

ANNEX OF DOCUMENTS

**United Nations Human Rights Council
Universal Periodic Review – 14th Session
Pakistan**

Submission of the Ahmadiyya Muslim Lawyers Association USA

April 20, 2012



**AHMADIYYA
MUSLIM COMMUNITY**
United States of America

The Ahmadiyya Muslim Lawyers Association USA (“AMLA USA”) is an ancillary organization of the Ahmadiyya Muslim Community USA. It is composed of Ahmadi Muslim lawyers in the United States of America.

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Tab 1

**United States House of Representatives
Tom Lantos Human Rights Commission
House Committee on Foreign Affairs
Washington, D.C.
March 21, 2012**

Testimony of Amjad Mahmood Khan, Esq.

Mr. Chairman and Members of the Commission:

Thank you for inviting me to testify today on the religious persecution facing the Ahmadiyya Muslim Community in South Asia.

I am honored to provide testimony before this body. On two prior occasions, I also provided testimony before this body on similar issues. The fact that you have commissioned a special hearing on the challenges facing religious minorities in South Asia demonstrates your deep commitment to international human rights and religious freedom, and for that you are to be commended.

I am a Muslim-American attorney residing in Los Angeles. In my private practice, I litigate complex business and commercial matters for an international law firm. In my pro bono practice, I represent refugees escaping persecution. I have studied international and human rights law at Harvard Law School (where I graduated in 2004) and have written about the persecution of the Ahmadiyya Muslim Community in Pakistan and surrounding issues for prominent legal journals and national newspapers. I also volunteer as the National Director of Public Affairs for the Ahmadiyya Muslim Community USA.

The Ahmadiyya Muslim Community is arguably the most persecuted Muslim community in the world. The U.S. State Department, the U.S. Commission on International Religious Freedom and dozens of human rights non-governmental organizations have documented the systematic persecution endured by the Ahmadiyya Muslim Community at the hands of religious extremists and state institutions. Over the past several decades, hundreds of Ahmadi Muslims have been murdered in Pakistan, and dozens more in Bangladesh and Indonesia. In 2010 alone, 99 Ahmadi Muslims were murdered in Pakistan—the deadliest year ever for the Community. Indeed, the persecution of the Community is pervasive and cuts very deep.

Before recounting specific details about the persecution endured by the Ahmadiyya Muslim Community in South Asia, let me first provide you with a brief overview of the Community that may help explain why the Community continues to be a prime target of extremists who purport to represent Islam.

Overview of the Ahmadiyya Muslim Community¹

The Ahmadiyya Muslim Community is a dynamic, fast growing international revival movement within Islam. Founded in 1889, it spans over 195 countries and claims a membership exceeding tens of millions. Its current headquarters are in the United Kingdom.

The Ahmadiyya Muslim Community is the only Islamic organization to believe that the long-awaited messiah has come in the person of Mirza Ghulam Ahmad (1835-1908) of Qadian. Ahmad claimed to be the metaphorical second coming of Jesus of Nazareth and the divine guide, whose advent was foretold by the Prophet of Islam, Muhammad. The Ahmadiyya Muslim Community believes that God sent Ahmad, like Jesus, to end religious wars, condemn bloodshed and reinstitute morality, justice and peace. Ahmad divested Islam of fanatical beliefs and practices by vigorously championing Islam's true and essential teachings.

The Ahmadiyya Muslim Community is the leading Islamic organization to categorically reject terrorism in any form. Over a century ago, Ahmad emphatically declared that an aggressive "jihad by the sword" has no place in Islam. In its place, he taught his followers to wage a bloodless, intellectual "jihad of the pen" to defend Islam. To this end, Ahmad penned over 80 books and tens of thousands of letters, delivered hundreds of lectures and engaged in scores of public debates. His rigorous and rational defenses of Islam unsettled conventional Muslim thinking. As part of its efforts to revive Islam, the Ahmadiyya Muslim Community continues to spread Ahmad's teachings of moderation and restraint in the face of bitter opposition from parts of the Muslim world.

The Ahmadiyya Muslim Community is the leading Islamic organization to endorse a separation of mosque and state. Over a century ago, Ahmad taught his followers to protect the sanctity of both religion and government by becoming righteous souls as well as loyal citizens. He cautioned against irrational interpretations of Quranic pronouncements and misapplications of Islamic law. He continually voiced his concerns over protecting the rights of God's creatures. Today, the Ahmadiyya Muslim Community continues to be an advocate for universal human rights and protections for religious and other minorities. It champions the empowerment and education of women. Its members are among the most law-abiding, educated and engaged Muslims in the world.

Finally, the Ahmadiyya Muslim Community is the foremost Islamic organization with a central spiritual leader. Over a century ago, Ahmad reminded his followers of God's promise to safeguard the message of Islam through khilafat (the spiritual institution of successorship to prophethood). The Ahmadiyya Muslim Community believes that only spiritual successorship can uphold the true values of Islam and unite humanity. Five spiritual leaders have succeeded Ahmad since his demise in 1908. Its fifth and current spiritual head, His Holiness Mirza Masroor Ahmad, resides in the United Kingdom. Under the leadership of its spiritual successors, Ahmadiyya Muslim Community has now built over 15,000 mosques, over 500 schools, and over 30 hospitals. It has translated the Holy Qur'an into over 60 languages. It propagates the true teachings of Islam and the message of peace and tolerance through a twenty-four hour satellite television channel (MTA), the Internet (alislam.org) and print (Islam International Publications). It has been at the forefront of worldwide disaster relief through an independent charitable organization, Humanity First.

Persecution of the Ahmadiyya Muslim Community in Pakistan

With that critical background in mind, let me now discuss the rapidly deteriorating conditions for the Ahmadiyya Muslim Community in Pakistan.

For six decades, the Ahmadiyya Muslim Community has endured wide-ranging abuses in Pakistan. On May 28, 2010, the Community watched in horror as armed gunmen from the Tehrik-e-Taliban Pakistan (TTP)—a group designated as a major terrorist group by the U.S. State Department—attacked hundreds of Ahmadi Muslim worshippers gathered for Friday prayers at two mosques in Model Town, Lahore. When the dust had cleared, the gunmen had killed 86 Ahmadi Muslims in those attacks—the largest single attack against the Community ever.²

An estimated 3-4 million Ahmadi Muslims currently live in Pakistan.³ Ahmadi Muslims profess to be Muslims, but their belief is irrelevant under the law.⁴ This is because Pakistan is the only Islamic state in the world to define who is or is not a Muslim in its Constitution (Article 260). The Second Amendment to Pakistan’s Constitution, passed in 1974, amends Article 260 to say:

“A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad, the last of the Prophets or claims to be a Prophet, in any sense of the word or of any description whatsoever, after Muhammad, or recognizes such a claimant as a Prophet or religious reformer, is not a Muslim for the purposes of the Constitution or law.”⁵

This amendment explicitly deprives members of the Ahmadiyya Muslim Community of their right to self-identify as Muslims. Since the amendment’s passage, over 300 Ahmadi Muslims have been killed.

As has been well-chronicled by the International Community, since 1984, Pakistan has used its Criminal Code to prohibit and punish blasphemy. Blasphemy in Pakistan broadly refers to any spoken or written representation that “directly or indirectly” outrages the religious sentiments of Muslims.⁶ Five of Pakistan’s current penal code provisions punish blasphemy. These are collectively referred to as the “anti-blasphemy” laws. Over the course of 28 years, more than 1,000 individuals have been arrested under these laws.⁷ These individuals were Muslims (Sunnis, Shias and Ahmadis), Christians and Hindus.⁸ Their crimes ranged from wearing an Islamic slogan on a t-shirt to planning to build a Mosque to distributing Islamic literature in a public square to offering prayers in a Mosque to printing a wedding invitation card with Quranic verses to sending a text message perceived as critical of Islam.⁹ Their punishments ranged from fines to indefinite detention to life imprisonment to the death sentence. Although no one to date in Pakistan has been executed for blasphemy, at least 32 individuals have been killed by mobs after having been arrested for blasphemy.¹⁰

Pakistan’s anti-blasphemy laws continue in full force and effect today. They incite religious extremism and silence the opinions of both Muslim and non-Muslim minorities. The U.S. State Department’s recent reports on Pakistan point out how “authorities routinely used the [anti]-blasphemy laws to harass religious minorities and vulnerable Muslims and to settle personal scores or business rivalries.”¹¹ Amnesty International reports that Pakistan’s anti-blasphemy laws are “a handy tool to silence debate and dissent.”¹² Human Rights Watch reports that “Pakistan’s continued use of its blasphemy laws against religious minorities is disgraceful” and must be “repealed.”¹³ The U.S. Commission on International Religious Freedom described the anti-blasphemy laws as “restricting religious freedom” and fostering “vigilante violence.”¹⁴

The most notorious of Pakistan's anti-blasphemy laws is a 50-word Penal Code Ordinance (called Section 295-C):

“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.”¹⁵

Based on this remarkably broad language, virtually anyone can register a blasphemy case against anyone else in Pakistan, and the accused can face capital punishment. Thus, Pakistan's anti-blasphemy laws have essentially criminalized the very existence of Ahmadi Muslims.

Two of the five anti-blasphemy laws explicitly target by name the activities of the Ahmadiyya Muslim Community.¹⁶ These two laws are part of what is known as Martial Law Ordinance XX, which amended Pakistan's Penal Code and Press Publication Ordinance Sections 298-B and 298-C. For fear of being charged with “indirectly or directly posing as a Muslim,” Ahmadi Muslims cannot profess their faith, either verbally or in writing. Pakistani police destroyed Ahmadi translations of the Qur'an and banned Ahmadi publications, the use of any Islamic terminology on Ahmadi Muslim wedding invitations, the offering of Ahmadi Muslim funeral prayers, and the displaying of the Kalima (the principal creed of a Muslim) on Ahmadi Muslim gravestones.¹⁷ In addition, Ordinance XX prohibited Ahmadi Muslims from declaring their faith publicly, propagating their faith, building mosques or making the call for Muslim prayers.¹⁸ In short, virtually any public act of worship, devotion or propagation by an Ahmadi Muslim can be treated as a criminal offense punishable by fine, imprisonment or death.

Ahmadi Muslims account for almost 40% of all arrests under Pakistan's anti-blasphemy laws,¹⁹ and the situation grows dire each passing year. As an example, in 2009, four Ahmadi Muslim school teenagers in the Layyah District were formally charged with blasphemy for allegedly writing the name of Muhammad on the walls of a Mosque's toilet.²⁰ The teenagers (the youngest 14 years old) remained behind bars without bail for six five months.²¹ They continue to face the threat of blasphemy charges today and can be subject to life imprisonment or death. According to BBC, the charges these teenagers face were purely fabricated.²² Cases like this are not uncommon in Pakistan. In prior years, elderly Ahmadi Muslim women, mothers and infants have fallen victim to the anti-blasphemy laws.²³

Not surprisingly, having suffered under the anti-blasphemy laws for years, religious minorities in Pakistan have challenged the constitutionality of the anti-blasphemy laws under Article 20 of Pakistan's Constitution.²⁴ Unfortunately, however, the anti-blasphemy laws have withstood legal scrutiny.

