PERSECUTION
OF
AHMADI MUSLIMS
AND
THEIR RESPONSE

PRESS AND PUBLICATION DESK
AHMADIYYA MUSLIM ASSOCIATION
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Introduction

The Ahmadiyya Community, a worldwide Movement in Islam, was founded in 1889, in Qadian, Punjab, India. The founder Hazrat Mirza Ghulam Ahmad (1835-1908) claimed to be the Promised Reformer of the Age. The Community claims to represent true Islam and exists as part of the broad spectrum of the Islamic world. It stands for the brotherhood of mankind, and tries to establish peace on earth by means of spiritual transformation of the world through love, persuasion, logic, tolerance and perseverance. Ahmadi Muslims believe firmly in all the five fundamentals of Islam. There are approximately ten million Ahmadi Muslims in the world, nearly four million of which are in Pakistan.

Ahmadi Muslims have a clean record of a peace loving and law abiding community. They endeavour to establish full and complete freedom of religion and conscience for every human being and do not admit of any force, compulsion or coercion in matters of religion and belief. Following the injunction of the Holy Quran, they consider everyone to be at full liberty to accept a religion or to reject it. Ahmadi Muslims also reject the ill guided notion of the so-called “Holy War” with the view to enforce upon others the religion of Islam. They also reject as un-Islamic the idea of any worldly punishment of apostacy, as it would run counter to the freedom of religion as taught and cherished by Islam.

Ever since its inception the Ahmadi Muslims have been facing opposition by the mullahs, who regarded them outside the pale of Islam due to some doctrinal differences.

In 1974, when Zulfiqar Ali Bhutto was the Prime Minister of Pakistan, Ahmadi Muslims were declared as NON MUSLIMS by the National Assembly for the purpose of Law and Constitution.

In 1984, however, the persecution took a new turn. The Government of Pakistan started playing the role of initiator, perpetuator and instigator of persecution against the Ahmadi Muslims. The military dictator General Zia promulgated Ordinance XX of 1984, which not only contravened the fundamental rights vouchsafed in the U.N. Charter, but has also given the authorities and the mischievous mullahs a free hand to harass and persecute the members of the Ahmadiyya Muslim Community. As a result twenty Ahmadis have been killed and a large number have been arrested merely for professing and practising their faith. A large number of the Ahmadiyya mosques have been sealed, demolished, set on fire or in most cases desecrated. The incidents have been investigated and confirmed by the independent world agencies like Amnesty International, International Commission of Jurists and Human Rights Advocates, over and over again.

In addition Ahmadi Muslims faced the most intolerable barrage of abuses, ridicule and contempt. The teachings of Ahmadiyyat were misrepresented so as to create hatred against the members of the community. The mullahs were let loose by the government and they roamed about in the cities and villages, using the pulpits of the mosques to incite the people to kill Ahmadis and burn their property.

In November 1988, when Benazir Bhutto was elected as Prime Minister, it was generally thought that the basic human rights would be restored in the country. Insipe of the fact that Pakistan People’s Party, under Benazir Bhutto pledged to ESTABLISH AND MAINTAIN PEACE AND HARMONY IN CIVIL SOCIETY AND ENSURE SECURITY AND PROTECTION OF LIFE, HONOUR AND PROPERTY OF EVERY CITIZEN IRRESPECTIVE OF HIS POLITICAL AFFILIATIONS, RELIGION, CASTE, RACE AND SEX. (Pakistan People’s Party Manifesto, Dawn, Karachi 14th October 1988), there was hardly any change in the policy of the government as regards the Ahmadi Muslims. The discriminatory laws against them are still on the Statute Book. Some members of the Government have issued statements causing deep concern among the people of Pakistan. The Minister of State for Religious Affairs, Mr Bahadur Khan and the Prime Minister’s Advisor for Religious Affairs, Maulana Sirajuddin Ahmad Deenpuri made public statements declaring that the legal and constitutional restrictions imposed on the Ahmadiyya Muslim Community in Pakistan will not be removed even when the 1973 Constitution was fully restored and the Eighth Amendment is done away with. The former also issued instructions to the Provincial Chief Ministers, on 30th January 1989, to implement all laws against the Ahmadis, in letter and in spirit.

As a result, well organised attacks on the Ahmadiyya population were made at certain places and hundreds of Ahmadi houses were looted, and set on fire by armed hooligans led, by religious fanatics and aided and abetted by the police authorities. The Ahmadiyya mosques were raided by police and the Kalima, the fundamental belief of a Muslim, was removed from them. Generally, the whole operation
was supervised by the local magistrates. Inspite of the intensive hostility, the Ahmadiyya Muslim Community has continued to make rapid progress in all parts of the world including Pakistan and the phenomenal opposition utterly failed to arrest its progress. Ahmadiyyat, to the dismay of its opponents, is therefore marching forward even faster today than ever before, by the grace of God Almighty.

RASHID AHMAD CHAUDHRY
Press Secretary
Ahmadiyya Muslim Association
30th July, 1989
Founder of the Ahmadiyya Movement in Islam

HAZRAT MIRZA GHULAM AHMAD,
THE PROMISED MESSIAH & IMAM MAHDI
(Peace be on him)

- He was born in 1835 at Qadian and passed away in 1908.
- He received his first revelation of being commissioned to reform the world in 1882.
- His first voluminous book expounding the excellences of Islam was published in 1884.
- He wrote more than eighty books.
- He established the Ahmadiyya Jama'at (Community) under Divine Command in 1889.
- The Jama'at established by him is carrying on the propagation of Islam all over the world. This work was continued after his death under the guidance of his successors called, the Khalifatul Masih.
- The members of this Jama'at are now to be found in 120 countries of the world.
- The Jama'at has an extensive programme for the building of mosques and production of Islamic literature.
- The translations of the Holy Quran have been published in more than 100 languages of the world.
- The membership of the Jama'at now number over ten million.
- The community stands for brotherhood of mankind and tries to establish peace on earth by means of spiritual transformation of the world through love and persuasion. Its motto is LOVE FOR ALL, HATRED FOR NONE.
- The Ahmadiyya Movement is the most dynamic organisation within the vast body of Islam. It is not a new religion nor is it an innovation.
THE PROMISED MESSIAH SAID:

O my friends, who have entered into a covenant with me, may God enable me and enable you to do such things as would please Him. Today, you are small in number and are being treated with contempt. You are passing through a great period of trial. According to His established scheme of things, it was decreed by God since time immemorial that efforts would be made from all directions that you should falter. You will be harrassed in every way and you will have to bear with all manners of talk. Each one of those who will inflict misery upon you with his tongue or with his hand will do it in the belief that he is doing it in the service of Islam.

(ROOHANI KHAZAIN VOL. 3: IZALA-E-AUHAM, p.546-547)

Never think for a moment that God will let you go to waste; you are indeed a seed planted by the very hand of God in the soil. Thus, declares God, this seed will sprout and grow and will branch out in every direction and will turn into a mighty tree.

ROOHANI KHAZAIN VOL. 20: AL-WASIYYAT, p.309
HAZRAT MIRZA TAHIR AHMAD KHALIFATUL MASIH IV

- He was elected as the Supreme Head of the Ahmadiyya Jamaat on 10th June, 1982. He is addressed as Khalifatul Masih IV.
- He has extensively toured Europe, Far East, Africa, Australia and North America and visited Ahmadiyya Muslim missions, mosques, schools, hospitals and members of the Jamaat.
- During these visits he inaugurated the first mosque built in Spain during the last seven centuries. He also laid the foundation stones of mosques in Australia, Fiji and a number of other countries.
- Under his blessed guidance, the Ahmadiyya Jamaat is celebrating its Centenary this year. This historic event is marked by publishing Voluminous Islamic literature, including translations of the Holy Quran and selected verses from it in more than 100 languages.
- He has recently inaugurated a scheme for the provision of houses as a shelter for the poor and the orphans.
- He devotes all his time to the spiritual, educational and social welfare of mankind in general and approximately 10 million members of the Jamaat spread over about 120 countries of the world, in particular.
- In one of his books ‘Murder in the name of Allah’, he exposes the un-Islamic doctrine of use of force in matters of faith and death penalty for apostacy.
PART ONE

PERSECUTION OF AHMADI MUSLIMS
HAZRAT MIRZA TAHIR AHMAD STATED:

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 ascendency 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.

Friday Sermon, 4th May, 1984
CONSTITUTION AMENDMENT ACT OF 1974, DECLARING AHMADI MUSLIMS AS 'NOT MUSLIMS'

Vol. XXVI—1974

Central Statutes 425

ACT XLIX OF 1974
CONSTITUTION (SECOND AMENDMENT) ACT, 1974

An Act to amend the Constitution of the Islamic Republic of Pakistan

(Gazette of Pakistan, Extraordinary, Part I, 21st September, 1974)

The following Act of Parliament received the assent of the President on the 17th September 1974, and is hereby published for general information:

Where it is expedient further to amend the Constitution of the Islamic Republic of Pakistan for the purposes hereinafter appearing:

It is hereby enacted as follows:

1. Short title and commencement. (1) This Act may be called the Constitution (Second Amendment) Act, 1974

   (2) It shall come into force at once.

2. Amendment of Article 106 of the Constitution. In the Constitution of the Islamic Republic of Pakistan, hereinafter referred to as the Constitution, in Article 106, in clause (3), after the word "communities", the words and brackets "and persons of the Quadiani group or the Lahori group (who call themselves 'Ahmadis')" shall be inserted.

3. Amendment of Article 260 of the Constitution. In the Constitution, Article 260, after clause (2), the following new clause shall be added, namely:

   "(3) A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him) the last of the Prophets or claims to be a Prophet, in any sense of the word or of any description whatsoever, after Muhammed (peace be upon him), or recognizes such a claimant as a Prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or law."
Persecution during Zulfikar Ali Bhutto’s Period

SANGUINARY DRAMA ENACTED IN PAKISTAN IN 1974 AGAINST AHMADI MUSLIMS:

On 22nd May, 1974, a group of students of the Nishtar Medical College, Multan, belonging to the Jamaat-e-Islami, decided to travel from Multan to Peshawar by a route through Rabwah station. (Rabwah is the headquarters of the Ahmadiyya community). After shouting some highly insulting and provocative slogans, the students promised to return in larger numbers a week later; this visit provoked a disturbance in which eleven students received injuries. This incident is now known and the Rabwah Incident and led to a reign of terror against all Ahmadis all over the province. There is absolutely no doubt that the incident was a part of a vicious plan designed to inflict a moral and economic blow to the rapid progress of the community in Pakistan and elsewhere in the world.

The Pakistan National Assembly passed a resolution on 7th September, 1974, classifying the Ahmadiyya Community as a “non-Muslim minority”. This is an outrageous contravention of a fundamental commandment of the Holy Quran which states:

“*There shall be no compulsion in religion for guidance and error have been clearly distinguished*. (2:257)

The resolution, passed by a body of people whose own moral and spiritual standing is beyond doubt suspect, to say the least, amounts to a repudiation of the fundamental human right of freedom of conscience and in contravention of Articles 8(1)-(2) and 20(a) of the Constitution of Pakistan.

BACKGROUND

“For some time the Pakistan Prime Minister, Mr. Bhutto, had been under great pressure from the Arab leaders, especially King Faisal, to declare Ahmadis heretics, but he was ultimately forced to amend the Constitution by an outbreak of serious riots throughout Punjab in June.

Now the Prime Minister lost no time in dumping the issue into the lap of the National Assembly which turned itself into a special committee on June 30th.

The result is that the Ahmadi community has been grouped with other minority communities like Christians, Hindus, Sikhs and Buddhists, and will get representation in the provincial assemblies only by contesting elections for seats specially reserved for them.”

*The Guardian (UK), 9th September, 1974*

HALF A MILLION PAKISTAN’S “MOSLEMS” ARE EXCOMMUNICATED

By a constitutional amendment the National Assembly has stripped half a million members of the Ahmadiyya community of their religious status as Moslems.

The excommunication of such a large number claiming to be Moslems by a political institution is a unique event in the 1,400 years of the history of Islam.

The burden of taking the measure fell on the National Assembly because Islam rejects priesthood and the Moslems, although divided into 72 sects, do not have a church or a Pope. Religious edicts handed down by the mufties or religious scholars are not binding on any individual or body of Moslems.

*The Guardian (UK), 9th September, 1974*
SHOPs SET ON FIRE IN PAKISTAN

Angry crowds burned shops and offices today in the Pakistani city of Lyallpur, 80 miles west of Lahore, in an outbreak of sectarian violence, according to reports reaching here. Police were reported to have used tear gas and to have baton-charged crowds of Sunni Muslims who were attacking the property of members of the Ahmadi sect.

The violence arose after Sunni leaders called for protests today after a religious clash yesterday in which more than thirty students were injured in Rabwah, 35 miles west of Lyallpur.

*The Daily Telegraph (UK), 31st May, 1974*

SECTARIAN VIOLENCE FLARES IN PAKISTAN

Sectarian violence flared up in several cities in Pakistan today. Mobs set shops and mosques of the Ahmadiyya community ablaze and assaulted its adherents in Rawalpindi, Lyallpur, Lahore, Multan and other places. The authorities have ordered schools and colleges to be closed.

The anti-Ahmadiyya riots in Punjab today were the most serious since the agitation against Ahmadiyya community in 1953, which resulted in the imposition of martial law.

*The Times (UK), 31st May, 1974*
MUSLIM SECT COMPLAINS OF BIAS BY PAKISTAN POLICE

Leading members of the Ahmadiyya movement in London yesterday accused the authorities in Pakistan of completely failing to protect them from persecution by other Muslims.

They said that about 20 members of the Movement had been killed in Punjab. Ten of the Movement’s mosques and the houses of 200 Ahmadis had been burnt and 300 commercial properties belonging to Ahmadis had been looted and set on fire by rioters.

A prominent Ahmadi, Sir Muhammad Zafrulla Khan, a former Pakistan Foreign Minister of Pakistan and until recently President of the International Court of Justice, said that the provincial and local authorities had failed to do their duties.

"The police on the whole have been completely indifferent to the persecution which has been inflicted, and is continuing to be inflicted, on the members of the Movement”, he said.

He claimed that anywhere an Ahmadi had done anything to defend himself from attack, he had been arrested. The most virulent disorder had been in Gujranwala, 40 miles from Lahore, where nine people had been killed. All the people killed had been male, he said, but there were two children among the dead.

The Times (UK), 7th June, 1974
ZIA'S NOTORIOUS ORDINANCE OF 1984

REGISTERED No. S1033
L7644

The Gazette of Pakistan

EXTRAORDINARY
PUBLISHED BY AUTHORITY

ISLAMABAD, THURSDAY, APRIL 26, 1984

PART 1

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 (I) 84-Pub. The following Ordinance made by the President is hereby published for general information:

ORDINANCE No. XX of 1984

AN
ORDINANCE

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

WHEREAS it is expedient to amend the law to prohibit the Quadiani 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)

Price: Ps. 30

[3046 Ex. Gaz.]
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 Quadians 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 Quadians 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-ul-Mumineen’, ‘Khalifa-ul-Muslimeen’, ‘Sahabi’ 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 (Able-bait) of the Holy Prophet Muhammad (peace be upon him), as Able-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 Quadians 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 Quadians group, etc., calling himself a Muslim or preaching or propagating his faith. Any person of the Quadians 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."

PART III AMENDMENT OF THE CODE OF CRIMINAL PROCEDURE 1898

(Act V of 1898)

(a) after the words and comma ‘of that class’, the words, figures, brackets, letter and commas ‘or any matter of the nature referred to in clause (jj) of sub-section (1) of section 24 of the West Pakistan Press and Publications Ordinance, 1963’, shall be inserted; and
(b) after the figure and letter ‘295A’, the words, figures and letters ‘or section 298A or section 298B or section 298C’ shall be inserted.
5. **Amendment of Schedule II. Act V of 1898.** In the said Code, in Schedule II, after the entries relating to section 298A, the following entries shall be inserted, namely:

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<td>298B Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places</td>
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<td>Imprisonment of either description for three years, and fine. Ditto Ditto Ditto’</td>
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<td>298C</td>
<td>Person of Quadiani group, etc., calling himself a Muslim or preaching or propagating his faith.</td>
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**PART IV AMENDMENT OF THE WEST PAKISTAN PRESS AND PUBLICATIONS ORDINANCE. 1963 (W.P. ORDINANCE No. XXX of 1963)**

6. **Amendment of section 24, West Pakistan Ordinance No. XXX of 1963.** In the West Pakistan Press and Publications Ordinance, 1963 (W.P. Ordinance No. XXX of 1963), in section 24, in subsection (1), after clause (j), the following new clause shall be inserted, namely:

"(jj) are of the nature referred to in section 298A, section 298B or section 298C of the Pakistan Penal Code (Act XLV of 1860), or’’.

**GENERAL.**

M. ZIA-UL-HAQ,

*President.*

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PUBLISHED BY THE MANAGER OF PUBLICATIONS, KARACHI
ACT III OF 1986

CRIMINAL LAW (AMENDMENT) ACT, 1986

An Act further to amend the Pakistan Penal Code and the Code of Criminal Procedure, 1898
(Gazette of Pakistan, Extraordinary, Part I, 12th October 1986)

The following Act of Majlis-e-Shoora (Parliament) received the assent of the President on the 5th October, 1986, and is hereby published for general information:

Whereas it is expedient further to amend the Pakistan Penal Code (Act XLV of 1860) and the Code of Criminal Procedure, 1898 (Act V of 1893), for the purposes hereinafter appearing:

Vol. XXXVIII-1986 Central Statutes 71

It is hereby enacted as follows:

1. Short title and commencement. (1) This Act may be called the Criminal Law (Amendment) Act, 1986
   (2) It shall come into force at once.

2. Insertion of new section 295-C, Act XLV of 1860. In the Pakistan Penal Code (Act XLV of 1860),
   after section 295-B, the following new section shall be inserted, namely:
   295-C. Use of derogatory remarks, etc., in respect of the Holy Prophet. Whoever by words, either
   spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly
   or indirectly, defiles the sacred name of the Holy Prophet Muhammad (peace be upon him) shall be
   punished with death, or imprisonment for life, and shall also be liable to fine.

3. Amendment of Schedule II, Act V of 1898. In the Code of Criminal Procedure, 1898 (Act V of
   1898), in Schedule II, after the entries relating to section 295-A, the following new entries shall be
   inserted, namely:

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<td>295-B</td>
<td>Defiling, etc., of copy of Holy Quran</td>
<td>May arrest without warrant</td>
<td>Ditto</td>
<td>Ditto</td>
<td>Ditto</td>
<td>Imprisonment for life</td>
<td>Court of Session</td>
</tr>
<tr>
<td>295-C</td>
<td>Use of derogatory remarks, etc., in respect of the Holy Prophet.</td>
<td>Ditto</td>
<td>Ditto</td>
<td>Ditto</td>
<td>Death, or imprisonment for life, and fine</td>
<td>Court of Session which shall be presided over by a Muslim</td>
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ZIA REGIME’S POLICY ANNOUNCEMENTS

President of Pakistan, General Mohammad Zia ul Haq

WE WILL INSHA ALLAH (God Willing) PERSEVERE IN OUR EFFORT TO ENSURE THAT THE CANCER OF QADIANISM IS EXTERMINATED.


