

إزالة عن الله الإسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَعَلَىٰ عِبَادِ اللَّهِ السَّلَامُ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Ameer and  
Missionary  
Incharge, U.S.A.

Maulana Sheikh  
Mubarak Ahmad

# The Ahmadiyya Gazette

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Editor in Chief:  
Mubashir Ahmad

Editor:  
Maqbool A. Qureshi

Assist. Editor:  
Mirza Mahmud  
Ahmad

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## NEW PAKISTANI ORDINANCE PROTESTED STATEMENT OF THE AHMADI MUSLIM COMMUNITY, USA

### PROTESTING DRASTIC HUMAN RIGHTS ABUSES BY GOVERNMENT OF PAKISTAN

The Martial Law decree described below is not only:

- ▶ A violation of fundamental human rights,
- ▶ a denial to Ahmadiyya Muslim Community to profess and practice its faith and coercing its members to disown their beliefs and lie about their faith under threat of imprisonment and fine,
- ▶ an infringement of clear provisions in the Constitution of Pakistan agreed to and promulgated by the elected representatives of the country in 1973,
- ▶ but also against the policy laid down by the Founder of the State, Qaid-e-Azam Muhammad Ali Jinnah in his address to the Constituent Assembly on August 11, 1947. This is reproduced below:

*"You are free; you are free to go to your temples, you are free to go to your mosques or to any other places of worship in this State of Pakistan. You may belong to any religion or caste or creed—that has nothing to do with the business of the State. As you know, history shows that in England conditions some time ago were very much worse than those prevailing in India today. The Roman Catholics and the Protestants persecuted each other. Even now there are some states in existence where there are discriminations made and bars imposed against a particular class. Thank God we are not starting in those days. We are starting in the days when there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are all citizens and equal citizens of one State."*

The suicidal course in which Pakistan has embarked poses a threat to its stability and is a blot on the true Islamic teachings of tolerance and humanity and the fair name of Pakistan

The Government of Pakistan has recently issued laws which are a flagrant and greivous violation of the basic human rights of Ahmadi Muslims in the country. There are about ten million Ahmadi Muslims worldwide with an estimated four millions in Pakistan. The international center is located at Rabwah in Pakistan. The Ahmadi Muslims faithfully adhere to and abide by the laws of the countries where they live. It is an article of faith that they live in peaceful obedience to the laws of their place of residence. The Ahmadi Muslims have in the past been subject to persecution, but have always responded with strong self-discipline. There is not a single instance anywhere in the world that the Ahmadi Muslim community has ever responded with other than obedience to the laws of the land. It is a reformist community dedicated to the mission of bringing a better understanding of the faith of Islam to the world. Their beliefs in the continuation of divine revelation and Hazrat Mirza Ghulam Ahmad (1835-1908) as the Promised Messiah and a reformer of the modern age are resented by the extremist elements.

Unfortunately General Zia ul Haq's military regime seems to believe that it can gain popularity among the masses by using force in matters of religion, and by supporting those fundamentalists who have been carrying on a slanderous campaign against the Ahmadi Muslims since 1950s. In 1953, the extremist anti-Ahmadiyya campaign led the masses to wide-spread persecution of the Ahmadiyya sect, many of whose members were killed, their properties looted and their homes and places of worship burnt or demolished.

Government at that time resisted the demands of the Mullahs including the removal of Sir Muhammad Zafrullah Khan, a prominent Ahmadi who was the Foreign Minister and was retained at that post despite the agitation. At that time, Government instituted an Enquiry Commission headed by the Chief Justice of Pakistan. One of the conclusions reached by the Commission was that no Muslim Sect was able to agree to "a definition of a Muslim" and every definition advocated excluded members of other Sects from the pale of Islam. Another finding was that the agitation against Ahmadi Muslims was prompted by mostly those groups who had opposed the very creation of Pakistan. This report is a published document and is worthy of serious study.

Again in 1974, a highly arbitrary step was taken to decide the faith of a people, not what they believed, but what label Government wanted to apply upon them. It took the unprecedented step to declare Ahmadi Muslims to be "not Muslims for the purposes of law and constitution". And in this fashion the Ahmadi Muslims were clearly discriminated in receiving equal treatment from Government as compared to the other denominations of Muslims in Pakistan. As the press in many countries around the world at the time reported, during the months of agitation led by the extremist leaders, frenzied mobs committed large scale atrocities against the Ahmadi Muslims. For example, the *Washington Post* of September 23, 1974 wrote that "at least 42 persons were killed, hundreds of houses and shops were burnt and vast amount of private property were looted and destroyed".

This attitude of appeasement by the Government of Pakistan encouraged the fanatic elements to make new demands on the authorities in regards to the Ahmadi Muslims. Recently in General Zia's regime there have been numerous cases of provocative public speeches, four drummed up cases were registered against members of Ahmadi Muslim community, four people were arrested without due cause, one residential property was damaged, four properties belonging to the community, mosques or missionaries' quarters were destroyed, three persons were killed, about ten books or publications were confiscated and banned and there were three cases of desecration of the dead bodies of Ahmad Muslims. Often after burial dead bodies were pulled out of graves and thrown out. Earlier this year agitated masses were instigated by their leaders to crush the Ahmadi Muslim community by all means available. While an indifferent government stood by, several Ahmadi Muslims in various

parts of the country were killed and their mosques demolished or burnt: Edward Mortimer of the *London Times* reported (April 16, 1984) "the fundamentalists, supported by editorials in some newspapers, have demanded that Ahmadies should be dismissed from all the key post in the administration, that their non-Muslim status should be marked in their passports, that they should be forbidden to make the public call to prayer and their mosques should be confiscated". The *London Times* and several other newspapers later confirmed that on April 26, 1984 General Ziaul Haq agreed to many of these demands. The *London Times* in their issue of April 27 states: "General Zia ul Haq, Pakistan's military ruler, yesterday issued a decree prohibiting members of Ahmadiya-Qadiani community from describing themselves as Muslims, to perform Muslim religious rites or to call for prayers like Muslim". Pakistani fanatics have published and distributed pamphlets, etc. which announce and incite people that killing Ahmadi Muslims and destroying their property are acts of piety. In one of their pamphlets, the fanatic Mullahs threatened that if their demands were not met by April 30, they would launch direct action and demolish all Ahmadi mosques.

General Zia's Government, which has been successfully resisting for seven years the combined demands of all political parties for democratic rights and holding a free election, however, chose to accept the unjust demands of a small group of fundamentalists in violation of human rights and clear provisions in the Pakistan Constitution. It has not confiscated any of these pamphlets which conclude that Ahmadi Muslims should be put to death, or otherwise taken any measures to prevent preaching of lawlessness, violence, arson and killings of a section of its law-abiding citizens.

In consequence of the persistent provocation and exhortation of the fanatics the following incidents have been reported:

1. Mr. Abdul Hakim Abru, an Ahmadi Muslim, was brutally assassinated in District Larkana, Sind, Pakistan on April 16, 1983.
2. Sheikh Nasir Ahmad of Okara, Punjab, Pakistan, was killed on September 18, 1983.
3. Mr. Mushtaq Ahmad Arshad, the President of Ahmadi Muslim community at Ahmadpur East, an advocate by profession was arrested without bail and dismissed from the membership of the bar on charges of distribution of Ahmadi Muslim literature, on April 8, 1984.



4. Chaudhery Abdul Hamid, President Ahmadi Muslim community, Mehrabpur, District Nawabshah, was assassinated in the local market by a local resident (Sachal Somroo), on April 10, 1984.
5. In Faisalabad, a member of Ahmadi Muslim community was assaulted in presence of the Police but the culprit was not arrested. This incident happened on April 15, 1984.
6. On April 18, 1984 Syed Nayaz Muhammad Shah of Rabwah was assaulted in Chiniot on charges of propogating his religious beliefs. Later on instead of taking action against the assailants, the victim was arrested by the police.
7. On April 19, 1984 the Ahmadiyya mosque situated at Bhakkar Road, Jhang, was put on fire.
8. On the same day, one Mr. Khadim Hussain and three other Ahmadi Muslims were arrested in Rahimyar Khan.
9. Chaudhery Mohammad Tufail of Feroza, District Rahimyar Khan, was also arrested on the same day.
10. On April 20, 1984 a mob of three hundred persons attacked on the Ahmadiyya Mosque in Baggar Sargana, District Multan. They demolished the mosque and debris was put on fire by throwing gasoline on it. This mosque was a solid concrete structure, measuring 14 x 22 feet.
11. In many mosques in Pakistan in Friday sermons inflamatory speeches were delivered. They demanded that the Ahmadiyya mosques all over Pakistan should be demolished and the Ahmadi Muslims should be declared as apostate and worthy of capital punishment. The speakers also threatened the Government that they would launch a direct action if their demands were not accepted till April 30, 1984.