Just a few years after the laws were passed, the Federal Shariat Court (the highest religious court in Pakistan) was asked to exercise its jurisdiction under Article 203D of the constitution to rule whether or not Ordinance XX was contrary to the injunctions of the Qur'an and Sunnah (practice of Prophet Muhammad). The court, in the case *Mujibur Rahman v. Government of Pakistan*, upheld the validity of Ordinance XX and ruled that parliament had acted within its authority to

declare Ahmadi Muslims as non-Muslims. Ordinance XX, the court maintained, merely prohibited Ahmadi Muslims from “calling themselves what they [were] not,” namely Muslims.²⁵

On July 3, 1993, the Supreme Court of Pakistan dismissed eight appeals brought by Ahmadi Muslims who were arrested under Ordinance XX and Section 295-C. The collective complaint in the case, *Zaheerudin v. State*, was that the 1984 Ordinance violated the constitutional rights of religious minorities. The court dismissed the complaint on two main grounds. First, the court held that Ahmadi Muslim religious practice, however peaceful, angered and offended the Sunni majority in Pakistan; to maintain law and order, Pakistan would, therefore, need to control Ahmadi Muslim religious practice. Second, Ahmadi Muslims, having been deemed to be non-Muslims by law, could not use Islamic epithets in public without violating company and trademark laws. Pakistan, the court reasoned, had the right to protect the sanctity of religious terms under these laws and the right to prevent their usage by non-Muslims. The court also pointed to the sacredness of religious terms under the *shari'a*.²⁶ The remarkable ruling further entrenched the anti-Ahmadi ordinances by giving the government power to freely punish Ahmadi Muslim religious practice as apostasy.

In light of these twin court decisions by the highest judicial bodies in Pakistan, Pakistan’s anti-blasphemy laws remain a legitimate state-approved instrument for persecution of religious minorities. Religious minorities have no further legal recourse within Pakistan to overturn Pakistan’s anti-blasphemy laws.

The persecution of the Ahmadiyya Muslim Community in Pakistan goes beyond individual arrests under Pakistan’s anti-blasphemy laws. Owing to pressure from religious extremists, Pakistani authorities have demolished, set on fire, forcibly occupied, sealed or barred the construction of over 90 Ahmadi Muslim Mosques.²⁷ They have also denied the cemetery burial of 41 Ahmadi Muslims and have exhumed after burial the bodies of 28 Ahmadi Muslims.²⁸ In addition, Pakistan’s state security forces do not adequately protect Ahmadi Muslims from attacks by extreme religious groups. For example, Asma Jahangir, former Chair of the Human Rights Commission of Pakistan, publicly noted that the Lahore police authorities failed to take adequate and sufficient measures to protect Ahmadi Muslims despite known warnings that the Tehrik-e-Taliban Pakistan (TTP) had plotted to kill Ahmadi Muslim worshippers in Model Town, Lahore on May 28, 2010.²⁹

Over the past year, religious extremists have also targeted Ahmadi Muslim professionals with impunity. In June of 2011, the All-Pakistan Students Khatam-e-Nabuwat Federation widely distributed shocking anti-Ahmadi pamphlets in Faisalabad—one of Pakistan’s largest cities.³⁰ The pamphlets explicitly encouraged the outright assassination of a select group of Ahmadi Muslim industrialists, doctors and businessmen—who were listed by name and address and labeled as “wajib ul qatl” or “worthy of being killed.”³¹ The pamphlets explicitly noted that an act of murder against an Ahmadi Muslim on the list would be deemed to be a “virtue” and a “blessing.”³² When Ahmadi Muslim leaders brought the horrific content of the pamphlets to the attention of Faisalabad police authorities, the authorities refused to investigate or intervene.³³ As a result, thousands of Ahmadi Muslims in Faisalabad currently live in a state of perpetual fear with no police protection. For example, last month the President of the Ahmadiyya Muslim Community in Faisalabad barely survived an assassination attempt by unidentified gunmen.³⁴

Similarly, in late January of 2012, some 5,000 people, including religious extremists and representatives from traders unions, gathered outside an Ahmadi Muslim mosque in Rawalpindi calling for the mosque's demolition and a ban of Ahmadi Muslim activities.³⁵ At the rally, many protesters could be heard referring to Ahmadi Muslims as "worthy of being killed." Once again, local police authorities had failed to take affirmative measures to adequately safeguard Ahmadi Muslims or their mosque.

Finally, I want to underscore two critical issues facing Ahmadi Muslims in Pakistan that are especially tragic since they uniquely affect only Ahmadi Muslims and no other religious minority in Pakistan.

The first issue concerns the right to vote in Pakistan. From 1978 to 2002, Pakistan employed a separate electorate system that put non-Muslims and Ahmadi Muslims on a separate voting list where they could vote only for minority candidates for minority seats in Parliament.³⁶ On February 27, 2002, President Musharraf passed Chief Executive Order No. 7, which eliminated the separate electorate system and reinstated a joint electorate system whereby all Pakistani citizens—regardless of their religious persuasion—could vote as equal citizens. The International Community heralded this step as a victory for Pakistan's democracy. But only four months later, in a remarkable reversal, President Musharraf passed Chief Executive Order No. 15, which explicitly stated that the "status of Ahmadis [remains] unchanged." Under this measure, Ahmadi Muslims can only vote in Pakistan if they (1) declare themselves to be a non-Muslim; (2) declare the founder of the Ahmadiyya Muslim Community to be an imposter; and (3) add their names to a separate supplementary list.³⁷ Of course, no Ahmadi Muslim should or would ever agree to these patently discriminatory conditions. As a result, Ahmadi Muslims are the only religious group in Pakistan to be excluded from the country's joint electorate system, and this legal exclusion persists even after ten years.³⁸ The disenfranchisement of Ahmadi Muslims adversely impacts all Pakistanis since Ahmadi Muslims are among Pakistan's most literate and educated citizens.³⁹

The second issue concerns Pakistan's citizenship forms and applications. The Government of Pakistan designates religious affiliation on passports. All Pakistani Muslims seeking passports or passport renewals must fill out a form in which they denounce Ahmadi Muslim beliefs and declare Ahmadi Muslims to be non-Muslim and the founder of the Ahmadiyya Muslim Community—Mirza Ghulam Ahmad—to be an imposter. In other words, the Government of Pakistan forces all Pakistani Muslims seeking passports to swear under penalty of perjury their explicit opposition to Ahmadi Muslims. Similarly, earlier this month, the National Database and Registration Authority (NDRA) of Pakistan instituted a new national identification card form with a new religious category for "Qadiani"—a derogatory term used to describe an Ahmadi Muslim.⁴⁰ In order for an Ahmadi Muslim to obtain a national identification card, he or she must either declare himself to be non-Muslim or check the "Qadiani" category.

Persecution of the Ahmadiyya Muslim Community in India

Let me now turn briefly to the persecution of the Ahmadiyya Muslim Community in neighboring India. The worldwide Ahmadiyya Muslim Community was founded in 1889 in Qadian, India, which also served as the world headquarters of the community until 1947. Today, there are

millions of Ahmadi Muslims spread all across India. Ahmadi Muslims in India have generally fared much better than their brethren across the border but are experiencing a significant rise in anti-Ahmadiyya activity in recent years. Various Indian provincial governments appear to be unable or unwilling to control the activities of radical Islamic parties, many of which have historic ties to their counterparts in Pakistan and share their anti-Ahmadiyya agenda.

In 2008, the Andhara Pradesh government denied Ahmadi Muslims permission to hold a meeting in the Andhara Pradesh province after a number of Muslim groups threatened to storm the conference if it was not cancelled.⁴¹ But while the government denied Ahmadi Muslims the right to hold a peaceful gathering, they allowed various Muslim groups to hold an anti-Ahmadi rally in Saharanpur, in which a mob was incited to attack Ahmadi Muslims.⁴² Several Ahmadi Muslim homes were attacked the next day, and six Ahmadi Muslims were severely injured as a result.⁴³ The local police had been informed of the rising tensions in the area by the Ahmadiyya community for months but they refused to intervene.⁴⁴ In June of 2009, an Ahmadi Muslim woman's body in Chennai was exhumed after she was buried in a Muslim graveyard.⁴⁵ Once again, the local government authorities caved into pressure from radical Islamic groups and allowed this callous act to be carried out.⁴⁶ No action has been taken against the perpetrators.

These are not isolated incidents. Ahmadi Muslims are being targeted all over India. There is an increasing chorus of radical voices demanding that Ahmadi Muslims be declared non-Muslim following Pakistan's example. There are demands that Ahmadi Muslims not be allowed to perform Hajj, which is one of the fundamentals of Islam.⁴⁷ Provincial governments are being forced to remove any mention of Ahmadi Muslims in school textbooks.⁴⁸ There are efforts to prevent Ahmadi Muslims from holding their annual convention in Qadian, a tradition that dated back to 1891 when the first Ahmadiyya Muslim convention was held.⁴⁹ Ahmadi Muslims are being denied access to the public square due to the pressure being exerted by certain radical religious groups that the Indian provincial governments appear unwilling or unable to control. For example, in New Delhi, local police prevented Ahmadi Muslims from holding a Qur'an exhibition after demonstrations by various hardliner Muslim organizations.⁵⁰ In a most disturbing recent development, the government of Andhra Pradesh has classified Ahmadi Muslims as non-Muslims and declared that it would not consider any properties belonging to the Ahmadiyya Muslim Community to be Muslim properties.⁵¹

Persecution of the Ahmadiyya Muslim Community in Bangladesh

Let me now turn briefly to the persecution of the Ahmadiyya Muslim Community in Bangladesh, which offers an interesting counterpoint to Pakistan and India.