QADIANIS WORSE THAN "KAFIRS" (Infidels).


THE DECISION ABOUT QADIANIS IS A PART OF ISLAMIZATION PROCESS.

Daily Mashriq, Evening Special 05 May 1984.

Ex Prime Minister of Pakistan, Mr Mohammad Khan Junejo

GOVERNMENT OF PAKISTAN HAS TAKEN VARIOUS MEASURES TO DEAL WITH THIS PROBLEM (Ahmadiyya Issue). I HOPE THAT THE WHOLE MUSLIM WORLD WILL TAKE SIMILAR STEPS TO CRUSH THIS CURSE WITH FULL FORCE.


Ex Minister for Auqaf, Malik Khuda Bukhsh Tiwana

THE PRESENT GOVERNMENT IS DETERMINED TO ERADICATE THE EVIL OF MIRZAIYYAT (derogatory term for Ahmadiyyat) AND IS DUTY BOUND TO UPROOT IT COMPLETELY.


Ex Minister for Excise & Taxation, Mr Akhtar Rasool

WE OUGHT TO WORK FOR SAFEGUARDING THE IDEOLOGY OF FINALITY OF PROPHETHOOD IN ORDER TO ADORN OUR LIVES HERE AND IN THE HEREAFTER, AND EXTERMINATE THE DEFIANT QADYANIYYAT FROM ITS VERY ROOTS.


NOTE: QADIANIAT AND MIRZAIYYAT ARE DEROGATORY TERMS FOR AHMADIYYAT.
Anti Ahmadiyya Stance of Benazir Bhutto’s Government

In August 1988, General Zia died in a plane crash and Benazir Bhutto came into power through democratically conducted elections. Inspite of the change of government in Pakistan no effort was being made to amend the constitution and repeal the most inhuman ordinance of General Zia Ul Haq, as the statements given underneath show:

*Khan Bahadur Khan, Federal Minister for Religious and Minority Affairs:*
Our government will not repeal the Constitution Amendment which declare Ahmadis as Non-Muslim minority.

Government is well aware of the activities of Qadianis outside Pakistan and will do everything in its power to negate its propaganda. The Federal Minister for Religious and Minority Affairs Khan Bahadur Khan told Jang that the Government will send deputations of Ulema to Africa, East and West Europe, and America to neutralise their influence.

*Daily Jang Lahore, 16th January, 1989*

*Maulana Siraj Ahmad Deenpuri: Adviser Federal Ministry of Religious Affairs:*
**“Benazir has stated that Qadianis (Ahmadies) were declared Non-Muslims in my father’s rule. How could I undo the great service my father did for Islam? My government will not give any concession to Qadianis. They will remain as Non-Muslims.”**

All Qadianis serving on the keyposts including the Chief Secretary of Sind Government will be sacked.

*Daily Jang Lahore, 9th January, 1989*

*Daily Millat London, 4th February, 1989*

*Provincial Government of Punjab:*
The Provincial government of Punjab has banned the Ahmadiyya Centenary celebration which was going to be held at Rabwah in March 1989.

*Daily Jang London, 3rd February, 1989*

**ORDERS OF DEPUTY COMMISSIONER, JHANG, PAKISTAN**

**ORDER:**

WHEREAS it has been made to appear to me that Qadianis in District Jhang are going to hold Centenary Celebration of Qadianiat on 23rd March, 1989 for which they have arranged illumination, decoration of buildings, erection of decorative gates, holding of processions and meetings, distribution of pamphlets and pasting of posters on walls, distribution of sweets and service of special food, exhibition of badges, buntings and banners etc. which is highly being objected by the Muslims and likely to disturb public peace and tranquility and thereby cause danger to human life and property;

AND WHEREAS the Government of Punjab, Home Department, Lahore vide its Teleprinter Message No. 7-1-H-SPL-L11/88, dated 20-3-1989 has decided to ban the said Centenary celebration for Qadianis by the Qadianis in the Province of Punjab;

AND WHEREAS Section 298-C of the Pakistan Penal Code, (Act XLV of 1860) provides that any person of the Qadiani Group who directly or indirectly poses himself as a Muslim, or calls, or refers to, his faith as Islam or preaches or propagates his faith or invites others to accept his faith by words either spoken or written or by visible representation or in any manner whatsoever outrages the religious feelings of Muslims is punishable;

AND WHEREAS in my opinion as also keeping in view the abovementioned Government decision and the contents of Pakistan Penal Code, immediate prevention is desirable and there are sufficient grounds to proceed under Section 144 Cr. P. C. 1898 and the directions hereinafter appearing are necessary in order to prevent danger to human life and property and disturbance of public peace and tranquility.
NOW, THEREFORE, I, Ch. Muhammad Saleem, District Magistrate, Jhang in exercise of the powers conferred upon me by Section 144 Cr. P. C. 1898 do hereby prohibit the Qadianis in District Jhang from the following activities.

i) Illumination on buildings and premises;
ii) Erection of decorative gates;
iii) Holding of processions and meetings;
iv) Use of loudspeaker or megaphone;
v) Raising of slogans;
vii) Exhibition of badges, buntings and banners etc;
vii) Distribution of pamphlets and pasting of posters on the walls and wall-writings;
viii) Distribution of sweets and service of food;
ix) Any other activity directly or indirectly which may incite and injure the religious feelings of Muslims.

THIS ORDER shall come into force with immediate effect and shall remain in force till 25th March, 1989.

NOTWITHSTANDING the expiry of this order, everything done, action taken, obligation, liability, penalty or punishment incurred, investigation, inquiry or proceeding pending jurisdiction of powers conferred and fresh proceedings against offenders in the courts of Magistrates having 1st Class Powers under the Criminal Procedure Code 1898 and the punishment in respect of the offences committed during the enforcement of this order shall be continued or launched as if this order had not expired.

THIS ORDER shall be given wide publicity by beat of drum, by publication in the official gazette, affixing copies thereof on the notice boards of the District Courts, Offices of Superintendent of Police, Jhang, Assistant Commissioner, ... Municipal and Town Committees, Police Stations in the Distt. Jhang.

GIVEN UNDER my hand and seal of the Court this 21st day of March, 1989.

Signed. Ch. Muhammad Saleem.
DISTRICT MAGISTRATE, JHANG.

No 1905/GB, dated 21-3-1989

FEDERAL MINISTER’S DIRECTIVE


Subject: ANTI ISLAM ACTIVITIES BY QADIANIS

Some Ulema have brought to my attention increased activities of Qadianis. Besides, the re-appearance of Al-Fazal purported to have been allowed after the judgement of High Court (against which Provincial Government ought to have filed an appeal because of sensitivity of the issue), Qadianis are circulating a large number of pamphlets, and also cassette of the speeches of Head of Qadiani Community. They are also preparing for centenary celebrations. Ulema feel that Qadianis are emboldened because of non-implementation of ‘The Anti-Islamic activities of the Qadianis Group, and Ahmadis (Prohibition and Punishment) Ordinance 1985’ in letter and spirit. Since Qadianism is largely a Punjab factor I shall be grateful if necessary instructions are given to the concerned agencies for appropriate action in accordance with law, keeping in view the sensitivities of the issue.

I am also requesting other Chief Ministers, to take similar action in their provinces.
THE GOVERNMENT ORDERS LIST OF AHMADIES

SECRET
IMMEDIATE

GOVERNMENT OF PAKISTAN
CABINET SECRETARIAT
(ESTABLISHMENT DIVISION)
RAWALPINDI,
Dated 23rd April, 1989

OFFICE MEMORANDUM

SUBJECT: INFORMATION ABOUT QADIANIS

The undersigned is directed to say that the following information in respect of Ahmadi's/Qadianis working in the Ministries/Divisions may please be provided to this Division immediately.

i) Name:
ii) Designation:
iii) Grade:
iv) Length of service:

2. Besides the number of Ahmadi's/Qadianis appointed in different Government Organizations after the induction of the present government may also be provided urgently but not later than 30th April, 1989.

Sd/
(HUKAM DAD KIANI)
Joint Secretary
Tel: 68862

Joint Secretary (Admn).
All Ministries Division,
Rawalpindi/Islamabad
MARTYRS
Those who have been slain in the cause of Allah

Do not account those who are slain in the cause of Allah as dead. Indeed, they are living in the presence of their Lord and are provided for. They are jubilant over that which Allah has bestowed upon them of His bounty, and rejoice for those who have not yet joined them out of such as they left behind, because on them shall come no fear, nor shall they grieve. They rejoice at the favour of Allah and His bounty, and at the realisation that Allah suffers not the reward of the faithful to be lost.

(HOLY QURAN, CHAPTER 3: 170-172)

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83. Choudhary Abdul Hameed
84. Master Abdul Hakeem Abroo
85. Dr Muzaffar Ahmed
86. Sheikh Nasir Ahmed
87. Qureshi Abdur Rehman
88. Dr Abdul Qadir Cheeni
89. Inam-Ur-Rehman
90. Choudhary Abdul Razzaq
91. Dr Aqeel Bin Abdul Qadir
92. Choudhary Mahmood Ahmed Athwal
93. Qureshi Mohammad Aslam (Missionary)
94. Syed Qamarul Haq
95. Khalid Suleman
96. Rukhsana W/o Tariq
97. Baboo Abdul Ghaffar
98. Ghulam Zaheer
99. Osman Ghani
100. Abdur Rahim
101. Mr Rashid Ahmed
102. Mohammad Siraj
103. Rustam Khan
104. Maulvi Abdul Ali
105. Anwar Ahmed
106. Dr Munawwar Ahmad
107. Mirza Munawwar Beg
108. Nazir Ahmad Saqi
109. Muhammad Rafiq
110. Nabeela d/o Mushtaq Ahmad

Sind (Pakistan) 10-04-1984
Sind (Pakistan) 16-04-1983
U.S.A. 08-08-1983
Okara (Pakistan) 18-09-1983
Sind (Pakistan) 01-05-1984
Faisalabad (Pakistan) 15-06-1984
Sind (Pakistan) 15-03-1984
Sind (Pakistan) 07-04-1985
Sind (Pakistan) 09-06-1985
Sind (Pakistan) 29-07-1985
U.S.A. 10-08-1985
Sind (Pakistan) 11-05-1986
Sind (Pakistan) 11-05-1986
Mardan (Pakistan) 09-06-1986
Haiderabad (Pakistan) 09-07-1986
Jehlum (Pakistan) 25-02-1987
Bangladesh 1963
Bangladesh
Sri Lanka 1970

Peshawar (Pakistan)
Afghanistan
Sangla Hill (Pakistan)
Nawabshah (Pakistan) 14-05-1989
Kasur (Pakistan) 17-04-1986
Gujrat (Pakistan) 16-07-1989
Gujrat (Pakistan) 16-07-1989
Gujrat (Pakistan) 16-07-1989

(Note: The list is not complete)
Mr. Inayatullah
1st June 1974, Gujranwala

Mr. Saeed Ahmad Khan
1st June 1974, Gujranwala

Ch. Manzoor Ahmad Saqib
1st June 1974, Gujranwala

Ch. Mahmood Ahmad Tahir
1st June 1974, Gujranwala
Sethi Magbool Ahmad
2nd July 1974, Jhelum

Dr. Muzaffar Ahmad
8th August 1983, Detroit, USA

Maulana M. Aslam Qureshi
10th August 1985, Trinidad

Mr. Basharat Ahmad
7th October 1974, Gujarat
QURESHI ABDUL REHMAN, Head of the Ahmadiyya Muslim Community Sukkur, Sind.

Murdered on 1st of May, 1984
Place: Sukkur, Sind

Qureshi Abdul Rehman was returning from the local Ahmadiyya Mosque after the Evening Prayer, when he was attacked by three persons with daggers. The seventy years old man was stabbed nine times and died on the spot, a few yards from his house. No arrests were made by the police.

MR GHULAM ZAHEER SHEIKH

Murdered on 25th February 1987
Place: Sohawa District Jhelum, Punjab

Mr Ghulam Zaheer Sheikh, an Ahmadi shopkeeper was shot dead outside his house at 7.30 p.m. When his house plunged into darkness suddenly, he came out to find the cause of the electricity failure. The moment he stepped out of his house he was shot. He died instantly. The deceased received many death threats earlier.
MR MAQBOOL AHMAD CHAUDHRY

Murdered on 19th February 1982
Place: Panni Aquil, Sindh
Age: 45 years

Mr Maqbool Ahmad Chaudhry was a farm owner and a successful businessman. He was sitting in his store when several assailants attacked him. He died later of his wounds. He left behind a widow and five children. No arrest has been made.

MR ABDUL HAKIM ABRO, President of the local Ahmadiyya Community

Murdered on 16th April 1983
Place: Warah, District Larkana, Sindh
Profession: Teacher

Mr Abdul Hakim Abro was sleeping in his house when two persons entered his house at 2 a.m. and axed him to death. His wife and son intervened to save him but were injured as well. He left behind six children and a widow.

MR ABDUL RAZAQ, President of Ahmadiyya Muslim Community
Nawabshah, Sindh

Murdered on 7th April 1985
Place: Nawabshah, Sindh

Mr Abdul Razaq was in his shop when the assailant came in and shot him at close range. He died soon afterwards.

SHEIKH NASIR AHMAD

Murdered on 18th September 1983 on Eid Festival Day
Place: Okara, Punjab
Age: 41 years
Profession: Cloth Merchant

Sheikh Nasir Ahmad came out of his house on Eid Day when he was stabbed to death.
Again it has been proved from the statement of the witnesses that no dialogue transpired between the assassin and the victim prior to the act of murder. It is worth noting that the government has recently passed a bill which provides the death penalty to anyone who, according to religious fanatics, have defiled the status of the Holy Prophet.

"The local population is furious at the sentence and some of them openly criticised the judge saying that such a stand taken by the court provides a licence to religious fanatics to kill all Ahmadis in Pakistan on account of their religious beliefs. Moreover, it is easy for the government to use such people to get rid of all opposition, political or otherwise, taking up the plea that they have insulted the Holy Prophet. It is a genuine fear of the communities like Christians, Hindus, etc., that the bill will be used against them as well," the statement said.

Asian Times UK, 12.6.87

Mr Abdul Hameed Chaudhry was going on a bike when the assailant attacked him with a dagger. The public arrested the attacker and handed him over to the police. Mr Chaudhry died soon afterwards. The murderer was set free after a mock trial.

Fanatic mullah commits murder

A fanatic mullah who murdered an Ahmadi in cold blood in 1984 was given a mere eleven months sentence in the Nawabshah district of Sind, Pakistan recently.

Sachal Soomro, a notorious mullah of the locality, assassinated Chaudhry Abdul Hameed and was caught by the public on the spot. Even after boasting about the murder in front of the "mock court" he was given the token sentence; the "Judge" believing a concocted plea of the accused that the murder was committed due to instant provocation on the grounds that the victim insulted the Holy Prophet Muhammad. The fact that the accused admitted that prior to stabbing the victim, he got his dagger sharpened in the market place where the murder took place was not taken into account.

In a press statement the UK based Ahmadiyya Muslim Association says "The plea of the assassin that the victim insulted the Holy Prophet is baseless. It is beyond reason to believe that a devout Ahmadi Muslim and dedicated follower of Islam would insult the status of the Holy Prophet.

Dr Abdul Qadir was a senior member of the Pakistan Medical Association. The assailant posed as a patient, went to his bungalow and requested for an emergency treatment. As soon as the doctor started the examination, he stabbed him. He was rushed to the hospital. He died later due to severe injuries.
Doctor killed for refusing medical leave

Faisalabad, June 17th: Dr Abdul Qadir was murdered yesterday in broad daylight at his residence in Peoples Colony by Naeemullah Qureshi, a worker of Kohinoor Textiles Mills, Faisalabad.

Dr Qadir was at his home when the accused came to see him. When he came out to meet him Naeemullah Qureshi attacked him with a dagger and ran away. Dr Qadir’s boy servant ran after him and after a long chase he was able to catch the accused who was later handed over to the police.

Dr Abdul Qadir was immediately rushed to the District Headquarters Hospital where doctors tried to save his life but he succumbed to his injuries in the evening.

The accused told the police that he wanted to take revenge from Dr Qadir who had refused him medical leave.

_The Muslim (Pakistan)_ 18.6.84

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Ahmadis attacked

According to reports from Pakistan, a prominent Ahmadi of Goth Abdu, Sukkur, Pakistan, Inaam-ul-Rehman Anwar, was brutally attacked with knives and several shots were fired at him from close range as he was walking in a busy street of Sukkur. He died on the spot.

In January a similar attempt was made on the life of the local Ahmadiyya leader, Najmul Haq, who survived the attack and is still recovering from wounds inflicted. His predecessor Quereshi Abdul Rehman was also assassinated last year as he was coming out from the local Ahmadiyya Mosque.

_Asian Times UK, 29th March—4th April 1985_

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MR INAM-UR-REHMAN

_Murdered on 15th March, 1985_
_Place: Sukkur, Sind_
_Profession: Government Health Inspector_

Mr. Innam-ur-Rehman was an office-bearer of the local Ahmadiyya community. He was returning home along-with his wife on a motor bike after attending Friday Prayers at the local Ahmadiyya mosque. He stopped to do some shopping in the local market, when he was shot from behind. As he fell on the ground, the assailant also stabbed him repeatedly. The culprit was identified but police took no action.

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MR MAHMOOD AHMAD CHAUDHRY

_Murdered on 29th July, 1985_
_Place: Panu Aqil, Sind_
_Age: 60 years_

Mr Mahmood Ahmad Chaudhry accompanied by his 12-year-old son, was walking towards his house when he was suddenly attacked and shot at close range by three persons, one of them wearing a hood. He was rushed to the local hospital but died soon afterwards. His assailants were identified. Police arrested only two of them.

_“Tenth victim”_

The Ahmadiyya Muslim Association (UK) report that, according to a message from Panu Aqil Sukkur Pakistan, another Ahmadi, Mr Mahmud Ahmad Chaudhry, 60, was shot dead in front of his 12-year-old son.
Mr Chaudhry was returning to his house along with his son when three assassins attacked him, says the association. This is the tenth victim which “anti Ahmadiyya assassins have claimed since the recent eruption of atrocities against Ahmadis in Pakistan.”

