

# PAKISTAN

## @Violations of human rights of Ahmadis

### 1 INTRODUCTION

Amnesty International is concerned about reports that members of the minority Ahmadiyya community continue to be charged, tried and convicted to prison terms solely for the peaceful exercise of their religious beliefs. Changes in the Pakistan Penal Code effected in recent years make it a criminal offence for Ahmadis to profess, practise and preach their faith. In the most recent such amendment the death penalty has become the mandatory punishment for defiling the name of the Prophet Mohammad. The Ahmadis' reference to the Prophet Mohammad is by orthodox Muslims considered to be defiling his name.

Legislation which provides for imprisonment and even the death penalty on grounds of religious conscience violates the right to freedom of religion contained in Article 18 of the Universal Declaration of Human Rights. It is contrary to the 1981 United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion and Belief. Indeed, in August 1985 the United Nations Sub-Commission on the Prevention of Discrimination and Protection of Minorities passed a resolution expressing "grave concern at the promulgation of Ordinance XX [see below] ...which, *prima facie*, violates the right to liberty and security of persons, the right to freedom from arbitrary arrest or detention, the right to freedom of thought, expression, conscience and religion, the right of religious minorities to profess and practise their own religion and the right to effective legal safeguard".

Amnesty International calls on the Government of Pakistan to withdraw all laws affecting the freedom of religion of Ahmadis so as to prevent their becoming prisoners of conscience or suffering other human rights violations for exercising their right to freedom of religion.

### 2 BACKGROUND

The Ahmadiyya movement was founded in the late nineteenth century by Mirza Ghulam Ahmed, who is regarded as a prophet by Ahmadis. Ahmadis consider themselves to be Muslims but they are regarded by orthodox Muslims as heretical because they call the founder of the movement al-Masih [the Messiah]; this is taken to imply that Mohammad is not the final "seal of the prophets" as orthodox Islam holds, i.e. the prophet who carried the final message from God to humanity. According to Ahmadis their faith does not involve the denial of the Prophet Mohammad's status because Mirza Ghulam Ahmed did not claim to bring a new revelation of divine law which could add to, replace or supersede the Koran.

Mirza Ghulam Ahmed considered himself a mahdi, a reappearance of the Prophet Mohammad, and thought it his task to revive Islam. As a result of these divergences, Ahmadis have been subjected to discrimination and persecution in some Islamic countries. In the mid-1970s, the Saudi Arabia-based World Muslim League called on Muslim governments worldwide to take action against Ahmadis. Ahmadis are since then banned in Saudi Arabia.

There are an estimated 10 million Ahmadis throughout the world with more than three million currently living in Pakistan. Their centre is located in Rabwah, Jhang district in Pakistan's Punjab province. Ahmadis are also referred to as Quadiani after the birthplace of the founder of the movement in Qadian in what is now the Indian part of Punjab or as Lahori, since part of the movement - which does not accept the founder as a prophet - has its centre in Lahore.

Ahmadis have held key posts in government and the armed forces in Pakistan leading to persistent accusation from some orthodox Muslims that the Ahmadis seek to undermine Islam from within. Twice in Pakistan's history, in 1953 and 1974, large scale agitation against the Ahmadiyya community led to serious bloodshed. In the latter instance over 20 Ahmadis were said to have been killed and ten of their places of worship and many houses destroyed. The Islamization policy of President Zia-ul-Haq (1977 to 1988) as of the present government under Prime Minister Mian Nawaz Sharif, in office since November 1990, have been accompanied by a process of introducing legislation which has progressively restricted the freedom of the Ahmadis to practise their faith. The government of Benazir Bhutto, in spite of its profession to restore and respect human rights, did not repeal any of the laws violating the freedom of religion of Ahmadis.

### **3 LEGISLATION PROVIDING FOR IMPRISONMENT AND THE DEATH PENALTY FOR AHMADIS**

In 1974 a constitutional amendment introduced by the government of Prime Minister Zulfikar Ali Bhutto declared the Ahmadiyya community a non-Muslim minority. This move was generally interpreted as a response to pressure from orthodox Muslim groups to circumscribe the activities of the Ahmadis.