Roughly 100,000 Ahmadi Muslims live in Bangladesh today.⁵² As recently as 2005, the Khatme Nabuwat (K.N.), an umbrella organization of Islamist groups dedicated to the preservation of the "finality of the prophethood" of Muhammad, had threatened the Ahmadiyya Muslim Community with attacks on Ahmadi Muslim mosques and campaigned for Ahmadi Muslims to be declared non-Muslim.⁵³ Between 2001 and 2006, the K.N. enjoyed links to the then-governing Bangladesh National Party (BNP) through the BNP's coalition partners, the Jamaat-e-Islami (JI) and the Islami Okye Jote (IOJ).⁵⁴ In 2004, the Bangladeshi government banned the publication, sale, distribution, and preservation of all books and booklets on Islam published by the

Ahmadiyya Muslim Community in Bangladesh.⁵⁵ This followed an upsurge of anti-Ahmadi protests and violence in 2003.⁵⁶ One of the worst attacks on Ahmadi Muslims took place on April 17, 2005 when a mob led by the K.N. attacked and injured at least twenty-five Ahmadi Muslims.⁵⁷ During that attack, the K.N. activists sought to place a signboard on the Ahmadi Muslim mosque in the area which stated: “This is a place of worship for Qadianis; no Muslim should mistake it for a mosque.”⁵⁸ As the K.N. activists reached the Ahmadiyya Muslim mosque, the Ahmadi Muslims, led by their chief missionary in Bangladesh, tried to prevent the incident from taking place.⁵⁹ Incensed at the resistance, K.N. activists started throwing stones at them and injured dozens of people, some seriously, including six Ahmadi Muslim women.⁶⁰ The police, instead of preventing the incident from occurring, sought to contain the situation by taking possession of the sign-board and hanging it themselves on the Ahmadi Muslim mosque.⁶¹

Since the mid-2000s, however, the situation for Ahmadi Muslims in Bangladesh has improved markedly. The Bangladesh High Court has stayed the ban on Ahmadiyya Muslim publications.⁶² In December 2008, a new government of Bangladesh, led by the secularist Awami League Party (ANP), came to power after democratic elections. In December 2006, the ANP had signed an electoral pact with an Islamist group that committed a future ANP-led government to an official declaration that the Prophet Muhammad is the last prophet—a direct challenge to the Ahmadiyya Muslim Community.⁶³ Ahmadi Muslims and liberal citizens criticized the agreement as politically expedient and inconsistent with core party principles.⁶⁴ Following this criticism and open rebellion among senior party leaders, the ANP quietly allowed the agreement to lapse after imposition of the state of emergency.⁶⁵ Fortunately, the ANP government has largely lived up to its secularist principles. The U.S. State Department has reported in recent years that “the Government acted in a generally effective manner to protect Ahmadi Muslims and their property.”⁶⁶

Nevertheless, as the U.S. State Department recognized in its most recent report on religious freedom, attacks on the Ahmadiyya Muslim Community continue to occur in Bangladesh.⁶⁷ In 2011, local authorities in the Gazipur district prevented the Ahmadiyya Muslim Community from holding its annual convention, citing concerns raised by the local population.⁶⁸ Only last November, it was reported that local law enforcement authorities in the village of Tangail prevented the Ahmadiyya Muslim Community from building a mosque in the village, in clear violation of Article 41 of Bangladesh’s Constitution, which guarantees religious freedom.⁶⁹ This denial followed a wave of attacks against Ahmadi Muslims in Tangail.⁷⁰ The attacks happened in three waves in June, August, and October. The attacks consisted of small groups entering Ahmadi Muslim neighborhoods with weapons, beating Ahmadi Muslims they encountered and vandalizing several houses before leaving.⁷¹ The authorities made no arrests, but a few local figures issued statements about the need to live in harmony.⁷²

Conclusion

I have provided only a basic sketch of the current persecution of the Ahmadiyya Muslim Community in South Asia (Pakistan, India and Bangladesh). Our Community endures significant persecution throughout much of the rest of the Islamic world, including the Middle East (e.g., Egypt, UAE, and Palestine), Central Asia (e.g., Kazakhstan and Kyrgyz Republic) and Southeast Asia (e.g., Indonesia and Malaysia). In all instances, the primary source of our

Community's persecution is religious extremists who espouse a militant perversion of Islam. Our Community strongly believes that all such religious extremism must be cut at its root.

Our Community welcomes and lauds any and all efforts to raise greater awareness about restrictions to religious freedom in South Asia, and indeed all over the world.

Thank you.

¹ Ahmadiyya Muslim Community, Introduction from Official Website, www.alislam.org (last visited on March 19, 2012).

² Zahid Hussain and Rehmat Mehsud, "Militants Attack Tiny Muslim Sect," May 29, 2011, available at <http://online.wsj.com/article/SB10001424052748704254004575274533917141238.html> (last visited on March 19, 2012).

³ See M. Nadeem Ahmad Siddiq, "Enforced Apostasy: Zaheerudin v. State and the Official Persecution of the Ahmadiyya Community in Pakistan," *Journal of Law and Inequality*, Vol. 14, 1995, at pp. 275, 279.

⁴ See Pak. Const. pt. XII, ch. 5, arts. 260(3)(a), 260(3)(b). "Muslim means a person who believes in the unity and oneness of Almighty Allah, in the absolute and unqualified Prophethood of Muhammad (peace be upon him), the last of the prophets, and does not believe, 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 any description whatsoever, after Muhammad (peace be upon him)." Subsection (b) reads: "'Non Muslim' means a person who is not a Muslim and includes a person belonging to the Christians, Hindus, Sikh, Buddhist or Parsi community, a person of the Qadiani Group or Lahori Group (who call themselves 'Ahmadis' or by any other name) or a Bahai, and a person belonging to any of the Scheduled Castes."

⁵ See Pak. Const. Second Amendment.

⁶ Amjad Mahmood Khan, "Persecution of the Ahmadiyya Community in Pakistan: An Analysis Under International Law and International Relations," *Harvard Human Rights Journal*, Vol. 16, Spring 2003, at p. 227, available at <http://www.law.harvard.edu/students/orgs/hrj/iss16/khan.shtml#fnB40> (last visited on March 19, 2012).

⁷ National Commission for Justice and Peace in Pakistan (NCJP) data, quoted in "NJCP Signature's Drive Against Blasphemy Laws," *Dawn*, August 28, 2009, available at www.dawn.com/wps/wcm/connect/dawn-contentlibrary/dawn/the-newspaper/national/ncjps-signature-drive-against-blasphemy-laws-889 (last visited on March 19, 2012).

⁸ *Id.*

⁹ See Dexter Filkins, "Pakistan's Blasphemy Law Under Heightened Scrutiny," *Los Angeles Times*, May 9, 1998, at A1; Editorial, "Pakistan's Cruel Blasphemy Law," *New York Times*, August 30, 2001, at A20.

¹⁰ NCJP data, *supra* note 7.

¹¹ Bureau of Democracy, Human Rights and Labor, U.S. Department of State, Annual Report on International Religious Freedom: Pakistan, <http://www.state.gov/g/drl/rls/irf/2008/108505.htm> (last visited on March 19, 2012).

¹² Amnesty International, "Pakistan: Blasphemy Laws Should Be Abolished," August 21, 2001, available at <http://www.amnesty.org/en/library/asset/ASA33/023/2001/en/6bd5700e-d8f5-11dd-ad8cf3d4445c118e/asa330232001en.html> (last visited on March 19, 2012).

¹³ Human Rights Watch, "Pakistan: Pandering to Extremists Fuels Persecution of Ahmadis," May 5, 2007, available at <http://www.hrw.org/en/news/2007/05/05/pakistan-pandering-extremists-fuels-persecution-ahmadis> (last visited on March 19, 2012).

¹⁴ United States Commission on International Religious Freedom, Letter from Felice D. Gaer to President Barack H. Obama, May 5, 2009.

¹⁵ See Pak. Penal Code § 295C (part of the Criminal Law Amendment Act of 1986, which amended the punishments enumerated in §§ 298B and 298C to include death). "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 be also liable to fine."

¹⁶ See Pak. Penal Code §§ 298B, 298C (collectively referred to as Ordinance XX). According to § 298B:

“(1) Any person of the Qadiani group or the Lahori group (who call themselves ‘Ahmadis’ or 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,’ ‘Khalifat-ul-Mumineen,’ ‘Kilafat-ul-Muslimeen’ ‘Sahaabi’ or ‘Razi Allah Anaho’; 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 as 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 as ‘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 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.”

¹⁷ See Siddiq, supra note 3, at pp. 288-289.

¹⁸ Id.

¹⁹ NCJR data, supra note 7.

²⁰ United States Commission on International Religious Freedom, Letter from Felice D. Gaer to Anne C. Patterson, May 19, 2009 (citing Layyah incident).

²¹ Ahmadiyya Muslim Community, Press Release, “Ahmadi Children Released on Bail After Nearing Six Months Imprisonment,” July 7, 2009, available at <http://thepersecution.org/press/09/pk090707.html> (last visited on March 19, 2012).

4, 2009).

²² Ahmadiyya Muslim Community, Press Release, “Four Ahmadi school children and an adult frivolously booked and arrested by the police on false accusation of blasphemy by extremist elements,” February 2, 2009, quoting BBC report, available at <http://www.thepersecution.org/case/case009.html> (last visited on March 19, 2012).

²³ Amnesty International, Report on Pakistan, September 1996, available at <http://www.thepersecution.org/ai/amnst196.html> (last visited on March 19, 2012).

²⁴ See Pak. Const., art. 20. “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.”

²⁵ See *Mujibur Rehman v Gov’t of Pakistan*, 1985 S.D. Vol. II (Fed. Shariat Court) 382, 473 (Pak.).

²⁶ *Zaheerudin v. State*, 26 S.C.M.R. 1718 (S.Ct. 1993) (Pak.). *Zaheerudin v. State* was a 4-1 ruling led by Justice Abdul Qadeer Chaudhry, holding that Ordinance XX was in accord with statutes and judicial opinions in England and the United States that protect religious freedom; the majority erroneously cited legal precedent from both jurisdictions as false support. See also Amjad Mahmood Khan, “Legal Argument by Analogy in Transjudicial Communication: The Case of *Zaheerudin v. State*,” *Richmond Journal of Global Law and Business*, Vol. 10, No. 4, Fall 2011, available at http://rjglb.richmond.edu/archives/10.4/rjl_10-4.pdf (last visited on March 19, 2012).

²⁷ See Ahmadiyya Muslim Community, Facts and Figures on Pakistan, available at <http://thepersecution.org/facts/events.html> (last visited on March 19, 2012).

²⁸ Id.

²⁹ Human Rights Commission of Pakistan, Press Release, “HRCP Blasts Attacks on Ahmadis in Lahore,” May 28, 2010, available at <http://www.thepersecution.org/hrcp/hrcplahore.html> (last visited on March 19, 2012).

³⁰ Shamsul Islam, “Targeting Minorities: No Friends to Ahmadis in Pakistan,” *The Express Tribune*, June 9, 2011, available at <http://tribune.com.pk/story/185179/targeting-minorities-no-friend-to-ahmadis-in-faisalabad/> (last visited on March 19, 2012).

³¹ Id.

³² Id.

³³ Id.

³⁴ Staff, “Head of Ahmadiyya Muslim Community in Faisalabad Attacked; Two Inured,” *The Horizon*, February 21, 2012, available at <http://alufaq.com/pakistan-head-ahmadiyya-muslim-community-faisalabad-attacked-injured> (last visited on March 19, 2012).