New Life (London), 16th August 1985

PROFESSOR DOCTOR AQEEL BIN ABDUL QADIR

Murdered on 9th June, 1985
Place: Hyderabad, Sind

Professor Aqeel bin Abdul Qadir, a renowned eye surgeon and a prominent member of the Ahmadiyya community had just stopped his car outside his house and before he could get out of the vehicle, was attacked with a dagger and fatally wounded. He died on the way to hospital. He had recently retired from Liaqat Medical College where he was the head of the eye department.

Pakistani Doctor Murdered

Anti-Ahmadiyya assassins have claimed yet another victim and added another prominent Ahmadi Muslim to their score.

Dr. Aqeel bin Abdul Qadir, F.R.C.S., a renowned eye specialist of Hyderabad, Sind, Pakistan, who recently retired as a Professor of Liaqat Medical College, was attacked and brutally murdered recently while he was returning to his house.

His murder seems to be in a chain of fatal attacks on prominent Ahmadi leaders in the Province of Sind. Four have already been assassinated including the presidents of the Ahmadiyya communities of Sukhur, Nawabshah and Mehrabpur.

No arrests have been made by the authorities in connection with these ghastly murders.

Asian Times (UK) 5th July 1985

MIRZA MUNAWAR BAIG

Murdered on 17th April 1986
Place: Lilyani, Kasur, Punjab

When a young non Ahmadi boy was found urinating outside the door of his house, the son of Mirza Munawar Baig forbade him to do so. At this a non Ahmadi called Munsha picked up the quarrel. Mirza Munawar Baig came out to find the cause of the quarrel, and was shot dead as soon as he came out. Munsha escaped on a motor bike driven by another youth.

BABU ABDUL GHAFFAR

Murdered on 9th July 1986
Place: Hyderabad, Sind

Babu Abdul Ghaflar Proprietor of Photo Speed Company, was sitting in his shop when the
assassin attacked him with a dagger six times and slit his throat. The old man died immediately.

**Latest Ahmadi “victim”**

The news has reached us, report the Ahmadiyya Muslim Association UK, that Babu Abdul Ghaffar, ex Ameer (former leader) of the Ahmadiyya community Hyderabad, Sind, aged 80, has become the latest victim of the anti-Ahmadiyya campaign in Pakistan.

He was sitting in his studio known as “Speed Photo” on July 9th, when an unknown assailant came into the shop and stabbed him repeatedly. He was rushed to hospital but died before any medical treatment could be provided.

*New Life, 25th July 1986*

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**MR KHALID SULEMAN**

*Mr Qamar-Ul-Haq and Mr Khalid Suleman both murdered on 11th May, 1986.*

*Place: Sukkur, Sind.*

Mr Qamar-ul-Haq, school teacher and 21 years old Khalid Suleman were walking along a busy street in Sukkur when they were set upon by a gang of five to six persons armed with hatchets and daggers without any provocation. Both died instantly. The matter was reported to the police immediately who refused to register the case. No arrest was made.

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**“Ahmadis assassinated”**

Two Ahmadi Muslims, Mr Qamarul Haq of Sukkur and Mr Khalid Suleman of Karachi, were assassinated in Sukkur in Pakistan’s Sind province on Sunday 11th May, report the Ahmadiyya Muslim Association (UK).

They were attacked with hatchets and daggers by their assailants in daylight, they say.

**SAME TOWN**

In the same town of Sukkur, the head of the local Ahmadiyya community, Qureshi Abdul Rahman, was assassinated in May 1984.

And the late Mr Qamrul Haq’s brother, Mr Namjul Haq, a senior lawyer of Sukkur, was also seriously injured when an attempt was made on his life in January 1985.

*New Life (UK), 23rd May 1986*
MRS RUKHSANA TARIQ

Murdered on 9th June 1986
Place: Mardan, North West Frontier Province

As Mrs Rukhsana Tariq returned home with her husband after attending Eid Prayer Service at the local Ahmadiyya Mosque, her brother-in-law an arch enemy of Ahmadis, entered the house armed with a pistol and shot her three times. She died instantly. The assassin made good his escape.

“Woman shot dead at Eid”

The news has just reached us that an Ahmadi woman, Rukhsana, was shot dead in her own house in Mardan, on June 9th, report the Ahmadiyya Muslim Association.

She had just returned from the local Ahmadiyya mosque with her husband, where they participated in the Eid celebrations, when the incident happened. No arrest had been made so far.

Last month an Ahmadi school teacher, Mr Qamar-ul-Haq, and an Ahmadi youth, Suleman Khalid, were hacked to death in broad daylight. Their killers are also at large, adds the Association’s press release.

New Life (UK), 27th June 1986

Eye witnesses, claim two armed persons came to his surgery. While one remained outside to keep watch, the other went in and shot the doctor at close range. The Ahmadi doctor died on the spot. Police has registered a case, but no arrest has been made so far.

New Life UK, 26th May 1989

MR NAZIR AHMAD SAQI

Date murdered: 16th July 1989
Place: Chak Sikander, Gujrat

On 16th July a well organised attack was made on the Ahmadiyya Muslim community of Chak Sikander, Tehsil Kharian, Dist. Gujrat. There were 135 houses belonging to Ahmadis. The mob, aided and abetted by police, attacked the Ahmadis, looted their houses and then set them on fire. Mr Saqi was on the roof of his house defending his property against the attack. Police called him down and as soon as he came down, the opponents shot him dead.

MUHAMMAD RAFIQ

Date murdered: 16th July 1989
Place: Chak Sikander, Tehsil Kharian, Dist. Gujrat

On 16th July, 1989, the mob armed with rifles attacked the Ahmadiyya community Chak Sikander, Gujrat. The houses belonging to Ahmadis were set on fire. Mr Muhammad Rafiq and Miss Nabeela ran out of their houses to save their lives, but were shot dead by the attackers, as soon as they came out.

NABEELA d/o MUSTAQ AHMAD

Age: 10 years approx
Date murdered: 16th July 1989
Place: Chak Sikander, Tehsil Kharian, Dist. Gujrat

On 16th July, 1989, the mob armed with rifles attacked the Ahmadiyya community Chak Sikander, Gujrat. The houses belonging to Ahmadis were set on fire. Mr Muhammad Rafiq and Miss Nabeela ran out of their houses to save their lives, but were shot dead by the attackers, as soon as they came out.

DR MUNAWAR AHMAD

Murdered on 14th May 1989
Place: Skrand, Nawabshah, Sind

Dr Munawwar Ahmad Butt of Skrand, District Nawabshah was shot dead on 14th May 1989 at about 2.45 p.m., when he was sitting in his surgery.
### Attempts on lives of Ahmadis

<table>
<thead>
<tr>
<th>Name</th>
<th>Place</th>
<th>Date of attack</th>
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<tbody>
<tr>
<td>1. A. H. Butt</td>
<td>Nawabshah</td>
<td>15.2.82</td>
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<tr>
<td>2. Najeeb Bashir</td>
<td>Nawabshah</td>
<td>24.10.84</td>
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<td>3. Hanif Khan</td>
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<td>4. Islam Khan</td>
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<td>5. Najmul-Haque</td>
<td>Sukkur</td>
<td>28.1.85</td>
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<tr>
<td>6. Inamur Rehman</td>
<td>Sukkur</td>
<td>8.2.85</td>
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<tr>
<td>7. Ch. Munawar Ahmad</td>
<td>Khairpur</td>
<td>24.4.85</td>
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<tr>
<td>8. Son of Master Sher Mohammad</td>
<td>Sind</td>
<td>29.8.85</td>
</tr>
<tr>
<td>10. Rafi Ahmad</td>
<td>Sind</td>
<td>29.8.85</td>
</tr>
<tr>
<td>12. Dr Mohammad Ali</td>
<td>Sind</td>
<td>20.9.85</td>
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<tr>
<td>13. Dr Abdul Hamid</td>
<td>Sukkur</td>
<td>26.12.85</td>
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<tr>
<td>14. Jharaf Butt</td>
<td>Nawabshah</td>
<td>18.1.86</td>
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<td>15. Mahmood-ur-Rehman Anwar</td>
<td>Sukkur</td>
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<tr>
<td>16. Mohammad Riaz Kousar</td>
<td>Islamabad</td>
<td>9.7.86</td>
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**THE PROMISED MESSIAH SAID:**

"If you will adhere to truth and faith, angels will instruct you, heavenly comfort will descend upon you, you will be helped by the Holy Spirit, God will be with you at every step and no one will be able to overcome you. Await the grace of God steadfastly. Listen to abuse and keep silent. Endure being beaten and be steadfast."

(TAZKARATUSH SHAHADATAIN)

"O my friends who have entered into a covenant with me, may God enable you to do what should please Him. Today your number is small and you are treated with contempt. You will be persecuted in every way and you will have to bear all sorts of disagreeable things...and you will have to pass through some heavenly trials also that you may be tried in every way... Your way to victory will not be through dry logic or your returning abuse with abuse... If God does not wish to destroy us, we cannot be destroyed by anyone... How shall we win His support? Through righteousness! Put forth every effort that you become righteous."

(TIZLA AUHAM, pp. 446-47)

| 17. Hamid-ul-Haque                | Lahore | 5.8.87 |
| 18. Dr Zafar Ali                 | Sind   |       |
| 19. Dr Naseer Ahmad              | Sind   | 18.1.88|
| 20. Abdul Aziz                   | Sind   | 18.2.88|
| 21. Naeem Ahmad                  | Karundi| 28.7.88|
| 22. Iqbal Ahmad Pirkoti          | Karundi| 28.8.88|
| 23. Khawja Sarfaraz              | Siakkot| 9.3.89|
### List of Names and Locations

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
<th>Date</th>
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<tr>
<td>24. Dawood Ahmad</td>
<td>Sargodha</td>
<td>23.3.85</td>
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<tr>
<td>25. Zaheer Ahmad</td>
<td>Faisalabad</td>
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<td>26. Musharaf Butt</td>
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<td>27. M.A. Cheema</td>
<td>Nawabshah</td>
<td>Sept 84</td>
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<td>28. Mahmood Ahmad</td>
<td>Panu Aqil</td>
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<td>29. Bashir Ahmad</td>
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<td>30. Khadim Hussain Warriash</td>
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<td>31. Hafiz Mohammad Amjad Arif</td>
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<td>32. Abdul Ghafoor</td>
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<td>33. Sultan Ahmad</td>
<td>Sheikhpura</td>
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<td>34. Abdul Razzaq</td>
<td>Gujrat</td>
<td>16.07.89</td>
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<td>35. Mahmood Junood</td>
<td>Sargodha</td>
<td>0.2.89</td>
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(Note: The list is not complete)

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**Attempt on life of Mr Najmul-Haq (Sukkar, Pakistan) attacked and stabbed on 28th January, 1985.**

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**“Ahmadi Shot”**

According to the Ahmadiyya Muslim Association, UK, “Mr Najmul-Haq, a senior advocate and local Ahmadi leader was shot and stabbed in broad daylight in Sukkhar, Pakistan.”

The assailants, say the association, attacked as he was coming out of his office. “One fired shots at him while the other stabbed him repeatedly. He was immediately taken to hospital where his condition is serious.”

A few months back, they add, his predecessor Qureishi Abdul Rehman was assassinated while he was coming out of the mosque after prayers.

*New Life (UK), 8th February, 1985*
Khadim Hussain Warriach (Sagodha, Pakistan) was attacked and severely beaten up, in front of his 6-year-old son, by 30-45 fanatic Mullahs in a district court on 12th November 1986. He was present in the court in connection with a Kalima case brought by the mullahs against another Ahmad.

Shot at

BUREAU REPORT

Karachi, 22nd September: a well known local figure, Dr Mohammad Ali was shot at while asleep in his house on Friday last in Goth Mohammad Ali, 12 miles from Rohri. The unknown assailants fired through the window, as a result of which the victim was seriously wounded.

This was stated to be the seventeenth assault in Sind on members of minority sect, of which eight resulted in death.

'The Muslim', 23rd September, 1985
The Crimes Against Humanity

One from hundreds of victims

HAFIZ MOHAMMAD AMJAD ARIF,
SARGODHA (near Rabwah)

A link in the chain of the unending story of the persecuted, tormented and brutally tortured Ahmadi Muslims in Pakistan whose most serious "crime" is their profession of the faith.

"According to reports the atrocities against the members of the Ahmadiyya Community in Pakistan continue unabated.

In Sargodha, Pakistan, an Ahmadi scholar, Hafiz Muhammad Amjad Arif, was waylaid and beaten severely by three mullahs."

Asian Times (UK), 25th September, 1987
Ahmadis stabbed

Three people entered the clinic of Ahmadi dentist Mr Naseer Ahmad at Patidan, Nawabshah, Sind at about 11 a.m. on January 18th and asked for treatment. As the doctor started to examine one, the other attacked him with a dagger, causing seven wounds on his body. While the doctor collapsed to the ground bleeding profusely, the assailants escaped shouting, ‘‘We have killed a swine,’’ report the Ahmadiyya Muslim Association.

Four masked men of the same gang attacked another Ahmadi, Mr Abdul Aziz, owner of a medical store at ‘‘Qazi Ahmed’’, Nawabshah on February 18th. He was stabbed 17 times, six of the wounds in his abdomen.

Mr Aziz was rushed to the local hospital. Later on police arrested two of the assailants, while the third was killed accidentally by his own accomplices during the attack. The fourth assailant is still at large, the association adds.

New Life (UK), 8th April 1988

Persecution of Ahmadis continues

Musharraf Butt, a member of the Ahmadi community has been shot in Kund Yaro, District Nawabshah, in Sind Province, Pakistan.

Mr Butt was standing in front of his shop when the attacker, Hamid Shah, fired at him from behind with a short rifle. He then tried to escape, but was chased by the victim’s brothers.

The police arrived on the scene later and recovered the rifle, five cartridges and a knife from the attacker.

Echo (Ghana), 2nd March 1986

Ahmadis under attack

‘‘News reached us from Karachi, Pakistan that on 9th September, at 2 a.m. a group of people attacked the house of Mr Sadiq, a prominent Ahmadi and fired at the inmates’’, claim the Ahmadiyya Muslim Association (UK).

During the attack, they say a 16-year-old boy, Naveed Ahmad, who was sleeping on the verandah received wounds in the head and hands. He was taken to hospital for treatment.

The Association adds that: ‘‘Sind has borne the brunt of the present persecution against Ahmadis and a number of Ahmadi leaders have been murdered there during the last year.’’

‘‘No charges have been brought against the perpetrators of these crimes’’, they allege.

New Life (UK), 20th September 1985

Mr Mahmood Junood of Sargodha was going on his motor bike when he was shot at.
PRISONERS

IN THE CAUSE OF ALLAH

Thousands of Ahmadi Muslims have been arrested for their faith in Pakistan since 1984
FROM THE WRITINGS OF THE PROMISED MESSIAH:

If you are persecuted, abused and vilified by anybody, take care not to pay him back in his own coin, or else you too will be classified in the same category. God wants you to set an example of goodness and righteousness.

(ISHTIHAR, MAY 29th 1898)

As you are the heirs of truth, you are bound to be treated with enmity. Then be warned and let not your egos prevail over you. Endure every hardship and reply gently to all abuse so that you may be rewarded in heaven... Do not deride and do not indulge in mockery. Your speech should betray no meanness or ribaldry, so that the fountain of wisdom may be opened for you. Wise words conquer hearts. Coarse and vulgar language promises disorder.

(NASEEM DAWAT, pp. 3-4)
Sahiwal Mosque Case

Attack on Ahmadiyya Mosque: 26th October 1984
Ahmadis arrested: 7
Sentenced on: 16th June 1985
Death sentence to:
1. Mr Naim Uddin
2. Mr Mohammad Ilyas Munir (Ahmadiyya Muslim Missionary)
Imprisonment for 7 years:
1. Mr Malik Mohammad Din
2. Mr Mohammad Haziq Rafique Tahir
3. Mr Abdul Qadir
4. Mr Mohammad Nisar
Revision order: 8th October 1985
Decision after revision: 21st October 1985 (not announced)
Sentence announced on: 15th February 1986.
Death sentence and a fine of ten thousand rupees for Mr Naim Uddin and Mr Mohammad Ilyas Munir.
Life imprisonment and a fine of five thousand rupees for 1, 2, 3 and 4.

AHMADI MUSLIMS SENTENCED TO DEATH

MR NAIM UDDIN
(Sahiwal)

MR MOHAMMAD ILYAS MUNIR
(Sahiwal)
Ahmadiyya Muslim Missionary

(Later commuted to life imprisonment)
AHMADI MUSLIMS SENTENCED TO

LIFE IMPRISONMENT

1. MR MALIK MOHAMMAD DIN

2. MR MOHAMMAD HAZIQ RAFIQUE
   Tahir

3. MR ABDUL QADIR

4. MR MOHAMMAD NISAR
20th February 1986

DEATH PENALTY AND LEGAL CONCERN: MEMBERS OF THE AHMADIYYA COMMUNITY IN PAKISTAN

Two members of the Ahmadiyya community have been sentenced to death and four others to imprisonment for 25 years on criminal charges in connection with a reported attack on their place of worship which led to two people being killed. They had been tried by a special military court during the first half of 1985, for murder and rioting.

In view of its unconditional opposition to the death penalty, Amnesty International is concerned that two prisoners have been sentenced to death and may be executed in the coming months. This concern is aggravated by the fact that the prisoners were tried by a special military court, the procedures of which failed to provide minimum legal safeguards for a fair trial according to international legal standards. Moreover, Amnesty International is concerned that the investigation by the police and the prosecution of this case by the authorities may not have been impartially conducted because it involved members of the Ahmadiyya community. Since April 1984 the community has been prohibited from calling itself Muslim and using Muslim religious practices, offences punishable by imprisonment. Its members have reportedly been subjected to discrimination and harrassment, including physical assault, by members of some religious groups in Pakistan without law enforcement authorities providing adequate protection or redress.

* * *

In the early morning of 26th October, 1984, a group of a few dozen men are reported to have attacked the Ahmadiyya community's place of worship in Sahiwal, Punjab province. The men are said to have been carrying paint, buckets and brushes, with which to erase verses from the Koran and other writings from the mosque's walls. Present at the mosque were the caretaker of the mosque and some other men gathered there to say early morning prayers.

When the group of men began to paint out the writing on the mosque, the caretaker is reported to have tried to protect the property and the other Ahmadis present. He is acknowledged ultimately to have resorted to firing with a shot gun at the group of men, and two non-Ahmadis were killed. The crowd subsequently dispersed. Police personnel then arrived on the scene. The caretaker, Naemuddin, is reported to have given the police a full account of what occurred and to have admitted responsibility for firing the shots resulting in the two fatalities. However, in spite of this at least six other members of the Ahmadiyya community were arrested, including, it is said, two or more persons not present during the incident. Contrary to the provisions of the Criminal Procedure Code, these prisoners were not presented before a magistrate within 24 hours of their arrest. Two days after their arrest, on the 28th October 1984, 77 members of the District Bar Association, Sahiwal, reportedly signed a resolution addressed to the Commissioner of Multan Division and the Deputy Inspector General of Police, Multan, expressing concern that "...a case (against a group of Ahmadis) was registered on a concocted statement... which was absolutely baseless, false and frivolous". The lawyers called for "...the local police to be directed to hold an impartial investigation to meet the ends of justice".