President Zia-ul-Haq came to power on 5 July 1977 in a military coup which overthrew the government of Prime Minister Zulfikar Ali Bhutto. He introduced a policy of Islamization with the declared intent of turning Pakistan into a truly Islamic society. In imposing restrictions on the Ahmadiyya community, President Zia was seen by some observers as responding to pressure from fundamentalist Islamic groups upon whom he was considered to rely for support to his government. In early 1984, fundamentalist mullahs [Islamic scholars] had reportedly declared that if further action were not taken against

Ahmadis by 30 April 1984 and if the 1974 constitutional amendment were not rigorously enforced, Ahmadi places of worship would be attacked and members of the community become the targets for attacks.

On 26 April 1984 President Zia-ul-Haq promulgated Ordinance XX of 1984; this Ordinance amended the Pakistan Penal Code (PPC), introducing Sections 298-B and 298-C which make it a criminal offence for Ahmadis to call themselves Muslims, employ nomenclature and appellations associated with the Prophet, use Muslim practices in worship or propagate their faith. Section 298 of the PPC deals with the criminal offence of "uttering words, etc., with deliberate intent to wound religious feelings"; Section 298-A concerns the "use of derogatory remarks, etc., in respect of holy personages". These sections do not, like the sections introduced in 1984, specifically refer to the Ahmadiyya community. The new sections read:

"298-B Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places: (1) Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written, or by visible representation, -

(a) refers to or addresses, any person, other than a Caliph [successor of the Prophet] or companion of the Holy Prophet Muhammad (peace be upon him), as 'Ameer-ul-Mumineen' [commander of the faithful], 'Khalifa-tul-Mumineen' [Caliph of the faithful], 'Khalifa-tul-Muslimeen' [Caliph of the Muslims], 'Sahaabi' [companion of the Prophet] or 'Razi Allah Anho' [may God be pleased with him];

(b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him), as 'Ummul-Mumineen' [mother of the faithful];

(c) refers to, or addresses, any person, other than a member of the family 'Ahle-bait' [progeny of the Prophet] of the Holy Prophet (peace be upon him), as 'Ahle-bait'; or

(d) refers to, or names, or calls, his place of worship as 'Masjid' [mosque];

shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

(2) Any person of the Qadiani group or Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written, or by visible representation, refer to the mode or form of call to prayers followed by his faith as 'Azan' [Muslim call to prayer], or recites Azan as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine."

"298-C Person of Qadiani group, etc., calling himself a Muslim or preaching or propagating his faith: Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who directly or indirectly, poses himself as a Muslim, or calls, or refers to, his faith as Islam, or preaches or

propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine."

In addition, the West Pakistan Press and Publications Ordinance XXX of 1963 was amended by adding a new clause in Section 24, Sub-Section I, which allows provincial governments to seize any published material which contravenes Ordinance XX, or "forfeit any security that had been deposited by the press responsible for printing the material involved".

The presidential order and penal code amendments were challenged as being contrary to the injunctions of Islam through petitions brought by members of the Ahmadiyya community before the Federal Shariat Court and the Supreme Court, but both petitions were rejected.

In 1986 the Pakistan Penal Code was further amended by Criminal Law Amendment Act, 1986, adding Section 295-C which provides the death penalty or life imprisonment for the criminal offence of defiling the name of the Prophet Mohammad. It reads:

"295-C Use of derogatory remarks, etc. in respect of the Holy Prophet: Whoever by words, either spoken or written, or by visible representations, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet (peace be on him), shall be punished with death, or imprisonment for life, and shall also be liable to fine."

Under the government of Mian Nawaz Sharif, the Pakistan Penal Code was further amended in 1991. The Pakistan federal cabinet on 29 July 1991 decided to amend Section 295-C to remove the alternative punishment of imprisonment for life. The amendment makes the death penalty the mandatory punishment for the criminal offence of defiling the name of the Prophet Muhammad. The Ahmadis' reference to the Prophet Mohammad is taken by orthodox Muslims to constitute defiling the name of the Prophet.