³⁵ Amnesty International, “Pakistan Should Protect Ahmadiyya Community Against Threats of Violence,” February 2, 2012, available at <http://amnesty.org/en/news/pakistan-should-protect-ahmadiyya-community-against-threats-violence-2012-02-02> (last visited on March 19, 2012).

³⁶ See, e.g., Barbara Crosette, “Pakistan’s Minorities Face Voting Restrictions,” *New York Times*, Oct. 23, 1990, at A5; David Lamb, “Non-Muslims in Pakistan Seek a Political Voice,” *Los Angeles Times*, Jan. 13, 2002, at A9.

The persecution of Ahmadi Muslims emanates from their political disenfranchisement. Between 1978 and 2002, Pakistan used a separate electorate system for Muslims and non-Muslims. In order to cast their votes for minority candidates, non-Muslims had to register on the “non-Muslim” electoral rolls. Ahmadi Muslims, however, base their entire ideological foundation on Islam and profess to be true Muslims. Registering as “non-Muslims” demeaned their faith and compromises their ethical standards. Registering as “Muslims” resulted in severe legal consequences, including fines and imprisonment. As a result, Ahmadi Muslims were deprived of their basic freedom of conscience and could not adequately vote in Pakistan’s elections. On February 27, 2002, President Musharraf issued Chief Executive’s Order No. 7 of 2002 (Conduct of General Elections Order), which called for the elimination of the separate electoral system. Non-Muslim minorities and Ahmadi Muslims hailed the Order as a step towards democratic reform in Pakistan. After several decades, Ahmadi Muslims once again voted in large numbers. Succumbing to the pressure of religious extremists, however, President Musharraf subsequently passed a series of amendments to the original Order, which stated explicitly that the “[s]tatus of Ahmadis [was] . . . to remain unchanged” (June 17, 2002 Amendments; Section 7-B). This, in effect, kept intact a joint electoral roll for all eligible voters, Muslim and non-Muslims, except Ahmadi Muslims. As a result, Ahmadi Muslims presently are the only group in Pakistan who do not appear on Pakistan’s joint electoral rolls and cannot freely vote.

³⁷ Mahmood Ahmad and Amjad Mahmood Khan, “Apartheid in Pakistan,” *Washington Post*, January 19, 2011, available at http://onfaith.washingtonpost.com/onfaith/guestvoices/2011/01/apartheid_in_pakistan.html (last visited on March 19, 2012).

³⁸ *Id.*

³⁹ Siddiq, *supra* note 3.

⁴⁰ Asia Human Rights Commission, “Pakistan: NADRA More Muslim Than the Fundamentalists,” March 2, 2012, available at <http://alufaq.com/pakistan-nadra-muslim-fundamentalists-ahrc> (last visited on March 19, 2012).

⁴¹ Yahoo News India, “Ahmadiyya Community Denied Permission for Hyderabad Meet,” June 10, 2008, available at <http://www.persecutionofahmadis.org/ahmadiya-community-denied-permission-for-hyderabad-meet/> (last visited on March 19, 2012).

⁴² Ahmadiyya Muslim Community Press Release, “Persecution Report in Saharanpur,” August 27, 2008, available at <http://www.persecutionofahmadis.org/religious-fanatics-attack-ahmadis-houses-in-saharanpur-uttar-pradesh-india-six-persons-injured/> (last visited on March 19, 2012).

⁴³ *Id.*

⁴⁴ *Id.*

⁴⁵ Express News Service, “Muslim extremists exhume an Ahmadi women's body from a Muslim graveyard with Police complicity,” June 8, 2009, available at <http://www.thepersecution.org/world/india/09/06/eb08.html> (last visited on March 19, 2012).

⁴⁶ *Id.*

⁴⁷ The Times of India, “Darul Uloom Asks Saudia Arabia to Ban Ahmadiyyas from Mecca Visit,” June 30, 2011, available at http://articles.timesofindia.indiatimes.com/2011-06-30/india/29720981_1_mecca-umrah-islamic-seminary (last visited on March 19, 2012)

⁴⁸ News Blaze, “Should the Mayawati Government Remove Ahmadiyya Sect from Syllabus,” August 28, 2010, available at <http://newsblaze.com/story/20100828061254isla.nb/topstory.html> (last visited on March 19, 2012).

⁴⁹ Times of India, “Ahmadiyya Convention Faces Heat,” December 25, 2009, available at http://articles.timesofindia.indiatimes.com/2009-12-25/ludhiana/28066590_1_muslims-protest-sikh (last visited on March 19, 2012).

⁵⁰ Times of India, “Ahmadiyyas Face Protest at Peace Mission,” September 24, 2011, available at http://articles.timesofindia.indiatimes.com/2011-09-24/delhi/30197440_1_ahmadiyyas-muslims-token-protest (last visited on March 19, 2012).

⁵¹ Times of India, “Ahmadiyyas to Lose Properties,” February 19, 2012, available at http://articles.timesofindia.indiatimes.com/2012-02-19/hyderabad/31077037_1_mosques-wakf-board-masjid (last visited on March 19, 2012).

⁵² Human Rights Watch, “Breach of Faith: Persecution of the Ahmadiyya Community in Bangladesh,” June 16, 2005, available at <http://www.hrw.org/reports/2005/06/15/breach-faith> (last visited on March 19, 2012).

⁵³ *Id.*

⁵⁴ *Id.*

⁵⁵ *Id.*

⁵⁶ *Id.*

⁵⁷ *Id.*

⁵⁸ Id.

⁵⁹ Id.

⁶⁰ Id.

⁶¹ Id.

⁶² See U.S. Department of State, 2008 Country Reports on Human Rights Practices, “Bangladesh,” February 25, 2009, available at <http://www.state.gov/j/drl/rls/hrrpt/2008/sca/119132.htm> (last visited on March 19, 2012).

⁶³ See U.S. Department of State, 2008 International Religious Freedom Report, “Bangladesh,” September 28, 2008, available at <http://www.state.gov/j/drl/rls/irf/2008/108498.htm> (last visited on March 19, 2012).

⁶⁴ Id.

⁶⁵ Id.

⁶⁶ See U.S. Department of State, 2009 International Religious Freedom Report, “Bangladesh,” October 26, 2009, available at <http://www.state.gov/j/drl/rls/irf/2009/127363.htm> (last visited on March 19, 2012).

⁶⁷ See U.S. Department of State, July-December 2010 International Religious Freedom Report, “Bangladesh,” September 13, 2011, available at http://www.state.gov/j/drl/rls/irf/2010_5/168243.htm (last visited on March 19, 2012).

⁶⁸ Article, “Ahmadiyyas barred from holding Jalsa Salana,” New Age, February 9, 2011, available at <http://newagebd.com/newspaper1/frontpage/8133.html> (last visited on March 19, 2012).

⁶⁹ Editorial, “Government needs to act against Ahmadiyya tormentors,” New Age, November 15, 2011, available at http://newagebd.com/newspaper1/archive_details.php?arcid=40099 (last visited on March 19, 2012).

⁷⁰ See July-December 2010 International Religious Freedom Report, *supra*, note 67.

⁷¹ Id.

⁷² Id.

Tab 2

THE CONDUCT OF GENERAL ELECTIONS ORDER, 2002
(CHIEF EXECUTIVE'S ORDER NO. 7 OF 2002)

THE CONDUCT OF GENERAL ELECTIONS ORDER, 2002

(CHIEF EXECUTIVE'S ORDER NO. 7 OF 2002)

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THE CONDUCT OF GENERAL ELECTIONS ORDER, 2002

(CHIEF EXECUTIVE'S ORDER NO. 7 OF 2002)

WHEREAS pursuant to the announcement for restoration of democracy by the President on the fourteenth day of August, 2001, it is expedient to provide for the holding of general elections in the country for the election of the members of the National Assembly and the Provincial Assemblies and the matters connected therewith and ancillary thereto;

AND WHEREAS updated electoral rolls are to be prepared and delimitation of constituencies is to be carried out in view of the increase in the number of seats in the Assemblies;

NOW, THEREFORE, in pursuance of the Proclamation of Emergency of the fourteenth day of October, 1999, and the Provisional Constitution Order No. 1 of 1999, and in exercise of all other powers enabling him in that behalf, the Chief Executive of the Islamic Republic of Pakistan is pleased to make and promulgate the following Order:—

1. **Short title, extent and commencement.**—(1) This Order may be called the Conduct of General Elections Order, 2002.

(2) It extends to the whole of Pakistan.

(3) It shall come into force at once.

2. **Definitions.**—In this Order, unless there is anything repugnant in the subject or context,—

(a) “Chief Election Commissioner” means the Chief Election Commissioner appointed under the Election Commission Order, 2002 (Chief Executive’s Order 1 of 2002);

(b) “Constitution” means the Constitution of the Islamic Republic of Pakistan, 1973, which is in abeyance by virtue of the Proclamation of Emergency of the fourteenth day of October, 1999; ¹[*]

(c) “prescribed” means prescribed by rules made under this Order ²[; and]

²[(d) “technocrat” means a person who is the holder of a degree requiring conclusion of at least sixteen years of education, recognized by the University Grants Commission or a recognized

¹ Omitted, *vide* C.E.O. No. 21 of 2002, dt. 31-7-2002.

² Added *ibid*.

statutory body, as well as at least twenty years of experience, including a record of achievement at the national or international level.]

3. **Order to override other laws.**—The provisions of this Order shall have effect notwithstanding anything contained in the Constitution or in any other law for the time being in force relating to the forthcoming elections to the ¹[Senate] National Assembly and the Provincial Assemblies.

4. **Conduct of General Elections.**—Subject to the Election Commission Order, 2002 (C.E.'s Order No. 1 of 2002) and notwithstanding anything to the contrary contained in the Constitution, the Electoral Rolls Act, 1974 (XXI of 1974), the Delimitation of Constituencies Act, 1974 (XXXIV of 1974), ¹[the Senate (Election) Act, 1975 (LI of 1975)], the Representation of the People Act, 1976 (LXXXV of 1976) and the Houses of Parliament and Provincial Assemblies (Elections) Order, 1977 (PPO No. 5 of 1977), or any other law for the time being in force, the Chief Election Commissioner or, as the case may be, the Election Commission shall take such steps and measures, including preparation of electoral rolls and delimitation of the constituencies, and adopt such procedure, do such acts, pass such orders, issue such directions and take all such ancillary, incidental and consequential steps as may be deemed necessary for effectively carrying out the elections for the members of the ¹[Senate] National Assembly and Provincial Assemblies in October, 2002.

²[5. **Number of seats in the National Assembly.**— (1) There shall be three hundred and forty-two seats of the members in the National Assembly, including seats reserved for women and non-Muslims.