In none of the above cases, to our knowledge, has Government law and order machinery moved at all. This total indifference to such heinous crimes obviously encourages lawlessness, killings, and trampling of human rights.

Other injustices against Ahmadi Muslims include the looting of property, inequality of opportunity for Ahmadi Muslim students, and discrimination in civil and military service. The publication and propagation of material which spreads hatred, inflames public opinion and endangers the security of a peace loving community constitutes a gross violation of existing laws of Pakistan.

Specifically, the Government, spurred on by fanatic mullahs, has introduced the new Ordinance

which has added two new Sections (298B and 298C) into the Pakistan Penal Code, as reported by the Times of London. This law prohibits Ahmadi Muslims in Pakistan from:

- a. Calling themselves Muslims;
- b. designating their places of worship as *mosques*;
- c. calling *Azan*, the Muslim traditional call to prayer; and
- d. using any spoken, written or visible expression of Islamic terminology. Any use of such terminology in literature is also prohibited and such Ahmadi Muslim literature is subject to confiscation.

Any violation of General Zia's above decree has been made a non-bailable offence, with punishment of three years rigorous imprisonment and fine. No limit to fine is specified. This unjust law has been made to prevail over any order or decision of any court in Pakistan.

By its latest decree, the Government of Pakistan has deprived the four million members of the Ahmadiyya Muslim community in the country of its freedom of belief and worship and opened the door for further discriminatory actions. Indeed, this also constitutes a flagrant violation of fundamental human rights which are recognized by all civilized nations and enshrined in the United Nations Declaration of Human Rights, and are embodied in the Constitution of Pakistan. According to the press reports coming from Pakistan, a list of all Ahmadi Muslims working in Government departments, business houses and educational and medical institutions is under preparation; their residential homes are being marked.

The new decree, it is feared, would unleash a new wave of persecutions and atrocities against the Ahmadi Muslim community in Pakistan.

It should be clear that whatever the argument about doctrinal differences with the traditional beliefs of orthodox Muslims, the members of the Ahmadiyya Muslim community are entitled by any standards of civilized societies to receive unqualified protection of security and full freedom to profess and practice their beliefs.

Any State which claims to be a 'Islamic' has additional obligation to guarantee the fundamental rights provided under the injunctions of the Holy Qur'an and teachings and example of the Holy Prophet Muhammad. In the 37 years of Pakistan's history, all of her constitutions have contained statements intended to protect and safeguard "freedom to profess religion and to manage religious institution". For ex-

ample, Article 20 of the latest constitution (1973) declares:

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

In any case no group of self proclaimed religious leaders can take upon themselves the function of arbitrarily interpreting the Islamic doctrines with a design to restrict the basic right of any community to believe in and practice the faith in their own way.

It is relevant to mention here that the present Government has resisted for seven years the persistent demands of all political parties for restoration of democratic rights and political freedom. This situation has tended to suppress and destroy democratic systems and values. On top of this is this new wrong presentation of Islam as suppressor of human rights and religious freedom which will only help to create an anti-religious reaction. This will pave the way for increase in the influence of extreme leftist groups and the Soviet Union in Pakistan.

The present government never had any mandate and now has no credibility as promises to hold elections had been broken at least on three occasions. In the new promise to hold elections on non-party basis with a pre-selection process of the candidates, and amendment of the constitution agreed to by the elected representatives has created a situation which is declared to be unacceptable to all political parties in the country.

It is apprehended that the combination of all the above factors is bound to work against the interest of the United States in the region and it is necessary to influence the Government against adoption of the above courses.

The Ahmadiyya Muslim community comprising of several thousand members in many towns across the United States of America are deeply distressed and alarmed over this situation of discrimination and persecution inflicted upon their brethren in Pakistan. They appeal to all those who believe in promoting and upholding human rights around the world to impress upon the government of Pakistan by all means possible that it must recognize its responsibilities. As a member of the United Nations and civilized society of the world, Pakistan owes it to its citizens, regardless of their beliefs and faiths, and to mankind to guarantee all fundamental human rights, including freedom of religion, both in its laws as well as in spirit

and practice. The United States of America has a long and proud history of defending religious freedom and upholding human rights. The Ahmadiyya Muslim community urges the American leaders and their people to inform themselves about these injustices and violations and urge them to speak out, wherever they may be, against these oppressive acts, wherever they may occur.

With the current state of American relations with Pakistan, there lies a heavy responsibility on the United States Government also to insure that her friends and allies, such as Pakistan, maintain universally recognized standards of protecting human rights expected of all civilized nations so as not to bring any criticism of the American policies. We urge the U.S. Government, Senate and all relevant Congressional Committees and the press, who we believe are the Champions of the restoration of the human rights and freedom of speech, to utilize all the available means to stop this mind-boggling and senseless violation of human rights, freedom of religion, and freedom of speech by the Government of Pakistan, and denial of democratic rights and political freedom. Particularly, we would like to ask the U.S. Senate Committee on Foreign Relations to consider the following measures:

- i. Urge Government of Pakistan to restore fundamental human rights and religious freedom for which there is strong sentiment in USA.
- ii. Make all kind of aid to Pakistan contingent upon the restoration of human rights and religious freedom in Pakistan.

All of your help in this matter is greatly appreciated by 10 million Ahmadi Muslims throughout the World.

*Thank you very much and God Bless You.*

**Philadelphia Daily News** Tuesday, May 8, 1984

## **Pakistani Muslims Confiscate Temple**

PHILADELPHIA DAILY NEWS  
United Press International May 8, 1984

ISLAMABAD, Pakistan — More than 300 orthodox Muslims yesterday took over a house of worship seized from an offshoot sect whose link to Islam has been outlawed by the government, official sources said.

Between 300 and 400 orthodox Muslims stormed the Ahmediya temple in Gujrat, after the government tightened restrictions against the Ahmediya sect, the sources said. Gujrat is about 100 miles south of Islamabad, the capital.

## FROM THE WORLD PRESS

*From the Washington Post, May 17, 1984*

### PAKISTAN RESTRICTING SECT AS NON-MUSLIM

#### Minority Members say Rules Generate Hatred

By William Claiborne, Washington Post Foreign Service

ISLAMABAD, Pakistan, May 16 - Members of the Ahmedia sect, which is considered heretical by Pakistan's mainstream Moslems, are chafing under restrictions imposed by the military government that they fear could encourage a new wave of violent repression that twice has swept the country.

Ahmedis charge that several of their 4 million adherents, in a Pakistani population of more than 80 million, have been killed recently in random attacks.

Fundamentalist Moslem religious leaders, encouraged by an ordinance adopted last month prohibiting members of the Ahmedia sect from calling themselves Moslems or using Islamic terminology, have stepped up their demands for new restrictions.

A recent directive by President Mohammed Zia-ul-Haq's martial-law rule ordered provincial governments to compile lists of Ahmadies in key government posts - leading the sect's leaders to conclude that their members will be purged from the civil service, and even that the Islamic fundamentalists' demand for the stoning to death of apostates may be considered.

"By sheer strength of faith we are withstanding this onslaught, but we don't know how long we can keep going," said Mujib Rahman, a lawyer and leader of the Ahmedia community in a nearby Rawalpindi, where Zia's military government is headquartered.

Zia, at a recent Islamic conference here, committed himself to protecting all religious minorities in Pakistan, saying, "We must ensure that the minorities do not feel insecure in a Moslem model state that we intend to establish in Pakistan." However, at another meeting in Lahore, he warned Ahmedis against provoking mainstream Moslems by attempting to preach among them.

Privately, Pakistani officials say that the restrictions were needed to dampen a potentially violent

backlash against the Ahmedis. The Ahmedis say the ordinance was politically motivated, and Zia was merely attempting to bolster his popularity among fundamentalist Moslems and broaden his constituency beyond the military in preparation for national elections that he has promised.

However, the practical effect, according to Ahmedis, has been to generate hatred against the sect. They complained that members have been killed randomly throughout the country, that their mosques have been desecrated and bodies of buried Ahmedis have been dug up and thrown from tombs.

An uncompleted mosque here, on which work was stopped by the government, showed signs of fires which the Ahmedis said were set last Saturday.