In early March 1985, seven members of the Ahmadiyya community were put on trial before Special Military Court No. 62, Multan. These persons were:
1. Mr Naemuddin, aged about 53, married with five children, the caretaker.
2. 3. 4. Mr Abdul Qadir, aged about 19 and Mr Nisar Ahmed, aged about 22, both of whom are students; Mr Mohammad Haziq Rafiq Tahir, aged about 24, married with three children and a goldsmith by profession. All three were reported to have been at the mosque to say prayers when the incident occurred.

45
5. Mr Ilyas Munir, aged about 32, married with one child. He is an official of the Ahmadiyya community and lived at the premises where the incident occurred.
6. Mr Mohammad Ishaq Choudhry, aged about 62, married with four children.
7. Mr Mohammad Din, aged about 72, married with children, a retired sub-inspector of police.

All seven were charged under the Penal Code with murder and rioting.

The conduct of trials before special military courts, now abolished with the lifting of martial law in Pakistan on 30th December, 1985, has long been of concern to Amnesty International. The courts consisted of three members, two of whom were serving military personnel who might not have had legal training. There was also no guarantee of security of tenure for the courts' members. The courts were constituted and dissolved on the orders of the martial law authorities, who were also responsible for determining which cases should be heard by them. Further illustration of the courts' lack of independence was that the martial law authorities were also responsible for reviewing and confirming the courts’ findings and decisions, against which there was, and is, no judicial appeal. On these and other grounds Amnesty International has consistently maintained that special military courts failed to provide a fair trial according to international legal standards.

The trial of the seven members of the Ahmadiyya community lasted approximately two months, ending in late April 1985. Following this, the court reserved its judgement and its verdict was only announced in mid-February 1986; Naemuddin and Mohammad Ilyas Munir were sentenced to death; Mohammad Ishaq Choudhry was acquitted and the other four persons were sentenced to 25 years' imprisonment.

Six Ahmadis' conviction

LHC directs AG to seek Government instructions

Dawn Lahore Bureau

February 18: A division bench of the Lahore High Court has directed the Advocate-General, Punjab, to seek instructions on a writ petition filed by six Ahmadis, two of whom were sentenced to death, and four to life imprisonment, by a Special Military Court.

The court also directed the Advocate General that the petitioners should not be executed till the decision of the writ.

Petitioners, Mohammad Ilyas, Mr Naemuddin, Abdul Qadir, Mohammad Nasir, Muhammad Hasiq Rafique and Mohammad Din, in their petition, challenged the validity of the order of the Special Military Court.

Brief facts of the case are that a case was registered against the petitioners on 26th October, 1984, under Section 302 PPC for opening fire on a mob that was removing Kalima Tayyaba and other Quranic inscriptions from the Ahmadiya Mosque. The First Information Report said that the deceased, Qari Bashir Ahmad and complainant, Abdul Latif, discussed that Ahmadis were violated the Ahmadi Ordinance inasmuch as their Centre in Sahiwal was still being called a mosque and they were calling Azan. On 26th October they went with a group to Ahmadi Mosque where they heard Azan being called from inside the Centre. Petitioners submitted that on the day of occurrence about half-an-hour before the morning prayers a mob comprising about 25/30 persons including Qari Bashir Ahmad and Azhar Rafiq, deceased, raided Baitul Hamd (Ahmadiya place of worship). The mob, first of all, wiped off Kalima Tayyaba inscribed on the outer main gate of Baitul Hamd with blue paint. They then entered the premises and started wiping off the other Quranic verses written above the doors inside the Baitul Hamd. On this desecration of the Quranic verses and the Kalima and defiling of the place of worship, Naemuddin, who was present inside, was highly provoked and by using his 12-bore licensed gun fired in the air to scare away the trespassers. The raiding party did not desist, and instead advanced towards Naemuddin in a hostile and violent manner creating grave apprehension in his mind that children and women living in the quarters of Baitul Hamd may also be harmed by the group. Naemuddin, therefore, fired a second shot from his gun in the exercise of his right of self-defence. Qari Bashir Ahmad, deceased, was hit by this gun-shot while he was inside the premises of Baitul Hamd. The said Qari Bashir Ahmad staggered across the premises leaving behind a trail of blood and fell a few paces outside the main gate. The mob seemed to be infuriated and instead of withdrawing adamantly went ahead which obliged Naemuddin to fire from his gun again thereby hitting Azhar Rafiq who fell within the compound of Baitul Hamd.
TRIAL BY SMC: The petitioners were tried in a Special Military Court which on June 16, 1985, found all the petitioners guilty of all the charges and awarded death sentence to Naeemuddin and Ilyas, while seven years' imprisonment to remaining four petitioners.

The matter was referred to Martial Law Administrator, Punjab, who declined to confirm the sentences with the direction that the court re-assemble for the purpose of revising its findings and sentence in the light of the observations made by him in his order. The order of the Martial Law Administrator pointed out the deficiencies and inadequacies in the prosecution evidence and observed that findings and sentence of all the convicted persons required to be reconsidered on all the charges.

It was also observed that in view of the circumstances, emerging from the evidence, petitioner No.2, Naeemuddin, was not guilty of offence under Section 302 PPC but only under Section 304 PPC and he was required to be dealt with under that section. Further the Martial Law Administrator observed that the conviction of all the petitioners under Section 148 PPC was not sustainable.

In pursuance of the direction of the MLA, Punjab, the court re-assembled on 21st October, 1985, and instead of reducing the sentence as observed by the MLA, maintained the death sentence of two petitioners and enhanced the sentence of four petitioners from seven years to life imprisonment.

The petitioners submitted that they had reasons to believe that after the Martial Law Administrator, Zone “A” had declined to confirm the original findings and sentence and had asked the court to revise its finding, pressure was brought to bear upon all concerned from quarters actively opposed to the Ahmadi sect. When the Martial Law Administrator, Zone “A” did not approve of the so-called revised findings and sentence the case was kept back and ultimately sent to the President, who had met delegations of the religious groups opposing the Ahmadis and asking for their death purely on religious grounds.

The petitioner, therefore, submitted that if the record of the entire case and the proceedings after the court trial are brought before this learned court, the mala fides of the respondent Government and its functionaries dealing with this case shall become apparent. They prayed the court to declare the sentence and conviction unlawful.

Mr Abid Hasan Minto, Mr A. Waheed Salim and Mr Mukhtar Butt appeared for the petitioners.

19th February, 1987

Sukkur case

— A bomb was thrown on a mosque by some unknown persons on 23rd May, 1985.

— Case registered against seven Ahmadis

• Qureshi Rafi Ahmad
• Professor Qureshi Nasir Ahmad
• Mohammad Ayub
• Hamid Ullah Khalid
• Zafarullah Alvi
• Muzaffar Ahmad
• Mahmood Ahmad Qureshi


• Death sentence to:
  Qureshi Rafi Ahmad
  Qureshi Nasir Ahmad

• Rest acquitted.
AHMADI MUSLIMS SENTENCED TO DEATH

QURESHI RAFI AHMAD (Sukkur)

PROFESSOR QURESHI NASIR AHMAD (Sukkur)

Later commuted to life imprisonment

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MORE AHMADIS SENTENCED TO DEATH IN PAKISTAN


A Military Court in Pakistan has passed death sentences on two young Ahmadi brothers Rafi Ahmad Qureshi and Nasir Ahmad Qureshi, whose father Mr. Abdul Rehman Qureshi, the leader of the Sukkur Ahmadiyya Community, was assassinated by the Anti-Ahmadiyya terrorists in 1984, and whose killers are still at large. The sentences were confirmed by General Ziaul Haq.

This news which shocked the Ahmadiyya Community all over the world, came two weeks after the Sahiwal Mosque case in which two other Ahmadis were sentenced to death and four were given 25 years imprisonment each.

The facts of this recent case are that an unknown person threw a bomb in a Mosque in Sukkur, as a result of which two persons were killed and eleven injured. The police failed to find real culprits but under pressure of local Military authorities and with the appeasing of Mullahs, filed a case against seven Ahmadis. The case was absolutely baseless and was filed on a story fabricated by the Mullahs. The accused were in no way connected with the offence. Knowing that it had no chance in any court of law, the Mullahs also demanded that it should be heard by a Martial Law court.

It is also worth mentioning that exactly five days after this occurrence, a bomb exploded in a nearby school run by Jamaat Islami, a political party of the country. The caretaker of the school confessed to the police that he was responsible and that he was hired by school administration to commit the crime. As it could have revealed the identity of the real culprits in the mosque bomb case, the investigation was stopped and no court proceedings took place.

Besides, in the whole proceedings of the case in which seven Ahmadis were falsely implicated, no effort was made to trace the origin or the supplier of the bomb, which made the entire proceedings a farce.

The Ahmadiyya community regards these sentences as unjustifiable and cruel and demands for retrial in a civil court of law.

Ahmadiyya Muslim Association (UK)
Press Secretary: Rashid Ahmad Chaudhry
Press & Publications Unit
16–18 Gressenhall Road, London SW18 5QL
Tel: 01-870 8517
March 1986

PAKISTAN:

IMPOSITION OF DEATH SENTENCES ON NASIR AHMAD QURESHI AND RAFI AHMAD QURESHI, MEMBERS OF THE AHMADIYYA COMMUNITY

Nasir Ahmad Qureshi and his brother, Rafi Ahmad Qureshi, were sentenced to death on charges of murder following their trial before a special military court. Five other persons were reported to have been acquitted.

Amnesty International is opposed to the imposition of the death penalty in all cases, on the grounds that it violates the right to life and the right not to be subjected to cruel, inhuman or degrading punishment, as proclaimed in the Universal Declaration of Human Rights. It is of additional concern to the organisation that, until the lifting of martial law in Pakistan on 30th December, 1985, the death penalty was regularly imposed by military courts, whose procedures failed to comply with international standards for a fair trial, in particular by denying the right of appeal to a higher court.

Furthermore, Amnesty International received reports alleging that irregularities occurred during police investigations into the incident for which Rafi Ahmad Qureshi and Nasir Ahmad Qureshi have been held responsible. Whilst Amnesty International is not in a position to verify these allegations, there are grounds to believe that members of the Ahmadiyya community, prohibited from calling themselves Muslims and practising Muslim religious rites in Pakistan since April 1984, face discrimination. This may further have prejudiced the right of these two men to a fair trial.

Thus, as for other prisoners sentenced to death in Pakistan, Amnesty International is calling for the withdrawal of the death sentences imposed on Rafi Ahmad Qureshi and Nasir Ahmad Qureshi. Moreover, in view of concern at the alleged irregularities in the investigation of their case and that they were tried by a special military court, Amnesty International urges that they should be re-tried before a court providing all minimum legal safeguards for a fair trial.

* * * *

Sukkur is an area of Sindh province where there has reportedly been regular agitation against Ahmadis since April 1984. The Amir (head of the Ahmadiyya community) there had been stabbed to death on 1st May, 1984.

On 23rd May, 1985, two bombs exploded at a mosque in Sukkur, resulting in two people being killed and at least 12 injured. Members of the Ahmadiyya community were immediately suspected of involvement in this offence.

At least two dozen male members of the Ahmadiyya community in Sukkur were arrested in the days following the bomb explosion. Women and children were reportedly taken from their homes and confined in a camp for several days. When a group of Ahmadis went from Karachi to Sukkur to find out what was happening to their community, they were also reported to have been arrested.

Out of the total number of some two dozen or more Ahmadis arrested, all except seven had been released after about two weeks. Two of the seven, Nasir Ahmad Qureshi, an Assistant Professor at the Sukkur Government Education College, and Rafi Ahmad Qureshi, an attendant at a thermal power station, are sons of the late Amir, murdered the previous year. Another, Mohammad Ayub, a 26-year-old full time worker of the community, was arrested on 27th May, 1985 on his return from a visit to the Ahmadiyya’s headquarters in Rabwah. His wife and one-year-old daughter were also taken into custody but were released when the other prisoners threatened to undertake a hunger-strike. The other four arrested were Mahmood Ahmad Qureshi, the son of Nasir Ahmad Qureshi, Hameedullah Khalid, Zafarullah Ali and Murad Ahmad Malik. As of mid-August, the seven men had not been formally charged but were being held under sections of the Penal Code (including the section covering punishment
for the offence of murder), the Explosives Act and martial law regulations. At that time no announcement had been made as to whether their case would be proceeded with in a military or ordinary criminal court. Because of this lack of clarity regarding jurisdiction, defence counsel had been unable to apply for bail for the prisoners, as they intended to do should the case be sent for trial before the ordinary criminal courts. (Prisoners under trial before military courts were generally not considered for bail.)

Not until 14th November 1985 was it finally announced that the prisoners would face trial before a special military court, due to commence only two days later.

The trial conducted by Special Military Court No. 33, Sukkur, reportedly lasted some four weeks. Amnesty International does not know the precise charges against the prisoners, but knows that the charges of involvement in bomb explosions at the mosque have been brought under Sections 302, 307 and 34 of the Penal Code covering respectively “punishment for murder”, “attempt to murder” and “acts done by several persons in furtherance of common intention”.

According to the closing address of defence counsel during the trial, there were several irregularities in the conduct of the police investigation into the bomb explosions at the mosque and the treatment of the Ahmadis accused of this offence. Some of these were:

(1) the date of arrest of the accused had allegedly been falsified on police records. Prosecution maintained that two of the accused, Nasir Ahmad Qureshi and Rafi Ahmad Qureshi, were arrested on 26 May, 1985, and the five other accused only after they had been picked out from an identification parade on 2nd June 1985. Defence counsel maintained that all but one of the accused had been arrested on 23rd May and the five who had appeared in the identification parade had, prior to the holding of this, been shown to the supposed eye witnesses to the bombing incident, thus rendering the identification parade invalid.

(2) the time of the recording of the First Information Report (FIR), on which the police investigation of an alleged criminal offence is based, was in dispute. According to legal precedents, an FIR recorded an interval of time after an alleged offence occurred may not be accorded the same value as evidence as one filed immediately afterwards. Since the FIR in this case, lodged by the head of the mosque where the explosion occurred, mentioned Rafi Ahmad Qureshi and Nasir Ahmad Qureshi as having been sighted at the time of the offence, this argument assumes particular significance.

Amnesty International is not in a position to verify these complaints made by defence counsel but believes they raise further doubts regarding the fairness of the trial of these prisoners.

Since martial law in Pakistan was lifted at the end of 1985, special military courts no longer function. However, decisions made by these courts were protected by constitutional amendment prior to the lifting of martial law and cannot be challenged in the ordinary courts in the post-martial law period. General criticisms Amnesty International has made about special military courts in assessing their procedures according to internationally recognised legal standards for a fair trial are:

— special military courts were neither independent nor impartial, having been established and dissolved solely on the orders of the martial law authorities, and there being no security of tenure for their members. Two of the three members of these courts, including the president, were serving military officers who, although some are believed to have had some legal training, did not have the benefit of the extensive training and experience which is generally required of the judiciary responsible for hearing criminal cases. The martial law authorities determined what cases should be heard by military courts and then acted as the reviewing body following a prisoner’s conviction, a combination of powers incompatible with the court’s independence.

— special military courts have been conducted in circumstances which failed to comply with the right to a fair hearing, either through accepting in evidence testimony reportedly extracted under duress or through other restrictions on defence rights.

— there was no appeal to a higher tribunal available following conviction by a special military court.

The trial of the seven Ahmadis in Sukkur was concluded in mid-December. Prior to the lifting of martial law on 30th December, 1985, no verdict in the case had been announced. However, the verdicts of special military courts announced after the lifting of martial law may still be enforced. Thus, on 3rd March, 1986, it was announced that Nasir Ahmad Qureshi and Rafi Ahmad Qureshi had been convicted and sentenced to death. The death sentences were said to have already been confirmed by President Zia-ul-Haq, as was required according to procedure. The two men thus have only one avenue of appeal remaining to them: to submit within 30 days from the announcement of the verdict petitions for clemency, which are also addressed to President Zia-ul-Haq.
OTHER CASES

EXTERNAL (for general distribution)

7th November 1985

ARRESTS AND IMPRISONMENT OF MEMBERS OF THE AHMADIYYA COMMUNITY IN PAKISTAN

During April and May, 1985, over 100 Ahmadis were arrested in the Tharparkar district of Sindh province. Ahmadi youths in the area had started wearing badges bearing the inscription of the Kalima, in open defiance of the restrictions on their community. The arrests began around 24th April, with several young men being arrested each day until mid-May. The arrests were made either under the revised Penal Code sections governing the Ahmadis' activities or under Penal Code provisions relating to "breach of the peace". A number of those arrested were reported to have been severely beaten by the police. A medical report produced following the examination of three prisoners some days after their arrest noted bruises and abrasions such as could have been inflicted with a hard, blunt instrument. Other youths were reported to have been beaten with chains or clubs, sometimes when naked, and two youths were reportedly tied suspended from a tree for some two hours in the heat of the sun.

Abdal Majid Khan and Rafi Ahmad Fauqua, kissing the chains, after they were sentenced for wearing Kalima badges
KALIMA SHAHADAH
(Fundamental Article of Islamic Faith)

From the writings of the Promised Messiah:

"The gist of our faith is:

La ilaha illallah Muhammadur Rasulullah.

There is no god but Allah, Muhammad is the Messenger of Allah."

(Roohani Khazain Vol. 3: Izala-E-Oham P.70)

We admonish our Jamaat that they must adhere tenaciously to the fundamental article of Islamic faith. "There is no God but Allah Muhammad is His Messenger" as long as they live and that they should die holding fast to the same belief.

(Roohani Khazain Vol. 14 Ayyamus Sulh 1st Edition P.323)

Islamisation process in Pakistan

By: Rashid Ahmad Chaudhary

This is the case of a cripple, Bashir Ahmad, aged 42 years, who lives in Kunri Sindh. He lost the use of his legs due to Typhoid when he was one year old, and therefore uses a tricycle which he manages to wheel around by the use of his arms. A tailor by profession, he earns a livelihood quite comfortably. He has a large family of six children and a wife to feed. Being honest and hardworking he is liked by all including his Hindu friend Johnie, who is also a tailor, and who had his shop near to Bashir's shop. Often Bashir would go to Johnie's shop to get some work done. One day when Johnie was a bit low in spirits, Bashir cheered him up by his songs which he loves to recite in his melodious voice. Bashir is a poet as well and has composed various poems on a purely religious theme. He recited in Urdu:

"We are always loyal to Him,
And will ever remain so
The enemy can do whatever he likes
We won't retaliate;
We wish him well.
The Mahdi, you have been waiting for
Has come and we announce it publicly.
The Water of Life has descended from heaven
And once again the garden of faith will flourish.
O, Bashir, always turn towards God for help
And not to the people, they are themselves helpless."