(2) The seats in the National Assembly referred to in clause (1), except as provided in clause (3), are allocated to each Province, the Federally Administered Tribal Areas and the Federal Capital as under:—

	General Seats	Women	Total
Baluchistan	14	3	17
Federally Administered Tribal Areas	12	—	12
Federal Capital	2	—	2
The North-West Frontier Province	35	8	43
Punjab	148	35	183
Sindh	61	14	75
Total :	272	60	332

¹ Added *vide* CEO No. 21 of 2002, dt. 31-7-2002.

² Substituted *ibid.*

(3) In addition to the number of seats referred to in clause (2), there shall be in the National Assembly ten seats reserved for non-Muslims as defined in Article 260 of the Constitution.

- (4) For the purpose of election to the National Assembly,—
- (a) the constituencies for the election on general seats shall be single member territorial constituencies;
 - (b) the members to fill the general seats in the National Assembly shall be elected by direct and free vote;
 - (c) each Province shall be a single constituency for all seats reserved for women which are allocated to the respective Provinces under clause (2):

¹[Provided that for the purpose of this sub-clause the total number of general seats won by a political party shall include the independent returned candidate or candidates who may duly join such political party with in three days of the publication in the official Gazette of the names of the returned candidates.]

- (d) the constituency for all seats reserved for non-Muslims shall be the whole country;
- (e) the members to fill seats reserved for women which are allocated to a Province under clause (2) shall be elected through proportional representation system of political parties' lists of candidates specified in Article 8F on the basis of total number of general seats won by each political party ²[from the province concerned] in the National Assembly;
- (f) the members to fill seats reserved for non-Muslims under clause (3) shall be elected through proportional representation system of political parties' lists of candidates specified in Article 8F on the basis of total number of general seats won by each political party in the National Assembly:

¹[Provided that for the purpose of this sub-clause the total number of general seats won by a political party shall include the independent returned candidate or candidates who may duly join such political party with in three days of the publication in the official Gazette of the names of the returned candidates.]

¹ Inserted *vide* ECO No. 30 of 2002, dt, 17-10-02.

² Inserted *vide* ECO No. 23 of 2002, dt, 21-08-02.

¹[6. **Number of seats in the Provincial Assemblies.**—(1) Each Provincial Assembly shall consist of general seats and seats reserved for women and non-Muslims as herein below specified:—

	<u>General seats</u>	<u>Women</u>	<u>Non-Muslims</u>	<u>Total</u>
Baluchistan	51	11	3	65
North-West Frontier Province	99	22	3	124
The Punjab	297	66	8	371
Sindh	130	29	9	168
Total :	577	128	23	728

(2) For the purpose of election to a Provincial Assembly,—

- (a) the constituencies for the general seats shall be single member territorial constituencies;
- (b) members to fill the general seats shall be elected by direct and free vote;
- (c) each Province shall be a single constituency for all seats reserved for women and non-Muslims which are allocated to the respective Provinces under clause (1);
- (d) the members to fill seats reserved for women and non-Muslims allocated to a Province under clause (1) shall be elected through proportional representation system of political parties' lists of candidates specified in Article 8F on the basis of total number of general seats won by each political party in the Provincial Assembly:

²[Provided that for the purpose of this sub-clause the total number of general seats won by a political party shall include the independent returned candidate or candidates who may duly join such political party within three days of the publication in the official Gazette of the names of the returned candidates.]

³[(e) *Omitted.*]

7. **System of elections.**—The elections for the members of the National Assembly and the Provincial Assemblies shall be held on the basis of joint electorate.

¹ Inserted *vide* CEO No. 21 of 2002, dt. 31-07-2002.

² Inserted *vide* CEO No. 30 of 2002, dt. 17-10-2002.

³ Omitted *ibid.*

¹[7A. **Age of voters.**—Notwithstanding anything contained in the Constitution or any other law for the time being in force including the Electoral Rolls Act, 1974 (XXI of 1974), for the election of members of the ²[Senate,] National Assembly and Provincial Assemblies, a citizen who has attained the age of eighteen years on the first day of January, 2002, shall be eligible to vote and the Chief Election Commissioner shall cause the electoral rolls to be prepared accordingly under the provisions of the Electoral Rolls Act, 1974:

Provided that any claim for inclusion of any name or objection against any entry in the electoral roll shall be made to the Revising Authority within 15 days of the publication of the draft electoral roll.]

³[7B. **Status of Ahmadis etc. to remain unchanged.**—Notwithstanding anything contained in the Electoral Rolls Act, 1974 (XXI of 1974), the Electoral Rolls, Rules, 1974, or any other law for the time being in force, including the Forms prescribed for preparation of electoral rolls on joint electorate basis in pursuance of Article 7 of the Conduct of General Elections Order, 2002 (Chief Executive’s Order No. 7 of 2002), the status of Quadiani Group or the Lahori Group (who call themselves ‘Ahmadis’ or by any other name) or a person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him), the last of the prophets or claimed or claims to be a Prophet, in any sense of the word or of any description whatsoever, after Muhammad (peace be upon him) or recognizes such a claimant as a Prophet or religious reformer shall remain the same as provided in the Constitution of the Islamic Republic of Pakistan, 1973.

7C.—If a person has got himself enrolled as voter and objection is filed before the Revising Authority notified under the Electoral Rolls Act, 1974, within ten days from issuance of the Conduct of General Elections (Second Amendment) Order, 2002, that such a voter is not a Muslim, the Revising Authority shall issue a notice to him to appear before it within fifteen days and require him to sign a declaration regarding his belief about the absolute and unqualified finality of the Prophethood of Muhamamd (peace be upon him) in Form-IV prescribed under the Electoral Rolls Rules, 1974. In case he refuses to sign the declaration as aforesaid, he shall be deemed to be a non-Muslim and his name shall be deleted from the joint electoral rolls and added to a supplementary list of voters in the same electoral area as non-Muslim. In case the voter does not turn up in spite of service of notice, an *ex-parte* order may be passed against him.]

¹ Inserted *vide* CEO No. 14 of 2002, dt. 14-5-2002.

² Inserted *vide* CEO No. 21 of 2002, dt. 31-7-2002.

³ Inserted *vide* CEO No. 15 of 2002, dt. 17-6-2002.

حلف نامہ و اقرار نامہ

میں حلفیہ اقرار کرتا/کرتی ہوں کہ میں خاتم النبیین حضرت محمد ﷺ کی ختم نبوت پر مکمل اور غیر مشروط طور پر ایمان رکھتا/رکھتی ہوں۔ اور یہ کہ میں کسی ایسے شخص کا/کی پیروکار نہیں ہوں جو حضرت محمد ﷺ کے بعد اس لفظ کے کسی بھی مفہوم یا کسی بھی تشریح کے لحاظ سے پیغمبر ہونے کا دعویدار ہو۔ اور نہ ہی میں ایسے دعویدار کو پیغمبر یا مذہبی مصلح مانتا/مانتی ہوں۔ نہ ہی میں قادیانی گروپ یا لاہوری گروپ سے تعلق رکھتا/رکھتی ہوں یا خود کو احمدی کہتا/کہتی ہوں۔

8. **Laws relating to election etc. to apply.**—Notwithstanding anything contained in the Constitution, the Electoral Rolls Act, 1974 (XXI of 1974), the Delimitation of Constituencies Act, 1974 (XXXIV of 1974) ¹[the Senate (Election) Act, 1975 (LI of 1975),] and the Representation of the People Act, 1976 (LXXXV of 1976) and any rules made thereunder, for the time being in force, shall, in so far as they are not inconsistent with any provision of this Order, apply to the preparation and revision of electoral rolls, the delimitation of constituencies, the choosing of a member from the Federal Capital, the appointment of election tribunals and the conduct of elections to the National Assembly and the Provincial Assemblies.

¹[8A. **Educational qualification for a member of Majlis-e-Shoora (Parliament) and a Provincial Assembly.**—Notwithstanding anything contained in the Constitution of the Islamic Republic of Pakistan, 1973, the Senate (Election) Act, 1975 (LI of 1975), the Representation of the People Act, 1976 (LXXXV of 1976), or any other law for the time being in force, a person shall not be qualified to be elected or chosen as a member of Majlis-e-Shoora (Parliament) or a Provincial Assembly unless he is at least a graduate possessing a bachelor degree in any discipline or any degree recognized as equivalent by the University Grants Commission under the University Grants Commission Act, 1974 (XXIII of 1974)] ²[or any other law for the time being in force.]

²[8B. **Number of seats in Senate.**—(1) The Senate shall consist of one hundred members of whom—

- (a) fourteen shall be elected by the members of each Provincial Assembly;

¹ Inserted vide CEO No. 21 of 2002, dt. 31-7-2002.

² Inserted vide CEO No. 17 of 2002, dt. 24-6-2002.

- (b) ¹[Eight shall be elected from the Federally Administered Tribal Areas, in such manner as the President may, by Order, prescribe.]
- (c) two on general seats, one woman and one technocrat or *aalim* shall be elected from the Federal Capital in the manner specified in the Senate (Election of Members from the Federal Capital) Order, 1988 (P.O. No. 3 of 1988);
- (d) four women shall be elected by the members of each Provincial Assembly; and
- (e) four shall be elected by the members of each Provincial Assembly to represent technocrats and *ulema*.

Explanation.—For the purpose of this Article, the term “technocrats” defined in clause (d) of Article 2 shall include *ulema*.

(2) Election to fill seats in the Senate allocated to each Province shall be held in accordance with the system of proportional representation by means of the single transferable vote.

(3) The Senate shall not be subject to dissolution but the term of its members, who shall retire as follows, shall be six years—

- (a) of the members referred to in paragraph (a) of clause (1), seven shall retire after the expiration of the first three years and seven shall retire after the expiration of the next three years;
- (b) of the members referred to in paragraph (b) of the aforesaid clause, four shall retire after the expiration of the first three years and four shall retire after the expiration of the next three years;
- (c) of the members referred to in paragraph (c) of the aforesaid clause,—
 - (i) one elected on general seat shall retire after the expiration of the first three years and the other one shall retire after the expiration of the next three years, and
 - (ii) one elected on the seat reserved for technocrat or, as the case may be, *aalim* shall retire after first three years and the one elected on the seat reserved for woman shall retire after the expiration of next three years; and

¹ Substituted *vide* CEO No. 38 of 2002 dt., 20-11-2002.

- (d) of the members referred to in paragraph (d) of the aforesaid clause, two shall retire after the expiration of the first three years and two shall retire after the expiration of the next three years; and
- (e) of the members referred to in paragraph (e) of the aforesaid clause, two shall retire after the expiration of the first three years and two shall retire after the expiration of the next three years:

Provided that the term of office of a person elected to fill a casual vacancy shall be the unexpired term of the member whose vacancy he has filled.

