



THE REVIEW of RELIGIONS

VOL LXXIX NO. 7

JULY 1984

IN THIS ISSUE

- WISDOM OF THE HOLY PROPHET
- SO SAYS THE PROMISED MESSIAH
- THE ORDINANCE
- REACTION TO THE ORDINANCE
- PUNISHMENT FOR APOSTACY IN ISLAM
- AMEERUL MOMINEEN SPEAKS TO AHMADIS
- A TACTICAL MISREPRESENTATION
- HELPERS IN THE CAUSE OF ALLAH
- AN ANALYSIS OF THE ORDINANCE

AND REGULAR FEATURES

- COMMENTARY ON A VERSE OF THE HOLY QURAN
- NOTES AND COMMENTS
- BOOK REVIEW
- LETTERS TO THE EDITOR

**EUROPEAN
EDITION**

**EDITOR
B. A. ORCHARD**



THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world reformer and the Promised Messiah. The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its headquarters at Rabwah, Pakistan, and is actively engaged in missionary work.



EDITOR B. A. ORCHARD

MANAGER EUROPEAN EDITION: M.A. SAQ1
16 GRESSENHALL ROAD LONDON SW18 5QL

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The REVIEW of RELIGIONS

A monthly Magazine devoted to the dissemination of the teachings of Islam and the discussion of general Islamic Problems. The magazine is published simultaneously from London and Washington.

The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.

All correspondence should be forwarded directly to the Editor, Review of Religions, Rabwah Pakistan.

Subscriptions:

Single Copy: Rs. 5.00

Annual: Rs. 50.00

Single Copy U.K. £ 1.00

Annual U.K. £ 10.00



CONTENTS

Page

Commentary on a verse of the Holy Quran: "There is no compulsion in religion"	1
Wisdom of The Holy Prophet	3
So Says The Promised Messiah	4
Notes and Comments	6
The Ordinance	9
Reaction to The Ordinance: (Press Reports, Statements and Comments)	13
Punishment for Apostacy in Islam	23
Ameerul Momineen Speaks to Ahmadis (Address by Hazrat Khalifatul Masih IV)	37
A Tactical Misrepresentation by Naeem Osman	47
Helpers in the Cause of Allah: (Hazrat Khalifatul Masih's Sermon at Fazi Mosque, London)	56
An Analysis of the Ordinance by Rasheed Ahmad Chaudhry	64
Book Review	69
Letters to the Editor	70

Commentary on a verse of the Holy Quran

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
 فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ
 اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

257. There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing.

The injunction to make special sacrifices in the cause of religion and to fight the enemies of Islam who had transgressed against the Faithful was likely to cause the misunderstanding that Allah desired Muslims to use force for propagating their religion. The verse under comment removes this misunderstanding. The object for which Muslims have been commanded to take up arms against the disbelievers is not to force them to accept Islam, but only to check mischief and put a stop to persecution. The verse enjoins Muslims in the clearest and strongest of words not to resort to force for converting non-Muslims to Islam. In the face of this teaching embodied in the words *There should be no compulsion in religion*, it is the height of injustice to accuse Islam of countenancing the use of force for the propagation of its teaching.

The verse not only gives the commandment that in no case is force to

be resorted to for the purpose of converting non-Muslims to Islam, but also gives the reason why it should not be used, saying: *Surely, right has become distinct from wrong, i.e.*, the true path has become distinct from the wrong one and therefore there is no justification for using force. Islam is a manifest truth. Anyone who sincerely desires to see this truth can easily see it; but if there is a person who does not desire to see it, no force can possibly make him do so. All that we have to do is to point out its beauties to non-Muslims; it rests with them to accept it or reject it as they like. Faith as defined by Islam consists in believing in a thing with the heart or the mind and expressing that belief with the tongue. No force on earth can bring about that change.

The person who sticks to true faith and shuns false ones is here represented as laying hold of a strong 'urwa' which word, as shown above, gives a number of meanings. Taking it in the first-mentioned sense, *i.e.*, the handle of a mug, etc. the Quran compares Islam to the pure life-giving liquid which is put into a mug, and the believer is represented as taking fast hold of the handle thereof. Taking the word in the second sense, *i.e.*, anything which is grasped and clung to for support, the true faith is represented as something on which complete reliance can be placed in all circumstances. If one adheres to it, there is no fear of one's stumbling or falling down. Following the third significance, *i.e.*, a pasture that remains green even in time of drought, Islam has been likened to a grazing ground the herbage of which is everlasting. There can be no spiritual famine in Islam. Following the last mentioned meaning of 'urwa' Islam is represented as a store-house of spiritual treasures that are without equal.

A believer continues in the security of his faith so long as he does not shed blood unjustly. (The Holy Prophet)

Wisdom of The Holy Prophet Muhammed (Peace And Blessings Of Allah Be Upon Him)

Motive determines the value of all conduct, and a person attains that which he desires. If the motive of one who emigrates is to attain to Allah and His Messenger, then that is the purpose of his migration; and he who migrates seeking the world attains to it, and he who migrates for the sake of a woman, marries her and thus his migration is for the purpose he has in mind.

He who performs the *salat* at *Fajr* comes under the guarantee of Allah, so beware lest Allah should call you to account in respect of anything concerning His guarantee, for should He call any of you to account in respect of anything concerning His guarantee and find him wanting, that one would be hurled down to the fire of hell.

Allah will forbid Paradise to one whom He appoints in authority over people and who plays them false, die when he might.

Even the fragrance of paradise will not reach him, if he does not look after them with good will and sincerity.

Allah is Gentle and loves gentleness and bestows upon gentleness that which He does not bestow upon harshness or anything else.

Allah is Gentle and loves gentleness in all things. You possess two qualities which Allah loves: gentleness and endurance.

Allah, the Exalted, says:

I challenge to battle him who bears enmity towards a friend of Mine. When a servant of Mine seeks nearness to Me, with that which I love, out of whatever I have prescribed, I begin to love him and when I love him, I become his ear with which he hears and his eyes with which he sees and his hand with which he grasps and his foot with which he walks, and when he begs Me for anything I bestow it upon him and when he seeks shelter with Me, I give him shelter.

So Said the Promised Messiah!

*Extracts from the Books of
Hazrat Mirza Ghulam Ahmad (peace be upon him)*

Punishment In This World

The Holy Quran and other Divine scriptures disclose that the ruin and destruction imposed in this life on people as punishment are not afflicted because those people follow a wrong doctrine, for instance, because they worship idols, or planets, or fire, or some other created things or person; inasmuch as accounting for religious errors is postponed till the Judgment Day and no one is punished in this life merely on account of doctrinal errors or disbelief. The punishment for such defaults is postponed till the hereafter. Indeed this world is a paradise for the disbelievers and it is mostly the believers who suffer pain and torment in this world, as the saying goes: This world is the paradise of the disbeliever and the prison of the believer. Therefore, it is naturally asked that if this world is the paradise of the disbelievers, and indeed observation testifies that the disbelievers are richly endowed with wealth and the bounties of this world, and the Holy Quran repeatedly announces that the disbelievers are endowed with every worldly bounty, then how is it that some disbelieving people were afflicted with torment in this world and God Almighty destroyed them with stones and storms and plagues?

Why some disbelievers are punished in this world

The answer is that these torments were not inflicted merely on account of disbelief, but because those people who were so afflicted and ruined had transgressed grievously in their denial of Divine Messengers and their mockery and jesting and persecution, and in the estimation of God Almighty their mischief and wickedness and cruelty and persecution had reached extreme limits and thus they themselves created the causes of their ruin. Thereupon God's wrath was roused and they were destroyed through diverse types of chastisement. This shows that disbelief is not the cause of punishment in this world; its cause is extreme wickedness and arrogance. Such a one, even if he is a believer, when he transgresses the limits in wrong doing, persecution and arrogance, and

forgets altogether the Majesty of God, would draw upon himself Divine chastisement. On the other hand when a disbeliever is meek and is fearful, he would not be chastised in this world though he would be condemned to hell on account of his misguidance. This is the ancient and confirmed philosophy behind chastisement in this world and this is the way of Allah to which all Divine books bear testimony. As the Holy Quran has said: When We decide to destroy the people of a township We warn those of its dwellers who indulge in luxurious living and they transgress the limits in wickedness, and the Divine law in respect of them is fulfilled in that their wrongdoing arrives at its climax. Then We destroy them utterly (17:17). In another verse it is said: We never destroy a township except when its people reach the limit in wrongdoing (28:60).

It should be kept in mind that though association of anything with God is also not only a wrong but an enormity, yet in this context by wrongdoing is meant such disobedience and misconduct as transgress the limit. For mere association of others with God which is not accompanied by persecution and arrogance and disorder, and attacks upon the preachers of other religions, and plans for their killing, and such extreme sinfulness whereby the fear of God is totally excluded from the hearts, the punishment is promised in the hereafter. Chastisement in this life is inflicted only at the time of extreme transgression, as it is said in another verse: Messengers before thee were also mocked at, but We granted them respite and when they transgressed the limits in their mockery, We seized them and it was seen how Our chastisement was inflicted upon them (13:33). Again it is said: The disbelievers devised a plan for wiping out Islam, and We also devised a plan in opposition to their plan, which they did not perceive, that is to say We let them go forward with their plans till they reached a stage of wrongdoing which, according to the way of Allah, attracts His chastisement (27:51). All these verses show that Divine chastisement is inflicted in this world only when a person transgresses the extreme limits in mischief, wrongdoing, arrogance, haughtiness and exaggeration. It does not happen that a disbeliever is inflicted with the lightning of Divine chastisement who is fearful in the extreme, or that a polytheist may be stoned who is terrified to death on account of his fear. God Almighty is Merciful and Compassionate to the highest degree. He seizes with punishment in this world only those who provide with their own hands the cause for such punishment (*Anwarul Islam*).

Notes and Comments

On 26th April 1984, the President of Pakistan promulgated an Ordinance with the object of prohibiting the members of the Ahmadiyya Community from what is described as “indulging in anti-Islamic activities”. These activities include the use of Islamic titles, epithets or descriptions; calling their places of worship ‘masajid’ (mosques); using the Muslim call for prayer (Azan); calling themselves ‘Muslim’ or propagating their faith by word or implication. Any Ahmadi charged with indulging in any one of these activities by words, either spoken or written, or by *visible representation* shall be arrested and be liable to punishment by imprisonment for a term extending to three years and a fine for which no limit has been specified. The offence is non-bailable and no court in Pakistan can entertain an appeal against this Ordinance.

The members of the Ahmadiyya Community have thus been deprived of the fundamental right of professing and propagating their own faith — Islam. If they do so, even by visible representation, they could unilaterally be declared guilty of an ‘anti-Islamic’ activity. The object of the Ordinance, which cannot be challenged in any court of law, is to compel the Ahmadis to deny their allegiance to Islam and desist from claiming to be Muslims in any manner of expression, spoken or written or even by maintaining the life-style of a Muslim in which they have been reared since their infancy.

This latest enactment by the President of Pakistan has no parallel in modern or ancient history. It employs the use of legal penalties to coerce a religious community into disowning its beliefs and to tell lies under threat of punishment. It is amazing that the world at large has so far not taken note of this dastardly attack on the very roots of civilized law and fundamental human rights.

The Ahmadiyya Movement is a part of the broad spectrum of Islam. Its ten million members spread over nearly one hundred countries have earned the reputation of being peace-loving and law-abiding citizens, positively engaged in spiritual, educational and humanitarian activities.

Its members are also acknowledged for their loyalty to the countries and the communities in which they reside.

Pakistan was established with the proviso that every citizen is free to profess and practice his faith according to the dictates of his own conscience. This is illustrated by the Quaid e Azam's famous speech to the Constituent Assembly. In his address on 11th August 1947, he declared:

“You are free to go to your temples; you are free to go to your mosques or to any other place 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 . . . We are starting with this fundamental principle that we are all citizens and equal citizens of one state.”

In direct disregard of the pronouncements of the Founder of Pakistan and in audacious disrespect to the world opinion, the Government has chosen to issue this most obnoxious Ordinance violating all norms of decency. The Government is likely to create the impression that it was “forced” by public opinion to issue the Ordinance and thus prevent an explosion against the Ahmadis. In fact, the so-called pressure built against the government by the rabid Mullah under which the government is said to have wilted despite its best efforts, is all of a facade for the consumption of the West. What happened was exactly the opposite. It was the government which employed a gang of Mullahs to whip up anti-Ahmadiyya sentiment to a violent pitch. At the same time the Council of Islamic Ideology, an official organisation, was also goaded into making recommendations which corresponded with the demands of the Mullahs. However, despite their best efforts, they failed to achieve their objective and the Pakistani masses refused to respond as they saw through the machinations of the Mullahs and the Government.

Although efforts to arouse public sentiments failed, some of the demands were accepted in the form of the Ordinance and others left pending like the sword of Damocles over the heads of Ahmadis.

Concurrently, persecution of Ahmadis has been stepped up at all levels and in all forms. Miscreants have been hired to attack the Ahmadis and their properties. During the last few weeks, prominent

Ahmadis have been assassinated; mosques burnt or forcefully occupied and arbitrary arrests made.

An important feature of the present anti-Ahmadi agitation is that the masses of Pakistan have shown their disdain by totally disassociating themselves from the conspiracy. The political parties have seen through it as a political move and refused to endorse the government's action.

It is evident that, under the pretext of Islamisation, orthodox and obsolete forces, have been unleashed. The objective is to convince the West particularly the USA that the religious sentiment in Pakistan still rule supreme.

Unfortunately, what the West fails to realise is that these policies are resulting in violent reaction against Islam and strengthening anti-religion forces. No one who knows Pakistan well can deny that the country cannot afford the strains and stresses which will result from these ill-judged policies at a time when the religion is already facing a precarious situation.

Those who wish Pakistan well must take note of the dangers inherent in this situation, not only for the stability of Pakistan, but for the security of a region which is of vital political and economic importance to the world. They have a collective responsibility to prevent Pakistan from a suicidal path. Naturally the Ahmadis are deeply distressed by the denial of their rights under the Universal Declaration of Human Rights and the International Covenants on Human Rights to which Pakistan has affixed her signature. Their main concern, however, is for the negative implications of the Ordinance on the prestige of Islam and the fair name of Pakistan.

When a man addresses his brother with: O disbeliever; one of them will certainly deserve the title; the one addressed if he is such, else it will revert to him who uttered it. (The Holy Prophet)

The Gazette of Pakistan

EXTRAORDINARY
PUBLISHED BY AUTHORITY

ISLAMABAD, THURSDAY, APRIL 26, 1984

PART I

Acts, Ordinances, President's Orders and Regulations including
Martial Law Orders and Regulations

GOVERNMENT OF PAKISTAN

MINISTRY OF LAW AND PARLIAMENTARY AFFAIRS

(Law Division)

Islamabad, the 26th April, 1984

No. F. 17 (1) 84-Pub. — The following Ordinance made by the President is hereby published for general information:—

ORDINANCE No. XX or 1984

AN

ORDINANCE

to amend the law to prohibit the Qadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities

Whereas it is expedient to amend the law to prohibit the Qadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities:

And whereas the President is satisfied that circumstances exist which render it necessary to take immediate action:

(73)

74 THE GAZETTE OF PAKISTAN, EXTRA, APRIL 26, 1984
[PART I]

Now, therefore, in pursuance of the Proclamation of the fifth day of July, 1977, and in exercise of all powers enabling him in that behalf, the President is pleased to make and promulgate the following Ordinance:-

PART I — PRELIMINARY

1. Short title and commencement — (1) This Ordinance may be called the Anti-Islamic Activities of the Quadiani Group, Lahori Group and Ahmadis (Prohibition and Punishment) Ordinance, 1984.

(2) It shall come into force at once.

2. Ordinance to override orders or decisions of courts. — The provisions of this Ordinance shall have effect notwithstanding any order or decision of any court.

PART II — AMENDMENT OF THE PAKISTAN PENAL CODE (ACT XLV OF 1860)

3. Addition of new sections 298B and 298C, Act XLV of 1860. — In the Pakistan Penal Code (Act XLV of 1860), in Chapter XV, after section 298A, the following new sections shall be added, namely:-

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

- (a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as ‘*Ameer-ul-Mumineen*’, ‘*Khalifa-tul-Mumineen*’, ‘*Khalifa-tul-Muslimcen*’, ‘*Sahaabi*’ or ‘*Razi Allah Anho*’;
- (b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him), as ‘*Ummul-Mumineen*’;
- (c) refers to, or addresses, any person, other than a member of the family (*Ahle-bait*) of the Holy Prophet Muhammad (peace be upon him), as *Ahle-bait*; or

(d) refers to, or names, or calls, his place of worship as 'Masjid':

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

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

298C. 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.'