As he was reciting these verses a mullah, who had started work as an apprentice in Johnie's shop a few days ago, came into the shop. The mischief
monger Mullah summoned two other persons to witness this and later on went to the police to register a case against Bashir.

The charge was that Bashir was preaching to a Hindu. Bashir was summoned to the police station and Johnie was also called. Johnie denied that Bashir was preaching to him. He told the police authorities that in fact the Mullah created a disturbance in his shop and that he (Johnie) turned everybody out of his shop. Bashir was asked by the police to recite those verses which he had recited in the shop, which he did. There were a number of people present in the police station. They all said to the Mullah and his companions that there was nothing wrong with those verses.

The police authorities therefore refused to register a case against Bashir, and were willing to let him go free, but the Mullah and his companions objected to this, and said that Bashir would be allowed to go free only if he agreed to go to their mosque and publicly denounced Ahmadiyyat, a condition totally unacceptable to Bashir. Therefore Bashir remained in police custody.

Later on a meeting was arranged in the local mosque by the Mullahs who demanded that Bashir be charged under a Martial Law Ordinance for preaching. They also accused the police of accepting a large sum of money as a bribe from Ahmadis for not proceeding with the case. They put so much pressure on the police authorities that they charged Bashir the next day and sent him to Umardot, the Tehsil headquarters to appear before the Assistant Commissioner of police. He was remanded in custody for eight days and therefore sent back to Kunri.

On his second visit to Tehsil headquarters, as he was travelling handcuffed on public transport, the fellow passenger looked at the cripple and inquired of the crime he had committed. One of the police officers in whose custody he was, remarked sarcastically, “he had kidnapped the daughter of a Mullah,” and then explained how the Mullahs created trouble for Ahmadis. They told them that he was charged for reciting some poems to a Hindu which the Mullahs say amounts to preaching. The passengers of the coach requested the police officers that they also wish to hear those poems. Bashir therefore recited those to the delight of the passengers.

At Umardot, he was put in jail and there too he was asked by the jailors and his fellow prisoners to recite some of the verses, which he did with pleasure. Bashir remained in jail for twelve days and was lucky enough to be released on bail, and is now awaiting trial.

The average Pakistani looks at these instances with surprise and is at a loss to understand where Zia is leading Pakistan to in his so-called ‘Islamisation drive’?

The people of Pakistan fail to understand the logic behind the ban on Ahmadis, because they know perfectly well that Mullahcracy will lead Pakistan to nowhere but ruination.

Asian Times, 30th November, 1984

Detail of the torture of Ahmadis by the police arrested in District Tharparkar for wearing Kalima-badges

Police in Sind Province (Pakistan) arrested 119 Ahmadis in District Tharparkar merely for wearing Kalima-badges and have committed horrible atrocities upon them resulting in fractures, passing of blood in the urine, bleeding, and many had been unconscious because of brutalities and denial of food for over 24 hours. Following is a brief description of the tortures of Ahmadis by the police.

1. Mr Waheed Ahmad and Mr Tahir Ahmad (Noor Nagar Farm): They were arrested by the police for wearing Kalima-badges. They were beaten with clubs by five police-constables in turns, who
demanded them to remove the badges of Kalima, which they declined. The policemen then climbed upon their bodies and beat them severely.

2. Mr Mahmood Ahmad and Mr Mukhtar Ahmad (Noor Nagar Farm): They were arrested for wearing badges of the Kalima, and their hands and feet were chained. Then continuously for two hours they were made to hang in blazing sun from a tree. Later, when they asked for water, they were abused, and the policemen in their height of fury made them sit on a hole of ants, and were again subjected to physical torture.

3. Mr Salim Ahmad and Mr Siddique Ahmad (Karim Nagar Farm): The police arrested them in Kunri and abused them in most profane language. They were then taken to the police station, where they were beaten by chains, and tortured severely. They were also threatened to be shot dead.

4. Mr Ata Mohammad Baluch and Mr Burhan Ahmad (Latif Nagar Farm): They were arrested by the police in Kunri for wearing the Kalima-badges. The police asked them why they were wearing these badges. The replied that they did so because of their love for Kalima. The policemen reacted furiously, and subjected them to tremendous physical torture. They were badly beaten with leather and were ordered to remove their badges which they refused.

5. Mr Mohammad Aslam and Mr Mahmood Ahmad (Sadiq Pur): They were severely tortured by a police-constable who tore away their Kalima-badges from their bodies.

6. Mr Dr Mansoor Ahmad (Kunri) and Mr Tariq Ahmad (Mohammad Abad): They were stripped after their arrest. Five constables beat them badly on bare bodies with chains.

Reproduced from the Ahmadiyya Gazette (USA), July 1985

HAZRAT MIRZA TAHIR AHMAD SUPREME HEAD OF THE AHMADIYYA COMMUNITY SAYS:

"Ahmadies will not separate themselves from the Kalima at any cost. Their lives may be lost but they will not part from the Kalima. We address Hazrat Mustapha Muhammad, saallahu alaihi wa sallam, and make this promise. Oh Holy Prophet of Almighty God! You are our greatest beloved. You are dearer to us than all other beloveds and by God, we will not allow those people to reach this Holy Sign of Yours. We will protect the Kalima; fighting in front of it, behind it, on its right and on its left; and we will not allow the unholy steps of the enemy to reach it, unless and until they walk over our dead bodies."

Friday Sermon, 7th December, 1984

Ahmadies being arrested in Quetta for wearing Kalima badges in 1985
Ahmadi jailed for saying prayers

An Ahmadi Muslim, Mohammad Yusuf, has been imprisoned for one year and fined 500 Rupees (approximately £35) by a local magistrate in Mansehra, Pakistan.

Mohammad was accused of having called the Azan, led the congregational prayers and observed Itikaf (a form of worship where one is engaged fully in prayer and meditation during the last ten days of Ramazan) in the privacy of his own home.

The judge, giving his verdict, remarked that according to the Presidential decree promulgated on April 26, 1984, Ahmadis were debarred from calling Azan, offering daily prayers, or observing fast and Itikaf.

A press statement issued by the Ahmadiyya Muslim Association UK condemned the verdict as an "act of grave violation of human rights and freedom of worship".

Ahmadis punished for love of Kalima

"We three put on Kalima badges and went out. Soon we were approached by two policemen and arrested and taken to the police station. There we were asked why we were wearing Kalima badges. I answered, 'Because we love the Kalima.' The policemen told us that they would soon get rid of that love. Then they started beating us. First they slapped us and as each blow landed we would loudly call out the Kalima. They told us that we were not to recite the Kalima of Hazrat Muhammad Mustapha, sallallaho alaihi wa sallam, and that, instead, we should recite the Kalima of Mirza Sahib. We replied that the Kalima of the Holy Prophet Muhammad, sallallaho alaihi wa sallam, is the only Kalima we know and the only Kalima we would ever recite. Upon this they called for leather shoes and started beating us with those. But the harder they would beat us the louder we would call out:

Muslim Herald, November 1988
Eventually they became tired of beating us and this made me laugh. Then one of the police officers attacked me in an uncontrollable rage. He ripped the Kalima badge from my chest, threw it to the floor and crushed it under his foot. Though the beating had only made me laugh, by God, this act caused me real pain and I could not control my cries."

"My boy was beaten up so severely by the police that he lost consciousness repeatedly. Each time he came round, he would recite Kalima Tayyiba. Upon this he would again be beaten senseless. Al hamdo lillah! I have been blessed with children who have true faith. My son did not utter any word of complaint and could not be stopped from reciting the Kalima of Hazrat Muhammad Mustapha, sallallahu alaihi wa sallam. Ameen."

The Muslim Herald (UK), June 1989

Twelve Ahmadis held for wearing Kalima badges

From our correspondent

SARGODHA, November 12th: Cantonment police arrested twelve Qadianis, for wearing badges of Kalima Tayyiba on their chests, from the premises of district courts here on Wednesday afternoon. The arrested Ahmadies including Jahangir Joia, Amanullah Joia, Waris, Hayat, Meer Alam, Sabir Ahmad, Abdul Majid, Rafi Ahmad.

The incident of scuffling took place right in front of the court of Cantonment Magistrate when workers of Tehrik Khuteni-i-Nabowat tried to desist Jahangir Joia from affixing the badge of Kalima Tayyaba who was booked by police for the 15th time for similar offence.

Meanwhile, police took into custody two workers of TKN who were later got forcibly released by their companions. Sargodha police had arrested 50 Qadianis since the beginning of the anti-Qadiani movement and are facing trial under Section 298/C PPC.

Dawn, 13th November, 1986

Janwah Brothers of Sargodha arrested for wearing Kalima badges
“Prisoners of Conscience”

The Ahmadis arrested in Karachi.

The police made these arrests on information from mullahs. All three were released on bail after they had been kept in police custody for three days.

The Ahmadi Muslims of the UK strongly condemn this harassment.

A report of the arrest of three prominent members of the Ahmadiyya community by Karachi police has been received by the Ahmadiyya Muslim Association (UK).

Dr Abdul Ghani was charged with possession of a plaque of the first article of faith known as Kalima, i.e., there is none worthy of worship but Allah and Mohammed is His messenger, they say.

Dr Qutub Shah was arrested because a primary school text book on Islam was found in his clinic. Mr Inayatullah’s crime was that there happened to be a verse of the Holy Quran, “God is sufficient for his servants”, inscribed on his door, report the Association.

New Life (UK). 12th December, 1986

Ahmadi Muslims at Karachi Magistrates’ Court in handcuffs

Arrests in Kot Momin, Sargodha, Pakistan
Ahmadi men given "barbaric" sentences in Pakistan

Mr Jehangir Muhammad Jioya, advocate, the Head of the Ahmadiyya Muslim Community Khushab district, along with two Ahmadiyya Muslim Missionaries, Mr Tahir Mehmood Chaudhry and Mr Javed Ahmad Javed, were given two years sentences each, by the City Magistrate Khushab on 2nd September, for wearing Kalima badges i.e., the badges with the inscription "There is no one worthy of worship except Allah: Muhammad is the Messenger of Allah."

A third Ahmadi, Muhammad Yaqub, who happened to be present in the compound of the court and was wearing a Kalima badge, was manhandled, and severely beaten up by a mob of about 40 mullahs. He was then brought before the magistrate, who instead of registering a case against the Mullahs for causing him bodily harm, registered a case against the Ahmadi for wearing the Kalima badge, and handed him over to the police.

A press release issued by the Ahmadiyya Muslim Association, UK, said: "The Association strongly condemns the inhuman treatment of Mr Yaqub and the barbaric sentences issued to the three Ahmadis and demand their immediate and unconditional release. It also draws the attention of the civilised world to the atrocities committed by the Pakistan authorities against its Ahmadiyya population."

*India Weekly, London, 10th October, 1986*

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Ahmadiyya chief of D.G. Khan arrested

*From our correspondent*

D.G. Khan, February 2nd: Local City police have arrested Maulana Khan Mohammad, Ameer Jamaat-i-Ahmadiyya, D.G. Khan, under Section 298/C on Sunday night on the report of one Sufi Allah Wasaya. Sufi Allah Wasaya in his written complaint to police had mentioned that the Ahmadiyya community in D.G. Khan has inscribed *Kalemah Tayyabah* inside their place of worship.

*Dawn, Pakistan, 3rd February, 1987*
Aged Ahmadies arrested

According to reports reaching the Ahmadiyya Muslim Association (UK), two elderly and indisposed Ahmadi Muslims, Syed Ghulam Mohammad Shah and Sheikh Ghulam Mohammad, both of Faisalabad, were arrested on the charge of having inscribed a verse from the Holy Quran, meaning merely that "The Almighty Allah is sufficient for His servants", in their house and shop respectively.

They have been charged under the Pakistan Penal Code which forbids Ahmadis the use of every kind of Islamic nomenclature.

Ailing

The two Ahmadis are both over 70, one has had a critical coronary condition while the other has serious sight impairment. Neither can walk without some kind of physical support.

In another similar case, an elderly Ahmadi has already been sentenced to ten years’ rigorous imprisonment, point out the AMA (UK).

*New Life (London), 27th March, 1987*
Ahmadis arrested in Sangarh

Four Ahmadis, including the Divisional President of the Ahmadiyya Muslim Association, were arrested in Sangarh, Sind Province in Pakistan at a sports programme organised by Ahmadi youths. The Ahmadis, Bashir Ahmed, Dr Fazlur Rehman, Abdul Rehman and Ahmed Ali, were charged on a complaint by one Ahmad Hamadi, known to be a member of General Zia’s coterie and an active anti-Ahmadi Mullah. He reported to the police that the Ahmadis have recited some sayings of the Holy Prophet of Islam, during their programme.

According to reports, the Mullah also tried to incite the resident population against the Ahmadis for creating hatred against the latter. The Mullah is said to be notoriously influential in the area; even the Magistrate refused to bail out the accused for fear of earning General Zia’s displeasure.

The Ahmadiyya Muslim Association (UK), strongly condemns the attitude of the Pakistani regime, who connive with the Mullahs in utilising the slightest excuse, in their favour to oppress the innocent members of this community.

*Asian Times (UK), 10th-10th April, 1987*

![Arrest in Sangarh, Sind, Pakistan. Rashid Ahmad](image)

*Khan of Sangarh arrested for wearing a ring inscribed with Quranic verse*

Pictured above in handcuffs are the latest arrests under the country’s ‘Islamisation’ programme (left to right): Querishi Noor Ahmed, Sheikh Mohammed Aslam, Abdus Salam and Mushtaq Ahmed.

All four Ahmadis were arrested for praying at a mosque which contained an inscription of the Kalima — a declaration of the Muslim faith.

*New Life (UK), 24th June, 1988*
Ahmadi victims

According to reports from Saadullah Pur, Pakistan, seven Ahmadi Muslims were arrested by the police for re-writing the Kalima Tayyabah (first fundamental of the Muslim religious faith) on the local Ahmadiyya mosque.

The Kalima was erased by the authorities a few days before on the instigation of mullahs, say the Ahmadiyya Muslim Association (UK).

_New Life (UK), 19th June, 1987_

_Arrests in Karachi (Pakistan)_
A Real Life Drama

(Rashid Ahmad Chaudhry)

Place: Ahmad Pur East, Pakistan
Court: Court of the Assistant Commissioner
Date: 17th March, 1987
Time: 11 a.m.

(These are the proceedings of the Assistant Commissioner's Court on 17th March 1987, briefly recorded. Two Ahmadi Muslims namely Maulvi Ghulam Muhammad and Hakim Muhammad Afzal have been brought before the Court, the charges against them being "recitation of the Holy Quran" and "possession of Kalima Tayyabah calendars", respectively.)

The Assistant Commissioner enters the room, everyone present rises up. He takes his seat and the proceedings begin. RANA SARDAR AHMAD Advocate (non-Ahmadi) presents the bail applications on behalf of the accused Ahmadis.

Asstt Commissioner: (To Rana Sardar Ahmad, Defence Lawyer) What is the case?

Defence Lawyer: Section 298-C, Pakistan Penal Code, Sir. My client is charged with the recitation of the Holy Quran!

Public Prosecutor: He belongs to a minority sect — non-Muslim minority. They have no right to recite the Holy Book.

Asstt Commissioner: What is Section 298-C?

Defence Lawyer: (reads the Section loudly, and then comments) There is no mention in this Section that Ahmadis cannot recite the Holy Quran, Sir.

Asstt Commissioner: (takes the Pakistan Penal Code in his hands and reads the Section himself) Well, yes. There is prohibition of preaching, of saying Azan, and they haven't done any preaching or called the Azan. If they read the Holy Quran and teach to their own people — this is not barred by this section.

Public Prosecutor: Sir, they preach and hurt the feelings of others. Maulvi Ghulam Mohammad is a Qadami preacher. He recites the Holy Quran in a loud voice and thus the feelings of Muslims who pass by are hurt when they listen to the recitation.

Asstt Commissioner: Tell me, if a Muslim reads the Bible, will the Jews and the Christians be justified to bring about a case against him?

Public Prosecutor: Sir, the Bible is an ordinary book. If it becomes a law not to read it, we won't even touch it.

Defence Lawyer: May I remind my friend that there is no law in Pakistan which forbids the recitation of the Holy Quran. (addressing the Assistant Commissioner) Sir, the Holy Book is the word of God. It is for the whole mankind. No one has got any proprietary rights over it. If it were their own book, they could establish their right over it.

Public Prosecutor: Sir, Ahmadis are non-Muslims. When they recite the Holy Quran, our feelings are hurt. They have no right to possess the copy of the Holy Quran.

Defence Lawyer: Sir, the Public Prosecutor is hurting my feelings with those words! We have sacrificed our lives for Pakistan. We are patriotic Pakistani citizens. (The Assistant Commissioner looks at both the Counsels and grants the bail, against fifty thousand rupees)

Asstt Commissioner: What is the second case?

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Defence Lawyer: Sir, same section. The charge is that the accused Ahmadi had a calendar with Kalima Tayabah printed on them, in his shop!

Public Prosecutor: No Sir, this case is slightly different. The accused had hung such calendars openly to the view of all, in his shop. By seeing these calendars in an Ahmadi’s shop, the feelings of those Muslims who pass by are hurt.

(The Assistant Commissioner accepts the bail, against fifty thousand rupees, without any hesitation, and both “Prisoners in the Cause of Allah” come out of jail by 3 p.m. the same day)

Reproduced from Al-Ast (South Africa), November 1987

Persecution of Ahmadis continues unabated in Pakistan

Asce-i-Rah-i-Maula, our brother Mr Sabah-ul-Din from Sambrial, Sialkot, writes in his letter dated November 10th, 1988:

“I was arrested for distributing Mubahala pamphlet. At about 10 p.m. on July 28, 1988, I was presented before the Inspector of Police Mr Ghaffar Beg who said to me that by distributing the pamphlet of Mubahala I had ruined the peaceful atmosphere of the town. “Look, on the very first page Zia and Federal Court Judges are criticised,” he said. Then he addressed the policemen present in the room and ordered them to remove my trousers and beat me up. At which six policemen pounced on me and started to hit me with fists. They slapped me on the face and kicked me. Then they forcibly removed my trousers and spread me on the floor face down. Four of them pinned me to the ground holding my legs and arms, while the fifth got on my back and held my neck with his left arm. The sixth then began hitting me with a leather strap used to beat the hardened criminals. I was pinned down to the ground with such a force that even with the stroke of the leather strap my body could not move an inch from the ground. All the time they also used abusive language. I started reciting the Quranic prayer:

“Our Lord, grant us steadfastness and make our steps firm and help us against the disbelieving people.”