8C. ¹[* * *]

8D. Qualifications and disqualifications of members of Majlis-e-Shoora (Parliament) and Provincial Assemblies.—(1) In addition to the educational qualification specified in Article 8A, a person shall not be qualified to be elected or chosen as a member of a House of the Majlis-e-Shoora (Parliament) or Provincial Assembly unless—

- (a) he is a citizen of Pakistan;
- (b) he is, in the case of National Assembly, not less than twenty-five years and is enrolled as a voter in—
 - (i) any electoral roll for election to a general seat; or a seat reserved for non-Muslims; and
 - (ii) any area in a Province from where he seeks membership for election to a seat reserved for women;
- (c) he is, in the case of Senate, not less than thirty years of age and is enrolled as a voter in any area in a Province or, as the case may be, the Federal Capital or the Federally Administered Tribal Areas, from where he seeks membership;
- (d) he is, in the case of a Provincial Assembly, not less than twenty-five years of age and is enrolled as voter in any area in a Province from where he seeks membership for that Assembly;
- (e) he is of good character and is not commonly known as one who violates Islamic Injunctions;

¹ Omitted *vide* CEO No. 38 of 2002 dt., 20-11-2002.

- (f) he has adequate knowledge of Islamic teachings and practices obligatory duties prescribed by Islam as well as abstains from major sins;
- (g) he is sagacious, righteous and non-profligate and honest and *ameen*;
- (h) he has not been convicted for a crime involving moral turpitude or for giving false evidence;
- (i) he has not, after the establishment of Pakistan, worked against the integrity of the country or opposed the ideology of Pakistan:

Provided that the disqualifications specified in paragraphs (f) and (g) shall not apply to a person who is a non-Muslim, but such a person shall have good moral reputation; and

- (j) he possesses such other qualifications as may be prescribed by an Act of Majlis-e-Shoora (Parliament).

(2) A person shall be disqualified from being elected or chosen as, and from being, a member of Majlis-e-Shoora (Parliament) or a Provincial Assembly, if—

- (a) he is of unsound mind and has been so declared by a competent court; or
- (b) he is an undischarged insolvent; or
- (c) he ceases to be a citizen of Pakistan, or acquires the citizenship of a foreign State; or
- (d) he holds an office of profit in the service of Pakistan other than an office declared by law not to disqualify its holder; or
- (e) he is in the service of any statutory body or anybody which is owned or controlled by the Government or in which the Government has a controlling share or interests; or
- (f) he being a citizen of Pakistan by virtue of section 14B of the Pakistan Citizenship Act, 1951 (II of 1951), he is for the time being disqualified under any law in force in Azad Jammu and Kashmir from being elected as a member of the Legislative Assembly of Azad Jammu and Kashmir; or

- (g) he is propagating any opinion, or acting in any manner, prejudicial to the Ideology of Pakistan, or the sovereignty, integrity or security of Pakistan, or morality, or the maintenance of public order, or the integrity or independence of the Judiciary of Pakistan, or which defames or brings into ridicule the judiciary or the Armed Forces of Pakistan; or
- (h) he has been convicted by a court of competent jurisdiction on a charge of corrupt practice, moral turpitude or misuse of power or authority under any law for the time being in force; or
- (i) he has been dismissed from the service of Pakistan or service of a corporation or office set up or controlled by the Federal Government, Provincial Government or a local government on the grounds of misconduct involving moral turpitude; or
- (j) he has been removed or compulsorily retired from the service of Pakistan or service of a corporation or office set up or controlled by the Federal Government, Provincial Government or a local government on the grounds of misconduct ¹[or] moral turpitude; or
- (k) he has been in the service of Pakistan or of any statutory body or any body which is owned or controlled by the Government or in which the Government has a controlling share or interest, unless a period of two years has elapsed since he ceased to be in such service; or
- (l) he, whether by himself, or by any person or body of persons in trust for him or for his benefit or on his account or as a member of a Hindu undivided family, has any share or interest in a contract, not being a contract between a cooperative society and Government, for the supply of goods to, or for the execution of any contract or for the performance of any service undertaken by Government:

Provided that the disqualification under this paragraph shall not apply to a person—

- (i) where the share or interest in the contract devolves on him by inheritance or succession or as a legatee, executor or administrator, until the expiration of six months after it has so devolved on him;
- (ii) where the contract has been entered into by or on behalf of a public company as defined in the Companies Ordinance, 1984 (XLVII of 1984), of which he is a shareholder but is not a director holding an office of profit under the company; or

¹ Substituted *vide* ECO Order No. 35 of 02, dt, 6-11-02.

- (iii) where he is a member of a Hindu undivided family and the contract has been entered into by any other member of that family in the course of carrying on a separate business in which he has no share or interests; or

Explanation.—In this Article, “goods” does not include agricultural produce or commodity grown or produced by him or such goods as he is, under any directive of Government or any law for the time being in force; under a duty or obligation to supply.

- (m) he holds any office of profit in the service of Pakistan other than the following offices namely:—
 - (i) an office which is not whole time office remunerated either by salary or by fee;
 - (ii) the office of Lumbardar, whether called by this or any other title;
 - (iii) the Qaumi Razakars;
 - (iv) any office the holder whereof, by virtue of such office, is liable to be called up for military training or military service under any law providing for the constitution or raising of a Force; or
- (n) he has been convicted and sentenced to imprisonment for having absconded by a competent court under any law for the time being in force, or
- (o) he has obtained a loan for an amount of two million rupees or more, from any bank financial institution, cooperative society or cooperative body in his own name or in the name of his spouse or any of his dependents, which stands unpaid for more than one year from the due date, or has had such loan written off, or
- (p) he or his spouse or any of his dependents has defaulted in payment of government dues and utility charges, including telephone electricity, gas and water charges of an amount in excess of ten thousand rupees, for over six months, or
- (q) he is for the time being disqualified from being elected or chosen as a member of the Majlis-e-Shoora (Parliament) or of a Provincial Assembly under any law for the time being in force.

8E. Objection against candidature.—Notwithstanding anything contained to the contrary in any law for the time being in force, any person or authority may object to the candidature of a person who has submitted nomination papers or whose name has been included in the party list submitted by a political party for election to a seat in the Majlis-e-Shoora (Parliament) or a Provincial Assembly, before the Returning Officer within the period specified by the Election Commission for the scrutiny of nomination papers of candidates contesting elections for membership of Majlis-e-Shoora (Parliament) and Provincial Assemblies.

¹[**8EE. Nomination papers for election.**—Notwithstanding anything contained in any other law for the time being in force, every nomination paper for the membership of Majlis-e-Shoora (Parliament) and a Provincial Assembly, shall be delivered by the candidate in person to the Returning Officer who shall acknowledge receipt of the nomination paper specifying the date and time of receipt].

8F. Party lists for reserved seats, etc.— (1) For the purpose of election to seats reserved for women and non-Muslims in the National Assembly and Provincial Assemblies, the political parties contesting election for such seats shall within the period fixed by the Election Commission for submission of nomination papers, file separate lists of their candidates in order of priority for seats reserved for women and non-Muslims with the Chief Election Commissioner or, as he may direct, with the Provincial Election Commissioner, who shall forthwith cause such lists to be published for information of the public at large.

(2) The parties' lists referred to in clause (1) may contain as many names of additional candidates as a political party may deem necessary for contesting seats reserved for women and non-Muslims to provide for any disqualification of candidates during scrutiny of nomination papers or for filling of any vacant seat during the terms of National Assembly and Provincial Assemblies, as the case may be.

(3) Where a seat reserved for women or non-Muslims in the National Assembly or a Provincial Assembly falls vacant for death, resignation or disqualification of a member, it shall be filled in by the next person in order of precedent from the party's list of the candidate submitted to the Election Commission under clause (1).

(4) Every candidate contesting election on a seat reserved for women or non-Muslims shall, alongwith the nomination papers and other relevant documents, submit to the Returning Officer appointed by the Election Commission in this behalf—

- (a) a copy of the party list of the candidate's political party for such seats;
- (b) declarations and statements as required by law or rules in support of the nomination; and

¹ Inserted *vide* CES Order No. 31 of 02, dt., 19-10-02.

- (c) the fee required under any law for the time being in force for filing nomination papers.

8G. Elections deemed to be held under the Constitution.—The election held under this Order shall be deemed to have been held under this Constitution and shall have effect accordingly.]

9. Power to make rules.—(1) The President may make rules for carrying out the purposes of this Order.

(2) In particular and without prejudice to the generality of the foregoing powers, such rules may provide for the procedure of election on the seats reserved for women and technocrats.

10. Removal of difficulties.— (1) If any difficulty arises in giving effect to any of the provisions of this Order, the President may make such provisions for the removal of the difficulty as he may deem fit.

(2) For the purpose of bringing the provisions of the Constitution and of any of the laws relating to elections to the ¹[Senate,] National Assembly and the Provincial Assemblies into accord with the provisions of this Order, the President may by Order make such adaptations, modifications, additions or omissions as he may deem necessary or expedient.

(3) Any court, tribunal or authority empowered to enforce any of the laws referred to in clause (2) shall, notwithstanding that no adaptations have been made in such law by an Order made under that clause, construe the law with all such adaptations as are necessary to bring it into accord with the provisions of this Order.

²[11. **Repeal.**—The Houses of Parliament and Provincial Assemblies (Elections) Order, 1977 (PPO No. 5 of 1977), is hereby repealed.]

¹ Inserted *vide* CEO No. 21 of 2002, dt. 31-7-2002.

² Added *ibid.*

Tab 3

4 current
Photographs



OFFICE USE ONLY
R _____
D _____
S _____
V _____

EMBASSY OF PAKISTAN
3517 INTERNATIONAL COURT N.W
WASHINGTON D.C. 20008

www.embassyofpakistanusa.org

APPLICATION FORM FOR PASSPORT (FORM 'A')

OLD PASSPORT# : _____ NEW PASSPORT# : _____
DATE OF ISSUE: _____ DATE OF ISSUE: _____
PLACE OF ISSUE: _____ VALID UNTIL: _____

NOTE: THIS FORM MUST BE FILLED IN CAPITAL/ BLOCK LETTERS.

The undersigned hereby apply for an international passport for travel abroad and give the required information below:

1. Name in Full Mr./Mrs./Ms **First** **M.I.** **Last**

2. Father's/Husband's Name: _____ & Nationality: _____

3. Profession/Qualification of bearer: _____ / _____

4. Place / Date of Birth: _____ / _____

5. Religion (Islam, Christian, Hindu, Parsi, etc.): _____

6. National ID Card No: _____

6a. Date/Place of issue: _____ / _____

7. Email Address: _____

Phone No (w): (____) _____ (H) (____) _____ (C) (____) _____

8. Permanent address in Pakistan (with Police Station): _____

9. Present address: _____

10. Visible distinguishing marks: _____

11. Pakistani National by: Birth : Descent Migration Naturalization

12. If by migration give date of migration: _____

13. For Subject of Jammu & Kashmir State:

Place & period of continuous residence in Pakistan/Azad Kashmir of:

1. Applicant: _____

2. Applicant's Father/Husband: _____

14. For Children/Wards if to be included in parent/legal guardian's passport:

Note: A joint passport cannot be used by children/wards if they travel unaccompanied by parent/guardian

S.No.	Full Name	Date of Birth	Sex
(1)	_____	_____	_____
(2)	_____	_____	_____
(3)	_____	_____	_____
(4)	_____	_____	_____

If you have more than 4 children, please attach their particulars on a separate sheet of paper.