When the Azan is called Satan turns his back on it and rushes away exploding so that he does not hear the words of the call. When the call is finished he comes back till the iqamah is called, when he runs away again and returns when that is finished and begins to distract the minds of the worshippers, whispering: Think of this, recall that; matters which the worshipper had not previously in mind, till he does not know how much he has prayed. (The Holy Prophet)

Reaction to The Ordinance



Examiner, Thursday, 1

DAILY NAWA-I-WAQF KARACHI

Asian Times

Reaction to The Ordinance

With the exception of a few financially motivated 'mullas', the majority of politicians and fair minded leaders of Pakistan have strongly condemned the recent Ordinance and openly deplored this action of the Government of Pakistan.

Their protest is indicative of the fact that the whole episode is the orchestrated product of only a few 'mullahs'. The public in general is not interested in the Qadiani issue; they are wary of this type of evasive tactics and would not be fooled any more.

For the benefit of our readers, we present a list of the several statements, comments and press reports issued by Pakistani leaders after the promulgation of the anti-Ahmadiyya Ordinance by the authorities.

THE MUSLIM

30th April, 1984:

Withdrawal of anti-Qadiani ordinance urged

BUREAU REPORT

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-e-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 ostracination 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 judgment 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.

It was, therefore, necessary to arrest the drift towards intolerance and obscurantism and ensure that all citizens, whether they belonged to the majority or any of the numerous minorities, were guaranteed protection of life, property, employment and all basic freedoms.

The statement reiterated that 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 the nation, the recent Ordinance should be withdrawn.

“Dawn” Thursday, 3rd May 1984

**Theocratisation
of the State
slated by PNP**

Dawn Lahore Bureau

LAHORE, May 2: Mr Kaswar Gardezi, Secretary-General of the defunct PNP, has said that the recently promulgated ordinance on the Qadianis is obviously the result of the progressive theocratisation of the State over the last few years, a process in clear violation of the Quaid-i-Azam’s vision of a democratic Pakistan of free and equal citizens.

In a Press statement issued here the other day, Mr. Gardezi said that the PNP had no business to dabble in a philosophical discussion on religious issues, nor to pass judgement on the common view of Qadianis’ beliefs and concepts.

However, the party considered 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 PNP appeals that, **in accordance with this declaration and in the interest of the nation, the recent ordinance should be withdrawn.**”

Tehrik-i-Istiqal

Great Britain

Press Statement

The Pakistan Presidential Ordinance of 26th April, 1984, prohibiting Ahmadi Muslims to declare themselves as Muslims; to say Azan (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 civilised 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’s old issue. It would seem that because General Zia is under pressure to hold elections, and the Mullas 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 Zulfiqar Ali Bhutto. But where is Butto 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 should the political leaders share the blame for Gen. Zia’s crime?

Will Shias 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 Ismailis whose creed, views and practices are totally different from other Muslims? Or American Muslims, who believe in Elijah Muhammad as their living Prophet? Incidentally, world boxing champion Muhammad 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, in-human, un-civilized and un-Islamic Ordinance.

Zahoor Butt
Chairman

THE MUSLIM

3rd May, 1984

Aitzaz decries anti-Qadiani ordinance

Bureau Report

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 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 realised 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.**

DAILY NEWS

9th May, 1984

Government wants to sell Islam

From Our Correspondent

LAHORE, May 9: Defunct NDP leader Begum Nasim Wali Khan has charged that **the present government simply wants to sell Islam and its actions were resulting in creating hatred for Islam.**

Talking to newsmen at Lahore Press Club yesterday she said that division was being created in the name of Islam. **In Hasan Abdal the repairing of Gurdwaras was being done while the Qadianis are stopped from using the name of mosque.**

Begum Nasim Wali Khan said that on 11th August, 1947 the father of the nation Quaid-e-Azam Muhammed Ali Jinnah had declared, "henceforth in Pakistan nobody would be Hindu, Muslim, Sikh or Christian but everybody will be a Pakistani and will enjoy equal rights."

MUSLIM

10th May, 1984

'Unjust restrictions for Qadianis'

BUREAU REPORT

LAHORE, May 9: M. Anwar Aziz Choudhry, former Federal Minister, and a prominent leader of PPP in a statement has said **that Qadianis as a minority deserve "that kind of protection, love and understanding which we extend to other minorities in Pakistan."**

He said that the **Martial Law authorities had handled them with anger and hate and had imposed upon them legal restrictions which are a violation of the great humanism of Islam.** Their places of prayers were now under legal ambit. He said that religious spite had always proved the most destructive element in a society. He urged that Islam had been the most kindly disposed religion toward other believers declaring that there should be no coercion in the matter of religion and the new Martial Law is an open contradiction of this greatly valued system of Islam.

Ch. Anwar Aziz said that our religious leaders should adopt a realistic attitude. He said that if India were to make similar laws about Muslims how would "our Ulema feel about them" and what would they be able to do for the Indian Muslims.

THE MUSLIM

4th May, 1984

Anti-Qadiani Ordinance criticised

STAFF REPORT

MULTAN, May 3: Ch. Rehmat Ali Alvi, provincial chief of defunct Pakistan Muslim League (Pagara Group) has said that the anti-Qadiani Ordinance was totally contrary to the Pakistan resolution and August 11, 1947 declaration of Father of the Nation Quaid-e-Azam Muhammad Ali Jinnah.

Talking to newsmen at his Muzaffargarh residence he said **religion was a personal matter between man and God; the state had nothing to do with it.** All Pakistanis were free to worship and live according to their belief and concept and the government was bound in the light of the Pakistan Resolution and Quaid-e-Azam's declarations to guarantee all citizens full protection of life, properties, employment and human rights.

He opposed the Government's involvement in religious matters and controversies of different sects as it might be harmful to the state's integrity and solidarity.

He appealed for immediate withdrawal

of the recent anti-Qadiani Ordinance in the larger interest of the nation and the country. He differed with the ulema's call to remove the Qadianis from the services and banish them from the country.

He said Qadianis were as patriotic to Pakistan as any other Pakistani.

DAILY NEWS, Karachi

Tuesday 8th May, 1984

Action criticised

From Our Correspondent

Quetta, May 8: Prominent Baluch leader Mr. Sher Muhammed Marri has said that **the government was not justified in taking actions against Qadianis.**

Talking to newsmen here, yesterday he said that everybody should have the liberty of faith, since the religion says that every human being was responsible for his activities and actions in this world before Almighty.

Mr. Sher Muhammed Marri said that **nobody should have the right to issue certificates that who is a Momin and who is a Kafir since only the Almighty has the knowledge of all such actions of an individual which other human beings can't detect.**

PUTNEY CHRONICLE

11th May, 1984

David Mellor — Conservative M.P. for Putney.

The London Mosque is the second oldest mosque in the country, and was founded in 1927. It is the British headquarters of the Ahmadiyya movement, a branch of Islam. I have said before in these columns that I have many friends at the mosque. Successive Imams have been very kind to me, and a number of the leading figures in the mosque are, and will always hopefully continue to be close friends and associates.

Hence my distress this week to learn that the movement is under threat in its home base in Pakistan. I am fond of the movement because it seems to me to have

such a high number of interesting, lively professional people involved. Much more friendly and outgoing too than many religious groups. But the Ahmadiyyas have a problem. They are regarded as heretics by the main branch of Islam.

Like any minority they are always at risk from instability in a country where they operate and of course the Government of General Zia in Pakistan is not the most secure or stable. So although Ahmadis amount to some 2-3 million in Pakistan's population — a sizable minority — a law has now been promulgated in Pakistan removing Ahmadis' rights to follow their own religion and depriving those employed by the state from jobs like teaching etc. of their livelihoods. In other words a wicked attack on their civil rights.

I am doing what I can to help. I have already spoken to one or two of my contacts in the national press in the hope that they will take up the case as another sad example of the spread of Islamic fundamentalism and intolerance. I am also contacting the Foreign Office to see whether representations can be made. I certainly hope so.

VIEWPOINT

May 24, 1984

LAHORE

Bar rejects sectarian move

By our reporter

A RESOLUTION commending the Anti-Qadiani Ordinance was defeated by the general house of the Lahore High Court Bar last Thursday.

After the rejection of the resolution, Chaudhry Khalid Mahmood, President of the Bar, told the general body meeting that since the Bar, through an earlier resolution, had said that it did not recognise the de jure position of the present Government, the legal community was not willing to consider any action taken by it. According to him, the mover of the resolution, Dr. Abdul Basit, had promised that he would not table the resolution but during the meeting he came on the dais and tabled it. When put to vote, the resolution was rejected 125-12.

THE MUSLIM

24th May, 1984

Islamabad

Too harsh on Qadianis?

THE RECENT MEASURES against the Qadianis have raised a number of questions in my mind as a simple Muslim not very well read in Islamic scholastics.

We were taught that anybody saying the Kalima enters the fold of Islam. We were told that people believing in Allah, Malaika, the Holy books, the prophets, the measurements of Khair and Shar by God and the Day of Judgement are Muslims. We were taught a Hadith attributing to the Prophet of Allah (PBUH) saying that **“Whoever said our prayers and faced towards our Qibla and ate our Zabiha is a Muslim and for him is the guarantee of Allah and his Prophet”**. If all these things are true then the question arises: Do the Qadianis believe in and practise these injunctions?

The Holy Quran is replete with caution and warning against ‘munafkin’ (the hypocrites). Allah has termed them “Kafirs” but apart from Abdullah Bin Ubbaye no mention has been made of any other munafiq. And it is a historical fact that the Prophet said the Janaza prayers of the same Abdullah Bin Ubbaye. **We can therefore safely conclude from the conduct of the Holy Prophet that no one (including the Holy Prophet) can term a person as a munafiq so long as he calls himself a Muslim. Here then the question is whether the Qadianis call themselves Muslims or not.** If they claim to be Muslims which they do, who can term them otherwise?

The anti-Qadiani Ordinance prohibits the use of the word ‘masjid’ for the places used by them for their prayers. The pre-Islam Arabs used the same word for their temples and it is not a purely Islamic term. Even the idolators of Mecca were not disallowed to offer the pilgrimage of the greatest mosque (Masjid-e-haram) unless it was forbidden by Allah (vide Sura Tauba). The idolators did not have the same “Arkan” of Haj as

were ordained by God but even then they were at liberty to perform Haj in the way they liked, until it was forbidden by a Quranic decree. Is there then any Quranic decree in the case of the Qadianis? When the Qadianis say the same words in the same way as we do, how can they be treated as Jews, Christians or Hindus, who have different systems of prayers?

Incidentally, the Sikhs in our tribal Territory, particularly in Tirah, call their temples “Jamats”, which is the Pashto word for “masjid”.

It is reported that the Prophet of Islam (PBUH) allowed the Christians of Najran, when they visited Medina, to offer their prayers in Masjid-i-Nabvi. Cannot we show this tolerance to the Qadianis particularly when they do not insist on saying their prayers in our mosques?

The same can be said about the curb on ‘Azan’ in the case of Qadianis. If the Qadianis say the same ‘Azan’ as we do, why should they not be allowed to imitate us?

Someone should throw light on the relevant facts to make our minds clear on these matters. It is ironical that people who die as Muslims in India, can't live as Muslims in Pakistan. — A. JAMAL, Peshawar City.

THE PIONEER

Kumasi, Wednesday, May 23, 1984

Page Two

*Editorial***The Last Kicks Of A Dying Horse**

TO PEOPLE STANDING OUTSIDE, ONE THING ENORMOUSLY WRONG WITH MUSLIMS IS THEIR INABILITY TO ACCOMMODATE OPPOSING VIEWS.

It is a pity that those human beings in the Muslim garb cannot often use reason to know that no two persons are alike and therefore which way you go, there is bound to be opposition. That even explains why Islam has 73 different sects — all preaching different sermons.

It is indeed a fact of life that even animals who live on instinct do not 'think' alike.

Far away in Pakistan, a country supposed to be an Islamic country, a most oppressive law has been promulgated by President Zia ul-Haq, banning followers of the Ahmadiyya Movement from practising their faith (see story on Page One).

According to the law, a punishment of three years imprisonment awaits anybody who by words, either spoken or written or by visible representation, refers to the successors or companions of Mirza Ghulam Ahmad (founder of the Ahmadiyya Movement) as 'Ameer ul Momineen' or calls his place of worship as 'masjid' (mosque).

The same penalty awaits any Ahmadi who directly or indirectly poses himself as a Muslim or refers to his faith as Islam or preaches or propagates his faith or invites others to accept his faith or in any manner whatsoever outrages the religious feelings of Muslims.

The law came into effect on April 27 this year, and already key leaders of the Ahmadiyya Movement which incidentally has its headquarters in Pakistan have been murdered, and their mosques either burnt or desecrated.

ALL MEN OF GOOD WILL SHOULD CONDEMN STRONGLY THIS LAST MOVE OF PRESIDENT ZIA TO PERPETUATE HIMSELF IN PAKISTAN.

Like Maulvi Wahab Adam, Head of the Ahmadi faith in Ghana, said at a news conference in Accra last week, **it is a mockery of Islam for a country which claims to have been founded on the ideology of Islam and which refers to itself as an Islamic state to promulgate a law banning the religious freedom of a minority Muslim community.**

It is most unthinkable for this terrible and barbaric law to be promulgated by a Muslim president in a Muslim country against a Muslim community.

President Zia's law is a cheap and mean attempt to use religion to win political favour at a time he sees an end to his rule.

There is enough evidence that Pakistan's economy is sliding down. And a desperate President Zia, wanting favour to balance the scales, has fallen on religious sentimentality to win the support of the majority of Muslims in Pakistan to prop up his dying government.

President Ali Bhutto did the same thing in 1974, persecuting the Ahmadis to win support. In the end, his government did not only fall, he was hanged ignominiously for his misdeeds.

President Zia who hanged Ali Bhutto should take a cue from his predecessor and learn to behave like a President living in a civilised world.

The Ahmadiyya Movement, the most active Muslim community in the world in the field of practice and propagation of Islam, has hospitals and schools all over the world, including Ghana. If the headquarters of this Movement ceases to exist, who is going to support the other branches rendering humanitarian services to the people of the world.

We of this paper, therefore join in the call to the United Nations and all peoples of the world to condemn in the strongest terms the new law passed in Pakistan and ask President Zia to repeal them forthwith and guarantee to every citizen of Pakistan his unalienable right to profess, practise and propagate his religion as enshrined in the UN Charter of Human Rights.

The world cannot fold its arms and wink at the evil empire that President Zia wants to establish in Pakistan.

**Viewpoint: Lahore
10th May, 1984**

A bedevilled — AYAZ AMIR

The wall of silence that has greeted the anti-Qadiani Ordinance has been complete, except for a few breaches here and there. The Pakistan National Party has deprecated the increasing intrusion of religion and fanaticism into everyday life, and voices of dissent have been raised by Aitzaz Ahsan and Nasim Wali Khan, but that is about all. Once intolerance in a traditional society is in full flood, few things can stand in its way.

The merits of the latest decree are besides the point. The Qadianis, the

Ahmedis and the Lahoris may deserve sulphur and brimstone for their heresy in the hereafter but that is for God to judge in Heaven **not for the conclaves like the one that assembled recently in Raja Bazar, Rawalpindi.** A more hardened crowd could scarcely have been assembled nor more pointless oratory heard anywhere else. It is said that the followers of Sant Jarnail Singh Bhindranwale are a fearsome lot. I can bet anything that many of my friends here would compare favourably with the best of them.

More serious problems

The Ahmedis are the Jews of modern-day Islam, reviled and abused by the professional agitator. But I think the man in the street would leave them alone if the pontiffs of the faith would only let him. We face far more serious problems of bread and butter, sustenance and survival, to devote our best energies to combating dragons of our own invention, but that is the way the Mullah wants it. **Keeping religious passions perpetually on the boil serves his best interest. That is also sometimes the way societies that have lost their sense of direction function. The regime had staked religion as its special ground. A challenge on its own turf would threaten the central article of its legitimacy.** It, therefore, concedes all the major demands of the Majlis-i-Amal, Tehrik-i-Tahafuzz-i-Khatm-i-Nabuwwat. On pain of imprisonment and fine, no Ahmedi, Qadiani or Lahori will henceforth call himself a Muslim or cause his place of worship to be called a mosque. Nor, on pain of chastisement, will he henceforth preach or propagate his faith. The regime succeeds in its purpose. The people disperse, the crusade is averted, but not before it has delivered another blow at the Quaid's concept of society.