Ahmedis are followers of Mirza Ghulam Ahmed, who declared himself a prophet and religious reformer at the end of the 19th century, challenging the traditional Islamic creed that the prophet Mohammed was the last of the prophets.

Also called Qadianis - after the town in what is now the Indian state of Punjab where Ahmed was born - the Ahmedis have long been active in evangelical work in more than 100 countries. They total more than 10 million.

In 1953, anti-Ahmedi riots in Pakistan's Punjab Province led to this country's first provincial imposition of martial law. In 1974, widespread violence against the sect prompted the government of then prime minister Zulfikar Ali Bhutto to adopt a constitutional amendment declaring Ahmedis a non-Moslem minority.

Early this year, Islamic fundamentalists revived the movement against the Ahmedis, declaring that if their demands for further restrictions against the sect were not met by April 30, Ahmedi mosques would be attacked and followers of the faith would be singled out for punishment.

The day before an anti-Ahmedi rally held in Rawalpindi by conservative Moslem students on April 27, Zia's government issued the ordinance banning Ahmedis from calling themselves Moslems and from using Islamic terminology or preaching to Moslems. Violators can be given a three-year prison sentence and fine.

The ordinance banned the use by Ahmedis of the term masjid, or mosque, and prohibited them from using the azan, the traditional call to prayer that is

made five times a day from the minarets of mosques.

Moreover, fundamentalist Moslem leaders have demanded that apostasy be punishable by death by stoning, that minarets of Ahmedi mosques be pulled down, that Ahmedis be identified as non-Moslems on identity cards and passports, and that they be prohibited from using traditional Islamic surnames that connote praise to Allah. Pakistan's Council for Islamic Ideology said it is considering the demands.

Most have been made by an organization formed shortly after Pakistan's independence and recently revived, called Tahffuz Khatme Nabuwwat, which is a movement to protect the finality of Mohammed's prophethood.

The Ahmedis, who have a disproportionately high literacy rate and traditionally have been influential in the civil service and armed forces, have refused to accept the new ordinance but have avoided the confrontations.

They have stopped using the call to prayer, saying that as long as they can continue to pray inside the mosques, the azan ritual is not necessary. Since the ordinance was adopted, they have also ended open evangelical activities in Pakistan and have found substitute words to denote their mosques.

"We have not accepted the law, but we are not violating it, because it means going to prison. What can we do against the military government?" Rahman asked. Disenfranchised from voting elections unless they register as non-Moslems, Ahmedis also have not balloted on the infrequent occasions when local elections have been held.

"Ahmedis will not at any cost call themselves non-Moslems. That would be killing our spirit," said Rahman, adding that no Ahmedis have yet put the issue to a test when for example, required to declare their faith for a passport. He said that if confronted with the requirement, he would simply state that under the ordinance he is prohibited from declaring himself a Moslem.

Ahmedis say students have been denied admission to college because of their faith and that those admitted are threatened with segregated housing. Some communities are said to have launched economic boycotts, refusing to trade with Ahmedis.

"We can't profess our religion and we can't practice it. We can't vote as Moslems and we can't call our people to prayers. Zia holds himself up as the champion of Islam, but he is just creating hysteria against one sect of Islam. What will be next?" asked Rahman.

*New York Times Editorial, May 19, 1984*

## **DISAPPEARED—IN PAKISTAN**

It is a sad, appalling reality that in much of the world, governments kidnap with impunity. In the euphemistic state of martial "law," people vanish, sometimes for months, sometimes forever. And the roster of victims is as coldly anonymous as the phone book.

One such victim is Raza Kazim, a lawyer presumed to be somewhere in the jails of Pakistan. His case is notable only because it is so routine. Mr. Kazim, in his mid-50's, has specialized in international commercial law. He lived with his wife and children in Lahore; one son is a student at Notre Dame. He has never been charged with crime or subversion, but he was detained for a few months in 1981 when an Urdu-language journal he edited carried articles criticizing martial law.

On Jan. 9 of this year, Mr. Kazim was shoved into what looked like a military jeep. His frantic wife went to the Sub-Martial Law Administration to find out what happened. Nobody knew, but she was told that the Inter-Service Military Intelligence might know and was obliged to report any arrest within 24 hours. Under martial law, however, people can be held indefinitely without "arrest."

Hours later came a telephone call from Mr. Kazim. He couldn't say where he was, or with whom or why, but his family should surrender his passport and briefcase when an official called. The officer who came next day refused to discuss the case.

Mr. Kazim's friends abroad tried to help. By month's end, the State Department's human rights division cabled an inquiry and one of its officials raised the case on a visit to Islamabad. But President Zia's military regime made no response. Mr. Kazim's family was allowed one visit in April, but legally he remains a nonperson, his alleged crimes were unspecified.

Be it noted that Pakistan has supported the Universal Declaration of Human Rights promising everyone "life, liberty and security of person." It gets \$539 million a year in American aid under a law that bars assistance to any country "which engages in a consistent pattern of gross violations of internationally recognized human rights."

General Zia's excuse for martial law is the customary one: the danger of political violence. But who can judge what danger Mr. Kazim poses if his



Government refuses even to acknowledge his arrest? Not only people have dissappeared in Pakistan. The rule of law has, too.

**New York Times, May 28, 1984**

## **PRESIDENT ZIA VS. FOUR MILLION PAKISTANIS**

To the Editor:

Your May 19 editorial "Disappeared - in Pakistan" called attention to an extremely disturbing example of the policies the Government of Pakistan has been pursuing for sometime. A news article published the following day, "Pakistan Tightens Curb on Dissent," made brief mention of another recent and alarming development: General Zia has made it a crime for members of the Ahmadiya Moslem sect to preach or propagate their religion,

The text of President Zia's ordinance of April 26, concerning approximately four million members of the Ahmadiya Moslems in Pakistan, is actually far more serious and distressing in its implications. This decree, unprecedented in modern times, is an extremely grievous blow to universally accepted, fundamental human rights.

This law prohibits Ahmadies from (a) calling themselves Moslems, (b) designating their places of worship as "mosques," (c) calling "Azan," (d) using any "Islamic terminology" in their literature or other forms of expression.

Violation of the law will be punished by three years' imprisonment and fine, and enforcement powers have been extended beyond the central authorities directly to the local and provincial police.

General Zia's orders are an assault on the basic human rights of an important religious minority in Pakistan. Obviously, he has decided to surrender to the fundamentalist mullahs who, perhaps, feel inspired by the neighboring Khomeini regime's extremism.

The President's actions have already encouraged mobs to murder several members of the Ahmadi sect. In some towns their mosques have been burned.

Now, the mullahs are making such new demands on the Pakistani Government as to dismiss Ahmadies from all "key positions," to deny their students admission to colleges, to segregate their housing and to impose social and economic boycotts. Some fundamentalists have even demanded that Ahmadies should be put to death as apostates to the faith of Islam.

This is an extremely alarming and disturbing development. Since Pakistan is receiving billions of dollars of U.S. aid, I believe that the United States should be genuinely concerned about this inhuman action, which has turned four million inhabitants into second-class citizens who are now living under constant fear and harassment.

Khalil A. Nasir

Professor of Political Science

Long Island University

Greenvale, L.I., May 21, 1984

**The New York Tribune, May 23, 1984**

## **SECT REPORTS PERSECUTION IN PAKISTAN**

Members of the Ahmadiya movement in Islam are being restricted from practicing their faith in Pakistan, according to a tri-state area spokesman for the sect.

Mainstream Muslims in Pakistan consider the Ahmadiyas heretics, and Islamabad's military ruler Gen. Mohammad Zia ul-Haq recently issued an ordinance banning members of the sect from calling themselves Muslims and using Islamic terminology in their prayer rites.

They (the government) don't want to allow us to preach or practice our religion," said Dr. Ahsan Zafar, a physician and the New Jersey chapter president of an organization called Ahmadiya Movement in Islam.

The Ahmadiya sect was founded by Mirza Ghulam Ahmed in 1889 in the Indian state of Punjab. Ahmed, who was born in Qadian - Ahmadiyas often are called Qadianis - declared himself a prophet and a religious reformer.

Zafar said, "Our difference with the orthodox Muslims arises because we say Mohammed is the last prophet in the sense of a law-giving prophet or a prophet who brought a book. But yet other prophets can come without bringing other books of law.

"They feel that we are desecrating this belief - that there will be no other prophet than Mohammed," he said.

"What they are trying to do is harass us out of existence - just strangle us."