(CH 2:251)

When I could bear no more I shouted, “Allah, Allah.” Hearing these words from my mouth, they were annoyed. They shook my body fiercely and remarked:
"Eh, you are a Kafir (non-believer), how dare you utter the name of Allah?"

After a few moments, as if the Inspector of police could see no more of this torture, he asked the Sub-Inspector Ismail to take me into his room and continue the beating. The sub-inspector therefore pushed me into his room and asked me to bend down and hold my ears by passing my arms through my legs (a sort of physical punishment). When I was in that position, A.S.I. Ashraf started hitting me with the strap on my back and bottom. When he was exhausted he left the room and another policeman who came into the room started the same exercise. Thus everyone who came into the room hit me with the strap and used foul language. At about 12 p.m. the police officers called the local mullahs perhaps to show them that physical punishment has been administered to the Ahmadi. Half an hour later I was locked in the police cell. There were three other Ahmadis besides me in the cell, namely, Malik Sajjad Ahmad and Syed Naeeem-ul-Hasan, who were arrested on the same charge as myself and an elderly Ahmadi Mahmood Ahmad Zargar, who was arrested for writing, "In the name of Allah, Most Beneficent, Ever Merciful" in his shop.

During the night at about 1 a.m. the police brought another criminal in the cell and started beating him. Along with him we were beaten as well once again apart from Mr Mahmood Ahmad. They spared him perhaps because of his old age.

Though the case was only registered against Malik Sajjad Ahmad, Syed Hafeez-ul-Hassan and myself, yet as the police could not find the whereabouts of Syed Hafeez-ul-Hassan, they have arrested his younger brother Naeem-ul-Hassan, and the next day raided their house again about 2.30 a.m. and arrested two more younger brothers, Syed Tahir Ahmad and Syed Saghir-ul-Hassan aged 16 and 13 respectively.

We all offered our Prayers in congregation in the police cell and raised Azan before the Prayers. But on Saturday when we raised the Azan for Zuhr Prayer a police officer on duty did not like it. He called us names and twisted the arms of Malik Sajjad Ahmad through the iron bars. He even asked a fellow prisoner non-Ahmadi to see that we should not say the Azan again.

(Rendered into English by Rashid Ahmad Chaudhry)

Ahmadiyya Gazette (Canada), December 1988

The case of a jailed Ahmadi

In his letter Doctor Manzoor Ali of Jamwar, Pakistan, a respected member of the Ahmadiyya community, describes some of the events which happened in a Pakistani jail. He was arrested recently for writing the Declaration of Faith known as Kalima Tayyaba on the walls of his house.

Chanting the Kalima, "la illaha illalaha Muhammad ur Rasoolullah", I entered the prison gates and exactly 24 days later, I came out, singing the glory of God. I was released on bail. All the inmates of the prison came up to the main gate to see me off.

There were all sorts of criminals, from petty thieves to fierce looking dacoits and murderers, to whom human life is of little value. They embraced me one by one and asked me for prayers.

I pray that they prove themselves to be the servants of mankind when they come out of prison. You might ask why I was put behind bars. It is now two years since I wrote the Kalima Tayyaba on the water tank on the roof of my house. I erected an extension to the house as was the wish of my martyred son Sarfraz. This new building blocked the view of Kalima Tayyaba, so out of love for the Kalima, I wrote it again on the second storey wall so that it was clearly visible from a distance. That was my crime. Yes, the writing of Kalima, the declaration of faith: There is none worthy of worship except Allah. Muhammad is the Messenger of Allah, is a crime in Pakistan, but only for an Ahmadi Muslim.

Visitors

I was arrested for this crime on the 5th of October 1987, and spent two days and two nights in the police cell at Muhammad Pur. I could neither sleep at night nor during the day. During the day extreme heat prevented me from sleep and during the night I had regular "visitors", huge singing mosquitoes, and blanket bugs kept me awake. This gave me the opportunity to cry out to my Lord, to converse with my Beloved and to pour out my heart to Him.

From behind the bars I could see the long bearded, haughty mullahs come and go from the police station. The purpose of their visits, as I learned later, was to pressurise the police authorities not to be lenient with me under any circumstances. The police regarded me as a dangerous criminal and therefore
tried their usual tactics to humiliate me. They paraded me handcuffed in the streets of Muhammad Pur and Jampur to gain praise from the local mullahs and their followers. All along they remained apologetic to me saying that they were forced by the higher authorities to behave in such a manner.

A bail application was filed with the local Magistrate at Jampur, on my behalf. For several days he tried to evade the request. At last the hearing of application for bail began on the 17th October. I had received the news in jail that the mullahs of the area had made fiery speeches in their mosques threatening the Administration and Judiciary with dire consequences if bail is granted.

Various deputations met the magistrate in this connection. The court room was full on the day the hearing began. The discussion took about an hour and a half. Most of the time my solicitor Mian Iqbal Ahmad, Advocate, the District Ameer of the Ahmadiyya community Rajanpur put forward his arguments. The Magistrate nodded his head occasionally, but he seemed to be baffled. He rejected my bail application.

Mullahs

The next stage was to file the bail application with the session judge. The hearing took place on 29th October. The mullahs came in wagon loads to witness the scene, but they were disappointed, because the session judge had already granted bail.

I came home to a relatively luxurious life, but believe me I could not sleep on the mattress for the first three days. I had become accustomed to sleeping on the hard floor of the prison cell. Thinking back, I can say for sure that I have experienced the love of God as I never have experienced before. My imagination took me back to the days of the holy Prophet. He and his followers too were persecuted for the sheer love of Kalima.

The feelings were indescribable. I wanted to prove to the world that Kalima is the life and soul of every Ahmadi and for its sake no Ahmadi would hesitate to sacrifice his life and honour. How far I have succeeded in proving my point, only God knows. As for myself, I am willing to go back in the prison for that crime.

*Asian Herald, 15th March, 1988*

**Ahmadi persecution continues in Pakistan**

According to a recent report received from Pakistan, a case under section 298-C, Pakistan Penal Code has been registered in Islamabad Pakistan against seven members of an Ahmadi Muslim family, for printing the Islamic terms “'Bismillah-ir-Rahmanir-Rahheem (In the name of Allah, Most Beneficent, Ever Merciful)’”, “Assalam-o-Alaihuma” (May peace be upon you), and “'Inshalla (If Allah wills)” on a wedding invitation card.

It is reported that Muhammad Isa Munawar and his wife sent invitation cards to their friends and relatives, inviting them to their son’s wedding. One of the neighbours who received a card, sent it to the local mullah who reported it to the police. At which Muhammad Isa Munawar and his two sons were arrested on the wedding day.

However on the intervention of local dignitaries they were released after a few hours.

Meanwhile the President of Khaltne Nubuwat Organisation, Mullah Mahurul-ul-Hasan made an application in the court of Assistant Commissioner, Mr Shuaib Siddiqui that a case be registered against the Ahmadis.

The Assistant Commissioner instructed the police to register a case against seven members and friends of the Munawar family.

The Ahmadiyyah Muslim Community in Britain has condemned the action of the Pakistani authorities against their brothers in Pakistan, and has asked the newly formed Bhutto Government to take action against such mullahs and police officers who are still engaged in persecuting the Ahmadi Muslims.

It also demands that the controversial Anti Ahmadiyya, Ordinance 1984 be repealed.

*New Life (UK), 27th January, 1989*
Persecution of Ahmadis in Pakistan

Ahmadi students face a bleak future

Cruelties against a 10-years-old student

In a letter to the head of the Ahmadiyya Movement (presently in London), Rehan Ahmad, a ten-year-old boy described the cruelties against his person, carried out by his fellow students at a school in Pakistan. He writes: “Since the passing of the Ordinance I have constantly been subjected to inhuman behaviour — I have been stripped naked, beaten, and my clothes drenched in water. In one instance I was beaten so severely that I lost consciousness and blood drained through my wounds to such an extent that I felt physically weak for several days. My mother was obviously very worried and upset. She wanted to report the incident to the parents of the boys who were responsible for my wounds, but I requested her not to do so. I told her, “Mum, do not worry. History tells us that throughout the ages many people have been persecuted for the sake of their faith. Some of them have even lost their lives. I am the fortunate one to be still alive.”

Rehan comforted his mother and told her that her proposed action would only make matters worse as he was aware that those people were only trying to find some excuse to make life more difficult for them.

Teacher lashes young children

Another student of the same age, living in the very town founded by the Ahmadiyya community, and where 95% of the population is Ahmadi, writes:

“One day our teacher told all Muslim students to stand up. I and my other Ahmadi friends also stood up. Seeing us our teacher was very annoyed. He came thundering towards us, saying, “O, you are Mirzais (derogatory word used for an Ahmadi). How dare you stand up!” and he hit us with a leather belt repeatedly.”

These are not isolated incidents. Reports received from different parts of Pakistan indicate that Ahmadi students are being discriminated, ridiculed and persecuted because of their faith. Some of them were even expelled from the educational institutions.

Authorities say drop “Muhammad” from your names

Two Ahmadi boys Muhammad Ahsan and Muhammad Dawood were refused admission in the school. They were told by the school authorities to drop “Muhammad” from their names and then they would be admitted.
Expelled because of faith

The Ahmadi Cadets of Pakistan Military Academy Kakul were told to denounce their faith if they want to continue their studies. When they refused they were expelled.

At Kasur, another city in Pakistan, the parents of two young girls were told by their nursery teacher, not to bring them to school the next day. “The other girls and their parents object their presence in the school”, she told the Ahmadi parents.

Forced to leave the mess

Nasir Ahmad, a trainee teacher studying at Elementary Training College, Faisalabad was subjected to religious apartheid and was told that he could not sit with others in the college mess. The Principal of the college sympathised with him but said: ‘You have to bring your own cups and plates if you want to have meals at the college mess. He further advised him to leave the college. It is better for you and for us,” he said.

Two Ahmadi students of Bahawalpur Medical College Hostel were forced to leave the mess on the same grounds.

Belongings set on fire

In Punjab Medical College Hostel, belongings of two Ahmadi students were gathered in the compound and set on fire, and a third Mirza Sultan Ahmed by name was severely beaten.

In the free world most students are brought up on the words of Voltaire, “I hate what you say, but I will fight to the death your right to say it.” In Pakistan, not only is it a question of them hating what Ahmadis say, but their very existence is threatened.

To hinder the educational freedom of the young is to temper with the very future of a generation. The education of the next generation of Ahmadis in Pakistan is at stake. We ask the educationists of the free world, students of various institutions and their Unions to condemn the present regime in Pakistan in its attempts to persecute the Ahmadi children.

*The Truth (Nigeria), 22nd March, 1985*

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Victimisation of Pakistani Ahmadies

Expulsion of Ahmadi Students from Education Institution Continues

Sir, until a few days ago I was a student of Pakistan Military Academy KAKUL. As you know it is not easy to gain admission in the military academy. I had to work hard for it.

My father has suffered from ill health for a number of years and is unable to earn a livelihood. My mother therefore had to labour hard in order to meet my educational expenses. The day came when I passed the Matriculation Examination and got first position in Arts group in my school. I had a great ambition for the army and decided to try my luck to obtain commission in the army despite the opposition from my family members and friends who advised me not to make this futile attempt. “A person without resources cannot get a chance,” they said. But I was adamant. I prayed to Almighty God and so did my mother. I even wrote to Hazur requesting for prayers. God was kind to me and I was selected. My father obtained a loan in order to meet the expenses of my books etc. The course was for four years. I worked diligently. My teachers were all pleased with my progress. By the Grace of God I completed one-and-a-half years of my training with flying colours and was quite happy and satisfied.

Now Sir, when I filled in the admission form to join the Academy I entered “Ahmadi Muslim” in the column provided for religion as I believed that to be my true faith.

Last April suddenly we found headlines in the papers and read President Zia’s statement about Ahmadis. We read the details of the Order passed. Ahmadis could not call themselves Muslims any more. They could not call their mosques as such. Praying or reciting the Holy Quran was declared as an offence punishable under the Ordinance. Hell was let loose for Ahmadis after this Ordinance.

Our Company Commander called all Ahmadi cadets and asked if we were Ahmadis why did we write “Muslims” along with the word “Ahmadi” on the admission forms. Then he advised us that if we
made a statement to the effect that though we were born of Ahmadi parents, yet we are not Ahmadis, he would stop our expulsion from the Academy. We refused to do so and hence all the Ahmadi students were sent home one by one. First of all Junior Cadet Athar of Toba Tek Singh was expelled and then some others. On July the 7th, myself, Junior Cadet Abid Rizwan of Sargodha and Junior Cadet Manzoor Ahmad of Mansehra were all expelled.

What greater punishment can be inflicted on a student, two years of my precious life were wasted. My future became bleak overnight, due to the irrational behaviour of these so called ‘Muslims’.

Sir, my parents are unable to support me any longer. I am forced to leave my education. My whole career seems to have been ruined. But I am not dismayed of God’s Mercy. I have firm belief that these dark clouds of grief and sorrow will disappear one day. I am an intelligent person and can use my God-gifted capacities in doing something else.

Yours fraternally,
Nisar Ahmad Nusrat
Khushab, Pakistan

*The Truth (Nigeria), 18th April, 1986*

**He beat my son**

Dear New Life

Your esteemed paper has published stories of the persecution of Ahmadi Muslims in Pakistan. This encouraged me to write to you. My son received his education in a country where corporal punishment was not allowed. Recently I have been posted in Rabwah, Pakistan. My family went along with me. I took my son to Government TI High School, Rabwah, for admission.

On the very first day, the Arabic teacher, a Mullah, came into the classroom and administered four strokes with a cane to everyone in the class, including my son, for not doing homework. When the boys told him that he has punished a new boy in the class the teacher called him and asked where did he come from and what was his father.

Learning that he was the son of an Ahmadiyya Muslim missionary who had worked abroad, he became red with rage and started hitting the boy with venom saying, “well, your father has been engaged in propaganda against the country”.

The boy could count up to 15 strokes and then he passed out. The plight of his mother can well be imagined when she saw the cuts and bruises on his body.

I am one of those parents who always advocated against the use of corporal punishment, but this is surely a case of persecution of a community.

Moreover, this is not an isolated incident. A great amount of hatred and abuse is being hurled at the Ahmadis by a section of Pakistani society, i.e., the Mullahs and their followers, and there are numerous episodes of religious apartheid in the educational as well as other institutions.

Yours faithfully,
AW Ahmad
Tekrik-i-Jadeed Quarters
Rabwah, Pakistan

*New Life (UK), 21st November, 1986*

**Students harrassed**

Two Muslim students, Mazaffar and Mohammad Arshad, both from the Technical Training Institute, Wah, Pakistan, have received strict official warnings from the hostel superintendent for reciting the Holy Quran in their rooms. The superintendent alleged that this “hurts the religious sentiments of their hostel mates”. Earlier, they had been stopped from offering prayers (“Salat”).

The warning reads as follows: “You are hereby warned that you should not read Holy Quran in the hostel. If the management received another complaint to this effect, you will be expelled... earlier you had displayed “Kalima Tayyabah” in your room which we got removed”.

*New Life, 31st July, 1987*
Pakistan arrests “Muslim” students

An Ahmadi student in Mansehra, Pakistan, has been arrested for allegedly declaring himself as a Muslim on his college admission forms.

The student, Syed Saleh Shah, was arrested after his last examination, in the college premises.

Application for bail was refused by the local magistrate.

In refusing bail the magistrate remarked: “This is a sensitive matter, which deals with the religious feelings of the Muslim community of the area and would injure feelings”.

The Ahmadiyya Muslim Community in the United Kingdom has condemned the prejudiced attitudes in courts under the Zia regime. It called on all advocates of human rights and fundamental freedoms to “join us and raise their influential voices in bringing an end to the predicament of the peaceful Ahmadiyya community.”

Platform UK, 15th-30th September, 1987

Ahmadi barred from exam

School teacher Nazir Ahmed Khalid at the Boys Public High School on the Khyber Road in Peshawar was prevented from taking the compulsory paper of Islamiyat (Islamic studies) in the Pakistan Public Service Commission Examination in October last year because he is an Ahmadi Muslim.

The superintendent of the examination told him he had instructions not to allow Ahmadi candidates to sit the exam.

Mr Khalid pleaded with him and gave him a written undertaking to bear any consequences for appearing in the examination.

He was allowed to sit for it but received a letter a month later from the assistant director of the Federal Public Service Commission that his answer sheet would not be considered for marking as he was an Ahmadi.

New Life, 7th March, 1986
DESECRATION OF
AHMADIYYA MUSLIM
MOSQUES
“Who can be guilty of a greater wrong than one who forbids Allah’s name being glorified in His mosques and seeks to bring about their ruin? It behoves not such to enter therein except in fear of Allah. For them is disgrace in this world and a great chastisement in the next.”

(HOLY QURAN CHAPTER 2 : 115)
Directive Against Ahmadi Mosques

The government of Punjab province, Pakistan has ordered all district magistrates to remove the inscription, "There is none worthy of worship except Allah. Muhammad is the Messenger of Allah" from all Ahmadiyya Mosques.

The circular says that the Majlis Khatme-Nubuwat held a meeting under the chairmanship of the Federal Minister for Religious Affairs at which they decided that these words should be removed from the Ahmadi mosques immediately and that members of the Ahmadiyya community responsible should be arrested and tried.

(New Life U.K. 18.12.87)

Mosques

Sealed or unlawfully occupied by opponents  11
Demolished  9
Set on fire or damaged  17
Desecrated  118

Some desecrated repeatedly, one mosque was desecrated 47 times.

Ahmadiyya Mosque, Darulmasar, Rabwah. Police party after they painted over Kalima inscription
Kalima being erased from Ahmadiyya Mosque Gujranwala by police

Ahmadiyya Mosque, Mardan, completely demolished
Mardan, Pakistan

Arrests during Eid prayers

Ninety members of the Ahmadiyya Muslim community, including children, were arrested in Mardan, North West Frontier Province of Pakistan last week as they were offering Eid Prayers in the local Ahmadiyya Mosque. High ranking Ahmadi civil and military officers are among those arrested.

Later on a mob led by the Mullahs attacked the Mosque, looted the fittings and furniture and set fire to the copies of the Holy Quran and other religious books.

The latest situation is that the Mosque itself was set on fire and the Mullahs were busy in demolishing it. Mr Hayatullah, the Assistant Commissioner, Mardan, and other police officers were reportedly present on the scene, when the Mosque was attacked. They seemed to be protecting and encouraging the mob in violating the sanctity of the Mosque.

The worldwide Ahmadiyya Muslim community expresses its deep concern over the desecration of their place of worship and the arrest of their members, and strongly condemns the inhuman and un-Islamic attitude of the Pakistan regime towards the Ahmadis.