15. **DECLARATION:**

I, declare on solemn affirmation as under:

- (1) To the best of my knowledge and belief the information given in this application is correct.
- (2) I have not previously held or applied for a passport of any description or been refused passport facilities.
- (3) All previous passports granted to me have been surrendered other than the passport or travel document noted. Below which is now attached, and I have made no other application for a passport since the attached passport or travel document was issued to me:

- a. No. of attached Passport/Travel Document: _____
- b. Date / Place of issue: _____ / _____

Note: If the applicant had a passport, which has been lost, he/she should furnish particulars as per sub para below:

The passport as per details given below has been lost, In the event of its coming into possession I undertake to return it to the Regional Passport Office or the Issuing Authority (Embassy or Consulate Gen. of Pakistan).

- a. Passport No: _____
- b. Date / Place of issue: _____
- c. Circumstances in which passport was lost or destroyed and measures taken to recover it: _____
- d. I have never been repatriated at Government expense.
- e. I am /am not a Government servant, an employee of a semi-Government body, a Municipality, and other local body or a State owned industry.
- f. I have / have not served in the Armed Forces of Pakistan.
- g. I am / am not a reservist in the Armed Forces of Pakistan.

16. **DECLARATION IN CASE OF MUSLIM.**

I, _____ s/d/w/of _____ aged _____

adult Muslim, resident of _____

hereby solemnly declare that:

- a. I am a Muslim and believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him) the last of the prophets.

b. I do not recognize any person who claims to be prophet in any sense of the word or of any description whatsoever after Muhammad (peace be upon him) or recognize such a claimant as prophet or a religious reformer as a Muslim.

c. I consider Mirza Ghulam Ahmad Qadiani to be an impostor nabi and also consider his followers whether belonging to the Lahori or Qadiani group, to be NON-MUSLIM.

17. _____
Date

Signature & Thumb impression

18. ATTESTATION:

(Applicable in cases of persons who have not attained the age of 18 years and are not issued with Identity Card under the National Registration Act, 1973)

I, as Father/Guardian/Attestor hereby attest that the information given above is correct to the best of my knowledge and belief and that the photograph on page 1 of this application bears the true likeness of the applicant.

Date

Signature of Father/ Guardian/ Attestor

Address: _____

N.I.C. _____

Date/Place: _____

19. RIGHT/LEFT THUMB IMPRESSION & SPECIMEN SIGNATURE OF APPLICANT
(RIGHT FOR FEMALE & LEFT FOR MALE MUST BE AFFIXED IN SPACE BELOW.)

Signature & Thumb impression

Tab 4

Press Information Department

Government of Pakistan (Official Website)

PR NO. 193

PRESS RELEASE

**Government calls findings of U.S.-based Pew's opinion poll
as an exercise to undermine democracy**

Islamabad: June 22, 2011

The Democratic Government of Pakistan rejects the findings of an opinion poll released by U.S.-based Pew Research Center as an exercise undermining democracy and wrongly portraying the Pakistani people's struggle against terrorism.

"Democratically held general elections and ballot boxes reflect the real public opinion for an elected government," said a spokesperson in a statement issued here today. "Random surveys conducted on a sample size of less than 2000 people in a country of more than 180 million do not reflect the true picture of a rapidly evolving and dynamic country like Pakistan."

Rejecting the latest survey of U.S.-based Pew Research Center, the spokesperson pointed that the extent of public support that the elected government enjoys can truly be gauged by the series of victories that it has secured in the by-elections conducted during the last three years. "For the Democratic Government and its elected leaders, the real public opinion is cast through votes, and not through perception measurement exercises such as this poll," he said.

While keeping aside typical populist and headline-grabbing posturing, the Democratic Government of President Asif Ali Zardari and Prime Minister Syed Yusuf Raza Gilani has taken some very brave policy decisions for Pakistan's good governance and national interest, said the spokesperson.

"Every student of political science knows that brave policy decisions may not be understood by people immediately, and they yield positive results in the long-term only," said the spokesperson. "Besides, a healthy criticism on government policies in a democracy – always encouraged and welcomed by the Democratic Government—must not be mistaken for a public rejection of national leadership. Does U.S. President Barack Obama's declining popularity in recent opinion polls suggest that the American people have rejected him?"

The spokesperson questioned the Pew Center's singular focus on Pakistan, its elected representatives, and its people. "What are Pew Center's real motives and objectives for conducting this survey?" he said. "Which segments of the population have been interviewed and what methodology has been used for this survey? Has this survey been conducted to help Pakistan or to hurt it? It appears to be a malicious exercise to malign Pakistan's politicians, to undermine its democracy, and to wrongly portray the Pakistani people's courageous fight against terrorism."

The Democratic Government will duly raise these questions with the Pew Research Center and demand a detailed explanation for its motives, objectives and methodology, added the spokesperson.

PR NO. 194

PRESS RELEASE

President felicitates Parliament on passage of federal budget in NA

Islamabad: June 22, 2011

President Asif Ali Zardari today felicitated the Government and the Parliament on the passage of federal budget for fiscal year 2011-12—the 4th budget presented by the Government of PPP—by the National Assembly.

The President in his message extended his congratulations to the Prime Minister, Speaker, Finance Minister Dr. Hafeez Sheikh, coalition partners and the parliamentarians and all others involved in the process of budget making and its approval.

PR NO. 195

PRESS RELEASE

**PRESIDENT AJ&K APPOINTED MR. M. AZAM KHAN,
ACTING CHIEF JUSTICE AS CHIEF JUSTICE OF AJ&K**

Islamabad: June 22, 2011

In exercise of the powers conferred by Section 42(4) of the Azad Jammu and Kashmir Interim Constitution Act, 1974, the President, Azad Jammu and Kashmir on the advice of the Council has appointed Mr. Mohammad Azam Khan, Acting Chief Justice, as Chief Justice of Azad Jammu and Kashmir.

PR NO. 196

PRESS RELEASE

Islamabad: June 22, 2011

The sacrifice of Benazir Bhutto Shaheed will not go in vain and the democracy will not only prevail in the country in true essence but will also develop strong roots. This was stated by Ambassador of Pakistan Mr. Jamil Ahmed Khan while addressing a seminar on the occasion of Mohtarma Benazir Bhutto Shaheed's 58th birth anniversary at the Shaheed Zulfikar Ali Bhutto Institute of Science and Technology (SZABIST) here in Duabi, says a press release received here today from Dubai.

The Ambassador said that Benazir Bhutto Shaheed had guided the nation and encouraged the masses to remain steadfast against an oppressive system and she fell victim to the menace of terrorism but refused to bow before it. He recalled BB Shaheed's advice to the people to continue the fight against extremism, dictatorship, poverty and ignorance. He said that the life and death of Benazir Bhutto has become a beacon light for the people of Pakistan because she strived for the restoration of democracy, public welfare, national security and political awareness in the masses.

He said that Shaheed BB was a symbol of national unity and integration and the best tribute that the nation can pay to her is an allegiance to the principals which she espoused vigorously in her life and the values she promoted consistently in her career.

He said that Shaheed Mohtarma Benazir Bhutto was a great visionary leader and she sacrificed her life for strengthening democracy in the country. She fought against the terrorists and for the right of people till her last breath. He said Zulfikar Ali Bhutto saw the dream of empowering working classes and women and her daughter Benazir Bhutto carried forward that vision. He said that Shaheed Benazir Bhutto had a vision and the passion for the promotion of education in the country and the present government is making all out efforts to provide standard education to Pakistani youth. He said that several projects were underway and the development of the physical infrastructure of the educational institutions which is very important in improvement of quality of school-level education. Highlighting the importance of private sector's role in the field of education he said that effective partnership with these institutions would align the work around the agenda of government for better education for all.

He emphasized that Shaheed BB had forgiven all her opponents, including those who had tortured her and her family during their term of office and adopted a policy of dialogue and reconciliation. She gave a road map for Pakistan's prosperity in the Charter of Democracy which is a very important document in the

country's political history.

The Ambassador said BB Shaheed was aware of the challenges confronted by the country and her last address was a shining testament to her vision, wisdom, courage and determination to steer the country out of difficulties. He said she defied the mortal dangers to her life on her last day and stood like a rock as a symbol of sacrifice and service to the people she so passionately loved.

He said that people of Pakistan know what her mission was and how much she loved her countrymen and they have to fulfill the mission for which she travelled to Pakistan despite numerous life-threatening calls. He said that she fought courageously against the militants and extremists bent upon forcing their ideological agenda on the people through brute force. He said that the present democratic system is because of the great vision of Shaheed Mohtarma and her continued struggle and the Pakistani nation will always remember their great leader, may Allah Almighty bless her soul.

The Consul General while addressing the seminar said that Mohtarma Benazir Bhutto Shaheed was a symbol of national integration and incarnation of democracy. She combined in her personality qualities of head and heart, but what appealed most to the people were her genuineness and her boldness. Her political acumen, vision and will were put to the severest test but she always came out with flying colours, he added.

The Consul General said that throughout her life, she valiantly campaigned against injustices, oppression and prejudices. She faced great difficulties and tragedies, yet she never wavered from her chosen path and continued her struggle to oust arbitrary rulers and thwart nefarious designs of the retrogressive and obscurant forces till her last breath. He said that Mohtarma Benazir Bhutto Shaheed was a true leader of the masses who embraced martyrdom in the midst of the masses. She was warned not to travel to Pakistan, but she responded that since the people need her then how she could stay away from them.

The Consul General announced that Pakistan Consulate in Dubai supports the establishment of Allama Iqbal School, in Dubai as committed by Shaheed Benazir Bhutto with Rana Ramzan, a PPP activists and local PPP leader in Dubai and would extend every possible help in this connection. He said that Pakistan Consulate, Dubai also support Dr. Faiz's proposals for the providing scholarship and cheap education to Pakistani Community living in UAE and urged upon the Pakistani community to come forward and join this noble cause.

Dr. Faiz, Deen, SZABIST, Ch. Zafar Iqbal, President, Pakistan Social Centre, Sharjah Mian Munir Hans, Akram Farooqui, Zahoor Shajrah, Rashid Chughtai and other participants from across the UAE also paid homage to former Prime Minister of Pakistan, Benazir Bhutto Shaheed. They emphasized that the best way to pay respect to Benazir Bhutto Shaheed was to carry forward the mission undertaken by her and her father, Zulfiqar Ali Bhutto Shaheed. They also called upon the people to continue Benazir's mission and strengthen President Asif Ali Zardari's hands. SZABIST student's Ms. Fatima and Wajeeha also gave a speech on life sketch and achievement of Shaheed Benazir Bhutto. Specials prayers were arranged at the campus for Shaheed Benazir Bhutto which was attended by a large gathering and at the end Special Dua was offered.