Ahmadiyas are an evangelical group said to have 10 million followers around the world. In Pakistan, there are an estimated four million Ahmadiyas in a population of 80 million.

A recent account in the Far Eastern Economic Review said, "Twice in Pakistan's history the Ahmedia issue has led to widespread riots. It was over this question that Pakistan's first martial-law regime, limited to the province of Punjab, was imposed in 1953. In 1974, the Ahmedias were declared a non-Muslim minority through a constitutional amendment specifically designed for this purpose by the government of former Prime Minister Zulfikar Ali Bhutto."

Zafar said, "Bhutto played to the demands of the fundamentalists (Muslims) for political purposes ....Zia (also) has close ties with the fundamentalist Jamat-Islami."

#### Regime Killing Us

He said, "Despite the 1974 constitutional change and social and economic sanctions, they (the Bhutto regime) did not prevent us from expressing our beliefs. Now in the new crackdown, they (the Zia regime) are preventing us from expressing our beliefs and opinions. That is what is killing us."

The new ordinance promulgated by Islamabad last month reads in part: any "person of Qadiani group...(who call themselves 'Ahmedis' 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."

Zia's ordinance bars Ahmedias from using Islamic terminology in their prayers, prohibits using the azan (call for prayer) and from calling their place of worship a masjid (mosque).

Zafar Mullick, another Ahmedia, said that, technically, he is barred from saying salamwalaikum (peace be with you) in Pakistan, for it can be interpreted as an Islamic term.

#### Punishable by prison

"If this is uttered by an Ahmedia, he can be locked up for three years," Mullick said.

A few years ago, Dr. Abdus Salam, who is of Pakistani origin, won the Nobel Prize for physics. It was hailed widely in Pakistan and Salam was praised profusely for being the "first Muslim to win a Nobel Prize."

A congressional source in Washington said, "Here was Zia saying (Salam) was the first Muslim to win the Nobel prize .... That was very ironic."

Salam is an Ahmedia.

*International Herald Tribune, May 18, 1984*

## PAKISTAN CURBS MINORITY SECT

### Zia Limits Ahmedi Moslems' Rights on Call by Mullahs

ISLAMABAD, Pakistan: The human rights record of President Muhammad Zia ul-Haq's military government has come under renewed attack for draconian restrictions placed on an Islamic sect that has four million followers here.

An ordinance adopted last month prohibited members of the Ahmedia sect, which is considered heretical by mainstream Moslems, from calling themselves Moslems and using Islamic terminology.

Fundamentalist religious leaders in Pakistan have stepped up their demands, for new restrictions against the sect, raising fears among Ahmedis of a renewal of sectarian violence against them.

A recent directive ordering all provincial governments to compile lists of Ahmedis in key government posts has led the sect's leaders to conclude that their members will be purged from the civil service, and that even the Islamic fundamentalists' demand for the stoning to death of apostates may be considered by General Zia.

"By sheer strength of faith we are withstanding this onslaught, but we don't know how long we can keep going," said Mujib Rahman, a lawyer and leader of the Ahmedia community in Rawalpindi, where General Zia's martial law government is headquartered.

Ahmedis are followers of Mirza Ghulam Ahmed, who declared himself a prophet and religious reformer at the end of the 19th century, challenging the traditional Islamic creed that Mohammad was the last of the prophets.

Also called Qadianis—after the town where Ahmed was born in what is now the Indian state of Punjab—the Ahmedis have long been active in evangelical work in more than 100 countries, and number more than 10 million. Although they have been prohibited from propagating their faith in Pakistan, many Moslems here regard them as apostates attempting to subvert Islam from within.

In 1953, anti-Ahmedi riots in Punjab province led to Pakistan's first provincial martial law regime, and in 1974, widespread violence against the sect prompted Prime Minister Zulfikar Ali Bhutto's government to adopt a constitutional amendment declaring Ahmedis a non-Moslem minority.



Early this year, fundamentalist mullahs, or Islamic scholars, revived the movement against the Ahmedis, declaring that if their demands for further restrictions against the sect were not met by April 30, Ahmedi mosques would be attacked and Ahmedis singled out for punishment.

The day before an anti-Ahmedi rally held in Rawalpindi by conservative Moslem students on April 27, the government issued an ordinance banning Ahmedis from calling themselves Moslems and from using Islamic terminology or preaching to Moslems.

Violators can be given a three year prison sentence and fine.

The ordinance banned the use by Ahmedis of the term masjid, or mosque, and prohibited them from using the azan, the call to prayer made five times a day from the minarets of mosques.

Moreover, fundamentalist Moslem leaders have demanded, and Pakistan's council for Islamic ideology is considering that apostasy be punishable by death by stoning; that minarets of Ahmedi mosques be pulled down; that Ahmedis be identified as non-Moslems on identity cards and passports, and that they be prohibited from using traditional Islamic surnames that connote praise to Allah.

Most of the demands have been made by an organization formed shortly after Pakistan's independence and recently revived, Tahaffuz Khatme Nabuwwat, whose avowed aim is to protect the finality of Mohammed's prophethood.

They have stopped using the call to prayer, saying that as long as they can continue to pray inside the mosques the azan as ritual is not necessary. Since the ordinance was adopted, they have also ended open evangelical activities in Pakistan.

"We have not accepted the law," Mr. Rahman said, "but we are not violating it, because it means going to prison. What can we do against the military government?" Disenfranchised from voting elections unless they register as non-Moslems, Ahmedis also have not balloted during the rare partyless local elections.

General Zia, at a recent Islamic conference in Islamabad, publicly committed himself to protecting all religious minorities in Pakistan, saying, "We must ensure that the minorities do not feel insecure in a Moslem model state that we intend to establish in Pakistan."

However, at another meeting in Lahore, he warned Ahmedis against provoking mainstream Moslems by attempting to preach among them.

Privately, Pakistani officials say that the restrictions were needed to dampen a potentially explosive backlash against the Ahmedis. The Ahmedis say the ordinance was General Zia's attempt to bolster his popularity among fundamentalist Moslems and broaden his constituency in preparation for national elections he has promised.

However, the practical effect, according to Ahmedis, has been that members of their sect have been killed randomly throughout the country and that their mosques have been desecrated.

*Huddersfield Daily Examiner, May 3, 1984*

## RELIGIOUS SECT IN PLEA OVER BRUTALITY

HUDDERSFIELD followers of a minority Islamic sect say their relatives and friends in Pakistan are scared to leave their homes because of a brutal campaign of repression conducted against them by orthodox Muslims.

Representatives from the Ahmadiyya Mosque in Fitzwilliam Street plan to ask local MPs to raise the issue of persecution of members of their faith.

Mosque committee member Mr. Raiz Ahmad Qaiser said he had telephoned his father-in-law in Pakistan only last week and was told that Ahmadis in Pakistan faced increasingly violent attacks if they practiced their faith openly.

"They are very frightened people," said Mr. Qaiser.

### NEW LAWS

Mosque committee chairman Mr. Qamar Amini said the military government of General Zia recently introduced sweeping new laws which would effectively stop the Ahmadis from practicing their faith.

"They cannot call themselves Moslems and cannot call the places where they meet Mosques. They cannot call people to prayer, and face imprisonment if they distribute literature on the streets," he said.

He said Ahmadis had been assaulted, and in two cases murdered, while police looked on and took no action. There were a number of examples of the few Ahmadis remaining in the Government being denied promotion and discriminated against in their jobs.

"This is a fundamental breach of the United Nations Charter on Human Rights," said Mr. Amini.

The Huddersfield Mosque committee is to join with similar groups representing the 1,000 Ahmadis throughout Yorkshire in an attempt to mobilize support for their cause in Parliament.

#### RELIGIOUS RIGHTS

Sir, The Government of Pakistan has prohibited members of the Ahmadiyya Community to describe themselves as Muslims, perform Muslim religious rites, call for prayers like Muslims or describe the places of their worship as mosques. The decree issued on April 27th under the Martial Law also stipulates unailable arrest on charges of violation and punishable by imprisonment up to three years and a fine.

It may be recalled that the Ahmadies who believe in Mirza Ghulam Ahmad of Qadian (1835-1908) as the Promised Messiah and Mehdi, have often been subjected to persecution by orthodox Muslims. In Pakistan, wide-spread riots took place in 1953 and 1974 in which many Ahmadies' lives were lost and their mosques and personal properties destroyed. During the last few weeks an agitation had been launched against the members of the community by the Mullahs who put forward several demands for banning the Ahmadiyya Movement, removing its members from services, prohibiting them from saying prayers and arresting their present head. It has been demanded from the Government that the Ahmadies should be effectively disenfranchised of most of their rights under the Pakistan Constitution.