The attack on Ahmadiyya Mosque in Mardan is clearly aimed at diverting the attention of the masses from the current political situation existing in Pakistan today. The attempt to raise sectarian religious issues is an often repeated tactic of the present regime, which is under massive pressure due to opposition parties’ demand for the removal of General Zia and the holding of new elections on democratic basis.

The Ahmadiyya Muslim Association has requested the BBC and other news Agencies to send their representatives to Mardan to appraise themselves of the situation.

*Asian Times (U.K.), 29th August to 4th September, 1986*
Almadiyya Mosque Sh. Shamer Road, Faisalabad, police constable erasing Kalima

Almadiyya Mosque Bagar Sargana (Multan, Pakistan) razed to the ground
The Ahmadiyya Literature proscribed

Over the last five years the government of Pakistan has proscribed hundreds of books, periodicals and other publications of the Ahmadiyya community. In some cases the opponents even burned the copies of the Holy Quran.

Ahmadiyya Muslims charged with publishing two journals in Pakistan

Eight Ahmadi Muslims connected with the printing and publishing of two monthly magazines of Ahmadiyya Muslim Association, namely, Misbah, and Khalid, have been implicated under the Pakistan Penal code, according to a message received from Rabwah (Pakistan) by the Ahmadiyya Muslim Association (UK) in London.

A case has been registered against the eight and the administration of the Ahmadiyya printing press (the ZI Press), by the government, on the complaint of one mullah Khuda Bux.

The magazines are under a threat of going out of publication as the charges levied against them are that they contained material purporting to:

a) preaching of Ahmadiyya Muslim faith

and

b) declaration/presentation of faith as Islam!

The present position is that the Ahmadiyya community has been debarred even from printing a tract. Interestingly, any independent paper which attempts to criticise Zia regime on this issue, faces the inevitable eventualty of cancellation of its own printing rights. All such manoeuvres are now quite openly being carried out as distinct practical steps for, as General Zia officially announced, “exterminating the cancer of Qadianism”.

Ahmadiyya Muslim Associations, worldwide, have expressed their serious concern over the Zia regime’s multi-prong attack on the religious freedoms of Ahmadi Muslims, individually, as well as on the operations of the Central Ahmadiyya Muslim Organisation based at Rabwah in Pakistan.

They have shown anxiety over a total press gag for their community in Pakistan, and asked the champions of press freedom to rise to the occasion forthwith and play their vital role in safeguarding the freedom of expression for Ahmadi Muslims in Pakistan.

*India Weekly (London)*, 5-11th June, 1987
Ahmadiyas call for stop to persecution

The Ahmadiyya Muslim Community in Britain is calling for western intervention in Pakistan to stop the relentless campaign against the Ahmadi Muslims in the country.

Latest reports from Pakistan reveal that the basic human rights of the community are being trampled upon not just by ordinary Pakistanis but also by the state machinery. Following the orders of home secretary, the Superintendent Police of district Jhang, issued instructions to register seven cases against the Daily Al Fazal, and four other periodicals i.e. Mishbah, Tehrik-e-Jadid, Ansarullah and Tashheezul-Azham, implicating 13 Ahmadi journalists. On 19th May, 1989, police raided Zia-ul-Islam press, Javed press and house of Mr Qazi Munir Ahmad, manager and printer of daily Al Fazal, to arrest them but they were unable to find the Ahmadi.

In another incident in Gujranwala, opponents allegedly attacked Ahmadiyya mosque setting it on fire.

The Ahmadiyya Muslim Community is calling attention of the western world towards these inhuman practices of the government of Pakistan and calls upon them to raise their voice against the violation of human rights in Pakistan.

Quran Bill

A new bill recently passed by Pakistan’s National Assembly prohibiting “non-Muslims”, from translating, interpreting or commenting on verses from the Holy Quran, is “clearly aimed at Ahmadi Muslims”, claim the Ahmadiyyah Muslim Association UK.

Anyone with any connection with the production of such translation, interpretation or commentary will be liable to three years’ imprisonment and not less than a fine of 5,000 rupees.

New Life UK, 23rd January, 1987

Ahmadi arrested for keeping calendar

An Ahmadi Muslim, Hakeem Mohammad Afzal was arrested in Punjab (Pakistan) recently for keeping in his possession a 1982 calendar on which “Kalima Tayyabah” and Quranic verses were printed. A case has been registered against him under Section 298C of the Pakistan Penal Code which prohibits Ahmadis from even expressing any allegiance to their Islamic faith, according to a statement released by the Ahmadiyya Association of the United Kingdom.

Another Ahmadi Muslim, Mr Ghulam Mohammad, has also been arrested for reciting Holy Quran and teaching the same to Ahmadi children in the local Ahmadiyya mosque.

According to reports reaching from Rabwah, the international headquarters of the Ahmadiyya community, two Ahmadis have been charged in a separate case with distributing calendars printed with verses from a poem by the Founder of the Ahmadiyya Movement, in praise of the Holy Prophet of Islam.

The Ahmadiyya Muslim Association, UK, has deplored the arrests, and called upon the human rights advocates to raise their voice against “the sub-human treatment being meted out to their Pakistani Ahmadi brethren.”

India Weekly (London), 24th April, 1987
Ahmadi houses were burned by armed hooligans led by religious fanatics in Nankana Sahib (Pakistan) in April 1989 and Mullahs burned the Holy Quran from one of the Ahmadi houses.

The house of a prominent Ahmadi, Mirza Abdul Haq, at Sargodha (Pakistan) was put on fire in 1974 and demonstrators burned the Holy Quran.
Desecration of graves of Ahmadi Muslims

Fanatic mullahs since 1981, have desecrated graves of at least 18 Ahmadi Muslims and have prohibited the burial of 17 other Ahmadis in their local graveyards.

Ahmadi refused burial

The dead body of Ahmadi Muslim Abdul Qadir Ahmadi was “denied burial by mullahs” at Shadun hound village, some 50kms from Dera Ghazi Khan, according to the Ahmadiyya Muslim Association, UK. They report that the mullahs “gathered school children and threatened attendants at the funeral.” The cemetery was then attacked and the graves desecrated “to the extent of being urinated on.”

New Life (UK), 10th July, 1987

Huge demo

A similar incident happened at Kassowal, Pakistan, where the dead body of Manzoor-ul-Haq, an Ahmadi Muslim of Chak was refused burial. There was a huge demonstration by Mullahs and their followers, who declared that they would not allow the burial in the village graveyard.

Eventually it was buried under the supervision of the local magistrate, but the Mullahs have issued warnings to the administration and demanded that the dead body should by exhumed and buried elsewhere, report the association.

New Life (UK), 5th December, 1986

Ahmadi bodies denied burial

New Life (UK), 8th January, 1988

The grave of an Ahmadi Muslim, Lance-Neak Sarjaz Ahmad, (Pakistan Army) was dug open, only ten days after burial by the order of the magistrate as the mullahs protested and demanded the removal of the body.
NANKANA OPERATION

AHMADI HOUSES, MOSQUES, LIBRARIES RANSACKED, LOOTED, DEMOLISHED AND BURNT

Nankana is a town in district Sheikhupura in Punjab. On 9th April 1989, an Ahmadiyya Muslim Missionary stationed in the village Chak 563 GB, Tehsil Jaranwala, a few miles from Nankana, was cleaning the library, mosque and his quarters when he found some waste papers. He placed them in a pile outside and burnt them.

A non-Ahmadi youth was watching all this. He spread the rumour that Ahmadis have burnt copies of the Holy Quran. In no time the news spread in the whole village. People gathered at the spot and found there was no truth to this allegation, so they went home satisfied.

The rumour was spread in the neighbouring village Chak 565 GB by the mullahs. They incited the public to form a procession and attack Ahmadi homes. They, therefore, gathered their followers and proceeded to Chak 563 GB, armed with rifles, axes and hammers. They demanded that the Ahmadi who burnt the Holy Quran be handed over to them, although the local villagers assured the mob that no such incident had happened in the village. But the mullahs were in no mood to listen. First they fired into the air to harass the people, then they attacked the Ahmadiyya mosque, library and set them ablaze. They then went on a rampage demolishing three Ahmadi houses and a shop. They damaged a tractor and destroyed the vast area of fruit orchard owned by an Ahmadi. A few Ahmadi Muslims were also injured in the operation.

Next day the mullahs of Nankana started a vigorous campaign of hatred against the Ahmadis and announced publicly that they would not spare an Ahmadi home. The office bearers of the local Ahmadiyya Muslim Community approached the authorities to make them aware of the situation, but nothing was done about it. The president of the Nankana Ahmadiyya Muslim Community, Mr Muhammad Saleem, a leading advocate, told that the Senior Police Officers assured him that the lives and property of Ahmadi Muslims would be protected.

When the mullahs and their followers attacked Ahmadiyya property on 12th April 1989, the police did nothing to stop them. They were not only the onlookers but in some cases helped the mob in looting and burning Ahmadiyya belongings. The mob at times 400 to 500 strong, armed with clubs, hammers and axes, attacked the Ahmadiyya mosque at Nankana and demolished it. They ransacked Ahmadi houses, one after the other, looted the valuables, smashed what they could not carry, gathered clothes, books including the copies of the Holy Quran, furniture and other household items into a heap and set them alight. They did not even spare the foodstuff which they threw into the gutter. In one house where nothing was left, the mob got hold of the chicken, wrung their necks and threw them into the fire.

Five Ahmadis were injured, two of whom had serious head injuries and were hospitalised.

The total estimate of the damage runs into ten million rupees.

Mr Abdul Ghafoor, a local dentist, who happened to be in the mosque at the time of the attack, describes the attack in the following words:

"I saw a mob of 400 to 500 strong shouting filthy abuses and advancing towards the mosque. The police was present at the mosque. The police officer asked me to leave the mosque but I refused. At which the police officer said, "As you please," and went away. The mob came right in and started demolishing the mosque, while police moved aside. They also pounced on me and started hitting. Then the roof fell in on me and I lost consciousness. My son-in-law came to help me but was beaten as well. We both received serious head injuries."

Mr Muhammad Jamil Faizi gives an account of the attack on his brother-in-law Dr Abdul Ghafoor, in his letter dated 15th April 1989.

He states:
"My brother-in-law Dr Abdul Ghafoor was injured while defending the Ahmadiyya mosque at Nankana. I went to visit him in Sheikhupura Hospital. He told me that one of the minarets of the mosque was defaced on 11th April, a day before the major attack took place, and the attackers declared that they would come again the next day to demolish it completely. He and his fifty-year-old son-in-law along
with four others decided to remain in the mosque on duty. The police and administration assured them that they would protect the property. Police insisted that Ahmadis should vacate the mosque but the Ahmadis decided to remain there.

When the mob arrived they started destroying everything. The Ahmadis tried to stop them. Suddenly the roof fell in on my brother-in-law and he became unconscious.

He was taken to the local police station and then to District Hospital Sheikhupura. His house was also completely destroyed”.

Choudray Sultan Ahmad Kalhoun of Nankana, who has lived in Nankana for the last seven years, describes the attack in the following words:

“I was on watch with five other Ahmadis when the mosque was attacked by a mob of non-Ahmadi. They first plundered the mosque badly and then started beating and hitting us brutally, so much so that when they left us, they thought we were finished. But our Lord, Allah saved us. I was hit with a brick on my forehead and became semi-conscious. They continued to hit me, but I did not let the culprits set fire to the mosque and kept the name of Ahmadiyyat aloft.

The furniture and other things from my home were taken out and burnt in front of my wife. The room in which my children were hiding was first sprayed with petrol and then set alight. My two sons were wounded with broken glass and my wife also suffered injuries. I feel extremely weak due to loss of blood during these cruelties. Inspite of all these tortures, we did not bow down our heads or shed tears in front of our opponents...If we decide to go away from Nankana Sahib, then the opponents may say that Ahmadis have fled out of fear. I shall therefore not leave Nankana: If death comes it will come in Nankana Sahib.”

A four-year-old Ahmadi girl, Qurratul Ain Aini, daughter of Mr Muhammad Ayub Qamur, who lives in Nankana Sahib asked her aunt, Miss Tahira to write a letter to her beloved Imam, the Head of the Ahmadiyya Muslim Community in which she said:

“On 12th April, we reached Nankana Sahib from Rabwah and saw that our home and the things therein had been burnt down. My mother was shocked to see this and asked someone what had happened. She was told that all Ahmadi homes in Nankana Sahib along with their assets had been burnt down.

My dear beloved father Hazur, they (the people in the mob) burnt my bicycle, toys and even the wooden board on which I write. But I did not cry at all because I am sure, Allah will give us more than this. He would give us a big house, a car, a big doll and bicycle and many toys too. My mother says that those who lose and spend in the way of Allah, He gives them much more.”

Mrs Amatul Naseer Sultan of Nankana Sahib expressed her deep feeling and emotion in her recent letter to her beloved Imam, the Head of the Ahmadiyya Muslim Community in the following words:

“We went through a most inspiring experience of our lives on 12th April when every member of our family once again practically renewed the pledge of Ahmadiyyat of sacrificing life, property, children, time and everything else that we possess in the way of Allah. I sent my husband in the morning to keep a watch on the mosque that my father had been looking after the whole of the previous night and told him he should not worry about us and that Allah will protect us. My mother with her two sons was at home and I was at the home of an Ahmadi neighbour, Mirza Altaf Rehman with four young children.

Houses destroyed in Nankana

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After a while, a large group of people came shouting slogans. They broke into our house, shattering the door and demolishing the wall and started throwing stones and bricks on us. My beloved Hazur, I locked myself and the children inside a room. At this point, the culprits broke the door and the windows and set the house on fire. When my young children saw this, they became extremely scared and fearful and took protection under the bed. On this they set the beds on fire. I then asked my children to sit in a corner while the pieces of glass showered from all directions. Two of my children cried and screamed but the cruel and brutal people said that the innocent children be thrown in the fire. They were however prevented doing so by someone among themselves...When I came out of the house, even my head was not covered. I reached my father's house which was also set on fire and he had taken refuge with the neighbours.

*Miss Khola Tabassum, daughter of Doctor Abdul Ghafoor relates the incident in the following words:*

When I woke up on the 12th April I heard that the opponents were planning to organise a procession in the city. We did not expect that they would do such damage to our properties. When we saw the angry mob heading towards our house, we ran out and took shelter in our neighbour's house. My father and brother-in-law had gone to the mosque to defend it from attack. The mob destroyed everything in our house and burnt it completely.

I am a college student. My examination is going to start soon. All my books have been burnt. I would request prayers for my success."

*Mr Muhammad Ashraf Anwar writes in his letter dated 13th April:*

""The opponents attacked the Ahmadiyya Mosque on the 11th April, defaced its minarets and took away the plaque on which Kalima Tayyaba was written. They came at about 2.30 in the afternoon when we had left the mosque after offering Zuhr Prayer. The caretaker of the Mosque Mr Allah Ditta was the only person present there at the time.

In the evening an announcement was made from a non-Ahmadi mosque that college students will organise a protest march against the Ahmadis. On the 12th April police came to guard the mosque. Inside the mosque there were five Ahmadis namely, Doctor Abdul Ghafoor, his son-in-law Sultan Ahmad, Allah Ditta, the caretaker of the mosque, Mubashar Tanveer and myself. The magistrate came inside the mosque and asked us to leave the mosque. We refused. The mob came at about 9.30 a.m. and started throwing stones at us. They were armed. They broke open the door and began to beat us. Some climbed on to the roof and started demolishing the mosque. I ran outside to save my life and took shelter in a non-Ahmadi friend's house. The lunatics have set fire to all Ahmadi houses. Some Ahmadis have been involved in false cases. The magistrate is very biased. He attends the meetings of mullahs and is known as their sympathiser."

*Mrs Naeema Dawood, President Ahmadiyya Women Association, Nankana, writes in her letter dated 4th May 1989:*

We were assured by the administration that they would guard our houses, so we were confident that nothing would happen. Sometime after 9 o'clock someone told us that the Ahmadiyya mosque and the house of my brother, were both set on fire by the mob. My husband went up on the roof to see what was happening. He saw that the house of Mirza Altaf-ur-Rehman had been set ablaze. He suggested that I should take the children away somewhere for safety. As I gathered my three small children and rushed out of the house, he told me not to go towards the city. I had no idea where to go. I went to a wheat field about half a mile from our house. When I looked back I saw thick clouds of smoke rising from the city. My children began to cry for their Daddy. They urged me to go and bring their father. I was worried too. I left the children there and ran back to my house. I saw that my husband was in the kitchen. He told me to get back to the children while he was guarding the house. I hurried back to the place where my children were. Looking back I could see the smoke rising from different parts of the city. It so happened that when the mob came near to our house, a kindly neighbour took my husband in his house and gave him refuge. The next moment our house was attacked, everything inside was smashed and then set on fire. The mob raised filthy slogans against Ahmadiyyat. I left my children in a nearby village and returned again to my house, which was still on fire. I searched frantically for my husband but could not find him anywhere. I was relieved when my neighbour's wife told me that he was safe in her house. The mob had left by then. I took a kettle and began to put out the fire by pouring water over it. I offered my Zuhr Prayer. Some people gathered there and brought two half
burnt copies of the Holy Quran from the debris of my house. People began to curse the mob who had even set ablaze the copies of the Holy Quran. A photographer came and took photos. At about 4 p.m., the Superintendent and Deputy Superintendent Police came and they were also shown the burnt copies."

_Mr Dawood Ahmad Shakir writes in his letter dated 18th April 1989._

"The opponents had burnt all Ahmadi houses on the pretext that the Ahmadis have set a copy of the Holy Quran on fire. When I contacted the Police Officers by phone at about 7.30 a.m. on the 12th April, they gave verbal assurance that everything was under control. It seemed that a well thought out plan was made to attack the Ahmadiyya houses. They formed different groups and destroyed all Ahmadi houses within one hour at the most. I have built a new house. Still I owe a debt of 55,000 rupees on my house. Now everything has gone in smoke. The lunatics did not even spare our clothes."

**NANKANA SAHIB AND SARGODHA "OPERATIONS"**

The latest wave of anti-Ahmadiyya violence, it seems, is a part of a well planned conspiracy to fan the fires of sectarian hatred and religious intolerance. The current situation is tragically reminiscent of the anti-Ahmadiyya riots in 1974 when the country had a powerful Central Government of the Pakistan People's Party which likewise ruled the province of Punjab. At that time, a highly organised anti-Ahmadiyya campaign was launched in the district of Sargodha where hundreds of Ahmadi houses, shops, medical centres, mosques etc. were razed to the ground. After breaking into Ahmadiyya premises, all the household articles were plundered and the remaining furniture, books and other belongings were heaped together and put on fire while defenceless Ahmadi families watched total destruction of their lifelong possessions. Some Ahmadis were brutally attacked, manhandled and mauled. The perpetrators of these crimes were the trained hooligans led by fanatical members of extremist Muslim organisations and institutions in the very presence of strong contingents of police force. In fact, the Chief Minister of the Punjab was addressing a public meeting in Sargodha city and describing the achievements of his government when the Ahmadi houses and shops were being attacked only a few hundred yards away. It is no coincidence that the DIG in Sargodha in 1974 is today IG in the Province of Punjab."
Therefore, the similarities between the "Sargodha Operations" of 1974 and the Nankana Sahib Operations of 1989 cannot escape notice.