The Pakistan National Party may raise a forlorn cry in defence of the secular creed, but it is fighting a losing battle. The ulema have succeeded in confounding the meaning of secularism with apostasy. The regime has succeeded in depoliticising society. In this atmosphere, it is only natural that political advance should be

replaced by dogmatic regression. Outbreaks such as the one we have just witnessed become not the exception but the rule.

Hard to roll back

Nawabzada Nasrullah Khan may be right when he says that the regime has outlived its natural span, but that is no great consolation for its successor which will have to grapple with a bedevilled legacy. **Once fanaticism is let loose it is difficult to roll it back.** When the first Constituent Assembly began to meddle with the Quaid's vision of a secular Pakistan, and passed the Objectives Resolution in 1949, it could scarcely have realised the long-term consequences of its action. Nawabzada Sher Ali Khar coined the phrase the 'ideology of Pakistan' to serve the narrow interest of the Yahya regime. That regime has gone but the phrase remains to torment specialists and laymen alike. Mr. Bhutto thought he could ride the tiger of untamed religion in 1974 when he amended the Constitution to declare the Qadianis as non-Muslims. But the tiger was appeased only for a while. It had tasted blood and was to be tamed by no one. Playing to the religious gallery came to a head in the summer of 1977. Much the same with the latest decree. **Sooner or later, its framers will depart from the scene but their handiwork which crowns an already imposing edifice of intolerance and hate will remain. Dismantling this edifice later will not be easy.**

Viewpoint: Lahore
3rd May, 1984

NEWSLETTERS

NATIONAL SCENE

New law against Qadianis

The CMLA-President promulgated this week an Ordinance prohibiting the Ahmadis "from indulging in anti-Islamic activities".

Ulemas' campaign

During recent months, the ulema of different shades of opinion gathered

under the banner of the Khatm-i-Nabuwat movement, accelerated their campaign against the Ahmadiyya sect and demanded that the Government should remove all Ahmadis from influential and sensitive public offices, ban all literature published by them, impose restrictions on their missionary activities and arrest Mirza Tahir Ahmad, head of the Ahmadiyya Jamaat, on charges of involvement in the presumed murder of Maulana Aslam Qureshi. The ulema alleged that Maulana Aslam, a strong activist of their campaign, was kidnapped by some Ahmadis, and was feared murdered because police had failed to trace his whereabouts.

A heavy police contingent was put around the only Jamiaat-i-Ahmadia place of worship on Murree Road Rawalpindi where over 200 Qadianis offered 'Juma prayers' without Azaan, that day.

Rabwah meeting

According to reports, the Ahmadia Jamaat, after a high-level meeting held in Rabwah under the chairmanship of its head Mirza Tahir Ahmad, ordered all its organisations in the country to accept the bans imposed on them.

In the meantime, Qadianis have removed the word 'mosque' from their places of worship and abandoned 'Azaan' from April 27.

In a message, Mirza Tahir asked his followers to remain peaceful and pray to God for the solution of the present difficulties of the Jamaat.

Meanwhile, leaders, religious scholars and people from different walks of life have welcomed the Ordinance about Qadianis and praised the Government for taking a right step.

Pir Muhammed Ashraf, a member of the Federal Council, while hailing the Ordinance, said that the Qadiani and Lahori groups and Ahmadis should only be allowed to perform their rites as a minority group.

Maulana Obaidullah Anwar of the defunct Jamait-i-Ulema-i-Islam also described the Ordinance as a great service to the cause of Islam, adding that it would serve as a foolproof check against the anti-

Islamic activities of the Qadianis and Lahori groups and Ahmadis.

It ought to be clarified that no such high level meeting was held in Rabwah and the Ahmadis have not accepted the ban imposed upon them. (Editor)

Viewpoint
May 3, 1984.

State and religion

Not for the first time in Pakistan's troubled history, it has been considered necessary for the State to interfere in religious matters that are in dispute between different communities or sects.

On the last occasion, Government's action had followed an agitation on the matter by a group of ulema; presently, the official initiative was presumably meant to pre-empt such a campaign. **Even if such action is demanded or taken in the name of religion, and whether the motivations are religious or political or a combination of both, the measure should normally be subjected to rational discussion — preferably in a representative assembly — before any irrevocable decision is taken.** Faced with a *fait accompli*, it becomes difficult to argue whether the action was really necessary and unavoidable even on the premises adumbrated by the law-maker, or whether it is in consonance with the Constitution or the UN Charter of Human Rights. It also needs to be considered whether such issues can finally be determined by law, as well as the possibility that the process may not stop at any one stage and even minor differences among religions and sects can lead us to dissension and strife.

Most people in Pakistan hold the view, therefore, that the State must, without any discrimination, act as protector of the rights of all citizens without regard to their creed or sect, and to guarantee equal rights to all in every secular matter as well as complete freedom to practise and follow their religion. Thus, it would appear that the demands now being made by certain ulema for depriving all Ahmedi citizens of key Government positions or for organising a social boycott

against them are **inappropriate and unjustified**. Particularly in view of the fact that the Ahmedis have accepted the restrictive law and have pledged themselves to abide by it, the majority community should exhibit the tolerance and magnanimity that are part of the best Islamic tradition. This attitude is also necessary to inculcate a healthy nationalism that allows people of all persuasions to work together for the country's prosperity and stability. It need hardly be stressed that the safety of all minorities — the protection of their lives, honour and property — is a **primary duty of the State and civilised society**. Finally, the warning given recently by a well-known religious leader that pursuit of communal or sectarian quarrels can only cause confusion and weaken the national cause deserves to be heeded. **And it should be remembered that the zealots among different sects can, if their activities are not checked by good sense, lead the people into one crisis after another to the nation's lasting detriment.**

The Ahmadis have not accepted any restrictive laws but are being coerced into accepting them under threat and duress. They do not pledge themselves to any such law which restricts their rights and obligations as Muslims (Editor).

**Viewpoint: Lahore
3rd May, 1984**

LAHORE DIARY

A reception, an Ordinance

HUSAIN NAQI

The most enjoyable civic reception in recent times was the one held in honour of Crown Prince Abdullah bin Abdul Aziz of Saudi Arabia.

The visit was followed by the promulgation of an Ordinance. **The event has been played up beyond all proportion. "One More Promise Fulfilled" "Another Leap Forward on the Road to**

Islamisation", scream the headlines.

In the post-independence era, the **anti-Qadiani sentiment has been exploited more than once by communal elements who lay low only while Quaid-i-Azam was alive**. Almost immediately after his death, they stoked the flames of frenzy, leading to the city of Lahore getting a test-dose of Martial Law. Before that, many Pakistani citizens lost their lives and belongings. The whole drama was preserved in the inquiry commission report written by the (late) Justices M.R. Kayani and M. Munir.

Amendment

Again, those waiting to subvert the agreed and unanimous Constitution of 1973 raised the issue soon after the enactment of the basic law of the land. The previous Government was **obliged to amend** the new Constitution declaring the Qadianis a non-Muslim minority. The issue subsided only for a while. **The ulema gathered together once again this year and started making fresh demands. A patently sectarian issue was allowed to be publicised till a couple of incidents took place, including a fatal one**, and another in which two places of worship of this non-Muslim minority were set ablaze. **This had no precedent.**

After the seminar

A lot of propaganda is being carried out regarding the Qadianis. Some of it may, perhaps, be true, but are we to believe that an entire community is constituted of fifth columnists? Imagine lakhs organised 'subversive elements'.

Patronised communalism

Officially patronised communalism and sectarianism is bound to have disastrous consequences for an already dismembered nation and the vested interests would do well, in their own long-term interests, to put a stop to it.

It is not within the power of man to emerge from the operation of the system of Divine decrees and determination. (The Promised Messiah).

Prologue

Punishment of Apostacy in Islam

In this issue we are reproducing an article on the Law of Apostacy in Islam, this being an apt occasion for an article of this nature.

Among the several demands being made by the ‘mullas’ in Pakistan, it is being fervently suggested that the Ahmadis, being apostates in the estimation of these bigots, should be subjected to the extreme punishment for apostacy as interpreted by them.

The Holy Prophet of Islam, peace be upon him, set the pace for religious tolerance some 1400 years ago by proclaiming; ‘There is no compulsion in religion’ (*Surah Al Baqarah: 256*). The fact which emerges after reflection upon the various verses of the Holy Quran explicitly indicate that not only is there a complete freedom of conscience to profess and practice one’s faith, but there is, in Islam, no punitive measure for abjuration or apostacy.

It ought to be appreciated that the Holy Quran is the basis of all our religious tenets. The Traditions upon which these bigots base their interpretation of the Islamic law were compiled between 150 to 200 years after the demise of the Holy Prophet. There can thus be no grounds to argue that the saying of the companions of the Holy Prophet or for that matter anyone else could be accepted in direct contravention of the clear verdict of God as contained in the Holy Quran. The ‘muftis’ and the ‘qadhees’ or the ‘jurists’ and the ‘maulvis’ have no right whatsoever to preach or profess that which contradicts the Divine Law as enjoined by Allah in His Book — the Holy Quran.

However, in the article presented herein, first published in the January 1925 issue of the Review of Religions, in response to Dr Zwemer’s assertions on the Law of Apostacy in Islam, we propose to prove from the traditions and the practice of the Holy Prophet that Islam does not permit extremity in the event of abjuration or apostacy.

Dr Zwemer and The Law of Apostacy in Islam

While the Holy Quran is the sole prop of Islam, the Sunnat an Nabi, or the practice of the Holy Prophet is an illustrative and practical side of the Holy Quran. It illustrates how the Holy Propet, peace be upon him, understood and practiced the teaching of the Holy Quran.

Dr Zwemer makes a vague and misleading statement when he states that in Zurkani's Commentary on Al Muwatta (Vol III Page 193), there are many examples given of the Jews and Christians who turned Muslims, but when they later apostatised, they were killed. If he means that they were killed in the days of the Holy Prophet and under his instructions, then we challenge the reverend gentleman to substantiate his assertion.

There is only one instance in the history of Islam where the apostates were put to death, and that was not because they apostatised but because they were guilty of state crimes punishable with the penalty of death.

History records that at one stage, a number of Ukl bandits entered Medina with the purpose of decoity and murder. They falsely professed interest in Islam; accepted it outwardly and to allay suspicion, stayed a few days in the town. Their purpose was to know their bearing and once they knew Medina well, they pretended that the climate was detrimental to their health. They sought permission to camp on the outskirts and were allowed to set camp along with the keepers of the herd which grazed in the vicinity of Medina.

The bandits mixed with the unsuspecting herdsmen and one night, they fell upon the Muslims, killed them and drove the herd away. When the news reached Medina, the murderers were pursued, captured, brought back to Medina, charged with murder, convicted and sentenced to death.

We have an impression that our Christian missionary friends do not try to understand Islam and Dr. Zwemer's writings have strengthened

that impression. He knows that the Ukl's were murderers and dacoits, and yet he insists that they were murdered owing to their apostacy.

Dr. Zwemer incorrectly states that Bukhari and Muslim relate this event under the heading of Apostates. In the first place it should be noted that Bukhari, Muslim and other Traditionists record and repeat this incident under as many different headings as the words in the tradition itself can suggest. For instance, Bukhari, in addition to the heading which Dr. Zwemer falsely alludes, also relates it under the heading of "Qassamat" (those who claim blood money on oath). What is stranger still, Bukhari, with that keen insight which marks him out among all the other Traditionists, does not even refer to this incident when he narrates this tradition under the pure heading of "Apostates, Men and Women." The strangest thing of all is that what Dr. Zwemer calls Apostacy, Bukhari regards as dacoity. He illustrates the saying by quoting the following Quranic verse: "Only, the recompense of those who war against God and His Apostle and go about to enact violence on the earth, is that they shall be slain or crucified, or have their alternate hands and feet cut off or be banished from the land." (Rodwell, V. 37).

Incidents are recorded in Bukhari according to which the Holy Prophet forbade the putting to death of certain men whose conduct with respect to the Muslim community was under grave suspicion. In the pact of Hudaibiyya, it was clearly laid down that if one among the Muslims wanted to go back to his Kafir surroundings in Mecca, he was free to do so, but a Muslim in Mecca was not to leave it, and if he did, he was to be returned forthwith.

As regards the Ukl punishment and apostacy, we find that not only Bukhari and Muslim, but all the six standard works on the traditions narrate this incident under "the wagers of war from amongst the unbelievers and the apostates". It is thus not the apostates but the wagers of war' from amongst the unbelievers as well as the apostates who are liable to punishment. Even here, the saving grace of the Holy Quran has inserted the words "except those who repent thereafter and amend; for know that God is Forgiving and Merciful." (3:90) Hence the sentence of death on the Ukl miscreants was but the result of the treacherous murder committed by them and not apostacy.

Before we take up the other Traditions cited by the editor of the

“Muslim World” we deem it proper to give a brief sketch of the circumstances in which some of these words were spoken. These words, without the proper setting of the circumstances, are apt to convey meanings contrary to what the speakers meant by them.

The life of the Holy Prophet may be divided in three periods. In the early days, the Muslims were taught to suffer all sorts of persecutions and trials without a word of complaint. When the troubles reached a stage where they could not be humanly borne, some of the Muslims were allowed to emigrate to Abyssinia and live under a non-Muslim government which allowed them freedom of conscience and worship. This emigration was followed by another, when the Holy Prophet himself had to leave his home for Medina, where a sort of Commonwealth was set up in collaboration with the Jews, the Christians, and the idolators. Here the Muslims lived on terms of equality with non-Muslims. They were allies in peace and war. It was the deep-rooted enmity of the Meccans that brought about a complete change in the peaceful conditions. The non-Muslims at Medina had, for the sake of expediency, entered into an alliance with the Muslims. The Jews had, naturally, a spite against the new religion. In the hostilities that followed between the Muslims of Medina and the idolators of Mecca, who had come out with a large army to exterminate the little Muslim colony, the Jews and other members of the new Commonwealth of Medina not only secretly plotted against their allies and fellow-subjects of the Commonwealth, but also openly sided with the enemy, and were guilty of some atrocious and treasonable murders. The Muslims had been turned out of their homes for no other fault but because they had given up idolatory to worship the One true God. They now faced terrible odds externally, while internally active treason and open hostility had broken out. What could the Holy Prophet do for the safety of the little band of the faithful who were trying to get some respite to worship their God in their own way. Martial law had to be declared, and deserters from the Muslim faith had to be treated as deserters from the army because every male Muslim, including even urchins had been drafted into the fighting ranks. That is why in all the standard works on Traditions, the mention of renegades is coupled with the incriminating circumstance of the “wagers of war.”

1. Kitab-ul-Moharibin min ahlil Kufr-i-warradda. wa qanlillah-i-azza

- wa Jalla, innama Jazaullazinan yohariboon allaha wa rasulahu.
2. Samarannabiyyo ayunal Moharibeen (Bokhari).
 3. Bab-ul-hukm fiman yartaddo anil Islam wa yaqtolo wa yoharibo (Muslim).
 4. Hazalhadis aslun fi aqubatil moharibin wa hova moafiqun liqaulillahi taala innama Jazaullazeenan yohariboonaallaha wa resoolahu . . .

These people were ordered to be put to death because they acted as spies, traitors, murderers, perpetrators of mischief and breakers of the law. In some of the traditions, these people are mentioned under ‘‘Mischief-Mongers and Breakers of Peace’’. To apply the words of the Holy Prophet, spoken under certain political conditions to all conditions and times is certainly a mistake. No doubt we Muslims regard the true sayings of the Holy Prophet as ‘‘wahy ghair Matlu’’ (Divine Revelation), and they are only universal in application when similar circumstances arise. The Muslims throughout the centuries have recognised this difference between the Holy Quran, which is universal in application under all conditions and in all times, while all the traditions of the Holy Prophet do not fall under this category. The times and the circumstances are to be observed in their case, more especially when they seem to conflict with, not only the teachings of the Holy Quran but also the trend of the Holy Prophet’s life. Keeping this in view we agree that there is no doubt about the fact that Ibn Abbas is said to have quoted a dictum of the Holy Prophet: ‘‘Whosoever changes his religion, kill him!’’ Shorn of its context, the words may mean anything, but we have to take into consideration the other factors associated with it. In the first instance, we find that Ibn Abbas was not more than fourteen years of age at the time of the Holy Prophet’s death. Whether he could fully judge the circumstances, being a lad of only fourteen when these words were spoken by the Holy Prophet, is a matter one could easily have doubts about. For we have not only the clear teachings of the Holy Quran, but also other cases where the apostates, as well as highly suspected persons, were allowed to go without let or hindrance.