It is a sign of the political power wielded by the Mullahs that the Government of Pakistan has yielded to their main demands.

Over 10 million members of the Ahmadiyya Community all over the world are greatly distressed that the decree will deprive their brethern in Pakistan of their fundamental rights of freedom of faith and conscience. They also fear for the safety and security of Ahmadies in Pakistan due to the current wave of harassment and persecution against them.

The Ahmadiyya Muslim Community in the United Kingdom has protested to the Pakistan Government against the unjust and anachronistic law which constitutes persecution and discrimination and has also appealed for providing protection and safety to its Ahmadi citizens. Anwar Ahmad Kahlon, national president Ahmadiyya Muslim Association, Gressenhall Road, Southfields.

*Birmingham Evening Mail, May 1, 1984*

## FAMILIES FEAR FOR LIVES IN BAN ON RELIGION

Followers of separatist Muslim faith in Birmingham say they are terrified for the safety of their families in Pakistan after a new ordinance banning their religion.

Believers of the Ahmadiyya Muslim teachings left in Pakistan face public ridicule and even imprisonment if they continue to worship in the traditional ways—the country's president General Zia has announced.

They have been ordered not to pray to God, not to refer to their place of worship as a mosque and not to use Islamic terms, with a penalty of three years imprisonment, say local leaders.

And even in England Ahmadiyya Muslims face jeering and taunts from the rest of the Muslim community.

M. Matiullah Dard, the preaching secretary of the Ahmadiyya Muslim community in Birmingham, said "We are being prevented from practicing our religion. This is a very retrograde step and is attacking the basic principles on which Pakistan is founded."

## RELIGIOUS RIGHTS

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Anwar Ahmad Kahlon, National President Ahmadiyya Muslim Association, Gressenhall Road, Southfield.

**TEHRIK-I-ISTIQLAL**  
Great Britain  
**PRESS STATEMENT**  
(May 3, 1984)

The Pakistan Presidential Ordinance of 26th April, 1984, prohibiting Ahmadi Muslims to declare themselves as Muslims; to say Asan (call for prayers); and to use Islamic terminologies, is one more example of illegal and autocratic rule under which Pakistan is languishing for the past seven years.

The issue involved is purely a religious one, and it would seem proper that all the thinkers and divines of the Muslim world should get together along with the Ahmadi representatives to thrash out this issue in a civilized manner adequately and permanently.

One may ask therefore why this issue has been raised once again at this critical juncture, and so near the proposed elections? After all, we were given to understand that the Second Amendment of 1974 to the 1973 Constitution was the final solution of this 90 year old issue. It would seem that because General

Zia is under pressure to hold elections, and the Mullahs having seen his weakness, now want to share in the loot, and register their right and power. Gen. Zia has inadvertently succumbed to their pressure, just like Zulfikar Ali Bhutto. But where is Bhutto today? Did these Maulvis, who applauded him then for passing the Second Amendment (declaring Ahmadis as "Not Muslim"), spare him? No. Will they spare Gen. Zia? Of course Not. But why the political leaders should share the blame for Gen. Zia's crime?

Will Shia's be the next on their hit list? because, unlike Ahmadis or Sunnis, Shia's Kalima and Azan is different, and they call their mosques as Imam Baras? Or Agha Khani Iamailis whose creed, views and practices are totally different from other Muslims? Or American Muslims, who believe in Elijah Mohammad as their living Prophet? Incidentally, world boxing champion Mohammad Ali is Elijah's follower. And there are many other sects similarly prone to such discrimination.

I thus urge our compatriots to think carefully. No one has any right to decide how others should practice their faith, which is a matter between God and the individual. Islam declares: No compulsion in Islam. I therefore abhor this ordinance and demand its immediate withdrawal. It is totally wrong to exploit people in politics in the name of ideology, whether the ideology is presented in the holy name of religion, or in the shape of extreme tendencies belonging to the Right Wing or Left Wing. Istiqlal Party does not intend to brook any nonsense in politics, and we stand clear of this most detestable inhuman, uncivilized and un-Islamic Ordinance.

Zahoor Butt  
Chairman

*From The Muslim, May 3, 1984*

**Withdrawal of Anti-Qadiani  
Ordinance Urged**

LAHORE, April 30: The defunct Pakistan National Party has appealed for the withdrawal of the recent anti-Qadiani Ordinance "in the interests of the nation and in accordance with the Quaid Azam's Declaration of August 11, 1947".

Syed Muhammad Kaswar Gardezi, General Secretary of the party, in a statement issued here today said that the recently promulgated Ordinance on Qadianis was obviously the result of the process of



ostracisation over the last few years, "a process in clear violation of the Quaid-e-Azam's vision of a democratic Pakistan of free and equal citizens". The PNP he said had no function to dabble in a philosophical discussion on religious issues nor to pass any judgement on the common view of Qadiani beliefs and concepts. However, the party considers it necessary to reiterate its view that the growing involvement of the State in religious matters and controversies could not serve the cause of a sane society based on the ideals of equity and justice.

The statement said the party always believed that the salvation of the country could only be ensured by a secular policy which guaranteed all the citizens the fundamental rights and liberties and the freedom to share in the fruits of honest labor. It was, therefore, necessary to arrest the drift towards intolerance and obscurantism and ensure that all citizens whether they belonged to the majority of any of the numerous minorities, were guaranteed protection of life, property, employment and all basic freedoms.

The statement reiterated the the party stood by the Quaid-e-Azam's fundamental declaration of August 11, 1947, that religion was a personal matter between man and God, the State had nothing to do with it and that all citizens of the country were equal members of the Pakistani nation.

The statement therefore appealed that in accordance with his declaration and in the interest of stability, current Ordinance should be withdrawn.

From the Muslim, May 3, 1984

### Aitzaz decries Anti-Qadiani Ordinance

LAHORE, May 2: Mr. Aitzaz Ahsan, advocate, and a prominent leader of the defunct Tehrik-e-Istiqlal has asked the Government not to raise unnecessary issues causing confusion in the minds of the people.

Talking to *The Muslim* here today, Aitzaz Ahsan said that the martial law administration was raising several issues so as to cause confusion in the minds of the people thereby escaping from the more fundamental obligation of restoring democracy in the country.

He said a vast majority of the people felt that the martial law administration was using arbitrary powers in interfering in the lives and beliefs of the citizens. Although many of them are afraid to speak

out, there was a general feeling that the Government should leave all basic issues to the elected representatives of the people.

He expressed the view that promulgation of laws on religious affairs by the Government showed that it was going too far in interfering in the personal lives of the people. "Every right thinking person feels that the Government has no concern with the private beliefs of citizens. In fact promulgation of an Ordinance for Qadianis aims at diverting attention of the people from democracy and the basic issue that martial law must be withdrawn and elections held in the country", he added.

The Tehrik leader said it was essential that the Government realized that all matters must be resolved by a democratically-elected government of the people functioning under the 1973 Constitution, and not to make laws in relation to matters which concerned the citizens beliefs. By raising and fanning sectarian issues, the Government actually intended to deflect the democratic aspirations of the people and to sow discord, he concluded.



18 May 1984 ————— شمارہ ۱۸ مئی ۱۹۸۴ء ۱۴ شعبان ۱۴۰۴ھ

لاہور بار ایسوسی ایشن نے احمدیوں پر پابندی کے بارے میں قرارداد مسترد کر دی۔  
 قرارداد میں مارشل لا ختم کرنے اور عدلیہ کو آزاد کرنے کے ترمیم بھی شامل تھے۔  
 لاہور اور ملتان میں ۱۰ بجے کو کورٹ بلا یس ایس نے آج  
 اپنے نظامی اجلاس میں احمدیوں کے بارے میں ایک قرارداد  
 مسترد کر دی ہے۔ قرارداد ڈاکٹر عبدالباہر نے پیش کی تھی جس  
 میں احمدیوں کی تہذیب پر انہی کے خلاف آرڈی منس کے تعاد پر  
 ملاؤں کو سزا دینے کی گنجائش قرار داد کے تحت ۱۱۴ اور  
 مخالفت میں ۱۱۳ ووٹ آئے۔ قرارداد میں محمدیوں کو سزا دینے  
 کی ترمیم بھی شامل تھی جس میں گنگا سنا کر مارشل لا اور اسلام کے

## SOME OF THE PROTEST TELEGRAMS SENT

### The U.S. Ambassador to Pakistan

The American Ahmadiyya Community in Detroit Michigan USA is distressed to learn the current state of affairs in Pakistan regarding the attempted implementation of whimsical demands of the so-called Islamic Fundamentalist Religious Leaders by the ruling junta of Pakistan. Basic civil liberties such as the freedom of speech and the right to practice one's religion have been frequently sacrificed to satisfy the temporary political gains of a few. Hitler's Germany and the Spanish inquisition stand out in history as prime examples. Judging by previous experiences of 1953 and 1974 the life and property of our Ahmadi brethren in Pakistan are in jeopardy. Considering American traditional values of upholding justice and freedom of expression we urge you to use your good offices to impress upon the ruling junta in Pakistan that such blatant violation of basic civil rights will not go unnoticed in the International Community.