**PR NO. 197
PRESS RELEASE
PM DIRECTS TO WITHDRAW MOST OF THE RESERVATION EXPRESSED ON INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS AND UN
CONVENTION AGAINST TORTURE
Islamabad: June 22, 2011**

Prime Minister Syed Yusuf Raza Gilani after chairing an Inter-Ministerial Meeting convened for discussing the ratification of International Covenant on Civil and Political Rights (ICCPR) and UN Convention against Torture (CAT), directed to withdraw most of the reservations expressed by the Government earlier in the matter.

It may be mentioned that the European Union had conveyed that these reservations had made Pakistan ineligible for the Generalized System of Preferences (GSP) Plus status to be accorded in 2014 by the European Union.

To settle the issue, the Prime Minister chaired an Inter-Ministerial Meeting on today. After detailed discussions, it was decided to withdraw the reservations on Articles 6, 7, 12, 13, 18, 19 and 40 of ICCPR. The reservation on Article 3 was narrowed down to Personal Law and Law of Evidence, and reservation on Article 25 was restricted to the election of the President of Pakistan. On the Convention against CAT, it was decided to withdraw reservations on Articles 3, 4, 6, 12, 13 and 16. The reservation on Article 8 was retained. The declarations on Article 20 as provided in Article 28 (1) and Article 30 (1) were also retained.

A grant of GSP Plus status will entitle Pakistan to avail of multiple trade concessions privileges and enhanced trade activities with European Union. The policy decision led by the Prime Minister is expected to enhance Pakistan's exports manifold.

Earlier on 22 June 2010 the Cabinet ratified two Conventions the ICCPR and CAT subject to 9 reservations in ICCPR and 10 reservations in CAT. The European Union through its emissaries had conveyed that the reservations made by the Government regarding ICCPR and CAT nullify the impact of ratification of these two International Conventions by the Government of Pakistan. Accordingly, an Inter-ministerial meeting of representatives from Ministries of Foreign Affairs, Commerce, Law, Justice, Minorities, Interior and Religious Affairs discussed the issue on 10-6-2011 with Mustafa Nawaz Khokhar, Adviser to the Prime Minister on Human Rights in the chair. The aim of the meeting was to deliberate upon the reservations which would jeopardize the status of grant of trade benefits to Pakistan under the Generalized System of Preferences (GSP) Plus Scheme of the European Union. The key reservations were however, still in place after this meeting.

**PR NO. 198
PRESS RELEASE
FFCEL FINANCIAL CLOSE OF WIND POWER PROJECT, FIRST IN NATIONAL HISTORY - 1000MW OTHER WIND PROJECTS BY END OF THE
YEAR-MINISTER W&P
Islamabad: June 22, 2011**

The financial close ceremony of FFC Wind Power Project held here today. The closing documents were signed by Mr. Arif Alauddin, CEO on behalf of the Alternative Energy Development Board, and Lt. Gen. Malik Arif Hayat HI (M) Retd, CE / MD on behalf FFC Energy Limited here today.

The Minister for Water & Power, Syed Naveed Qamar, on the occasion congratulated AEDB and FFC for the land mark achievement they have made in the history of wind energy sector.

He said that Pakistan possesses immense wind resources, especially in the coastal areas of the country, which could not be harness for one or the other reasons. Now with the FFC financial close, the way has been paved for fast development of the sector, as now the entire background infra structure like IA, EPA, Tariff, Grid Code was in place for the other RE projects, he added. He said that Pakistan offers an investment friendly and lucrative wind energy market for the investors and equipment suppliers. He said that Pakistan offers an investment friendly and lucrative wind energy market for the investors and equipment suppliers.

The Minister appreciated NEPRA for their efforts to give tariff to FFC which would act as model for other RE especially wind Projects. He said that the government would soon announce feed in tariff, fixed tariff for other RE projects especially wind. He said that FFCEL financial close was beginning of a series of wind projects, as there were another 7-8 more projects in pipeline, expected to achieve financial close during the current year in wind sector alone. The Minister said that Federal Government was in contact with Sindh government for their help in getting more land for wind project in Ghoro-Ketibandar Wind Corridor. He said more corridors being explored all over the country, wind masts were being installed in Balochistan and Punjab.

The Minister highly appreciated the AEDB team for its relentless efforts in achieving the success. He hoped that it would be able to achieve the target with same spirit, and would not disappoint the nation. He said people would find faults but they should continue to move forward. The 1994 policy was criticized but history has proved that the policy was a success; therefore, they should move forward and take the lead.

He said that our target is to see financial close of 1000MW energy through wind. He said that he had great expectations from AEDB. He hoped that the coming months would witness increased activities not only in wind but also in other RE sectors.

Chief Executive and Managing Director of the Company said that the FFC project would be expanded to another 100 MW. Underlining the power needs of the country, he said that FFC and their partners would be in forefront to explore this potential in national interests. He appreciated AEDB for their facilitation, which

helped made the project a success.

CEO AEDB, Mr. Arif Alauddin narrating the steps required for development of the wind power project, said that a lot of grid code was required to be changed for evacuation of power to national grid which was changed for the first time in the history Pakistan. He appreciated NEPRA for quick processing of FFC case in shortest possible time, and NORDEX for not only supplying turbines but also being EPC Contractor of the project. Only a few years ago, the wind energy sector of Pakistan had little attraction to the investors and suppliers. Now seven (07) of the top ten (10) EPC contractors / manufacturers are ready to provide their services in Pakistan. The financing of projects has also become available with IFC, ADB, OPIC, CAP ASIA and other financing institutions ready to finance wind power projects.

PR NO. 199
PRESS RELEASE
MINISTRY OF PRODUCTION IS TO PROMOTE NATIONAL ECONOMY THROUGH PUBLIC PRIVATE PARTNERSHIP: CH. ANWAR ALI CHEEMA
Islamabad: June 22, 2011

Federal Minister for Production Chaudhry Anwar Ali Cheema has said that the Ministry can play a pivotal role in the uplift of national economy. "Although, it is newborn Ministry, yet, it is pregnant with a huge potential", the Minister observed this while chairing a meeting with the members of the Board of Governors of Pakistan Industrial Development Corporation (PIDC), here in Islamabad today.

Chaudhry Anwar Ali Cheema directed the corporation to encourage the public-private-partnership that will attract more and more investors from the private sector to invest in the public sector. Moreover, the Minister held that the public-private partnership will ensure a more competitive and efficient working environment that will trigger the growth of national economy.

The Federal Minister has stated that the Ministry is in the process of consultation with all the stake holders. In this regards, the Ministry has decided to start from home first. Therefore, the Ministry is initially listening to all the attached departments and corporations for redressal of their genuine grievances and removal of their discrepancies.

Earlier, MD PIDC, Gul Muhammad Rind gave a briefing to the Minister on the organizations and working of the corporation. He also pointed out that restructuring of the Board of Governors was overdue. He presented his proposals and recommendations for improving the working of the Corporation.

The Minister asked the Secretary Production Javed Iqbal Awan, to initiate the process of restructuring of the Board on priority basis. He further directed the Secretary to arrange for visits to the sites of the corporation for getting first hand information regarding the actual working of the corporation. This would also help to know the practical problems faced by the Corporation.

PR NO. 200
PRESS RELEASE
AMBASSADOR SHAUKAT PRESENTS CREDENTIALS TO TURKISH PRESIDENT GÜL
Islamabad: June 22, 2011

The newly appointed Ambassador of Pakistan to Turkey, H.E. Mr. Muhammad Haroon Shaukat, presented his credentials to the President of Republic of Turkey H.E. Mr. Abdullah Gül in an elegant ceremony held at the Çankaya Presidential Palace in Ankara today.

Speaking in Turkish, Ambassador Shaukat conveyed special greetings from the President and Prime Minister of Pakistan to President Abdullah Gül. He said both the government and the people of Pakistan have deep love and affection for their Turkish brothers and sisters and it is a unique privilege and honour to be Pakistan's Ambassador to Turkey.

The newly appointed Ambassador said Pakistani nation takes pride in Turkey's rise and strength. He said our friendship with Turkey is a source of strength for us. Ambassador Shaukat reiterated his resolve to work very closely with the Turkish friends to create a new chapter of special and strategic ties with more tangible cooperation in the commercial field.

Accepting the credentials of Ambassador Shaukat, the Turkish President asked the Ambassador to convey his warm greetings and good wishes to the President and Prime Minister of Pakistan and stated that Pakistan is a very important Muslim country with which Turkey have unique relations that pre-date the existence of the two countries. He said Turkey is keen to diversify the brotherly relations into a more concrete economic partnership.

(NOT TO BE PUBLISHED, BROADCAST, AND TELECAST BEFORE THE MORNING OF 23RD JUNE, 2011)

PR NO. 201
PRESS RELEASE
PM GREETES LUXEMBOURG COUNTERPART ON NATIONAL DAY
Islamabad: June 22, 2011

Prime Minister Syed Yusuf Raza Gilani has sent a message of greetings to the Prime Minister of the Grand Duchy of Luxembourg Mr. Jean-Claude Juncker on their National Day falling on June 23, 2011.

In his message, the Prime Minister said "on behalf of the government and the people of Pakistan and on my own behalf, I would like to extend to your Excellency, as well as to the Government and the people of Luxembourg my heartiest felicitations and best wishes on the auspicious occasion of the National Day of the Grand Duchy of Luxembourg.

It is a matter of satisfaction that the relations between our two countries are characterized by cordial cooperation. I am sure these ties would be further strengthened under your leadership, in the times to come.

May I also extend my best wishes for good health and happiness of Your Excellency and continued progress of the people of Luxembourg."

(NOT TO BE PUBLISHED, BROADCAST, AND TELECAST BEFORE THE MORNING OF 23RD JUNE, 2011)

PR NO. 202
PRESS RELEASE
PRESIDENT OBAMA TELEPHONES PRESIDENT ZARDARI
Islamabad: June 22, 2011

US President Barak Obama telephoned President Asif Ali Zardari in Karachi Wednesday night.

The two leaders discussed bilateral ties and the latest situation in the region and agreed to take appropriate steps to repair the ties between the two countries on the basis of mutual respect and mutual benefit.

President Obama appreciated Pakistan's efforts in the fight against militancy. President Zardari said that the fight against extremism was Pakistan's own and it had to fight it to the finish in its own national interest.

The two also agreed to have regular contacts and interaction at appropriate levels for the resolution of issues.