In the treaty of Haidabiyya, the Holy Prophet agreed with his

opponents that anyone going over to their side from among the Muslims would not be molested but the one who desired to desert the enemy camp would be returned to them. This happened almost at the end of the Holy Prophet's career. If the apostate was to be put to death in every case, how could the Holy Prophet accept such humiliating terms?

Moreover, on the eve of the occupation of Mecca, Habib bin Hatib was very strongly suspected of collusion with the enemy, but upon his own confession, he was not molested. We know from the Holy Quran, as well as the Traditions, that the Jews used to come out in the morning, pretend profession of Islam, and the very same day make an open recantation so as to impress weaker Muslims. Yet, never in the history of Islam did the Muslims take any action against these Jews.

Even if we take it for granted that Ibn Abbas understood the full import of the Holy Prophet's words, we have some of the other circumstances related in that very saying from which the above words are taken, which amply justified our conclusions. We quote both the Traditions given by Dr. Zwemer: "It is related from Ikrimah that he said: 'Hypocrites were brought to Ali and he burnt them.' The news of that reached Ibn Abbas, and he said, 'If it had been I, I would not have burnt them because of the prohibition of the Apostle of God: Do not punish with the punishment of God; but I would certainly have killed them according to the word of the Apostle: Whosoever changes his religion, kill him.'" (Al Bukhari.)

The second is as follows:- "It is related from Ali that he said: 'I heard the Apostle of God say that there will come forth a people at the end of the time, young in age and foolish in vision, who will speak the best words in creation; but their faith will not pass their throats. They will pass through religion as an arrow passes through the thing hit. Therefore, whenever ye meet them, kill them; for verily whoever kills them, there is a reward on the Day of Resurrection.'" (Muslim, Bukhari.) It is clear from the wording of both these sayings that the people spoken of are not the apostates. In the first place they are addressed as "hypocrites," and in the second they are called the "speakers of best words whose faith remains on their lips but does not pass down their throats," which means that they are hypocrites who make mere lip profession but do not live up to it. This is quite different from apostacy, in which the apostate

openly or avowedly recants his belief. Moreover they are to appear at a certain stage in the history of Islam. As a matter of fact, both the Traditions make it evident that these people had something to do with Ali. Dr. Zwemer knows full well that they were the early Kharejites whose successors are still a recognised sect of Islam and who have a considerable following in Arabia and East Africa. They were never apostates as such, and during the days of Ali, their punishment was due not to their apostacy, for they believed, and still believe, in the Holy Quran and the Holy Prophet. Their chief crime was that they resorted to murder, pillage, and rape. They assassinated Othman; for a time joined the camp of Ali for sinister purposes, then turned against him and denounced him as a heretic. Though Ali overwhelmed them for the time being, in the end they assassinated him too. These are the schismatics that are mentioned here who, for the first time in the history of Islam, brought about a great split in its ranks and, having undermined the strength of the Muslim State, became its ultimate destroyers. It would appear, however, from William Muir's "Caliphate" that it was not Ali who first took up the sword against these miscreants. On the contrary, they were tolerated until their excesses and outrages necessitated punishment. Muir states:

"Ever since they had broken up their camp at Harora, the Kharejites, instead of settling down in sentiments of loyalty and peace, had been joining in aggressive force and turbulence. There should be no oath of fealty, was the theocratic cry, but to the Lord alone, the Mighty and Glorious. To swear allegiance to either Ali or Muavia was in derogation of that great name . . . In vain the Caliph argued, as before, that arbitration had been forced upon him by themselves. 'True', they readily replied; 'but we have repented of that lapse; and thou must repent of it too or else we shall fight against thee.' . . . Ali yet hoped to win them over. He bore with their seditious talk, and made his intention known of treating them forbearingly. 'They should have free access to the Mosques for prayer . . . so long as they refrained from any overt act, he would use no force of arms against them.'"

This moderation, as Muir tells us, instead of pacifying the Kharejites, emboldened them. They formed a separate clique, and when Ali called upon them to join his forces, they sent back an insulting reply: "If Ali would acknowledge his apostacy and repent of it, they would see whether anything could be arranged between them; otherwise they cast

him off as an ungodly heretic.” They began to commit outrages in the country. “The outrages were to the last degree barbarous and cold-blooded. Travellers, men and women, refusing to confess the theocratic tenets were put to death; a woman expecting a child was ripped up with the sword and so forth.” On hearing of these outrages, Ali was compelled to take action.

“A messenger sent to make inquiry, met with the common fate. Tidings became more and more alarming and the army demanded to be led against them . . . Ali, himself convinced of this, changed his course, crossed the Tigris, and marched against the fanatics. When near Nehrwan, he sent a messenger to demand surrender of all those as had been guilty of outrage and murder. ‘Give up to justice’, he said, ‘and ye shall be left alone, until the Lord grant us victory in Syria, and then haply He shall have turned your hearts again toward us.’ They replied that they were all equally responsible for what had passed, and that the blood of the ungodly heretics they had slain was shed lawfully. A parley ensued, in which the Caliph expostulated with the misguided fanatics, and offered quarter to all who should come over to his army, or retire peaceably to their homes. Some obeyed the call and came over; 500 went off to a neighbouring Persian town, and many more dispersed to their homes; but 1,800 remained upon the field, martyrs to the theocratic creed . . .”

“It had been better for the peace of Islam if not one of the 4,000 had escaped. The snake was scotched, but not killed. The fanatic spirit was strangely catching; and the theocratic cause continued to be canvassed vigorously and unceasingly, though in secret, both at Bussorah and Kufa . . . In the following year, bands of insurgent fanatics once again appeared unexpectedly in the field, denouncing Ali, and proclaiming that the Kingdom of God was at hand. One after another they were cut to pieces or put to flight with ease.”

It would be seen from the above quotation that it was a special people the Holy Prophet had foretold about. They professed to be Muslims, accepted the authority of the Holy Quran and the Holy Prophet, but who would not accept any fealty to Ali. As a matter of fact, they regarded themselves the only true Muslims, while considering Ali and the other Muslims as heretics. It was their schismatic practices and murders and pillages under the name of religion that put them beyond

the pale of law. That is why it was said that they should be put to death wherever they are found. Muir's words, "It had been better for the peace of Islam if not one of the 4,000 had escaped," only bear out the truth of the words of the saying, "Whosoever changes his religion, kill him," for it was of these people that Ibn Abbas was speaking.

We regret to say that Dr. Zwemer, in his zeal to rebut everything Islamic, even forgot his source.

He quotes Al-Bukhari in connection with this saying, little knowing that Al-Bukhari has a separate heading for it altogether. He entitles it as "The chapter dealing with war against the Khwarij (lit the rebels) and heretics after fully expostulating with them," and then narrates this tradition under various sub-headings, of which we give the translation below. The first is the one we have already quoted from Dr. Zwemer's paper which Al-Bukhari narrates under the heading described above. The others are as follows:- "It is narrated of Abbi Salma and Ata-ibni-Yasar, both of whom came to Abu-Seeud-al-Khudri asking him whether he had heard anything from the Holy Prophet (may the peace and blessings of Allah be with him) about the *Hoororiyya*. He said he did not know anything about the *Hoororiyya*, but he heard the Prophet say that there would come forth a party from among this people (the Muslims) whose prayers will outshine the prayers of the Muslims, and who will read the Quran, but it will not pass down their throats or larynxes. They will pass through the religion as an arrow passes through the target . . ."

Again: "It is related of Abdullah ibn Omar who mentioned the *Hoororiyya* saying 'that the Holy Prophet said that they will pass through religion as an arrow passes through its target.'"

Again in "The chapter relating to one who forgoes making war upon the Khawarij to win them over, and that people may not fly away from him," it is related from Abu Saud that he said, "While the Holy Prophet (peace be with him and the blessings of Allah) was distributing some goods among the people, there came a man by the name Abdullah Dhul-Khawaisara Al-Tamimi, who said, 'Deal fairly, O Prophet of Allah.' 'Woe be to you,' said the Prophet, 'Who in the world can be fair if I am

not?’ Said Omar, son of Khattab, ‘Permit me to strike off the head of this man.’ Said the Prophet, ‘Leave him alone. He has his associates whose prayers and fastings will outdo your prayers and fastings, but they will pass out of religion as does an arrow through the object hit.’ . . . Said Abu Saud, ‘I bear witness that I heard it from the Holy Prophet, and I bear witness that Ali slaughtered them.’

Again: “It is related of Yosair ibn Omar who said that he asked of Sahl bin Honaif whether he heard anything about the Khawarij from the Holy Prophet (may the peace and blessings of Allah be with him). He said he did hear him say, and he pointed towards Iraq when he said it, that there will emerge forth a people who will read the Quran, but it will not get down their throats.”

The above traditions leave no room for doubt as to the real character of the men mentioned above. They are not apostates but mischief-makers who outwardly conformed to all the principles of Islam. Nay, they regarded themselves as the only true Muslims, regarding all those who did not agree with them as heretics. Had it been a mere matter of profession of principles, they would have been let alone — Ali was more inclined to treat them kindly. But when they resorted to violent methods, killing men, women, and children; enforcing their own views upon others; keeping up a secret propaganda, it was time that, in conformity with the Prophet’s words, they were swept away to keep up the solidarity of the Islamic State. It would, as Muir remarks, have been much better if swift and sure strokes had descended upon them to destroy them root and branch. But whatever the course history may have taken, the fact remains that they were not apostates, as they did not abjure Islam.

It is thus these people and not apostates that are mentioned in these traditions.

Dr. Zwemer brings in one of the “Forty Traditions” by An-Nawawi, that the apostate, the murderer, and the adulterer should be put to death. Little does he know that books like these are only summaries, without any reference to the time, the place and the circumstances. A summariser has to leave out all this, otherwise the need of a summary or an extract vanishes. Such collections are only meant for recitals.

In the original of "Saheeh Muslim" from where Imam Nawawi takes this tradition, we find the qualifying words, "betrayer of the community", attached to the words "apostate." The original is quoted here from "Muslim," which says: "It is not lawful to shed the blood of a Muslim who bears witness that there is no God but Allah and Muhammad is His Prophet, except in three cases — one who is guilty of adultery with a married woman, a murderer, and one who forsakes his religion to break up his own society." (*almofariqo lil Jamate*). Surely the last two words should have restrained the learned doctor from making wild statements.

Dr. Zwemer was also careful to quote a comment on the tradition quoted above, wherein as usual he leaves out certain significant words and expressions. What he quotes is against his contention, because the commentary leaves no room for doubt that the tradition is applicable only to such of the apostates as are guilty of murder, rape, robbery and violence. It states "He who departs from Islam to wage war against God and the Holy Prophet, being guilty of violence and schism in the earth, let him be cut off or crucified or destroyed from the earth." The last words were taken bodily from the Quranic Verse which we have already dealt with in connection with the famous Ukl incident, and Imam Nawawi in his Commentary of *Muslim* states:

"This tradition forms the basis of the punishment of those who wage war and this is in conformity with the divine words, Only the recompense of those who wage war against God and His Apostle, and go about to enact violence on the earth, is that they shall be slain or crucified, or have their alternate hands and feet cut off or be banished from the land." And herein all the commentators are agreed that it is the murderous dacoits and robbers that are mentioned who abused the hospitality extended to them by killing the keepers and carrying away the herd of camels. But even if the commentators had not said a single word, we have still the plain and clear words of the Scriptures which no amount of twisting or straining could change.

We have already dealt with the tradition relating to the hypocrites, whom Ali dealt with so summarily in the end. Al-Bukhari and others who narrate it from Ibn Abbas are careful to point out that it is a particular people that Ibn Abbas had in his mind and it is to these people that he repeatedly alludes.

Through Ibn Abbas, according to both Bukhari and Muslim, only uses the barest words of the Prophet, “whosoever changes his religion, kill him,” still his application to a people who are not, and were not, apostates in the real sense of the words, and whom he and others call hypocrites owing to their profession of Islam, shows that the words of the Holy Prophet do not import a general sense.

It must be admitted that the Muslim books of jurisprudence do mention death penalty for male apostates, but a distinction must be drawn between the jurisprudence as such and the early Islamic Law of the Holy Quran and the sayings and practice of the Holy Prophet. Dr. Zwemer could not but recognise it, for he says, “The earlier laws and practices in regard to the apostates from Islam were perhaps less rigid and less severe than those codified after the Muslim State extended its domain and authority beyond Arabia. Many of the traditions regarding apostates were manufactured to express later tendencies for which divine authority and the Prophet’s example were needed.” The Holy Prophet and his first successors left Islam in a condition of temporal supremacy in Arabia and the adjoining territories. For a thousand years, barring a few intervals, the Muslims were supreme in the greater part of the inhabited regions. In the days of their supremacy, the Muslims did sometimes exceed the limits of true teachings of Islam and they formulated, enacted, and promulgated rules and regulations which were not in exact conformity with the Holy Quran. Perhaps some of this harshness towards the apostates that is found in their books of jurisprudence could be explained by the military exigencies, because even in the days of its greatness, Islam was up against many a foe, Christian and Pagan. But, after making due allowance for all these circumstances, we are forced to admit that some of these jurists went beyond the spirit of the teachings of the Holy Quran and in order to keep up a haughty air of superiority they tried to put general interpretation upon detached incidents and words.

Yet even here we must say that these jurists recognised the principle underlying these enactments. Dr. Zwemer quotes Hedaya to give colouring to his own contention, and it is to Hedaya that we draw his attention. A distinction is made between male and female apostates, and it is recognised that a female apostate should on no account be put to death. The reason given is this: “We recognise that the Prophet of God

forbade the putting to death of females, for the truth is that rewards shall be meted out on the day of judgment, and bringing them about sooner interferes in the peace of society. The prohibition to punish a person for apostacy in this life is not observed in the case of male apostates as a safeguard against mischief that is likely to ensue from their apostacy, that is, the waging of war with the Muslims. But war by women cannot be expected, for their very constitution as against that of men is unfit for this purpose." This shows that the author of Hedaya recognises that the putting to death of the apostates originated owing to the mischievous part they played in the battles. That is a very clear principle to go upon, for if mere change of faith had been the cause of death, a distinction would not have been made between a male and a female. This shows that the order which was originally given under particular circumstances was gradually generalised and though the condition of waging war against the Muslims was still preserved, the benefit of it was not extended to any but women.

The next point mentioned in the Hedaya in the law relating to apostates is as to the rules of inheritance from them. As soon as a person becomes an apostate, he is divested of all rights of property which then descends to his legal inheritors. But this does not take effect during the respite that he is given before the death sentence is executed, for during that interval he is regarded as a "wager of war with the Muslims and putting to death is not allowed except in the case of those who wage war", *wa la qatla illa bilharbe*. It is then added that "if he dies or is murdered while still an apostate, or if he flees to enemy country and is adjudged as having joined the enemy, he is divested of all rights of property." The phrase, *wa la qatla illa bilharbe*, "And putting to death is not allowed except in the case of those who wage war" elicits a marginal note from the pen of the commentator in which it is said: "As though putting to death in this case requires that war should have been waged, for unbelief in itself does not make murder lawful, and the blind and those who sit at home (i.e., those who do not take active part in fighting) and old persons are not put to death. The condition that is assented to by all is that he (the person put to death) should be one of those who fight, and it is, therefore, necessary that he should be a *harabi*" (i.e., a wager of war against the Muslims).

It is futile on the part of Dr. Zwemer to give quotations from such

books in support of his contention, for inspite of their extravagances they recognise the principle underlying the law of apostacy, which is the waging of war against the Muslims or the prospect of taking part in fighting against them.

In his book on the “Law of Apostacy in Islam” Dr Zwemer also mentions the wars waged by Abu Bakr against a certain people. “Bukhari”, the most reliable of Traditionists, tells us that the reason of Abu Bakr’s expedition against the tribes was their refusal to pay the tax generally known as “Zakat.” Omar objected to Abu Bakr’s proposal of sending an expedition against them, and Abu Bakr’s reply states the true reason. He said: “Verily, I shall fight all those who discriminated even a little between observing the prayer and paying the Zakat as it is incumbent upon wealth. By God, if they refuse to give me even the rope for tying the camel’s knee which they used to give to the Holy Prophet, peace and blessings be upon him, I shall fight them because of this denial.”