Ahmadiyya Movement in Islam, Detroit Michigan  
USA

Ambassador of Pakistan

Mr. Ambassador:

Sir, We, the members of Ahmadiyya Muslim Community in U.S.A. are concerned about the persecution of our fellow community members in your country. The Government of Pakistan in accordance with wishes of the so-called religious leaders of Pakistan, is bent upon perpetuating the persecution of Ahmadi Muslims in clear violation of all human morality and decency. Our community members are being prevented from preaching and practicing their faith in Pakistan. A big number of them have been arrested and their life and property is in danger. Somehow the government of Pakistan in coherence with the so-called Ulema of the majority have taken it upon themselves and consider themselves worthy of judging the faith of others and forget that one day they will also be judged for their deeds. The actions against Ahmadi Muslims are a disgrace to the pristine principles of Islam, Pakistani Nation and those who rule it. We do hope that you will convey our concern and sentiments to your government in Pakistan and we look forward to a response from you in this matter. Truly the members of,

Ahmadiyya Movement in Islam Detroit Michigan  
P.O Box 567  
Birmingham MI 48052

### Ahmadiyya Movement in Islam

National Headquarters

I am 8 years old and I go to school. I know you'd like prayers to be said in school and I don't mind because I say them all the time at home, but if my family in Pakistan says prayers in Pakistan, General Zia will put them in jail. Would you please help them and thank you very much.

Faiz Rahman

### Vice President George Bush

We as United States citizens and members of Ahmadiyya movement, would like to request you to use your influence in stopping the cruel treatment to which our members are being subjected in Pakistan. President Zia, for his own political gains, has accepted the demands of some fanatic clergy. Activities of the movement have been banned and several members arrested. Three worship places have been destroyed and one person killed. President Zia's Government should be denied our tax dollars unless human rights of Pakistani's, including our members, are restored, a delegation of our members will be seeing you personally to discuss this matter.

Anwar Ahmad, MD, President

Ahmadiyya Movement Chicago Suburban Chapter

### U.S. Ambassador

Pakistan

We, The Ahmadi Muslim citizens of United States express our deep anguish on senseless and mind-boggling violation of religious freedom and human rights of law abiding Ahmadiyya Muslim Community in Pakistan. Innocent Ahmadies are being killed places of worship being destroyed. Recently Ahmadiyya mosque in Gujrat is forcefully occupied by Mullah instigated mob. U.S.A. champions the cause of human rights and religious freedom in the world. We urge you to exert full pressure on the Government of Pakistan who seeks tremendous economical and military aid from American taxpayers.

National President

Ahmadiyyah Muslim Community in the United States.

His Excellency Ambassador Dean Hinton  
U.S. Ambassador to Pakistan.

Many thanks for your cable to our chapter in Detroit. The argument that the intent of the ordinance was to defuse situation and thereby protect Ahmadi life and property and that government was under pressure is not valid. We, Ahmadies value and place our religion above our life and property. Besides the alleged purpose belies the following facts:

a. Martial Law Regime successfully resisting for seven years combined demand of all political parties for democratic rights and free election can hardly advance pressure argument with any conviction.

b. Demands conceded in the Ordinance were not made by the majority of the People of Pakistan but were advanced by a handful of Mullahs and their highly publicized public meeting in Rawalpindi on 27th April was attended by less than 2,000 persons. There was no true justification to succumb to their pressure.

c. Ordinance is so drafted that any Ahmadi can be hauled up on any pretext as even spoken words are visible representation of Islamic terminology attracts mischief of law. Offense is made non bailable with three years of imprisonment and no limit on fine. No Ahmadi can be expected to deny his own faith.

d. Even after the promulgation of ordinance Ahmadi lives and properties are under constant attack. Ahmadi Mosque in Gujrat city is forcefully occupied in presence of the police. Attempt is made to burn the mosque in Islamabad, killing and looting continues without any hindrance and action on part of Government. The Ordinance has only encouraged fanatics to lawlessness.

e. Protection of Ahmadi when needed could and should have been provided without taking away their basic human rights and religious freedom. Is this how Governments are expected to provide protection to its law abiding, peace loving, and patriotic citizens?

Earnestly request your excellency to take up this matter again and also bring it to the attention of our Vice President George Bush visiting Islamabad on May 15.

Best Regards,

Doctor Alhaj Muzaffar A Zafar

National President of Ahmadiyya Muslim Community USA

Vice-President George Bush

As my representative in Foreign Affairs, I would be highly pleased if you would convey my sentiments of outrage to General Zia and the Pakistan Government on their latest medieval and dark age achievements. It is unbelievable that a thing like this could happen in 1984, but it has, General Zia has amended the Pakistan Constitution to make it illegal for any member of the Ahmadiyya movement,

A. To call himself a Moslem.

B. To make the call to prayer which is known as Azan.

C. To use the word Mosque for a place of worship.

D. To use any Islamic Terminology.

Violators will receive 3 years imprisonment and a fine.

Please use your good office to stop this medieval madness. I also request that all aids to General Zia's Government in any form be suspended until freedom of religion is restored as well as basic human rights. I will not be at peace as long as any of my tax dollars are supporting this madman.

Thanking you in advance for the help I am sure will come from your good office.

West Coast Regional President of the Ahmadiyya Movement in Islam

Rahmat Jamal

President Ronald Reagan

Vice President George Bush

Secretary of State George Schulz

Secretary General of U.N.

I am a member of the Ahmadiyya movement in this land, and a United States citizen. President Zia of Pakistan, by force has prohibited my family and my community in Pakistan from calling themselves Muslims and practicing Islam. My family's right to pray and practice their religion has been taken away from them by law and punishment has been imposed which is imprisonment for three years and fine. This is a denial of basic human rights and will surely foster the cause of communism in that part of the world

Dr. Khalid Parwez



# AHMADIYYA NEWS

## LONDON, ENGLAND:

### 1. Hazrat Khalifatul Masih.

Hazoor Amirul Momeneen and Hazrat Begum Sahiba and members of the family are well by the grace of Allah. The "Majlis-e-Irfan" continues to be held daily between "Maghrib" and "Isha" prayers at the London Mosque.

### 2. New Ba'aits.

An Englishman, Mr. David McDonald of Croydon, and Mr. Muhammad Arshed of East London joined the Movement. Both took covenant (Bai'at) at the hand of Hazrat Khalifatul Masih after "Isha" prayers. Alhamdo-Lillah. May God give them strength in their faith and steadfastness.

### 3. Friday Sermon dated the 18.5.84.

In his Friday sermon on 18.5.84 Hazrat Khalifatul Masih recited verses of Sura "Al-Alaq" and gave a most inspiring commentary of the verses. He said that "the time and conditions through which the Jamaat is now passing was foretold in these verses over 1400 years ago. They also give clear indication of the success of the Jamaat and tell us that the opposing forces who prevent us from saying our prayers will surely fall into the grip of God Almighty because they have false notions. Their friends will not be able to help them out and Allah's forces would overcome them because nobody dare oppose those who are supported by God Almighty. Today, God's will (Taqdir) is to take the Jamaat forward. It will also frustrate all opposition and ultimately lead to further success of the Jamaat. In order to achieve this objective, he presented a seven-point program to be pursued by the Jamaat:

1. Greater concentration on Prayers,
2. Accelerated efforts in the field of Tabligh,
3. Accelerate the pace of publication and distribution of literature,
4. Publication of literature in several languages,
5. Extensive use of audio and video in the field of Tabligh,
6. Speeding up the task of the publication of the Holy Quran in other languages.
7. The establishment of two complexes, one in United Kingdom and one in West Germany to coordinate Jamaati activities all over the world. (Khutba will follow in due course).