Minister of Law, Justice and Parliamentary Affairs, Chaudhary Amir Hussain, stated to the press that this decision had been taken by the federal government in accordance with the verdict of the Federal Shariat Court. The Enforcement of Shariat Act, 1991, adopted by both houses of parliament in May 1991, requires the government to bring all laws into conformity with Islam. In order to become law the amendment to Section 295-C will have to be approved by parliament. Its passage is highly likely as the government enjoys a large majority in both houses of parliament. It is not known to Amnesty International when the amendment will be placed before parliament.

Ordinance XXI of 1991 promulgated by President Ghulam Ishaq Khan on 7 July 1991 amended the Pakistan Penal Code and the Code of Criminal Procedure to increase the maximum punishment for outraging the religious feelings of any group from two years to ten years. Section 295-A of the Pakistan Penal Code now reads:

"295-A Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs: Whoever, with deliberate and malicious intention of outraging the religious feelings of any citizens of Pakistan, by words, either spoken or written, or by visible representations insults the religion or the religious beliefs of any class, shall be punished with imprisonment of either description for a term which may extend to ten years, or with fine, or with both."

Ordinances in Pakistan remain in force for a period of 120 days and then lapse unless they are approved by parliament and thereby made part of the regular legal system. At the end of August 1991 the Standing Committee of the National Assembly on the Interior decided to recommend to parliament the adoption of Criminal Law (Second Amendment) Bill, 1991, which provides for the increase of the maximum punishment for the criminal offence of offending the religious feeling of any class. It is highly likely to be adopted in the next parliamentary session.

The amendments of the Pakistan Penal Code introduced in 1991 are applicable to anyone defiling the name of the Prophet Mohammad or outraging the religious feelings of certain groups. They are of significance particularly in the context of the Pakistan Government's policy towards the Ahmadiyya community, as its members are frequently charged under these two sections of the PPC.

## **4 VIOLATIONS OF HUMAN RIGHTS OF AHMADIS**

### *4.1 The general situation*

Ahmadis are frequently charged and sentenced under sections 298-B and 298-C of the PPC. According to a report in Nawai Waqt of 11 September 1988, some 3,113 Ahmadis had been charged under Ordinance XX up to September 1988. Several cases of Ahmadis tried and sentenced under it have come to Amnesty International's knowledge since. Some Ahmadis are also reported to have been charged under Section 295-C but Amnesty International is not aware of anyone having been sentenced under it.

The large majority of Ahmadis charged under Sections 298-B, 298-C, 295-A and 295-C are, however, released on bail and sometimes have to wait for periods extending to

several months and sometimes years before being brought to trial. Once the amendment to Section 295-C which makes the death penalty mandatory for anyone found guilty of having defiled the name of the Prophet Mohammad is passed by parliament, Ahmadis charged under this Section and unsure of a date of their trial will have to live under considerable and unfairly imposed stress awaiting trial.

#### *4.2 Human rights violations of Ahmadis in 1990 and 1991*

Several cases of Ahmadis charged and sentenced for the peaceful exercise of their faith have come to the attention of Amnesty International. Some of the most recent ones are described here.

In Abbotabad, North West Frontier Province, a group of about 55 Ahmadis met on 12 January 1990 for a prayer meeting in a private household. A local Islamic group, the Khatm-e-Nabowat Youth Force, allegedly reported the meeting to the Deputy Commissioner of Police in Abbotabad. The following day the police registered a case under Section 298-C PPC against twelve of the participants in the prayer meeting for offering prayers and citing from the Holy Koran. At the same time they were accused under Section 16 of the Maintenance of Public Order Ordinance and Section 107 of the Criminal Procedure Code for disturbing law and order despite the apparent peaceful nature of their meeting in a private home. Five of these persons were arrested in the following days; about three and a half months after their arrest they were released on bail in late April 1990 after an earlier bail application had been rejected.

One of the accused persons in the Abbotabad case, Rana Karamatullah, an elderly businessman and farmer, had, like some other Ahmadis, a history of repeated arrests and harassment. He had been previously arrested in June 1984 for having greeted Muslims by the words assalam-o-alaikum [peace be upon you], to which one of the persons present had objected. An exchange between Karamatulla and the other man is then understood to have taken place during which, according to the complaint lodged with the police a few hours later, Karamatullah allegedly made abusive remarks about Islam. On that occasion Karamatullah was held in police custody for 26 days before bail was granted. In March 1985 he was sentenced by a magistrate to six months' imprisonment and a fine for having deliberately and maliciously insulted the religion and religious belief of another individual. Held for several days in jail following the trial, Karamatullah was again released on bail pending his appeal to the Sessions Court against both his conviction and his sentence. In October 1989 the Sessions court upheld the sentence but a further appeal was lodged subsequently.