When Allah loves a servant, a call goes out to Gabriel: Allah, the Exalted, loves So and So, do thou love him also. Then Gabriel also loves him and sends a call through to the dwellers of the heavens: Allah loves So and So, do you also love him. Then the dwellers of the heavens love him also, and then he is accepted in the earth.
(The Holy Prophet)

When Allah is offended with a servant, He calls Gabriel and says to him: I an offended with So and So; and Gabriel is offended with him also. Then he sends a call through to the dwellers of the heavens: Allah is offended with So and So, do you be offended with him also. Thereafter aversion towards him is spread in the earth.
(The Holy Prophet)

Hazrat Amirul Momineen, Khalifatul Masih IV, Speaks to Ahmadis

The following speech of Hazrat Ameerul Momineen was delivered in Urdu at the Mahmood Hall, London on the 30th April, 1984. It has been rendered into English and is published on the responsibility of the Editorial Board of "The Review of Religions."

In the few days after promulgation of the Ordinance that I spent in Rabwah, Ahmadis by the thousands, with deeply hurt feelings, arrived in Rabwah for consolation. Residents of the various parts of Rabwah, almost in a state of frenzy, congregated in Masjid Murbarak and offered prayers there. It is virtually impossible for those living abroad to imagine the incredible change that has taken place in the sentiments of the Ahmadis living in Pakistan. Their inherent energy has been multiplied at least a hundred times and their keen desire to sacrifice their all is overwhelming. There was never any question of offering them sympathy as they did not need it. They were so keyed up for action that I had to restrain them by continuous reminders of the vows they had undertaken at the time of Ba'ait. They were restrained in the name of Allah. I made it clear that not a single Ahmadi should, at any time, even under extreme provocation, behave irresponsibly. I reminded them of the pledge they had made in the name of Allah, and the Holy Prophet, peace be on him, to obey me.

Furthermore, I told them that I could only permit them to supplicate and wail before God Almighty and they were not permitted to be beyond that limit. Throughout Pakistan, in small and in commodious mosques, in the mornings and the evenings, the restraint and self-discipline imposed on them left them with a cooped up feeling and their distress could be compared to animals being slaughtered. In intensity, the heart-rendering supplications currently made by the followers of the Promised Messiah, peace be on him, far exceed those of the followers of Prophet Yunus, peace be on him.

I explained to them that the restraints imposed on them should channel their sentiments of distress towards Him and until I chalked out

the course they were to adopt, they should pray and supplicate with the greatest of humility and force. Such force which could only flow from deeply hurt and helpless hearts and could shake and demolish the metaphorical ramparts of the heaven — Your sentiments of distress will and must remain with you until God Almighty, brings about a change and produces conditions under which suffering will, through His Divine grace, change into a period of relief. I can clearly see the impact of the recent developments which have enhanced the Jama'at's spiritual and moral values to incredible heights. This result could not possibly have been produced by normal preaching spread over a hundred years. This is Allah's will and decree. Pakistani Ahmadis have set aside completely, all other concerns, worries and objectives. They are prepared to offer their lives and if permitted, thousands are prepared to be slaughtered each day. Ahmadis know that their opponents are completely unaware of the resolve and the spirit of sacrifice that has been granted to them. We are resolved that even if the period of sacrifices demanded of us spreads over centuries, nay, thousands of years, we shall be found steadfast. We shall not ever feel that we have been let down nor shall we plead for mercy from the oppressors. Our redress lies with Allah and Allah alone. We plan to continue our struggle with all our might, with great steadfastness and without ever being overtaken by fatigue. The results, of course, depend on the will of the Almighty, and we are happy to leave the consequences to Him. In the face of Divine decree, the most powerful nations that appear like solid rock, get blown into smithereens.

According to the recently promulgated Ordinance, Ahmadis in Pakistan are not permitted to portray themselves as Muslims, either by word of mouth, or a written word, or by their conduct, or bearing. If they do, they are liable to be imprisoned for three years. They are not permitted to send on the Companions of the Promised Messiah, peace be on him, such blessings as have been enjoined by the Holy Quran. They have been prohibited from using Quranic terminology, even though they fully believe that it is incumbent upon them to conduct their lives in accordance with Quranic instructions. They are not allowed to say 'Azan'. In short, they are prevented from doing all such things as would reveal their reverence and love for the Holy Prophet, peace be on him, and the Holy Quran.

Paradoxically, the reasons forwarded for this unjust embargo is that

by such conduct, the sentiments of Muslims are deeply and unbearably hurt. The Ordinance suggests that the law is being amended to prohibit the Ahmadis "from indulging in anti-Islamic activities." It then proceeds to prohibit Azan; use of Islamic terminology and places of worship being described as mosques. Can these, by any stretch of imagination, be described as "anti-Islamic activities"? By one stroke of the pen, contradictory connotations are now attributed to words which have been used since time immemorial. Those in authority pretended that they had no option but to follow this horrible and despicable course which has resulted in an ugly scar on the attractive face of Islam.

For the very first time in history, a political government has, in the name of religion, imposed such an incredible decision. By torture, truth has often been extracted in the past but for the first time in history, a political government is attempting to force people to tell lies. As you are aware, an Ahmadi believes from the bottom of his heart, that he is a Muslim; that there is no one worthy of worship except Allah and Muhammad is His Messenger; that the teachings contained in the Holy Quran are incumbent on him to follow; that he has faith in the Unity of Allah, in the existence of heaven and hell, the angels, the Day of Judgement, the past Prophets and the Books revealed to them. As long as an Ahmadi holds these beliefs, and unless he lies, there is no course open to him except to consider himself a Muslim. Regardless of what others say or feel, no power on earth can force him to testify contrary to this belief. How can anyone holding such beliefs be forced to say that he is not a Muslim; that he does not believe in the Unity of Allah, nor in the prophethood of Hazrat Muhammed, peace be on him; nor in the Holy Quran as the Book of Allah. Nevertheless, the Ordinance requires such a declaration from Ahmadis before they can lead a normal life in Pakistan.

However incredible it may seem, the Ordinance suggests that the declarations and professions of their faith by Ahmadis deeply and unbearably hurt the religious sentiments of the Muslims of Pakistan. Thus Ahmadis have no right to proclaim that there is one God; He has no peer and Hazrat Muhammed Mustapha, peace be on him, is a true Prophet of Allah. They have no right to say that they believe in the Holy Quran to be the last of the revealed Books of Allah, in which there cannot be any change or alteration; that they have faith in the angels, and in the certainty of the Day of Judgement.

Under such conditions, can one imagine any greater torture? With this Ordinance, all normal and generally accepted values seem to have been set aside and norms of civilised conduct seem to have been reversed.

Wise, far-seeing and living nations do offer great sacrifices, but they always attempt to gain maximum advantage against every sacrifice made. It is for this reason that I have instructed the Ahmadiyya Jama'at to restrain themselves. When Allah wills and the time is right to invite Ahmadis to "*Shahadat*"; the world will witness that by His grace and mercy, not only young, but the aged, the children and the women, will also be found willing and eager to offer their lives in sacrifice. Every true Ahmadi will go forward in the full belief that his sacrifices will exalt him and will heighten his spiritual stature.

Our opponents have evil designs. What has become apparent to you today, had been foretold by Allah through certain visions and through faculties with which I have been bestowed. A careful study of my first Sermon and the inaugural address during the Annual Jalsa will reveal to you that I had warned the Jama'at as to what was in store for us. Since then, time has been spent in heart-felt humble steadfast supplications. I have been seeking guidance from God Almighty, to enable me to prepare the Ahmadiyya Jama'at for the events to come, so that I may not be guilty of neglect. Without scare-mongering, to the best of my ability, and in accordance with faculties bestowed on me, by reference to several examples in the Holy Quran and the avenues chosen and suggested in the Holy Quran, I have attempted to convey the message. Those with insight could understand clearly what I meant.

Beginning with the advent of Noah, peace be on him, right up to the days of the Holy Prophet, peace be on him, one can clearly see a pattern. Only those who were willing to accept death were given life. Only those who were prepared to accept the hardships of hell were rewarded with the gardens of heaven.

Through His mercy and grace, Allah has bestowed on us the Holy Quran through the Holy Prophet, peace be on him, which omits nothing and contains guidance on matters small and big. It explains intricate questions in detail and in easy-to-understand terms.

What we Ahmadis have been subjected to in Pakistan has no parallel in the annals of history. By His mercy and grace, the mainstay of our life is the love for the Holy Prophet, peace be on him, and for the Holy Quran. What value and attraction can a life have for us in which we are prevented from reciting the Holy Quran and declaring our love and allegiance to the Holy Prophet of Islam? A devoted Ahmadi gave expression to his feelings in these terms: "Our problem is not the fear of death; it is in fact the fear that we may have to live a life in which it would be a crime to give expression to our great love for the Holy Prophet, peace be on him. This is our real problem, *i.e.*, how to pass our days under these constraints.

This is our problem to which Jama'ats all over the world have to devote their undivided attention. We are one body and we shall act in complete accord in accordance with the directions given. Even a slight prick in any part of the body spreads sympathetic pain throughout. We have to remain organised as one unit and be like beads of a rosary, devoted to the Unity of Allah. If you are true to your vow of allegiance (Ba'ait), this is the course that you have to follow. Now I need the services and assistances of every single Ahmadi. The time when I asked for a portion of you has passed, and a stage has been reached when I demand all that you have. As a result of the Ba'ait to win the pleasure of Allah, you have sold your all, and nothing belongs to you anymore. The Holy Quran also states: Allah has bought from the believers in return for heaven (Jannat) their entire existence and all their possessions. What you have already sold is not yours anymore, and for the great international struggle, everything is needed. The spiritual revolution that seemed centuries away will begin to appear in a matter of years. Every Ahmadi is a caller to Allah, and his entire life is devoted to the cause. The only difference, however, is that he is himself responsible for his financial provisions. Current conditions demand that we stake all and devote to Allah all our energies, all our knowledge, all our skills. The best use of our power of expression, our contacts in their entirety, our faculty of logical and careful consideration, our periods of rest and leisure to the last moment, have now to be presented on a platter to Allah, the Almighty. We must resolve that with our prayers, supplications, and efforts in every direction, until such time as we are able to alleviate the grinding hardships being suffered by our Pakistani Ahmadi brethren, and until such time as the Pakistani nation does not

realise that they are inviting the wrath of Allah by following the means which they have adopted, we shall not rest.

We are true Muslims and we have been described as such by Allah Himself. As Muslims are peace loving, they do not create disorder. By the grace of Allah, Almighty, the Ahmadiyya Jama'at is law-abiding and peace-loving, and will fully comply with instructions from Allah and the Holy Prophet, peace be on him, in this regard. Our course of action is being determined by the Holy Quran, and this is their assurance that no danger can come from us. We are Muslims who do not create problems for others. We are enjoined to react by supplicating to God Almighty in the hours of darkness and to present to Him all our problems and hardships. He is the Master and we are not appointed as the Police. We are helpless. When the Master, however, is appraised and we completely submit to His will, and are prepared to accept His will, the Promised Messiah says, how can the creation stand in defiance of the Creator? This is the line of reaction which is to be followed, protected and maintained.

I will now mention some dreams and visions which relate to the current events. At a later stage, I will give out a vision of the Promised Messiah which also relates to the current situation.

At this stage I will mention some dreams seen by members of the Jama'at. Often Divine instructions are received through various sources. Those who see the dreams do not quite realise their import, but they are often pregnant with messages just for me, for which confirmation is contained in another dream seen by another person altogether.

Ever since I have become Khalifatul Masih, not in a single dream has my person been associated with roses. Recently, on the same day, I received two letters, one from Pakistan, and another from abroad stating that they felt they were in danger and then saw a vast area spread with roses. Allah arranged for two independent persons to see a similar dream to reassure me that it was not a coincidence. Often Allah conveys messages to me through other believers. The prophet Lot, peace be on him, also received messages in that manner.

Similarly, I received several messages clearly indicating impending

danger and containing assurances of Allah's protection. There were indications that some who would not desist from wrongful acts would attract the wrath of Allah. We must, therefore, pray for the Pakistani nation with great humility and earnestness.

We are indeed desirous of revenge, but the kind of revenge that the Holy Prophet, peace be on him, extracted, which resulted in the bitterest enemies turned into closest and beloved friends and followers. This was the Holy Prophet's revenge, and this is what we shall aim at. It is in the context of such a sweet revenge that I am reminded of a Companion of the Holy Prophet, peace be on him, who was asked to describe the features of the Holy Prophet. He was visibly distressed at being asked this question, and after repeated requests, he admitted, that until he became a Muslim, he hated his opponent so bitterly that he never had the urge to look at him. And after becoming a Muslim, he could not look at his face out of respect and reverence.

Reverting to revenge we must measure up to Quranic standard, which is that hatred should be replaced by love. It has been made clear that this unrivalled prize is reserved for those who are steadfast. When one's brother is being slaughtered with a blunt knife, it is unimaginable that a heart-felt prayer would be offered for the assailant. Normal reaction would be to the contrary. On such occasions, we are enjoined to be steadfast and to exercise extreme self-control. A prayer offered under such provocation cannot but be accepted. Prayers offered by the Holy Prophet, peace be on him, under similar conditions, produced miracles. You should follow his shining example in your reactions.

I will now refer to two dreams which cannot by any stretch of the imagination be attributed to the subconscious and are clearly Divine messages. Clearly, there is no need for despondency. We wail and cry but not out of despondency. Allah, the Almighty, has bestowed on me firm resolve. If all the powers of the earth collide with Ahmadiyyat, without a doubt they will be fragmented and destroyed. Allah, the Almighty, will bestow upon me the courage and resolution required of me for the completion of my mission. I will never retreat. I am a true follower of Muhammed Mustapha, peace be on him, and that of the Promised Messiah, peace be on him. There is not the slightest trace of cowardice in my genes. It is not because of lack of courage that I am hold-

ing you back and am pleading restraint. It is due to the finest teachings and in order to conform to the highest traditions, that I am restraining you from inappropriate actions. Cowards are never enabled to follow the path that I am treading. To discard the normal concept of revenge calls for courage and resolution. The Holy Quran assures those who follow the example of the Holy Prophet that they will not go wrong if they are steadfast like the Holy Prophet was.

I am relating the dreams not to depress you, but to ask you to take courage. Current events cause us great concern, but not a single Ahmadi in Pakistan has reacted with fear. Even when our opponents with all the resources of the Government behind them, were threatening to kill us and destroy us and burn our abodes, our children went about normally and cheerfully.

A worker of our Central Offices, a couple of weeks ago, saw a dream which has a message for our Jama'at — He saw me digging a well alone. The hole in the ground had reached great depth, but I continued digging. At that stage, a person named Nazeer Ahmad Khadim (Nazeer means warner, and therefore, suggests danger) tells me that maulvis are shouting abuses and are asking for the digging to be discontinued. Despite profuse sweating, I continued digging and did not even bother to look up. Instead, I replied: I do not care what they say, I will continue to do the task entrusted to me by my Allah and I will utilise all I have for the fulfilment of the task. Previously, one would dig fifty to sixty feet a day, now it is necessary to dig thousands of feet a day. After a pause, I say: Nay, a time has come when I have to dig hundreds of thousands of feet a day. After this, I resumed digging. After a while, I became invisible, but on descending to the bottom, it is noticed that I am not alone, but am accompanied by people from different nations, of different colours, who are engaged in digging with great apparent pleasure. Digging continues until water table is reached, and instead of water, a honeycomb appears, from which honey is oozing out. Every drop turns into a beautiful and shining pearl. He says, he had never seen such pearls before. (Of course, there are messages in this dream). I then, standing right there say: We must not stop and must keep on digging till we reach the depth where Abraham, peace be on him, laid the foundation of Ka'aba.

This indicates the great target set for the Jama'at, in the field of our primary mission of propagation of Islam.

We can no longer be satisfied with fifty or sixty people joining our movement per day; we need thousands, nay, hundreds of thousands of converts per day to join the Movement. Until the purpose for which the First House of Allah was built has been fulfilled, i.e., faith in the Unity of God has been established in the world, we shall not stop.

Sayyeda Mehar Apa saw another dream that I was in the middle room of Qasr-e-Khalifat in Qadian in the position of Sajdah (prostration) which continues for a long, long while. She witnessed that my tears formed a pond which is likely to become a rivulet. Suddenly, all drops assumed the shape of beautiful shining pearls. Then she noticed Hazrat Musleh Ma'ud, may Allah be with him, standing, watching. Turning towards him, Mehar Apa says: See what is happening.