### 4. News From Pakistan

1. The additional District and Session Judge, Dera Ghazi Khan has cancelled interim bail granted to our members, Hafiz Furqan and Ch. Muhammad Akram, Manager of Employment Exchange, who were earlier arrested on a charge of distributing Ahmadiyya Literature.

2. Two members of the Community have been arrested at Sadiqabad (Rahim Yar Khan) accused of "converting forcibly" their "Muslim" servant to Ahmadiyyat.

3. On April 27, 1984, a gang broke into our mosque at Shahdra (near Lahore) but when challenged left soon afterwards. The incident was immediately reported to the authorities. The same mob returned at "Maghrib" but were turned away, this time by police.

4. Four members of the Jamaat at Ahmadpur Sharquia have been accused of distributing "inciting literature".

5. In a village in Muzaffar Garh District, the S.H.O. (Officer incharge of a police station) had the minarets of our mosque demolished. The matter was reported to the Superintendent of Police and on his instructions the S.H.O. and his supporters carried out some repairs.

6. On April 23, two Ahmadi students were expelled from Bahawalpur Medical College Hostel on the grounds that they were members of the Ahmadiyya Community.

7. On April 29, Mr. Mahmood Ahmad, Quaid Khudamul Ahmadiyya Rahim Yar Khan was arrested under section 298/3/13 (the new Ordinance).

8. In two villages, Naseerpur and Morlianwala in Sargodha District there was a complete social boycott of the members of the Community. At one stage the pressure was so much that Khudamul Ahmadiya Markazia made immediate arrangements for the delivery of foodstuff etc. to the besieged members. However their morale remained very high. One of the members saw Hazrat Masih-e-Mau'd in his dream who told him "Do not worry. It is not just my photograph that you have in your house but I myself am present there". Soon afterwards some non-Ahmadis not only came to their rescue but openly supported them, resulting in weakening the boycott.

9. At Nawabshah, Skrund and Moro, the authorities

sealed our mosques, library and Ahmadiyya Hall. A few days later the mosques were returned to our possession. The library and the Ahmadiyya Hall still remain sealed.

10. In a village near Lahore our opponents set fire to the standing wheat crop of an Ahmadi. Although the damage was extensive but the owner managed to save a part.

11. At Kandu Yaro, in Sind Province, at the instigation of Mullahs an Ahmadi was stabbed. However by the Grace of Allah he is now reported to be out of danger. The assailant has been arrested.

12. Members of Shalamar Town (Lahore) Jamaat disobeyed an order from the Assistant Sub-Inspector of Police to wipe our "Kalima" from our mosque. The Police Officer then left saying he would return later.

13. An Ahmadi doctor, Dr. Tanweer Ahmad, treated a child for cholera but the child died. This incident has been reported in our News Bulletin No. 11. The death leads to strong protests and agitation by the opponents who accused him of deliberately killing the child. The doctor has since been arrested on a charge of murder. A post mortem report is awaited.

14. On May 15, the Resident Magistrate, Rabwah, accompanied by the S.H.O (the Officer i/c Police, Rabwah) visited the offices of "Monthly Khalid" and "Daily Alfazl" in connection with the banned issues of these publications. They thanked the staff for their connections with the authorities.

#### 5. Condemnation of the ordinance.

(a). Mr. Syed Muhammad Kaswar Gardezi, General Secretary of Pakistan National Party, in a Press statement in Lahore strongly condemned the Ordinance and said it is the result of a long campaign against the members of the Ahmadiyya Community in order to deprive them of their Basic Human Rights. He further stated that in any case it is against the Quaid Azam's vision of making Pakistan a democratic state. Copy of the statement enclosed.

(b). Lahore Bar Association in well attended Emergency meeting overwhelmingly defeated a motion inter alia congratulating the Government for imposing a ban on "Tableegh by Ahmadis". There were 12 votes in favor and 101 against the motion.

#### 6. Morale of the Jamaat

The morale of the Jamaat in Pakistan elsewhere remains very high indeed. Alhamdo-Lillah. Everyone is determined to face all opposition, with His help and for winning the pleasure of ALLAH.

*"O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew."*

(The Holy Quran, 2:184-85)

### LETTER FROM RABWAH

To,

The Amir & Missionary Incharge  
Jama'at Ahmadiyya America

Dear Brother,

Assalamo Alaikum wa Rahmatullahe wa Barakatohu.

I hope you are enjoying best of your health

Allah has given the members of your Jama'at a good chance for offering their pledges of Tahrik-i-Jadid for the current year well in time and with reasonable increase to Hazrat Khalifatul Massih IV A.D. for which you and your colleagues's efforts are much appreciable.

As you know that year of Tahrik-i-Jadid runs from November to October, five full months have elapsed and sixth one is just going out but the position of your payments against pledges is not up to the mark as may be seen from the following:

Total pledges	Payments upto Feb.84	Balance
\$60,000	\$33,716	\$26,284

The position is thus worth considering and requires your personal attention. With a view to redeem the pledges 100 percent before the end of year, it is suggested that all the pledgers be approached personally and asked to pay their pledges before 29th Ramadhan to make themselves favored with special prayers of Hazoor.

A list to this effect may please be prepared and sent to this office on or before 25th June 84 to enable us to submit the same to Hazoor at due date.

Allah may help you. Amin!

Vakil-ul-Mal (II)

## RAMADHAN, THE MONTH OF FASTING

RAMADHAN, which is the ninth month of the Islamic calendar, is the most sacred month with the Muslims. It is the month of fasting. Adult Muslims, males as well as females, observe fast during this month from daybreak till sunset. The practice goes on for a month without fail. Ramadhan gives us an exercise in self-denial and self discipline. Not only that, it affords us an opportunity to make progress in the realm of spirituality. The fast is the ladder by means of which we rise up and have an easy access to the nearness of God. When fasting, we deny to ourselves all those things which rightly and legally belong to us. How, then, can we be expected to possibly lay our hands on things which do not by right belong to us. This is the great lesson which the Ramadhan teaches us.

Again, it is not only for the indulgence of his appetite that a Muslim is required to abstain during his fast. He is required to abstain from all kinds of false words and false actions. "If you don't abstain from evil words and evil deeds," said the Holy Prophet, "God has no need of your abstaining from food and drink." For the acceptance of fasts, it is essential that the person who fasts should also abstain from all sorts of evil words and evil deeds. Similarly, said the Holy Prophet (peace and blessings of God be on him), "When you are fasting, abuse not anybody nor quarrel with anyone; and if a person quarrels with you, turn away from him saying, I cannot quarrel with you for I am observing a fast." Mark how fasting is meant to teach a Muslim not only to lead an innocent and spotless life, but also to live as a peaceloving citizen.

Again, not only is a keeper of fast required to eschew all forms of evil but he is also exhorted to practise charity. The Holy Prophet (peace and blessings of God be on him), according to a tradition, was the most liberal of men, but in the month of Ramadhan he was more than a gale."

Fasting is one of the fundamental articles of faith with the Muslims. It is a commandment which is clearly and emphatically enunciated in the Holy Quran. The Holy Prophet (peace and blessings of God be on him) is reported to have said that in Ramadhan the gates of paradise are opened and those of hell closed. Again he says: "He who observes the fast with a firm faith in Allah and in obedience to His command shall be pardoned of all his past sins." The institution of fasting is not new to Islam. The Holy Quran says: Fasting is prescribed for you as it was

prescribed for those before you." (2:185). It is to be found in most religions in one form or another. The early devotions and fasting of Buddha, the great spiritual leader of India, are well known and require no textual quotations. The Bible is eloquent on the fasting of Moses: "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water." (Exodus 34:28). Also, Jesus, before his receiving the Divine call, fasted: "And when he (Jesus) had fasted forty days and forty nights he was afterwards hungered." (Matt. 4:2).

All these quotations testify to the importance of this institution of fasting.

Last, though not the least, is the opportunity the Muslims are afforded of the acceptance of their prayers during the month of Ramadhan. Before taking their early morning food, they say TAHAJJUD prayers individually or in congregation. In the stillness of the night, they are face to face with their Creator. They present their needs, material as well as spiritual. They ask for the forgiveness of their sins and the mercy of God for mankind. God condescends, as it were, to accept their prayers and showers His blessings on them.

The fasts of Ramadhan are obligatory on all able-bodied men and women, provided they are not sick nor are they on journey. If so, they would complete the missed fasts on other days.