The cases of Rana Karamatullah and his co-accused Ahmadis from Abbotabad had not come up for trial by mid-1991, when Amnesty International was informed by the lawyer

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representing him that Rana Karamatullah had, together with nine other persons, died in a car accident on 30 June 1991, in what the lawyer described as suspicious circumstances.

At the end of November 1990 two brothers, Muhammad Hanif and Muhammad Ahsan, both shopkeepers and members of the Ahmadiyya community, were each sentenced to six years' imprisonment and a heavy fine in Multan, Punjab province. They were found guilty of offenses under Section 298-B and 298-C PPC for allegedly having preached about their faith. After their trial, both men were reportedly detained on 26 December 1990 and taken to New Central Jail, Multan. They appealed against their sentence and were released on bail pending a hearing of the appeal. Amnesty International does not know if a date for the hearing has been set.

In mid-December 1990 two Ahmadi shopkeepers in Rabwah, Punjab province, were arrested independently of each other for selling religious books to customers. Both were charged under Section 298-C, since by selling books on the Ahmadi faith they are considered to have preached it. Both are currently free on bail; to Amnesty International's knowledge a date for their trial has not been set.

The latest case that has come to Amnesty International's attention concerns six Ahmadis in Sambrial, Sialkot district, who have been charged under Section 295-C and 298-C. On the written complaint of the local mullah, Salman Muneer, a police party on 9 July 1991 reportedly raided the Ahmadi place of worship at Sambrial and interrogated the Ahmadis gathered there for worship. They were said to have been charged with having written Kalima on the walls and thereby having hurt the feelings of Muslims. The accused denied having written the Kalima again but stated that in 1986 their Kalima inscription had been painted over by the police and that in recent heavy rains the whitewash had been washed away so that the Kalima had again become visible. It is not known to Amnesty International at present if there has been a hearing yet in this most recent case of criminal charges being brought against Ahmadis for the expression of their faith.

As in earlier years, in 1990 and 1991 a number of Ahmadis have reportedly been charged and sometimes sentenced, usually to imprisonment of around one year, for wearing badges with Kalima inscriptions, for uttering the common greeting assalaam-o-alaikum, or for using Muslim phrases of greeting on greeting cards. For instance on 10 January 1991 police reportedly arrested a local Ahmadi businessman, Abdur Rashid, in Mandi Bahauddin for having sent out invitation cards on the occasion of the opening of his workshop; the cards contained the customary words assalaam-o-alaikum and inshallah [God willing]. A case has been brought against him under Section 298-C. The local magistrate refused bail and Abdur Rashid had to remain in police custody for 10 days till bail was granted by the sessions judge.

Sometimes charges seem to have been brought against all members of an Ahmadiyya community rather than against individual persons for specific acts. In December 1989 a First

Investigation Report was reportedly registered by the police against the entire Ahmadiyya population of Rabwah numbering about 55,000 persons for practising their faith.

### ***4.3 Other forms of attack and harassment of Ahmadis***

Even before legislation was passed against Ahmadis in 1984 members of the community were reportedly subjected to discrimination, for example in employment and education facilities. Ahmadi places of worship were frequently attacked by non-Ahmadis, verses of the Koran displayed on their walls were painted over and Ahmadi worship was disturbed.

The promulgation of Ordinance XX in 1984 has contributed to a climate in Pakistan in which members of the Ahmadiyya community have become more vulnerable to various forms of attack and harassment. The desecration of Ahmadi places of worship and attacks on private houses of Ahmadis is a recurrent phenomenon. One recent such assault reportedly took place on 3 August 1990 in Orangi Town, Karachi, when the Ahmadi place of worship was said to have been ransacked and an adjacent missionary building set on fire.

The right to assembly of Ahmadis has frequently been curtailed; the annual meeting of the Ahmadiyya community has been banned since 1984.