Don't you see your tears will be transformed into beautiful shining pearls which indicate success. Honey is the blood of Jama'at Ahmadiyya which will be shed in the path of Allah and will become a cure for the human race. Allah has destined these successes for us and no power on earth can alter our destiny. Such a thing is absolutely impossible. Fulfil your vow of allegiance (Ba'ait) and rest assured of total success. I swear by the Almighty Allah who has custody of my life, that if you follow my wishes and my instructions in total, and do not go beyond, and sacrifice all for winning the battle of Ahmadiyyat, surely you will succeed, and no power on earth can interfere with your success. It is time for us to accelerate our pace. Has it ever happened that increased opposition to the Jama'at has resulted in its weakness? Of course not. After every episode of opposition the Jama'at has emerged stronger. It is true that never in the past has opposition been so debased, merciless and vile but it is also true the success coming from Allah will also be unprecedented. If you follow the advice of the Promised Messiah and show steadfastness, you will witness miracles. Succour will come to you from Allah on the wings of the angels, and the latter will perform chores for you, beyond comprehension.

I am in fact, in a way enjoying the present episode. When we have parted with everything and have presented it to Allah, how can we be

afraid of being looted? We shall derive satisfaction and pleasure from offering sacrifices for His sake. We must remain courageous and we must impart courage to others. We must not, in the slightest deviate from the example of the Holy Prophet and we must firmly establish mankind's faith in the Unity of Allah. Any harm that comes to the simplest and the most helpless Ahmadi in Pakistan, will deeply injure our feelings. Your prayers will bear fruit. Worldly considerations are not our concern. He who has Allah with him does not care. The episode will last but a short time. By the grace of Allah, success has been decreed for us. May He protect us and give us the courage, wisdom and ability to perform such tasks as will please Him; may His loving glances be directed towards us, Amen!

There are three to whom Allah will not speak, nor will he purify them or look at them and who will be afflicted with painful torment: an aged adulterer, a lying ruler, and an arrogant beggar. (The Holy Prophet)

A Muslim is obligated to hear and obey whether he likes it or not, except when he is required to do something that is sinful, in which case there is no obligation to hear or to obey. (The Holy Prophet)

When you are among your goats in the desert and call the Azan raise your voice for whoever of the jinn and men and whatever hears the farthest sound of the voice of the muezzin shall bear witness to it on the Day of Judgement. (The Holy Prophet)

A Tactical Misrepresentation

by Naeem Osman

A renowned and revered saint of India, Hazrat Mirza Ghulam Ahmad was acclaimed the defender of faith and the champion of Islam by almost all sections of the Islamic community on the publication of his first thesis, *Braheen e Ahmadiyya*, but as soon as the sage declared that he had been appointed the Reviver of faith and the Reformer of his age, the same run of mullas who applauded his personal piety and selfless service to the cause of Islam, changed their august opinions and abused him to the limits of human decency.

Nearly a hundred years later, the Ahmadiyya Community still suffers severe criticism and persecution from most orthodox sections of the Muslim community. One would have thought that the Court of Inquiry Report into the 1953 agitation; its pronouncement against the bigotry and political motivation of the Ahrar, the Jamat e Islami and their allies and its thorough vindication of the Ahmadiyya belief would have exposed the facts sufficiently and subsided the controversy, but the events of 1974 proved otherwise. Although the then President, Mr. Zulfiquar Ali Bhutto appeased the Mullas by declaring the Ahmadis a 'non Muslim' minority for the purpose of the Constitution and the Law of Pakistan, relief for the Ahmadis appears a distant reality.

In more recent times, General Zia ul Haq, the military ruler of Pakistan has promulgated an Ordinance restricting the Ahmadis from the profession and practice of their basic human right and the list of demands from the bigoted mullas is somewhat inconceivable in a more rational and intellectual human society.

Khatamul Nabiyeen: The Finality of Prophethood:

One may well ask the universal cause of this rejection of Ahmadis by the orthodox section of the Muslim community. Besides a high degree of political motivation, one of the principal causes may be a misunderstanding of the scope of Hazrat Mirza Ghulam Ahmad's claim to prophethood.

It is generally believed that Hazrat Mirza Ghulam Ahmad's claim

breaches the concept of '*khatamae nubuwat*' but a rational and unbiased analysis of the Quranic concept of prophethood, the expected arrival of the Masih and Imam Mehdi, the status of the Messiah on his second advent and the scope of Hazrat Ahmad's claim proves beyond a shadow of a doubt that the Ahmadiyya concept does not cause the breach of any Islamic principal but on the contrary compliments Islam, the Holy Quran and the Traditions of the Holy Prophet.

In his treatise "A Misunderstanding Removed", Hazrat Mirza Ghulam Ahmad discussed the academic controversy of the meaning of '*Nubuwat*' and '*Risalat*'. The author stressed that his claim was restricted within the scope of the teachings of Islam as expounded by the Holy Quran and the Hadith. He declared that he adhered fully to the maxim of '*La Nabiyya Ba'dee*'; held an absolute faith on the concept of '*khatame nubuwat*'; accepted Hazrat Muhammed Mustafa, may peace and blessings of Allah be upon him, as the *Khatamul Nabiyeen*. He also argued that whosoever denied this was outside the pale of Islam.

While supporting this crucial Islamic concept without reservations, Hazrat Mirza Ghulam Ahmad stressed upon the continuation of prophethood as a basic element of the faith of Islam. The term *khatame nubuwat* he declared, referred to the *seal of prophethood*, a definition universally agreed upon by Muslim intellectuals until recently. The Holy Prophet was the *seal of prophets* and thus the continuation of prophethood within the realm of Islam and in total subjection to his prophethood could not be discounted. He argued that while prophets may continue within the scope of Islamic teachings, the advent of an independent prophet with the force of a new '*shariah*' was absolutely impossible. He declared:

“No one can attain the title of Muhammed or Ahmad in heaven by himself. Not without self effacing submission to the Holy Prophet Muhammed Mustafa, may Allah be pleased with him, and whosoever makes such a claim is a kafir.”

It has been a general misconception of Muslim masses that a *Rasul* is an independent prophet who carries with him the force of an independent *Shariah* but this criterion is not supported by the wisdom of Islam. The door of true fellowship and self effacing identification with the Holy Prophet is always available and he that reaches God through

this door would have the mantle of prophethood conferred upon him. This bounty is not something direct or original but a reflection of the prophethood of Hazrat Muhammed, peace and blessings of God be upon him. Hazrat Ahmad was but a mere personification of his master and a blessing in consequence of his love and subjection to the Khatamal Anbiya.

The Ahmadiyya community does not regard Hazrat Mirza Ghulam Ahmad as an independent prophet nor do the Ahmadis elate his status beyond that permitted by Islam. He was a prophet within the fold of Islam; in strict obedience to the guidance of the Holy Quran and the Shariah and in an unqualified subjection to the prophethood of Hazrat Muhammed Mustafa, peace be upon him. Although emotions reflect extensively in matters of faith, Islam is a religion of intellect and wisdom. Our love for the Holy Prophet is not dimmed with the acceptance of another as a mere reflection of the 'Rasulullah'.

Besides this ignorant misrepresentation of Hazrat Mirza Ghulam Ahmad's claim of prophethood, several other allegations are made against the Ahmadiyya community by such mullas who never seem to tire of falsehood. It is alleged that the Ahmadis have changed or altered some cardinal tenets of Islam, but an honest appraisal of the beliefs of Jamaat Ahmadiyya shows that these allegations are completely unfounded.

Tawheed: The Unity of God:

Tawheed, the Unity of Allah, '*There is none worthy of worship besides Allah*' forms an essential part of the Ahmadiyya Muslim belief. Hazrat Mirza Ghulam Ahmad, while discussing Tawheed declared:

'God Almighty is All Wise and has announced a brief credo; *La illaha illallah*. Its meaning is that till God is preferred to everything; till He is acknowledged as the only One to be worshipped and till He becomes the True God, man cannot attain salvation'' (Haqiqatul Wahi).

The Existence of Angels:

The second article requires belief in the existence of angels. Hazrat Mirza Ghulam Ahmad declares in *Ayena Kamalate Islam*:

“Those people are to be pitied who being affected by the darkness of

false philosophy deny the existence of the angels and satan and reject the clear text and proofs comprised in the Holy Quran and foolishly fall into the pit of heresy.”

Books of Allah:

The third article refers to a belief in all the Books of Allah. Hazrat Ahmad declared:

“When mankind spread over the earth and the dwellers of each region of the earth became a people, and on account of the long distances one people ceased to be in touch with the other, Divine wisdom demanded that at such times there should be separate messengers and a book. But last of all came the Holy Quran, which is a universal Book and it is not for any one people but for all the peoples” (Chashma Marifat).

Belief in all the Messengers of Allah:

The fourth article of the Islamic faith demands an absolute faith in all the apostles, messengers and prophets of Allah. Hazrat Mirza Ghulam Ahmad declared in Haqiqatul Wahi:

“To believe in God’s Messengers is a condition precedent to believing in the Unity of God. One cannot be separated from the other”. The Ahmadiyya Jamaat takes pride in the fact that it is the only Islamic community which observes this article of the Islamic faith by following all the prophets of Allah.

Life After Death:

Finally, belief in the life after death constitutes the fifth article of the Islamic faith — and never, since the advent of the Promised Messiah, have the Ahmadiis doubted the certainty of this article. The founder of the Ahmadiyya Community declared:-

“Satan created many doubts and the most dangerous doubt that arises in the minds of man and makes him a loser in this world and the hereafter is with regard to the life after death. A great source of virtue and righteousness in addition to other means and sources, is the belief in the hereafter” (Malfoozat).

These constitute the five articles of the Islamic faith and the Ahmadiyya Community expresses belief in every one of them,

unconditionally and without any reservations. It would thus be highly un-Islamic for anyone, individually or collectively, to denounce the Ahmadis as non-Muslims on account of their adherence to the five articles of the Islamic faith.

The Five Pillars of Islam:

Shahadat: Proclamation of Faith:

The Shahadat, or the proclamation of the Kalimah '*La illaha illallah Muhammedur Rasulallah*' forms the central pillar of Islam. Hazrat Mirza Ghulam Ahmad, reflecting upon the need of Shahadat, declared in his speech at the Annual Gathering in 1906:-

“I have stressed many times that you should not be satisfied merely with that you are Muslims and profess that there is no one worthy of worship besides Allah. Those who have read the Holy Quran know well that God Almighty is not pleased merely with words.”

He also stressed upon the need to proclaim the Unity of Allah and the apostleship of Muhammed, peace be upon him. He argued that until these two are established and impressed upon the hearts and minds of an individual, faith in itself could not be complete.

Salat

The second pillar of the Islamic faith is the salat, the obligatory prayer enjoined upon Muslims by the ordinances of the Holy Quran. Hazrat Mirza Ghulam Ahmad, while discussing the salat in his speech at the Annual Conference of 1906, declared:-

“After comprehending the meaning of the Kalimah, pay full attention to the prayer service, the observance of which has been repeatedly emphasized in the Holy Quran; God has prescribed prayer for the generation of pure sentiments. The salat is a prayer submitted to God in travail and a burning heart, aflame so that vicious thoughts and evil desires may be rid of and the Holy Love and pure relationship may be established. Observe prayer services regularly. Some people content themselves with one prayer daily but they must remember that no one is exempt from them, not even the prophets. The salat is an instrument for delivery from sin. It is the quantity of salat that makes a person secure against sin and vice.”

Fast:

The third essential pillar is the observance of the fast during the month of Ramadhan. The requirements of the fast have been established by the practice of the Holy Prophet and the Ahmadis have never deviated from this practice. Hazrat Mirza Ghulam Ahmad declared:

“Next in order is worship in the shape of the fast. It is a pity that some who call themselves Muslims at this time desire to modify these forms of worship. They are blind and are not aware of the perfect wisdom of God Almighty. These forms of worship are essential for the purification of the spirit. These people seek to intervene absurdity in the sphere of which they have no knowledge and devise false schemes for the improvement of a territory that they have not visited.” (Speech, Annual Gathering 1906)

Zakat:

The institution of Zakat forms the next pillar of the faith of Islam. The Holy Founder of the Ahmadiyya Community states:

“Another form of worship is the Zakat. The root of the word means purification. When a person who acquires something lawfully, and out of it spends in the cause of the faith, the rest is purified.” (Annual Gathering Speech 1906)

Not only did he hold the institution of Zakat in an extremely high regard, he stressed upon the need to retain its purity and insisted that care be taken so as to ensure that all payments made to this institution did not involve the handling of any such wealth which is not lawfully acquired.

A misunderstanding made to bear upon the minds of Muslims is that the Ahmadis have abolished the institution of Zakat. The opponents ought to appreciate that zakat is a levy imposed to pay towards the advancement of the welfare of the poor and the destitute. The duties of Muslims, however, do not come to an abrupt end with the fulfilment of the requirements of the Quranic verse 9:60.

While the Ahmadiyya Community is actively involved in the collection of Zakat from those eligible to pay and its distribution to those eligible to receive, it also pursues several other projects for the furtherance of the cause of Islam.

For instance, the community has recently undertaken an extensive capital spending project of providing accommodation for such a category of people who fall within the scope of Zakat. The amount required to finance this pilot project surpasses most conservative estimates and to ensure that the institution of Zakat is not starved of the necessary funds, special funds to meet these financial requirements become necessary.

Similarly, the Ahmadiyya Community is extensively involved in the propagation of Islam through the translation of the Holy Quran; publication of other essential Islamic literature and establishment of mosques and other educational, medical and social institutions. The colossal capital required for these projects can only be met through other funds, in addition to and not in lieu of Zakat and there is absolutely no code in Islam which denies one a right to establish such voluntary institutions which do not contradict or breach any Islamic covenant but in fact compliments them.

Hajj: Pilgrimage to Mecca

Finally, the last pillar of the Islamic faith is the performance of Hajj, if circumstances permit, at least one in the life time of an individual. Hazrat Mirza Ghulam Ahmad declared in his Annual Conference speech of 1906:

“Another form of worship is the pilgrimage. A true lover sacrifices his soul and heart; and the circuit of the House of Allah is a visible sign of such a sacrifice. The circuit is a sign of the lovers of God. They go round the Kaaba as if they have no will of their own left and they are wholly devoted to Him.”

Since the inception of the Ahmadiyya Community, Ahmadis have flocked from all over the world to lay their sights upon the most blessed shrines of Mecca and Medina in pursuance of their divine duty. However, in the last few years, the Saudi authorities have bowed down to the pressures of some politically motivated factions. They have banned the Ahmadis and denied them safe passage, without let or hinderence, to pursue their essential duty. Whether this action of the Saudis will find acceptance by the Almighty can only be judged by Him, and until His decree, they shall subject themselves to this injustice unwillingly.

With this summary of the Ahmadiya belief, we hope to have established, to the satisfaction of an intelligent and unbiased reader, the fact that the Ahmadiyya Community holds an absolute and unconditional faith in the five articles of the Islamic faith and carries out in practice, the profession of beliefs through strict adherence to the five pillars of Islam.

Conclusion:

The Jamiat e Islami, has spearheaded the opposition of the Ahmadis for many years. It has persistently branded Ahmadis as apostates from Islam and exhausted its derogatory vocabulary in opposition to this Islamic orientated community. Its pronouncements have always lacked a sense of factual truth, moral ethics and social etiquettes; its ornery and promiscuous propaganda has taunted considerable hatred and disseminated extreme suspicion. In its intense and relentlessly morbid crusade against the Ahmadiyya Movement, it has adamantly demanded that the adherents of the Ahmadiyya philosophy be considered '*a minority equal to many non Muslim minorities*'.

The irony of fate is that its leader, Maulanna Maudoodi, while in a more favourable frame of mind, discussed Islam and its requirements in his monograph titled '*Towards Understanding Islam*'. He summarised the articles of the Islamic faith and the pillars of Islam, precisely in the same manner as discussed by us. During this phase of mental freedom from the bondage of his anti Ahmadiya tantrum, the Maulanna declared:

“These five articles make up the bedrock of Islam. One who believes in them enters the fold of Islam and becomes a member of the Muslim community. To become a complete Muslim, one has to fully carry out in practice, the instructions given by Muhammed (peace be upon him) as ordained by God.”

The Maulanna also declares that one becomes a full fledged Muslim when his practice is consistent with his profession and the practice which the Maulanna implies is the observance of the five pillars of Islam.

After this admission, one fails to understand the logic of his reasoning in demanding that the Ahmadis “who enter the fold of Islam and become members of the Muslim community through their belief in the five articles of the Islamic faith which form the bedrock of Islam” and who “by carrying out in practice, the instructions given by Muhammed,

peace be upon him, become full fledged Muslims, their practice being consistent with their profession” — be considered a minority equal to many non-Muslim minorities in the country. One wonders if the indulgences of the Maulanna in demanding non Muslims status for the Ahmadis, based against his own inductions of Islam, sound justifiable to an unbiased sentiment.