## THE HOLY PROPHET ON FASTING

1. Abu Hurairah reported: The Messenger of Allah, peace and blessings of Allah be on him, said: "Fasting is an armor with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odor of the mouth of one fasting is sweeter in the estimation of Allah than the odor of musk— he gives up his food and his drink and his (sexual) desire for My sake. Fasting is for Me and I will grant its reward; and a virtue brings reward ten times like it." (Bukhari 30:2)

2. Abu Hurairah said, the Messenger of Allah, peace and blessings of Allah be on him, said: "He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink." (Bukhari 30:8)

3. Anas said: The Prophet, peace and blessings of



Allah be on him, said: "Have the meal before dawn, for there is blessing in the meal before dawn." (Bukhari 30:20).

## FASTING—THE PROMISED MESSIAH

### FASTING WHILE ON A JOURNEY

The Promised Messiah, peace be on him, was asked about fasting while on a journey. He said: "The Holy Quran says: *Fa Man Kana Minkum Mareedan Au-Ala Safarin Fa Iddatun Min Ayyamin Okhar*, i.e., whose among you is sick or on a journey shall fast the same number of other days. This is a command. Here God does not say that option has been given to you whether to fast or not. Therefore, I believe that he who is on a journey should not fast. But since the general practice of the people today is that they fast even on a journey, so if someone would fast simply because that is the practice of the people, it wouldn't be bad for him. But still he must keep in mind the command of God contained in *Iddatun Min Ayyamin Okhar*. He who undergoes the hardship of fasting during a journey tries to please God by force and not by obeying His command. This, as you know, is a blunder. True faith lies in complete obedience to the commands of God. (Al Hakam Jan. 26, 1899).

### FASTING AFTER DAWN

The Promised Messiah, peace be on him, was told by somebody that once he was inside a room and was

of the opinion that it was not late to fast. He, therefore ate Sahoor with intent to fasting. Later on, he was told by somebody that when he took his Sahoor the whiteness of the dawn had already appeared (i.e., it was late to fast). He then asked the Promised Messiah whether his fast was all right or not. The Promised Messiah, peace be on him, said: "Your fast is quite all right and you need not repeat it. You really tried as much as you could and your Niyat (intention) was quite good (Al Badr Feb. 14, 1908).

### CAN FASTING PERSON OIL HIS HAIR

Can we use oil for the head and the beard when we are fasting? To this question, the Promised Messiah, peace be on him, replied: "Yes, it is permissible to use hair oil while fasting."

### CAN A FASTING PERSON USE MEDICINE

Whether medicine could be used for eyes if the eyes were sore while fasting. The Promised Messiah said that the question did not arise. A sick person was not to observe fast.

### A MUTAKIF CAN VISIT THE SICK

The Promised Messiah, peace be on him, was asked whether he who sits I'tikaf could talk about his worldly affairs. The Promised Messiah replied: "Yes, he can, but only in unavoidable circumstances. He can even visit the sick and go out for the call of nature."

## THE BLESSED MONTH OF FASTING—RAMADHAN

This year the month of Ramadhan, the blessed ninth month of the lunar year, will, Insha Allah, fall on June 1, 1984. Below are given important regulations concerning the Fast.

1. It is incumbent on every adult Muslim, man or woman, to fast in the month of Ramadhan, except a sick person, or one who is on a journey. A woman in her menstruation must not fast. But omission in these cases must be completed in other days. Aged people, those afflicted with disease of long standing who do not expect to be strong or well enough to be able to fast; or a woman whose suckling period and pregnancy alternate at such short and frequent intervals that she never has an occasion for years to fast, may pay Fidyah (an expiation) by feeding a person twice a day throughout Ramadhan. One who is under the above circumstances can also pay an amount of \$60 for the whole month as his/her Fidyah, i.e., expiation.

2. It was the practice of the Holy Prophet to take a

meal in the latter part of the night before beginning the fast. This meal is called Sahoor. Observance of Sahoor though advised, is not an essential condition of fasting. Not having been able to take Sahoor meal is not an excuse to omit a fast. Sahoor meal should preferably be taken immediately before it is time to begin the fast.

3. Eating or drinking, or doing something unintentionally which otherwise breaks the fast or doing so when it slips your mind that you are fasting, will not render the fast invalid. If, however, the fast is broken, under the impression that it is time to break it, whereas the sun is yet above the horizon, such a fast will not be included in the count and will have to be made up by observing an extra fast after the Ramadhan.

4. A fast lasts from early dawn till the actual sunset. As soon as the sun sets, the fast must be broken and must not be delayed as is the wrong prac-

tice with some of the people. The following prayer can be recited while breaking the fast: *Allahumma Laka Sumto Wa Beka Aamanto Wa Ala Rizqeka Aftarto* -O Lord, I fasted for Thee and I believed in Thee and with Thy sustenance I break my fast.

5. Eating, drinking, smoking, taking snuff or medicine, or an enema are all forbidden to a fasting person and so are sexual relations.

6. If a suckling woman or one with child is strong enough to fast without injuring the health of the child, she may fast, otherwise she should fast in other days.

7. The Ramadhan begins with the appearance of a new moon and ends with the appearance of the next new moon, i.e., Shawwal. If, however, the moon is not visible on account of clouds, etc., Sha'aban, the month previous to Ramadhan, should be allowed to run thirty days before the Ramadhan fasting begins. Similarly, Ramadhan should be allowed to run thirty days if there is no moon visible on account of clouds, etc., on the 29th. In this case, Eid should be observed after completing thirty fasts.

8. A person who intentionally breaks a fast of Ramadhan or does not fast in Ramadhan without a valid excuse is guilty of a great sin and the penalty is 60 continuous fasts for every fast broken or omitted. If he is not capable of that, then he is to feed 60 poor people.

9. The Muslim is very particular in observing the Taravah prayers during Ramadhan, which are the same as the ordinary Tahajjud prayers. It is customary to recite in these prayers the whole of the Holy Qur'an from the beginning to the end, in instalments, during the thirty days of Ramadhan. Reciters who know the Holy Book by heart lead the prayers and recite aloud for the benefit of the congregation. The practice of some of the Imams to recite the Holy Quran holding the Book in their hands while leading the Taravah prayers is an innovation and an undesirable act. The Taravah prayers are generally offered in 8 Rakats made up of two at a time. The prayers are preferably offered in the latter part of the night. They may also be offered after Isha prayers and before saying of the Vitaras for the Isha prayers.

Pious Muslims also observe the concluding ten days of Ramadhan as a period of special prayers and remembrance of God. This period of day and night is spent in a mosque in prayer and meditation and pious discourses - the people observing it go out only to

answer calls of nature. This retirement is known as I'tikaf.

11. One must never fast when one is actually on the move on a journey, or on days when a journey is to begin or end. During the halts for a complete day, one may or may not fast. This rule applies only to the obligatory fast of the month of Ramadhan. These omissions have to be made up later on during other days. Drivers or others whose profession is to travel for earning their livelihood cannot avail of this facility and must fast while on the move.

12. Sadaqatul Fitr is obligatory upon each and every member of the family, so much so that even a child born on the last day of Ramadhan is under its obligation and the father is bound to pay on his behalf.

All the members are requested to pray more earnestly during Ramadhan for the guidance of mankind towards the light of Islam, establishment of peace throughout the world and for the long, healthy and successful life of Hazrat Khalifatul Masih IV.

## RAMADHAN BEGINS JUNE 1, 1984

Ramadhan, the blessed month of fasting, *Insha Allah*, starts on June 1, 1984. All brothers and sisters are expected to observe this month fervently. *Sahoor* (taking breakfast for keeping fast) time ends one hour thirty minutes before sunrise, and *Iftar* (breaking fast) time will be at sunset. Please check your local newspaper for the times of sunrise and sunset.

Absorb yourselves in prayers day and night during this month. Especially because of the situation in Pakistan, Huzur has asked all of us to pray very earnestly for the victory of Islam and Ahmadiyyat. Pray for our brothers and sisters in Pakistan who are having a difficult time because of the new government laws. Last but not the least, pray for our beloved Imam, Hazrat Khalifatul Masih IV. May God grant him a long and healthy life and may we advance ever faster under his able leadership.

We have a task assigned to us by the Khalifatul Masih IV. We are to build five new mosques and mission houses in this country as soon as possible. Please pray that Allah enable us to complete this project as soon as possible.

We should strive especially during this month to acquire some new good habits and shed some of the bad habits we may have. May God shower His choicest blessings on all of us. Ameen!