Ahmadi newspapers and magazines are frequently banned if articles in them are considered to offend the religious feelings of orthodox Muslims. In 1990 the publication of the Ahmadi daily newspaper Al-Fazal and of the journals Misbah, Tehrik-i-Jadeed, Tasheezul Azan, Mishal and Ansarullah were reportedly prohibited for varying lengths of time; in August and September 1990 criminal cases were said to have been instituted against the editor, publisher and printer of Ansarullah for preaching the Ahmadi faith and posing as Muslims. The publisher and editor of Al-Fazal were in June 1990 also charged under the Maintenance of Public Order Ordinance of 1960 as they were considered to be acting in "a manner prejudicial to the maintenance of public order" and were "likely" to continue doing so in a manner that would endanger public peace.

The law enforcement authorities do not appear to provide adequate protection or redress to Ahmadis who have been subjected to assault, attack or provocation by non-Ahmadis. For example, in April 1989 Ahmadis residing in Nankana Sahib, Punjab province, were reportedly attacked by a group of non-Ahmadis who systematically burnt their houses and property. Even though 60 persons were reportedly arrested by police, they were said to have been released the next day. A similar attack reportedly followed at Chak Sikander in Punjab province on 16 July 1989 which resulted in the deaths of three Ahmadis and one Muslim and the destruction of much property belonging to Ahmadis. There are conflicting reports on the sequence of events at Chak Sikander which Amnesty International

has not been able to independently verify. It is, however, concerned by reports that police failed to take action to protect the lives of those attacked. It also notes with concern that police did not impartially provide for redress to both Ahmadis and non-Ahmadis. After the incident at Chak Sikander two cases were registered under Section 302 (murder) in connection with the deaths of the four persons killed in the unrest on 16 July. While 17 Ahmadis were arrested and held in police custody for two weeks before being sent to judicial custody, no arrests were made in the case registered by the Ahmadis for the murder of three members of their community. To Amnesty International's knowledge the Punjab government did not investigate the killings at Chak Sikander and the apparent failure of local police to protect the Ahmadiyya community. Amnesty International is also not aware of any steps taken by the Punjab provincial authorities to ensure that the many Ahmadis that fled their homes in Chak Sikander could return in safety.

Amnesty International has received other as yet unverified reports of cases of assaults on Ahmadis in which the authorities were apparently unwilling to accept charges by Ahmadis against non-Ahmadis or to make arrests. Spokesmen for the Ahmadiyya community also stated to Amnesty International that often Ahmadi victims of human rights violations do not register cases with the authorities as they do not expect justice to be done to them or because they fear retaliation from the Muslim majority of Pakistan.

## **5 AMNESTY INTERNATIONAL'S CONCERNS REGARDING THE HUMAN RIGHTS SITUATION OF THE AHMADIYYA COMMUNITY**

Amnesty International takes no position on the question whether Ahmadis should be considered Muslims or not. Amnesty International is concerned that under the increasingly more stringent legislation in Pakistan members of the Ahmadiyya community in Pakistan can be imprisoned and even sentenced to death solely for the exercise of their right to freedom of religion including the right to express their religion, either individually or in community with others.

Legislation contained in Ordinance XX provides for imprisonment on grounds of religious belief which violates the right to freedom of religious expression contained in Article 18 of the Universal Declaration of Human Rights which reads:

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

It is also contrary to the United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion and Belief proclaimed by the General Assembly in November 1981. Its preamble reads: " ... it is essential to promote understanding, tolerance and respect in matters relating to freedom of religion and belief and to ensure that the use of religion and belief for ends inconsistent with the Charter of the United Nations, other relevant instruments of the United Nations and the purposes and principles of the present Declaration is inadmissible ...". Indeed, in August 1985 the United Nations Sub-Commission on the Prevention of Discrimination and Protection of Minorities passed a resolution expressing "grave concern at the promulgation of Ordinance XX" and called for its repeal.

Amnesty International is particularly concerned about the recent amendment of Section 295-C PPC which makes the death penalty mandatory for the criminal offence of defiling the name of the Prophet Mohammad. It opposes the amendment in the context of its general and unconditional opposition to the death penalty. The organization believes the death penalty violates the right to life and the prohibition of cruel, inhuman and degrading punishment as proclaimed in Articles 3 and 5 of the Universal Declaration of Human Rights. In Amnesty International's view the death penalty is inherently unjust and arbitrary.