It is regretted that while leaders of the anti Ahmadia factions preach the message of peace, they practice malice and breed hatred to its most crude limits. The cause of Islamic solidarity and the welfare of the Muslim community cannot be achieved through false evidence and miscellanea of irregular, mischievous and deceptive representation as promoted against the Ahmadiyya Community. The whole spectrum of propaganda against the Ahmadiyya Community is thus based upon perverse misrepresentation, malicious propaganda and felonious imagination.

If one of you should call another a disbeliever or an enemy of Allah and he should in fact not be such, the title will revert to the one who uttered it. (The Holy Prophet)

A Muslim is the brother of a Muslim. He should not cheat him, nor tell him a lie, nor humiliate him. Everything of a Muslim is forbidden to a Muslim; his property and his blood. Righteousness is a quality of the heart. It is enough evil for a person to look down upon his brother Muslim. (The Holy Prophet)

A Muslim is one against whose tongue and hands the Muslims are secure; and an Emigrant is one who departs from that which Allah has forbidden. (The Holy Prophet)

Helpers in the Cause of Allah! Hazrat Khalifatul Masih's Sermon at The Fazl Mosque, London. 4th May, 1984

The following is the text of Hazrat Khalifatul Masih's sermon delivered at the London Mosque. It has been rendered into English and is published at the responsibility of the Editorial Board of the Review of Religions.

15. O ye who believe! be helpers of Allah, as said Jesus, son of Mary, to his 'disciples, 'Who are my helpers in the cause of Allah?' The disciples said, 'We are helpers of Allah. So a party of the Children of Israel believed, while a party disbelieved. Then We aided those who believed against their enemy, and they became predominant.'³⁰⁴²

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ
عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّتْ
طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ
فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا
ظَاهِرِينَ ﴿٣٠٤٢﴾

In the course of their history, nations are occasionally confronted with some important and basic decisions. This phenomenon has an equal application to temporal as well as religious communities. When such an occasion arises in the life of temporal nations, they were obliged to decide, "To be or not to be. That is the question". Are we going to survive or perish?

However, in the spiritual domain, the question is not raised in this manner. Spiritual communities being the representative of the Divine Being, the question of elimination does not arise. The only course open to them is to survive under all circumstances. But, to achieve this determination, they have to be prepared for every sacrifice.

Today, The Ahmadiyya Community stands on the threshold of such an occasion and the verses which I have just recited are appropriate to this period. The Holy Quran instructs those who believe to enlist as the

'Helpers of Allah' in the same manner as Jesus, son of Mary, peace be upon him, asked his disciples, "Who are my helpers in the cause of Allah; who will help me in His cause?" And the disciples said, "We are the helpers of Allah." So Allah aided a party of the Children of Israel to believe while a party disbelieved and Allah helped those who believed against their enemy and made them predominant over those who disbelieved.

This incident towards which the Holy Quran has drawn our attention is astonishing when one considers the status of these people from whom Jesus, peace be upon him, sought assistance. They lived in a vast empire, the borders of which extended from the West to the periphery of the known East. Their position in the country of their domicile and the towns of their residence was utterly insignificant. They were so oppressed and helpless that when Jesus son of Mary, peace be upon him, was subjected to the cross, none of them was able to assist him or help him. What sort of a help then did Jesus, peace be upon him, seek of them when such help was not even mentionable?

Yet, we find that the Holy Prophet, Hazrat Muhammed Mustafa, peace be upon him, was reminded of this incident and directed to address his followers in similar terms. He was asked to seek helpers in the cause of Allah as Jesus, peace be upon him, had asked earlier. Thus, it appears that the concept of 'the helpers of Allah' is far removed from temporal matters. It does not require the services of bold soldiers or battle conditioned warriors. Nor of millionaires or powerful and prominent statesmen. Indeed, not one from amongst this exclusive group responded to the appeal. It was infact from amongst the down trodden, mocked by the world; deprived of their rights of citizenship; ridiculed and abused by the society; persecuted, beaten and dragged through the streets, that Jesus, peace be upon him, appealed for help and it was from amongst these that Jesus, peace be upon him, found helpers for the cause of Allah.

Had there not been a message of great significance in this incident, the Holy Prophet Hazrat Muhammed Mustafa, peace be upon him, would not have been reminded of this occurrence and directed to call for helpers in similar terms. This is one aspect of the incident which needs deep thought and consideration. The other aspect which needs

contemplation is — why does Allah need helpers? Does help infact not originate from Him? What then is the mystery of Allah seeking help from an oppressed people who are in need of assistance themselves?

The fact is that by mentioning this incident, Allah wants us to realise that until we are prepared to help in His cause with all our heart and soul, His succor will not descend upon us. The Almighty cannot be considered influenced by any strength or position. Hence, it is irrelevant as to what man can extend to help His cause. Allah demands that man present whatever he has in Allah's cause and He promises to pay back with His infinite treasures. It is in response to this that Allah blesses His helpers with success and victory. If a man has four pennies and he offers all of these, then how is it possible that when this man requires Allah's assistance, the Master of all the Treasures would not open His bounty to help him?

In these verses, the attention of the Holy Prophet, peace be upon him, has been drawn to the fact that in the matters of Allah, there is never a question or need for despondency. That is why the Almighty related the example of the weakest of all the prophets — a prophet, in comparison to who's weakness, a parallel in history could not be found. His disciples were so weak and helpless against the might of the great Roman Empire and their status so insignificant, that the historians of the Roman Empire did not even care to mention it for many years.

Nevertheless, this episode is not related in the Holy Quran to cause despondency but to infuse hope and courage. The Almighty proposes to relate that when the disciples of Jesus, peace be upon him, presented whatever little they had for His cause, the Almighty accepted it. What then would be the extent of Allah's succor, if Muhammed, peace be upon him, who was the ultimate cause of this universe, was to present all he had? This was the Divine message which the Almighty conveyed to the Holy Prophet, peace be upon him, and this is the message which I today, as a humble servant, convey to you:

Today, in the life of the Ahmadiyya Community, a crisis of such a magnitude has appeared as has never appeared before in its history. Therefore, I am calling upon the Ahmadis of the entire world:

“O Servants of the Almighty's beloved prophet, in the name of

Allah, I am calling for your help. Present everything you have for the cause of Allah. And I bear witness by the Almighty that **HE WILL DIRECT HIS ENTIRE RESOURCES TO YOUR SERVICE**. There is no power on this earth which can alter this decree. This is an event which has been destined and there can be no other consequence but success, since that is what has been decreed.”

The Almighty says, “I show mercy to the oppressed and helpless servants who volunteer all they have in the cause of Allah.” Allah in fact does not need any help. This phenomenon has been explicitly explained. But whenever help is sought in the cause of Allah, it is meant to test the reaction of the believers, just as demands are made upon children to test their reaction.

The Ahmadiyya Community face a crucial stage today. The question that has to be resolved, is how to use this help effectively and in what manner should the entire resources of the Community be presented to the Almighty — if need be sacrificed in the cause of Allah. This is a very basic and important question and I am constantly engaged in contemplation upon this complicated problem and also in seeking Allah’s guidance.

At this preliminary stage, I seek your help through your earnest and repeated supplications. Pray that the Almighty may, through His special grace, show us the avenues which lead to positive success. I am neither hesitant nor afraid of offering my own sacrifice or those of the Ahmadiyya Community. God has bestowed such determination and courage upon me that when the need of the hour demand, I **SHALL NOT SHRINK FROM ANY SACRIFICE**. But the Almighty has also bestowed upon me a measure of wisdom. And, in every Jihad, a careful exercise of this essential faculty is a top priority. It is thus expedient that I do not allow even one speck or one ounce of the energy of the Ahmadiyya Community to be wasted. But if need be that faith and wisdom demand an absolute utilization of all our resources and Allah requires all our sacrifices, then I shall not be prepared to save even one speck.

The Almighty alone knows what is in store for us. However, I can assure you that after careful study of the Holy Quran and the revelations vouchsafed to the Promised Messiah, I am convinced that it is

inconceivable for anyone to gain victory over you. Nevertheless, it is imperative that you direct all your sentiments, your motives, your conduct and your actions in conformity with the Almighty's wishes. And then it is destined, that through His help, He shall grant you victory and ascendancy over your opponents. This decree has been written and it is not alterable. **THE MOVEMENTS OF THE PLANETS AND THE HEAVENS MAY BE CHANGED: THE ENTIRE CREATION MAY BE PULVERISED: BUT ALLAH'S DECREE CANNOT BE ALTERED.** This is the faith with which you ought to live. This is the faith in which you ought to die. **THIS IS OUR ABSOLUTE INVESTMENT.**

As far as immediate decisions are concerned, I would like to draw the attention of the Community to certain essential matters. It is assumed that because Jesus, peace be upon him, invited his disciples to be helpers of Allah, we are, whatever the circumstances, precluded from the right of self defence. This is an erroneous conclusion. It contradicts the edicts of the Holy Quran.

In these verses, the Almighty has addressed the Holy Prophet, peace be upon him, and the purpose of relating this incident was only to infuse courage. The period of the Messiah, peace be upon him, has passed away and this is the reign of Hazrat Muhammed Mustapha, peace be upon him. In these verses, the Almighty Allah has addressed the Holy Prophet of Islam, Hazrat Muhammed Mustapha, peace be upon him. The concepts have now changed and they bear the seal of the Holy Prophet, peace be upon him. The only complete and perfect guidance for us now, is the Holy Quran.

The Holy Quran enjoins obedience to the Government of the day in very clear terms and in strict obedience to these injunctions, we have been branded as traitors and foreign agents. Yet we have not departed from the injunctions and the commands of the Holy Quran. There has not been a single instance in the history of the Ahmadiyya Community when we have contravened these Quranic injunctions.

However, we must appreciate that these verses do not end here. To emphasise the greatness of the followers of the Holy Prophet, it is further stated that if a difference of opinion or a dispute arises in the

matters of faith, then you should not turn to those in authority but your decisions should be in accord with the instructions of the Almighty and His Messenger. Those in authority are thus excluded from influencing the decision of the believers. For as long as they do not encroach upon the injunctions of the Almighty and His Messenger, we shall continue to obey them but if they exceed their authority and issue instructions contrary to the wisdom of Allah and His Messenger Muhammed Mustapha, peace be upon him, we shall have no option but to disregard them and continue to follow the instructions of the Holy Quran and the Holy Prophet, peace be upon him. We shall do that even if we have to sacrifice our lives to that end. We shall not care how many lives are lost or how many heads are severed. **NO POWER ON EARTH CAN SEPERATE US FROM THE HOLY QURAN AND MUHAMMED MUSTAFA, PEACE BE UPON HIM.**

If anyone entertains any designs of annihilating the Ahmadiyya Community, I wish to make it clear to them all, that it is, beyond a shadow of a doubt, an impossible task. Other powerful people have attempted it in the past and Allah destroyed every trace of them and demolished them completely. We have no desire to contend with power. We are humble and we confess, weak even when compared to the disciples of Jesus, peace be upon him. But we cannot overlook the fact that when they presented themselves fully to Allah, they were victorious. ‘O Almighty Allah! Bestow Your grace and mercy upon us in the same way as You did on the disciples of Jesus, peace be on him — nay — bestow it far in excess as we are the **HUMBLE SERVANTS OF MUHAMMED MUSTAPHA, PEACE BE UPON HIM.**

It would be incorrect to accept the Christian concept of patience and forbearance when it contradicts the Quranic concepts. I wish to make it very clear that patience and forbearance will be judged by the criteria provided by the Holy Quran and the practice of the Holy Prophet, peace be upon him. We are determined to remain within those constraints. When we are enjoined to show patience and forbearance — we shall. Where we are enjoined to defend ourselves — we shall. For instance, only yesterday, we were informed that some Government Agencies in Pakistan instructed the Community in Rabwah, Pakistan to wipe off the Kalimah; ‘There is none worthy of worship except Allah and Muhammed is His Messenger’ from wherever it appeared on the

mosques. All praise be to Allah, the Community was enabled to make a correct decision when they refused to commit such an atrocity with their own hands and left it to the Government officials to wipe it out if they so wished. I have conveyed a message to them that **NO AHMADI SHALL WIPE OFF THE 'KALIMA' OF THE UNITY OF ALLAH EVEN AT THE RISK OF HIS HANDS BEING SEVERED.** Such an abhorant act is beyond us and we shall not commit it. When such instructions by the authorities infringe religious injunctions — non compliance cannot be described as rebellion. If on the other hand, in compliance with worldly instructions you become guilty of a contravention of the Quranic injunctions or the Holy Prophet's instructions, peace be upon him, you will doubtlessly be termed as rebellious. Those who comply with the instructions of others in preference with the instructions of the Almighty and the Holy Prophet, peace be upon him, will be termed as the rebels of Allah.

I wish to make this clear and I want the Ahmadis all over the world to understand this point. This is not a question of geographical limits. **IT IS OUR LOT TO OFFER SUPERHUMAN SACRIFICES AND SHED OUR BLOOD IN MANY COUNTRIES.** As a result of our sacrifices in many countries, we shall witness a spiritual revolution. This message is addressed to all human beings all over the world as my call **"WHO WILL HELP ALLAH"** is addressed to all Ahmadis. If you respond to my call positively and **I AM SURE THE WHOLE COMMUNITY WILL,** it is not necessary for you to write to me. But if you are unable to bear this burden, then you may inform me of your inability and I promise not to ex-communicate you. I shall let you continue as relatively weak Ahmadis. We shall compile a list of only those who, due to their circumstances or inadequate courage feel that they are unable to offer sacrifices at the level demanded. All those who do not write to me shall be included amongst the group of **"HELPERS OF ALLAH"**.

Please supplicate earnestly and with humility. Moisten the spots where your foreheads touch the ground when you prostrate before Allah. You can then be sure that you will be let off lightly and you will become victorious. The preferential treatment will be due to your being covered by the Holy shadow of Hazrat Muhammed Mustapha, peace be upon him. His shadow extends farther, is more protective, refreshing and merciful than that of any other prophet. Never for a moment allow

any doubt to enter your minds. May the Almighty be with you and may He be with me. May He enable us to make the correct decision and may He in fulfilment of His promise, bring solace to our hearts and delight to our eyes. Amin!

Ahmadis in Pakistan are passing through an unbearable phase. Their condition is painful beyond imagination. They have suffered and offered great sacrifices in the past. Fathers have been slaughtered in the presence of their sons and fathers have witnessed the slaughter of their sons. This is not exaggerated imagination but a point of fact. Houses have been looted and the Ahmadis have witnessed complete destruction of their property. Yet they have kept their composure.

But today, their cheer and smiles have disappeared as they are now being restricted from the glorification of their Lord — Allah. They are as restless as animals when slaughtered. Their suffering is so acute that they are impatiently awaiting permission to sacrifice their lives so that they may be spared the present trials and tribulations. They need your supplications — they deserve your prayers. I swear by the Almighty Allah, through our supplications and prayers, we shall be victorious. No power on earth can survive when it collides with the earnest prayers and supplications of the believers. Divine miracles and His mercy, when manifested, surprises witnesses. For His true servants, He descends from Heaven Himself. He makes His presence felt. Therefore my last message to you all is:

Supplicate and pray for your brethren, especially those in Pakistan. Pray with humility, earnestness and regularity. Share their restlessness
AND SOON ALLAH'S SUCCOR WILL DESCEND FROM HEAVEN.

Allah decrees the Fire and debars Paradise for one who takes away the right of a Muslim by a false oath. One man asked: Messenger of Allah, even if it should be an inconsiderable thing? He said: Even if it should be the twig of a wildberry bush.

Analysis of The Ordinance

By Rashid Ahmad Chaudhri

General Zia-ul-Haq, the President of Pakistan promulgated an ordinance on the 26th April 1984, called ‘‘The Anti-Islamic activities of Ahmadies (Prohibition and Punishment) Ordinance, 1984’’ to amend the law to prohibit the Ahmadis from indulging in what he terms as the ‘‘anti Islamic activities’’.

This order was in response to a great number of demands by the Mullas of Pakistan, who threatened to take the law in their own hands and destroy the mosques built by the Ahmadis, in the event that their demands were not met by the 27th April, 1984. Some of them publicly declared that they would kill all Ahmadis as they were regarded apostates from Islam. (The Mullas erroneously believe that the punishment of apostacy in Islam is death.) The Mullas also demanded the removal of Ahmadis from important civil and military posts; confiscation of their books and magazines and forceful occupation of their mosques which they demand should be handed over to other Islamic sects.

The mood of the Mullas may be judged from the events which have transpired since these unethical demands were made. Some Ahmadi mosques have since been burnt and destroyed and Ahmadi individuals have been persecuted and even assassinated.

