. The police refused to register the case until the completion of the investigation. Two days later, the police filed an FIR and arrested Sirajuddin but allowed Khadim to abscond. Later, Sirajuddin was released on bail.

After involving the police and the notables of the area, a Jirga was arranged, amnesty sanctioned by Judicial Magistrate was given to the perpetrators, and the case was withdrawn.

Khadim abducted Kakoo and her mother and then shot Kakoo in the head. He was arrested but has still to be charged as there was no witness. **AHRC**

Farah: Lahore

Ms. Farah, a Christian student at a Vocational Training School of

Lahore, was verbally and physically abused by boys on August 22, 2013.

The attack took place when she was on her way to the International Christian Concern's Beauty Salon. Farah received severe physical wounds. The International Christian Concern Organization (ICCO), after being informed about the attack, transported Farah to a hospital for treatment. The victimized girl got recovered. **EOPM**

A Christian girl (Z): Sialkot

(Z) Daughter of Sabir Masih, a very young girl, resident of Watta Seyda in Kotli Loharan District Sialkot was raped by a Muslim Attahulla. At the time of incident, Attahulla, a plumber was working in Sabir's house while the young daughter of Sabir was playing around. As Masih went outside for some business, Attahulla took young girl into a room, stuffed cloth in her mouth, and raped her.

<http://globalchristianvoice.wordpress.com/2013/06/page/2/>

Gang rape

Cops gang-rape women in Tharparkar

A Hindu woman (20), resident of Aadhi village in Tharparkar, alleged that two policemen posted at a local check-post barged into her house and along with two other men, gang-raped her after subjecting her to torture.

She said that when she and family members reached the local police station to register a case against the assailants, they were forcibly pushed out of the station.

When contacted, Senior Superintendent Police (SSP) Tharparkar said that both the policemen had been suspended while a probe was being launched into the matter. **Geo News, April 22, 2013**

Attempt to kidnap

Tarri: Kanri (Sindh)

On April 6, 2013 six persons riding motorbikes tried to abduct Ms. Tarri, a Hindu, from a bus near Toban Shakh, in Kanri.

Those on motorbike stopped the passenger bus in which Ms. Tarri was traveling. They tried to drag her out. When they were pulling her, she cried and shouted loudly for help. Other passengers and

bystanders near the bus came to her help and the perpetrators ran away.

The Hindu community went to file an FIR at the Kanri police station, but the police refused to file a case. According to the police the incident took place outside the limits of the Kanri police station.

www.sociableinfo.com

Abduction

Jamna Kumari: Hyderabad

Ms. Jamna Kumari (12), a Hindu, was abducted by influential persons from village Arbab Rind, Bhit Shah, Hyderabad in April 2013.

According to the father of the girl, Mr. Altaf Rind, Mr. Pathan Rind, Mr. Wazir Rind along with their companions intruded his house, looted cash, gold, and other valuables. After looting, the men dragged away his daughter, Jamna Kumari. He filed an FIR against the perpetrators.

Police arrested the accused men; however later released the assailants. The whereabouts of Jamna were still unknown.

www.awamiawaz.net/jacobabad-protest-4

Tarki and Beena: Tharparkar (Sindh)

Ms. Tarki (16) and Ms. Beena (14), Hindu sisters, d/o Mr. Vanoon Kohli were abducted by armed men from KohliVairi, Nangar Parka Tulka, Tharparkar District on July 7, 2013.

Both of the girls were abducted by Mr. Hanif Nohri, Mr. Inayat Nohri, Mr. Majnoon Nohri, Mr. Jamal Nohri and Mr. Ismail Khoso. The abductors intruded the house of Kohli at 8 p.m.

Mrs. Kohli was afraid that her daughters would be forcibly converted to Islam or be killed as the perpetrators are powerful and have much influence in the area.

Community members protested against the abduction of two Hindu girls and appealed to the authorities to search the madrassahs (Islamic religious schools) to recover the girls.