In countries that have not abolished the death penalty, international standards require that the strictest possible procedural and substantive safeguards are applied. These minimum safeguards and restrictions are set down in a number of documents, including the United Nations Economic and Social Council "Safeguards guaranteeing protection of the rights of those facing the death penalty" which were adopted by the UN Economic and Social Council in 1984 (ECOSOC resolution 1984/50) and endorsed by the UN General Assembly the same year. Safeguard 1 requires that "capital punishment may be imposed only for the most serious crimes, it being understood that their scope should not go beyond intentional crimes, with lethal or other extremely grave consequences." The provision of the death penalty, as a mandatory penalty, under Section 295-C of the Pakistan Penal Code for an offence of a religious nature, not involving the loss of life or even the use of violence, appears to be incompatible with ECOSOC safeguard 1. The amendment of the Pakistan Penal Code making the death sentence mandatory for this offence runs counter to the spirit of the UN General Assembly resolution 32/61 of December 1977 which calls for "progressively restricting the number of offenses for which the death penalty may be imposed with a view to the desirability of abolishing this punishment".

Amnesty International is concerned that many Ahmadis are at present in detention solely for the exercise of their right to freedom of religion. Amnesty International considers these persons "prisoners of conscience", i.e. men and women detained for their beliefs, colour, sex, ethnic origin, language or religion who have not used or advocated violence. Many members of the Ahmadiyya community are at present free on bail but have criminal

charges pending against them under Sections 298-B, 298-C or 295-A; if convicted these persons are liable to become prisoners of conscience as well.

In situations of religious conflict the authorities have a particular responsibility to safeguard the fundamental rights of the minority, including the right to liberty and the safety of the person. Amnesty International is concerned that the authorities in Pakistan have not always taken effective steps to protect these rights and in case of attack by the majority to provide for adequate redress.

Amnesty International is also concerned that the freedom of expression and the freedom of association of members of the Ahmadiyya community have not been effectively safeguarded in Pakistan.

## **6 RECOMMENDATIONS TO THE GOVERNMENT OF PAKISTAN**

Amnesty International has expressed its concern about the violation of human rights of Ahmadis to successive governments of Pakistan. In 1985 and 1986 it focused on the sentencing of Ahmadis by martial law courts after trials that involved a number of serious irregularities. In July/August 1989 a delegation of Amnesty International met senior officials of the federal and provincial governments and presented Amnesty International's continuing concerns about violations of human rights of Ahmadis. Its findings and recommendations to the Pakistan Government for legal and other human rights safeguards are summarised in a memorandum published in May 1990 (see Pakistan: Human rights safeguards: A memorandum submitted to the government following a visit in July-August 1990, AI Index: ASA 33/03/90).

Amnesty International has urged successive Governments in Pakistan to consider the abolition of the death penalty and to reduce the number of offences subject to the death penalty as a first step to its abolition. It most recently raised the issue in early September 1991 after the federal government had decided to make the death penalty the mandatory punishment for anyone defiling the name of the Prophet Mohammad (see Pakistan: Legal Changes: The death penalty made mandatory for defiling the name of the Prophet Mohammad, AI Index: ASA 33/09/91).

Amnesty International urges the Government of Pakistan to:

- unconditionally and immediately release all Ahmadi prisoners of conscience;

- drop the charges against Ahmadis under Sections of the PPC which violate the Ahmadis' right to freedom of religion;
- reconsider its decision to amend Section 295-C of the PPC and to delete the provision that makes the death penalty mandatory for some forms of the exercise of the right to freedom of religion;
- withdraw all laws affecting the freedom of religion such as the freedom to profess, practise and propagate their belief, and the freedom of expression and of association;
- implement more rigorously existing laws that safeguard the right to liberty and security of person, particularly of religious minorities in Pakistan;
- institute an impartial enquiry into the killings at Nankana Sahib and Chak Sikander in 1989; the findings of the inquiry should be made public and the persons responsible for the killings should be brought to justice;
- adopt international human rights standards such as the United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion and Belief.