With the promulgation of this new ordinance, President Zia ul Haq has caused an even greater affront than Mr. Zulfikar Ali Bhutto, who in 1973 declared the Ahmadiyya Community a ‘non-Muslim’ minority in Pakistan. Mr. Bhutto put himself in a farcical situation when he created a drama and threw the Ahmadiyya sect out of the pale of Islam at a single stroke of his pen; against the will of the Ahmadis and amidst protests. He also had the audacity to claim at the same time: ‘‘Every Pakistani has a right to profess his religion, proudly and with confidence and without fear. This guarantee, the Constitution of Pakistan, gives to the citizens of Pakistan. To my Government, it will now become all the more necessary to protect the rights of all citizens of Pakistan. This is

absolutely essential. I do not want to leave any scope of ambiguity. It is our moral and sacred, indeed, our Islamic duty to protect the right of every citizen of Pakistan. I want to assure you, Mr Speaker Sir, and I want to make it quite clear to every man outside, this will be done. There should be no doubt in any one's mind, we will not tolerate any form of vandalism or humiliation or insult to any citizen or community of this country". (Speech made by Mr Bhutto in the National Assembly on September 7, 1974.)

If we look at the constitutional history of Pakistan, we find that the country has been given three constitutions.

Within each of them, the fundamental rights of the citizens of Pakistan have been safeguarded, without any distinction of race, colour, religion or belief. These constitutions also ensure that every rule, regulation or decree which violates this declaration of the fundamental human rights would be null and void.

In the light of above regulations, all citizens of Pakistan, without any distinction of any kind such as creed, colour or race were given the freedom of religion, opinion and expression including the freedom to change one's religion and manifest it in teaching, practice worship and observance.

Moreover, according to Article 32(2) of the Constitution of Pakistan 1956; Article 10 of the Constitution of Pakistan 1962 and Article 20 of the Constitution of Pakistan 1973, 'every religious community or sect has the right to establish its own religious and educational institutions.

Article 15 of the 1962 Constitution and Article 25 of the 1973 Constitution provides equality before the law and entitles, without any discrimination whatsoever, equal protection of the law to every citizen of Pakistan.

In a resolution adopted by the special committee of the whole House of the National Assembly of Pakistan on September 7th, 1974, it was resolved: "That the life, liberty, property, honour and the fundamental rights of the citizens of Pakistan, irrespective of the communities to which they belong, shall be fully protected and safeguarded."

The present Ordinance against the Ahmadiyya sect of Islam therefore, contravenes all the above mentioned clauses of the Constitution of Pakistan and hence becomes null and void. The Ordinance is also against the spirit of the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations in December 1948, to which Pakistan was a signatory.

Article I of the Universal Declaration of Human Rights declares: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Article 3 provides that every one has a right to life, property and security of person.

Article 7 states, "All are equal before the Law and are entitled, without any discrimination, to equal protection against any discrimination in violation of this Declaration and against any incitement of such discrimination."

Article 18 provides everyone with 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 a community with others and in public and private, to manifest his religion or belief in teaching, practice, worship and observance."

Article 21 states; "Everyone has the right to take part in the government of his country, directly or through his chosen representative. Everyone has the right to equal access to public service in his country."

In the light of the above, the demands of the Mullahs become ridiculous and no sensible person within the civilised world could think of such demands in this age. The Ordinance promulgated by the President of Pakistan is much worse. To prohibit a sect of Muslims to use religious terminology is ridiculous. Does it mean that as soon as an Ahmadi pronounces the word 'Allah' — Allah being the name of God in Muslim terminology, he is liable to be put in jail for three years?

How is it justifiable that when one citizen of Pakistan utters the words

“Allah o Akbar; Allah o Akbar” — the words of Adhan (A call to Prayers), meaning ‘Allah is Great’, he is not liable to punishment while another citizen, uttering the same words should be indicted and charged with a criminal offence?

The general public in Pakistan has not shown any signs of favour to this unethical persecution. In spite of the relentless instigation against the Ahmadiyya Community, over a considerably prolonged period, there has been no evidence of mass demonstrations, public hysteria or active persecution of the Ahmadis by the general public in Pakistan. On the contrary, the present conspiracy has been instigated by a very small group of a ‘mafia type hierarchy’ which it seems is encouraged and patronised by some people in authority who wish to remain in power by diverting the attention of the public from the real issue facing Pakistan today — that of the general elections.

The pace of the atrocity being committed against the Ahmadiyya Community in Pakistan has gained momentum since the promulgation of the Ordinance of 26th April, 1984. The latest victim of this brutal savagery has been a seventy two years old leader of the local Ahmadiyya Community in Sukkar, the late Mr. Qureshi Abdul Rehman, who was stabbed to death while coming out of a mosque after offering his Prayers.

In fact, the members of the sect in Pakistan are quite helpless in the present situation and emotionally extremely disturbed. They are at a total loss to understand their situation and do not know what to do under the prevailing circumstances. They regard themselves as Muslims and it is not possible for them to live without being referred to as Muslims or referring to their religion as anything but Islam. It is unthinkable, indeed very strange that for the first time in the history of the world, atrocities are being committed to force people to tell lies. What the Ordinance amounts to is that the Government of Pakistan will continue committing atrocities against this sect until the Ahmadis declare something which they don’t believe in. The situation in Pakistan is very serious.

Pakistan lost one of its limbs as a consequence of racial tension in 1971 and now it is under sectarian pressure which may result in its total disintegration. Unless however, the Government takes measures to discourage such laws which promote sectarian disharmony.

Book Review

Uthman Dan Fodio

(The Theory and Practice of His Leadership)

Author: Alhaji Shehu Shagari and Jean Boyd

Publisher: Islamic Publications Bureau, Lagos, Nigeria

The history of the people of Africa is endowed with great cultural and political achievements worthy of emulation by its descendants. The writers of the book are telling us the story of "Shehu" Usman Dan Fodio, may Allah be pleased with him, who was not only a spiritual leader but a thinker, scholar and above all a Mujaddid of his time.

The Shehu, as he was generally known, was the author of several books, most of them in Arabic. His writings were aimed at the creation of an intellectual movement for an ideal society based on the teachings of the Holy Quran and the Islamic Sharia, capable of meeting challenges of the modern society.

Situated towards the north of Nigeria, the states of Kano, Kaduna and Sokoto and certain areas of the Republic of Niger are called the Hausaland. Over the last century and a half, the influence of Shehu Dan Fodio and his companions has reigned supreme in this area and beyond. His teachings inspired millions of Muslims of this region.

Hazrat Usman Dan Fodio fought against innovations and other corruptions prevalent amongst the ulemas and the common man of his time. The authors point to this factor in the following manner:-

"The Shehu directed his preaching towards the masses, including of course the Mallams (Ulemas) some of whom were fake and pretended they had special powers to tell the future. Many mislead the people and some were the allies of the Sarakuna and defended their bad practices. Others, while being of noble character, were too fanatical in their views and unable to explain their ideas adequately to the common man."

Despite opposition the Shehu carried out his message for 30 years

(1774-1808) through persuasion, sincerity and piety. He gained a considerable following at his home in Degel. But this did not please the corrupt Ulemas especially the Sarakuna who saw the Shehu as a potential threat to their authority.

The opposition became more tense and the Shehu was ordered by the Sarkin Gobir to "take his family away and leave his town". The Shehu had never interfered with the affairs of Government. In 1804, he along with his followers, left town. More and more of his followers joined him but the Sarkin Guber instructed those in authority to seize the possessions of those making the Hijra.

It was finally at Kwato that Sarkin Gobir's army was defeated by the men of Hazrat Usman Dan Fodio.

The book is replete with the teachings, directions, and personal character and examples of Hazrat Usman Dan Fodio. It narrates his philosophy of the essentials of good government and the obligations of leadership; the rule of law and role of judges; the state of scholarship in the community; and the type of leadership an ideal society should have.

Chapter VIII makes the most interesting reading as it narrates Shehu's decrees on certain issues of that period and innovations that were prevalent at that time.

The Shehu was an author of several books, some of them not published yet. Towards the end of the book a complete list of his works is printed.

M.A. Saqi

Verily God will continue for ever to raise for this Ummah in the beginning of every century one who will restore for it its faith. (The Holy Prophet).

Letters to the Editor

Dear Sir,

I refer to the letter of Squadron Leader M.A. Shaique in your March issue in which he announced his intention to donate his cornea after his death. To my mind, he need have no qualms on religious grounds.

Islam is indeed, as your correspondent affirms, the true religion for all times. It is flexible in the sense that what is unlawful in the generality of cases may be lawful in some instances (2:174). If a starving man can find no succour save in the consumption of otherwise unlawful meat to preserve life, he is not only permitted to consume the same to the extent needed — it is in fact his duty. The principle is the balance of good (2:220). A dead body is to be treated with all due respect and it should not be subjected to needless indignities. The human species is the pinnacle of creation (17:71). Even its exhausted shell should not be treated as a mere discarded object. The abhorrent practice of mutilating the bodies of slain enemies was forbidden by the Holy Prophet (s.a.w.) not only because of the insult to the dead body but primarily because of the hurt suffered by the relatives of the deceased.

The surgical removal of organs for the purpose of transplantation does not, to my mind, constitute mutilation in the same sense. Life is a sacred trust and every reasonable endeavour should be made to preserve it and to heal the afflicted.

I suggest therefore, that it is probably not only permissible to donate our organs to survivors in need, but a duty to them and our conscience.

There are, however, some prerequisites:

1. The relatives of the donor must be fully aware of his or her intentions. The procedure should be such so as not to hurt anyone's feelings.
2. All detectable brain activity must have ceased.
3. Every reasonable effort should have been made to save the donor's life without being influenced by his offer of donation.
4. The body should be afforded all possible respect and dignity and

the wounds closed in such a way as not to offend relatives washing or preparing the body for burial.

5. Burial should not be unduly delayed.

I would like to strongly point out to the readers of your columns that they do not need to wait for the demise before making a gift of or succour to patients in need. Most of us who are between the ages of 18 and 60 — men and women — can easily spare 500 ml of blood every 3 to 6 months, without any loss of vigour, without pain or trouble. A blood donor gives his gift without either sacrifice or thought of reward, to those whom he knows not. Truly love for all . . . in practice. I congratulate your correspondent for his thoughtfulness and would like to urge the readers both to carry a donor card and to enrol as voluntary blood donors (2:4; 2:6).

With best wishes,

Yours sincerely,

Rafiq Mahmud Davey.

**ISLAM and
HUMAN RIGHTS**

by SIR MUHAMMAD
ZAFRULLA KHAN

This scholarly study by the learned author is an attempt at a comparative study of Islam and The Declaration of Human Rights adopted by the General Assembly of the United Nations. It presents vividly the Islamic point of view on this world famous declaration of human freedom and liberty.

**THE LONDON MOSQUE,
16 GRESSENHALL ROAD,
LONDON, S.W. 18**

**THE MUSLIM
PRAYER BOOK**

by B. A. RAFIQ

A 64 page book which deals with Islamic prayer in all its details. It covers the philosophy of prayer, the times of prayer, prayers in the Quran, prayers of the Holy Prophet, as well as Islamic mode of worship with illustrations. The prayers are beautifully printed in the original Arabic, together with their transliteration and translation.

**Price 50p
(excluding postage)**

**LONDON MOSQUE
16 GRESSENHALL ROAD,
LONDON, S.W. 18**

AHMADIYYA MUSLIM MISSIONS

AFRICA:

BENNIN P.O. Box 69, Portonova.
GAMBIA P.O. Box 383, Banjul.
Tel: 608

GHANA P.O. Box 2327, Accra
(OSU New Estates). Tel: 76845

IVORY COAST Ahmadiyya Muslim
Mission, 03 BP 416, Adjame-
Abidjan 03.

KENYA P.O. Box 40554, Nairobi
(Fort Hall Road). Tel: 264226.
Telex: c/o 22278

LIBERIA P.O. Box 618, Monrovia
(9 Lynch Street).

MAURITIUS P.O. Box 6 (Rose Hill,
Mauritius).

NIGERIA P.O. Box 418, Lagos (45
Idumagbo Avenue). Tel: 633 757

SIERRA LEONE P.O. Box 353, Free-
town, Tel: 40699/22617

SOUTH AFRICA Mr. M.G. Ebrahim,
P.O. Box 4195, Cape Town (Dar-
ut Tabligh-il-Islami).

TANZANIA P.O. Box 376, Dares-Salaam
(Libya Street). Tel: 21744

UGANDA P.O. Box 98, Kampala,
Uganda.

ZAMBIA P.O. Box 32345, Lusaka.

AUSTRALIA:

Dr. Ijaz-ul-Haque, 19 Bram Borough
Road, Roseville 2069—N.S.W Sydney

AMERICA:

CANADA 1306 Wilson Avenue, Downs-
View, Ontario M3M 1H8. Tel:
416 249 3420

GUYANA Ahmadiyya Muslim Mission,
198 Oronogua and Almond Streets,
P.O. Box 736, Georgetown.
Tel: 02-6734

SURINAM Ahmadiyya Muslim Mis-
sion, Ephraimszegenweg, 26 P.O.B.
2106, Paramaribo.

TRINIDAD & TOBAGO Freeport Mis-
sion Road, Upper Carapichaima,
Trinidad, W.I.

U.S.A. 2141, Leroy Place, N.W. Wash-
ington 8, D.C. 20008. Tel: 202
23 2-3737. Cables: ISLAM.

ASIA:

BANGLADESH 4 Baxi Bazar Road,
Dacca-1.

BURMA 191-28th Street, Rangoon.
FIJI P.O. Box 3758, Samabula (82 Kings
Road), Suva, Tel: 38221.

INDIA Darul Masih, Qadian. Tel: 36.

INDONESIA Jalan Balikpapan 1, No.10,
Djakarta Pusat 1/13. Tel: 36 5342

JAPAN Ahmadiyya Centre, 643-1 Aza
Yamanoda, O-Aza Issha, Idaka-cho,
Meito-Ku, Nagoya 465. Tel. 703-1868

PAKISTAN (Headquarters) Rabwah,
Dist. Jhang.

PHILIPPINES Haji M. Ebbah, Simunal,
Bongao, Sulu.

SINGAPORE 111 Onan Rd, Singapore 15

SRI LANKA Colombo M.E.M. Hasan, 24
San Sebastin Street, Ratnum Road,
Colombo 12.

EUROPE:

BELGIUM Maulvi S.M. Khan, 76 Av.
due Pantheon Bte 5 1080, Brussels.

DENMARK Eriksminde Alle 2, Hvidovre-
Copenhagen. Tel: 753502

GERMANY Die Moschee, Babenhäuser,
Landstrasse, 25, Frankfurt.
Tel: 681485

HOLLAND De Moschee, Oostduinlaan,
79, Den Haag. Tel: (010-3170)
245902 Telex: 33574 Inter NLA30C

NORWAY Ahmadiyya Muslim Mission,
Frognerveine 53, Oslo-2. Tel: 447188

SPAIN Mission Ahmadiyya del Islam,
Mezquita Basharat, Pedro Abad, near
Cordoba. Tel: 160750 Ext. 142

SWEDEN Nasir Moske Islams Ahmadiyya
Forsamling, Tolvskillingsgatan 1,
S-414 82 Goteborg, Sverige.
Tel: 414044

SWITZERLAND Mahmud Moschee, 323,
Forschstrasse 8008, Zurich.
Tel: 535570. Telex: 58378 MPTCH
Islam 374/XA

UNITED KINGDOM 16 Gressenhall
Road, London SW18 5QL.
Tel: 01-874 6298. Telex: 28604
Ref: 1292

The REVIEW of RELIGIONS

The Review of Religions is the oldest magazine of its kind published in the English language in the Indo-Pakistan Sub-Continent. Its first issue was published in 1902 and it has been continuously published since.

It bears the distinction that it was initiated under the direction of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah himself.

During more than eighty-one years the message of Islam has been conveyed through this magazine to hundreds of readers and many fortunate persons have recognised the truth of Islam and accepted it through studying it.

The articles published in it deal not only with the doctrines and teachings of Islam but also set forth a comparative appreciation of the teachings of other faiths.

One of its outstanding features is the refutations of the criticism of Islamic teachings by orientalist and non-muslim scholars.

It also presents solutions in the light of Islamic teachings of the problems with which the Islamic world is from time to time confronted.

A study of this magazine is indispensable for the appreciation of the doctrines of the Ahmadiyya Movement and the teachings of its holy Founder.



Printed by Unwin Brothers Limited, The Gresham Press, Old Woking, Surrey
Published by The Review of Religions, The London Mosque, 16 Gressenhall
Road, London, SW18 5QL