According to the community, the accused were henchmen of the

former Sindh Chief Minister, who is now part of the federal ruling party PML-N. **AHRC**

Bhag: Hyderabad

Ms. Bhag, a Hindu, was kidnapped by a Muslim, Mr. Ali Raza Khaskali, and his followers in July of 2013.

Her relatives protested in front of the Press Club and demanded that she be recovered and stern action be taken against the culprits. They alleged that the police were deliberately avoiding to take any action.

<http://ahiwal.blogspot.com/search/label/Christian%20Kidnapping>

Update

Laxmi and Mansha

Ms. Laxmi (16) and Ms. Mansha (18), Hindus girls, were recovered while they were reportedly being transported to a place where they were to be sold to some wealthy persons by Wagon police. According to the police, they were being taken in a coaster by Mr. Ghulam Mustafa Chutto, a person allegedly involved in human trafficking.

Chutto was arrested and an investigation into the alleged sale of girls was started. Sources in the area told that the girls belonged to the Meghwar clan. **AHRC**

Implication in Crime

Arshad Bibi: Lahore

Ms. Arshad Bibi (35), a Christian domestic worker, was reportedly falsely charged with stealing ornaments from a Muslim family in Muslim Town, Lahore. Ms. Zahida Parveen, a complainant, told the police that Ms. Arshad stole jewelry that was safely locked away. Arshad, who had been working in the Muslim household for the past ten years, denied the allegations. On February 13, 2013, the police detained her and was subjected to torture to have a confession to the offense. She was later released on February 25, 2013. **EOPM**

Iqra: Toba Tek Singh

Ms. Iqra Saddique, a Christian, was detained on robbery charges on July 28, 2013. Four policemen and a landlord, Mr. Arif Gujjar tortured her in village Siowaal, district Toba Tek Singh.

On August 5, Mr. Sadaf Saddique (lawyer), along with members of the Pakistan Christian Congress, media, NGOs and others sections of civil society went to the police station to inquire about the girl. The police denied about custody of the girl, however later admitted about having the girl in their custody.

After being released on bail, she, with the help of Sadaf, submitted an application to the District Police Officer (DPO) on September 18, 2013, bringing charges against the policemen who tore off her clothes and exposed her in public and sexually tormented, tortured, and kept her in unlawful police custody.

AHRC/EOPM

The status that women enjoy as half of the population tells us much about the trajectory of a particular nation-state. A similar statement can be made about religious minorities: nation-states where religious minorities enjoy human rights and other fundamental freedoms are on a trajectory in which all populations, both minority and majority, are secure and thriving. The increasing frequency and harsh kinds of violence experienced by women from religious minorities are alarming for all women and the community from which these women come as well as the society in which they must live. The most common kind of violence against them, at least collected in this chapter, is sexual violence. Moreover, as is the case in even countries where women are understood to have greater rights and freedoms, sexual violence, such as molestation and rape women, is grossly underreported. In that sense, this account cannot be exhaustive; rather, it gives a sense of how violence against women, something shared by women across the world, is another challenge faced by religious minorities and the women in their communities more specifically. If public debate surrounding religious minorities such as religious freedom, social discrimination, and the Blasphemy Laws are made difficult by Pakistan's current political climate, debates about crimes against women and the continued force of patriarchy in

Pakistan are no less difficult, especially when one considers a growing conservatism over the past three decades. Social and political institutions, such as the CII or the police and the courts, are unable to deal with crimes against women, making them fall short of the obligations incumbent upon the Pakistani state, which are found in both its own constitution and in U.N. Conventions to which it is a party.

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 framework 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 Commissions should be constituted. One for Human Rights and the other for Minorities Rights, with the power 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 in 1995.
4. 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:

5. 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.
6. In order to eliminate religious discrimination and intolerance, the education curriculum must be thoroughly revised.
7. Life, liberty, well-being and properties, places of worship and graveyards should be protected proactively.
8. 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.
9. 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

10. 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.
11. 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 rights to religious freedom would be imperative to social harmony and co-existence.

Hate Speech:

12. The laws meant to maintain peace and harmony must be properly implemented.
13. 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:

15. We demand a proviso in the Constitution of Pakistan so that it acknowledges the diversity (multi-religious, multi-national and multi-ethnic and 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.
16. 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, Hadood Ordinance and Shariat Act 1991.
17. 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.
18. We strongly urge the Government that prohibition laws should be revised on the basis of logic and present realistic application of law.

Conversion:

19. We demand that the government should embark on clear initiatives directed toward respecting religious diversity in real terms.
20. 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:

21. 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.

Crime against women:

22. We demand the appointment of female human rights officers and women police be made in all police stations to curb the crimes against women.
23. Repeal of all discriminatory laws against women (Hudood Ordinance, Qisas and Diyat Ordinance, and Section 10 of Citizenship Act).
24. 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:

25. 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.
26. 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:

27. 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.
28. We urge the minority community and their leadership to educate their members for sound and useful citizenship more intensely.

About the Education and Curriculum:

29. Prejudice 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 ethics for Non-Muslim students isolates and increases 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 religion, or, there should be no reference to a particular religion.

30. 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 their faiths.
31. 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.
32. 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-corruption and indiscipline in the education departments before any education policy can bring some dividends.
33. 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 percent) which is failing the scheme. A serious consideration needs to be given to this aspect.
34. We recommend that education in mother tongue should be used in primary classes as recommended by the UNESCO.

Personal laws:

35. 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 abuses 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.

36. The application of religious laws of one group on the other will always be a problem, e.g. Huddod 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.
37. 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.
38. A Common Civil Code should be enacted to make it possible for the citizens to contract a civil marriage interfaith and otherwise.
39. The government should sponsor a training/awareness campaign on the personal laws and customs of religious minorities for subordinate judiciary 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.
40. A literacy drive for all poor women, including minority women should be initiated to address the issues of gender violence and sexual harassment.
41. The government and the civil society should undertake awareness campaigns to uplift social consciousness, self-respect and confidence among minorities.

Labour rights:

42. 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.
43. 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 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.
44. 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.

45. 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.
46. The government should bring a labour policy in consultation with labour organizations.

Political participation:

47. 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.
48. 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.
49. 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.
50. 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

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.

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 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**

Land Grabbing And Eviction

Provision as to Property,

Every citizen shall have the rights 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.

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 level;

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**

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 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

Blasphemy Laws

Text offences related to religion in Pakistan Penal Code (PPC)

295-B: Defiling, etc, of Holy Quran: Whoever willfully defiles damages or desecrates a copy of the Holy Quran or of an extract therefrom or uses it in any derogatory manner or for any lawful purpose shall be punishable for imprisonment for life.

295-C: Use of derogatory remarks, etc, in respect of the Holy Prophet: whoever by words, either spoken or written, or insinuation, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (PBUH) shall be punished with death, or imprisonment for life and shall also be liable to fine.

298-A: Use of derogatory remarks, etc, in respect of the holy personages whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo or insinuation, directly or indirectly defiles a sacred name of any wife (Umm-ul- Mumineen), or members of the family (khulafa-e-Rashideen) or companions (Sahaaba) of the Holy Prophet (PBUH) shall be punished with imprisonment of either description for a term which may extend to three years, or with fine, or with both.

298-B: Misuse of epithet, description and titles etc., reserved for certain holy personages or places.

1. Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name) whose by words, either spoken or written, or by visible representation:
 - a) refers to or addresses, any person, other than a Caliph or companion of the Holy Prophet Mohammad (PBUH), as "Ameer-ul-Mumneen", "Khalifa-tul-Muslimeen", "Sahaabi" or "Razi Allah Anho";
 - b) refers to or addresses, any person, other than a wife of the Holy Prophet Muhammad (PBUH), as 'Umm-ul-Mumineen';
 - c) refers to, or addresses, any person, other than a member of the family 'Ahle-bait' of the Holy Prophet Muhammad (PBUH), as Ahle-Bait; or

- d) refer to, or names, or calls, his place of worship as Masjid; shall be punished with imprisonment or either description for a term which may extend to three years, and shall also be liable to fine.
2. Any person of the Qadiani group or Lahore group (who call themselves 'Ahmadis' or by any other names) who by words, either spoken or written, or by visible representations, refers to the mode or from of call to prayers followed by his faith as "Azan", or recites Azan as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

298-C: Persons of Qadiani group, etc., calling himself a Muslim or preaching or propagating his faith: Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or any other name), who directly or indirectly, poses himself as a Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words either spoken or written, or by visible representation, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

Crimes Against Women

Convention on the Elimination of all forms of Discrimination

against Women, states:

States 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

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

Abbreviations

ASI	Assistant Sub Inspector
CIA	Central Investigation Agency
DCO	District Coordinator Officer
DSP	Deputy Superintendant of Police
FIR	First Information Report
MNA	Member of National Assembly
MPA	Member of Provincial Assembly
NWFP	North West Frontier Province
P.B.U.H	Peace Be Upon Him
PPC	Pakistan Penal Code
Rs.	Rupees, Pakistani currency
SC	Supreme Court
SDM	Sub-district magistrate
SSP	Senior Superintendant of Police
DPO	District Police Officer
AHRC	Asian Human Rights Commission
ATA	Anti Terrorist Act
CLAAS	Centre for Legal Aid Assistance & Settlement
CSO	Civil Society Organization
DIG	Deputy Inspector General of Police
NCSW	National Commission on the Status of Women
PML-N	Pakistan Muslim League-Nawaz
SI	Sub Inspector
SP	Superintendant of Police
TA	Telegraph Act
WVIP	World Vision in Progress

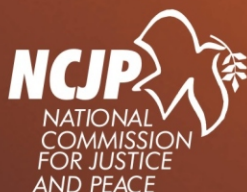
Glossary

Chaudhry	A person from landed nobility
Chak	Village settlement
District	An administrative division
Federal Shariat Court	Apex court for religious matters
Fatwa	Religious decree by a Muslim scholar
Khatyam-e- Nabuwat	Finality of Prophethood
Kalima-e-Tayyba	Proclamation of Islamic Faith, "there is no god but Allah and Muhammad (PBUH) His Messenger
Majlise Khtam-e-Nabuwat	Conference of finality of prophethood
Masih	Christ, part of the names of many Christians to show their religious identity
Panchayat	Village Council
Pir	Mystic / faith healer
Shariat	Islamic Law
Madrassa	Islamic Seminary
Mohallah	Street
Muharram	Muharram is the first month of Islamic Calendar
Sunnah	The way of Prophet (PBUH)
Tehsil	A sub-district, administrative division
Zakat & Usher	Islamic Taxes (levied on Muslim through an ordinance since 1979)

National Commission for justice and Peace is Non-profit and non-partisan human rights body established by the Pakistan Catholic Bishops' Conference since 1985. The Commission involves itself in advocacy and conscientization activities regarding human rights especially of the religious minorities. The National Commission for Justice and Peace stands for aims and objectives:

Aims and Objectives

- To awaken God's people to their role at all times in fostering and Defending human rights, to build a just, humane and peaceful society.
- To study question of Human Rights, Justice and Peace in the light of the Holy Bible and teaching of the Church.
- To publicize these reflections in order to create a wider consciousness on issues of Justice and Peace.
- To cooperate and built linkages with other agencies and organizations at home and abroad for the cause of Justice, Peace and Human Rights.



E-64/A, Street # 8, Officers' Colony,
Walton Road, Lahore Cantt-Pakistan
Tel: +92-42-36668692, Fax: +92-42-36655549
Email: ncjppakistan@gmail.com
Website: www.ncjppk.org