Statement by Sheikhupura District Bar Association

ATROCITIES AGAINST AHMADIES IN NANDANA SAHIB

Sixty-six members of the District Bar Association in Sheikhupura have signed a statement strongly condemning the atrocities committed against the Ahmadies in Nankana Sahib (Sheikhupura District), holding the local administration responsible for it and calling for the transfer of officials from Nankana Sahib. They demanded that the government should promptly provide assistance to the victims, punish those responsible for the crime and hold a judicial enquiry of the incident.

Resolution of Nankana Sahib Bar Association

SHAMEFUL INCIDENCE OF NANDANA SAHIB

The Bar Association in Nankana Sahib held a session to issue a statement strongly condemning the incidence of Nankana Sahib where several homes of Qadianis (Ahmadis) were looted, demolished and burnt. The statement has been signed by Mr Mohammad Yamin Bhatti, Advocate, President Bar Association and Chaudhry Haq Nawaz Khan Advocate, General Secretary Bar Association Nankana Sahib and reads as follows:

1. This Session of Bar Association Nankana Sahib strongly condemns the incidence of 12th April in Nankana Sahib involving the plundering of homes of Qadianis and completely burning the assets therein and affirms the opinion that due to this shameful act of atrocities and lawlessness every law abiding citizen bows his head in shame.

2. The Session expresses the deep surprise and sorrow on the utter and total incapability of those officers present on duty. Their half hearted and negligible action encouraged the culprits and in some places the Police themselves incited and encouraged the assailants.

3. This Session demands the Government to call full explanation from those officers present on duty and hold judicial enquiry of the incident.

4. This Session also demands that the Government should compensate those Qadianis whose homes had been destroyed and assets burnt or looted. It further urges that in future the life, property, respect and honour of Qadianis should be protected in line with the example from the life of the Holy Prophet (peace be on him) and according to the constitution of Pakistan.

5. This Session passionately appeals to the Ulemah to carefully reflect whether such steps propagate Islam and belief in Khatme Nabuwat or disgrace Islam and Muslims in addition to causing great harm to the very cause of Khatme Nabuwat.

6. This Session strongly condemns the incidence of heinous crimes of burning the Holy Quran in Chak No. 563 GB, Tehsil Jaranwala and in Nankana Sahib and demands severe punishment for those who had committed this crime irrespective of their faith or creed.

Anti-Ahmadian pogrom

Suspicion that some members of the Ahmadian sect had burnt pages of the Holy Book in a neighbouring village has provoked rioting against Ahmadis living in Nankana Sahib (birthplace of the great Guru of humanism and religious tolerance) and Jaranwala. It has been said that a few Ahmadis were detected outside their place of worship, in Chak No. 563 GB, deliberately desecrating the Holy Quran, and that the people were provoked into attacking the community after news of the alleged incident had been bruited about through a local mosque. On the other side, according to the version of events offered by a spokesman of the Ahmadian community, no incident of Quran-burning took place, and the whole episode was the result of a conspiracy to persecute the local Ahmadis. The spokesman, Raja Ghulam Ahmed, further revealed that at least 50 houses belonging to his community were looted and set on
fire, apart from the damage done to the Ahmedi places of worship. He also charged that the authorities were given repeated warnings about the danger they faced but no attempt was made to give the threatened minority community any protection. Fortunately, no loss of life has so far been reported.

Jaranwala’s Assistant Commissioner has ordered a judicial inquiry into the alleged sacrilege of the Holy Book, but it remains uncertain if the probe will cover the lawlessness that occurred later. In justice, these happenings must also be subjected to an inquiry, preferably at a higher level. The earlier part of the story will put some strain on everyone’s credulity. That in today’s charged atmosphere, a group of Ahmedis should sit in a public place to burn pages of the Holy Book seems to make little sense. In the first place, whatever the relevant law may say, the community still claim that they are Muslims and that their faith in the Holy Book remains firm. Why should any Ahmedi be guilty of an act of gross disrespect for the Holy Book in which he himself believes?

Anyhow, since the alleged culprits are said to have been identified they should have been charged with the offence, tried and punished in accordance with the law. Why attack other innocent members of the community? The Jaranwala students involved were at the same time agitating against their Principal for his refusal to send up all their names for the next examination, but how about the others? Who provoked them to start the program? Was it misunderstanding or deliberate mischief? And why were the local political leaders unable to intervene and stop the rioting? All these factors need to be investigated to the satisfaction of all concerned. The results of the inquiry should help Government to lay down proper guidelines in order to ensure that incidents of this sort do not recur and all citizens, whatever their community or sect, are guaranteed the protection that the Constitution gives them and they can live in peace and security.

New wave of violence greets Ahmadiyyas

A new wave of persecution of the Ahmadiyya Muslim community in Pakistan has erupted, with their homes, shops and mosques being ransacked, looted and burnt and many members complaining of merciless beatings.

According to reports from the Ahmadiyya Muslim Association reaching Britain, mobs, at times numbering 400 to 500 organised by the Mullahs and aided and abetted by the police, are being let loose upon innocent Ahmadi men, women and children and given free hand to loot and burn their homes and their commercial and religious properties.

In one village in district Jaranwala, Punjab, three homes, one shop, one mosque and a library, belonging to the Ahmadiyya Muslims, were looted and burnt. This was followed by looting and burning of 52 Ahmadi Muslim homes, shops and mosques in Nankana and Bachiana Towns.

Similar activities were reported from Nawabshah in Sind where the Ahmadiyya Muslim Mosque/Library was ransacked, its valuables looted and books and other religious literature were set alight and the mosque building damaged. This new spate of violence against the Ahmadiyya Muslim community in Pakistan had resulted in making hundreds of their men, women and children homeless.

The members of the UK Ahmadiyya Muslim Community, many with relatives in the affected areas expressed concern over the incidents. They have sent telegrams to the authorities in Pakistan, conveying their horror and shock at these unprovoked and unwarranted attacks of violence against their brethren and their dismay upon the attitude of the police who, according to the reports received, were actively aiding and abetting in the criminal activities of these mobs.

New Life, 21st April, 1989
NAWABSHAH SIND OPERATION

AHMADIYYA MOSQUE ATTACKED, AHMADI MUSLIMS MERCELESSLY BEATEN

Ahmadiyya Community District Nawabshah Sind celebrated the Thanksgiving celebrations by holding meetings, offering prayers, almsgiving, feeding the poor and helping the needy. The Ahmadiyya mosque was decorated and illuminated too.

The opponents of Ahmadiyyat did not like this. Their hearts were filled with rage when they saw the happy smiling faces of the Ahmadi Muslims on 23rd of March 1989. They therefore planned to attack Ahmadi Muslims and their properties.

On 25th March, 1989 they gathered about 150 hooligans, formed a procession and attacked an electrical appliances shop belonging to an Ahmadi, Nasir Ahmad Arain. The police was called, but instead of arresting the culprits, Mr Nasir Ahmad, the Ahmadi Proprietor was arrested.

It may appear strange to the world outside, but this has become a pattern in Pakistan since Zia’s dictatorial regime. In numerous cases the fanatic mullahs have attacked the Ahmadis and the police instead of arresting the attackers have arrested the Ahmadis instead.

Three days later the mullahs attacked Mian Muhammad Salim Shahjahanpur’s bookstore resulting in an extensive damage to the shop. No one was apprehended by the police.

Encouraged by this, the mullahs carried out a vigorous campaign of hatred and violence against the Ahmadi Muslims throughout the city. They abused Ahmadi Muslims in the street and threatened to kill them. A barrage of filthy abuse was also directed to the Founder of the Ahmadiyya Muslim Community, the present head, and the other elders of the Ahmadiyya Muslim Community. Notices also went up in public places declaring Ahmadis as apostates. The public was incited to boycott the Ahmadis and even to murder them. To all this, the response of the Ahmadi Muslims was prayers and more prayers to God Almighty.

On 1st April, 1989, when an Ahmadi lawyer Ali Ahmad Tariq of Karachi arrived in the court to file a bail application on behalf of Mr Nasir Ahmad Arain, the mullahs surrounded him and tried to beat him up. They even threatened the magistrate to whom the bail application was made, of dire consequences if the application was accepted. To their dismay the magistrate accepted the bail application on 10th April.

On 15th April, at about 6.30 a.m. when most of the Ahmadis had gone to their homes after offering Fajr Prayers at the local Ahmadiyya mosque, a group of 30 youngsters led by mullahs started throwing stones at the building of the Ahmadiyya mosque causing damage to the windows of the mosque. Later on they jumped over the wall and came right in. Mr Laeq Ahmad Tahir, the Ahmadiyya Muslim Missionary and an eighty-year-old member of the community Mian Muhammad Saleem Shahjahanpur were present in the mosque at that time. Both were attacked and beaten mercilessly. Mian Muhammad Saleem Shahjahanpur, was pushed to the ground. The Ahmadiyya Muslim missionary who was badly injured, describes the attack as follows:

"Four or five persons held me and punched me all over my body. They objected to the KALIMA being written inside the mosque. They also objected to the recitation of the Holy Quran by the Ahmadis. They said that Ahmadis, being non-Muslims, have no right to recite the Holy Quran. I tried to reason with them, though without success, saying that the Quran is the word of God, therefore we love to recite it. A mullah stepped forward and slapped me in my face. He then told others to carry on hitting. "Break the jaw of the Qadri dog, so that he cannot recite the Holy Quran" he said.

In the meantime, the rest of them had gathered mats, literature including the copies of the Holy Quran, and other furniture from the mosque into a pile and set it alight. Then they caught hold of Shah Sahib and tried to push him into the fire. Shah Sahib pleaded with them saying that he was keeping fast and that they should fear from Allah’s wrath. At which they banged his head hard against the wall. Blood began to pour from his forehead. By this time the mosque was filled with smoke and as the mob began to choke, everyone rushed outside leaving us two inside. They locked the door from the outside so as to prevent us from escaping. Shah Sahib staggered into the adjacent room, while I managed to climb on the roof of the mosque.

From the top I could see the crowd which was now about 200 strong. As soon as they saw me they began to throw stones at me. Some of them started climbing up to get me.

I tried to call Mr Muhammad Yousaf and his four sons for help. They lived in a house nearby to the left of the mosque. But they could not come for our rescue because the mob had locked their door
too from outside. The only other alternative was to jump on the roof of our non-Ahmadi neighbour, with whom we had very good relations in the past. I called him and with his permission jumped in his house. For a moment I thought I was safe. To my surprise his son Musharraf got hold of me and pushed me out into the street. There was a shriek of delight from the crowd when they saw me and in no time they pounced on me. They punched me in the face, hit me, dragged me and kicked me. It went on and on. I was quite oblivious of the surroundings. I knew that I was going to die for the sake of my faith. I was happy to lay my life for the cause of Allah. There was no sense of pain. I lay unconscious in the middle of the street. When I came to, I found myself in the house of my Ahmadi brother Muhammad Yousaf. A kind neighbour has listened to the shouting for help of Mr. Yousaf's family, and had carried me to their house.

Meanwhile someone informed the Quaid Khuddamul Ahmadiyya about the incident who called the police and the fire brigade.

The fire brigade arrived and extinguished the fire. The police rescued Shah Sahib and took him to the local hospital. As the hospital doctor was attending him someone told him that the injured person was a Qadiani. The doctor immediately withdrew as if a snake has bitten him and left Shah Sahib unattended.

Luckily there was an Ahmadi employee in the same hospital who came along and gave medical treatment to Shah Sahib. I was also given treatment by him.

A case has been registered with the police but so far the police had taken no action against the culprits."

(Daily "Hilal-e-Pakistan", Hyderabad, Sindh, April 17th, 1989

A deplorable incident

A most unfortunate and deplorable incident has taken place in Nawabshah. On Saturday, a gang of insane lunatics attacked and ravaged the place of worship of the Ahmadiyya community, collected the furniture, books and other articles and burnt them and also set fire to raze the building to the ground. As if this was not enough, the insane gang physically assaulted the worshippers; amongst the injured were the 70-year-old, well-known scholar and poet Lacheq Ahmad. According to reports, the Police arrived afterwards to control the situation and the fire brigade extinguished the fire in the place of worship.

No amount of condemnation of this incident will suffice. It can be described as the height of narrow-minded religious fanaticism. We admit the Ahmadiyya Community has been declared as non-Muslim and this sect has been expelled from Islam. Nevertheless, they have a right to practice and worship according to their faith and religious customs. As citizens of Pakistan, the Ahmadies have the same rights and privileges as other minorities — such as Hindus, Christians and Parsies. Who has allowed these self-appointed brokers of Islam and the insane gang to attack the places of worship of the minority communities and hurt the feelings of mankind? Islam does not permit desecration and destruction of places of worship. On the contrary, the Muslims are required to protect the minority communities and to guarantee them the freedom of worship according to their own faith. Such despicable activities of the gangs of lunatics have dealt a serious blow to Islam instead of serving the cause of this universal and humanitarian religion. Moreover, the sectarian fanaticism has by causing discord in the society inflicted a fatal injury to national unity. Therefore, it is necessary to firmly suppress religious fanaticism and sectarian madness. We will impress upon the Government to take stern action against the foes of humanity — the insane gang — involved in the deplorable incident of Nawabshah, so that they do not get an opportunity to raise their head again.

Chak Sikander, Operation

135 Ahmadi houses of Chak Sikander, Tehsil Kharian, District Gujrat were set alight by anti-Ahmadiyya mob aided and abetted by police. Three innocent Ahmadis including a 10-year-old girl were killed.

Shocked by events in Pakistan

Recent reports indicate that officially-inspired and officially-condoned violence against the Ahmadi community in Pakistan are reaching new record levels.

On 16th July, 1989, Muzaffar Ahmad, president of the Ahmadiyya Muslim Community of village Chak Sikandar, Kharian (district Gujrat) in Pakistan, was allegedly attacked. While he struggled to
free himself from the attackers, others from the same group surrounded the village in gangs of three or four, barring all escape routes. They then started setting Ahmadi houses on fire and firing on the occupants as they came out.

Defence

Ahmadies managed to put up some defence and one of the assailants was shot dead while two others were injured. Soon after the start of these violent incidents, the police arrived on the scene. Their first action was to disarm the Ahmadies thus preventing them from defending themselves. One of the latter, Mr Nazir Ahmad who was repelling attacks on his house from the roof-top, was ordered to come down. As soon as he reached ground level, however, he was shot dead by the attackers in the presence of the police, it is alleged.

"Any Ahmadi who tried to escape from the burning houses was shot at. As a result, two other Ahmadies, Mr Mohammad Rafiq son of Maulvi Mohammad Khan and a 10-year-old girl, Nabeela, daughter of Mr Mushtaq Ahmad, were shot dead," says a press statement from the Ahmadiyya Muslim Association.

"Many other Ahmadies were injured, including seven women. Among the seriously wounded are one woman from whose body 32 pellets were removed and Mr Abdur Razzaq, son of Malvi Abdul Malik, who received a bullet in his lungs and is now lying critically ill in a Lahore hospital," the statement said.

"Many Ahmadi women and children are still missing, and are not yet accounted for. It is presumed that a number of them might have been caught in the burning debris of their houses or been suffocated inside.""

Attackers

"Side by side with the arson, acts of looting were also carried out by the attackers. And as if to cripple the Ahmadies in their means of livelihood, about 80 to 90 heads of cattle belonging to them were killed by the aggressors.

"The most revolting and unacceptable aspect of these murderous incidents is that they took place in a visibly planned manner in the very presence and under the supervision of the police. The higherranking officers of the police force of the district were present, viz. the superintendent of Police, the Deputy-Commissioner and the Divisional Inspector-General of Police. They had made their authority felt by first of all arresting as many Ahmadi youths as they could lay their hands upon, in a move calculated to deprive the Ahmadi community of able-bodied defenders. The work of the mob was thus made easier. Those arrested were brought to Kharian police station from where they were transferred to an unknown destination.

Due to this active collusion of the police, the looting and burning continued even on the following day, i.e. the 17th July," the statement added.

*(Asian Times, 28th July, 1989)*

*Ahmadi houses destroyed in Chak Sikander*
Human Rights violations verified by

1) International Commission of Jurists
2) Human Rights Advocates Inc.
3) U.N. Commission on Human Rights
4) Amnesty International
5) U.S. Congress Resolution

CONTINUOUS VIOLATIONS OF HUMAN RIGHTS IN PAKISTAN
investigated, exposed and highlighted by

THE INTERNATIONAL COMMISSION
OF JURISTS

Ahmadis Disenfranchised

1. "Ahmadis have experienced discrimination in employment and the denial of other civil and political rights, and no action seems to have been taken to prevent physical attacks on themselves and their places of worship or to prosecute those responsible. They were, effectively disenfranchised, and this position has survived the lifting of martial law."

Penal Code versus Articles of Faith

2. "A more direct interference with the religious beliefs and practices of Ahmadis came with the adoption, also during martial law, of the Ordinance (No. 20 of 1984)... This ordinance, through the introduction of sections 298B and 298C into the Pakistan Penal Code, made Ahmadis liable to a penalty of up to three years' imprisonment for a range of activities which identified their faith with the Islamic faith or involved its propagation... Furthermore, any Ahmadi 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'

is also liable to imprisonment (s. 298C)."

3. "The effect of these additions to the Pakistan Penal Code has been to impose stringent limitations on the religious freedom of the Ahmadis. Not only are they prevented from using many of the Islamic forms that have been part of their traditional religious practices, but they are also expected to repudiate the central tenet of their beliefs as a result of the prohibition on associating themselves or their faith in any way with Islam. Also they can no longer seek converts from other Muslims as a result of provisions relating to propagation. Some of the offences are framed in such broad and subjective terms that considerable discretion is left to the courts, and it is scarcely possible to know in advance whether the section is being transgressed. This is particularly true of the prohibitions on posing, directly or indirectly, as a Muslim and on outraging ""in any manner whatsoever"" the religious feelings of Muslims, and the range of activities caught by them has indeed proved to be extensive."
Numerous criminal proceedings

4. "Since the adoption of the Ordinance, criminal proceedings against Ahmadis for breach of its provisions have been numerous. Thus the mission was informed of many cases where Ahmadis had been charged or convicted for having in some way displayed extracts from the Quran... for displaying in their shops the Kalima Tayyaba,... for having printed a verse from the Quran on a wedding card,... for wearing a Kalima Tayyaba badge,... for offering prayers in a mosque,... for calling to prayers,... There were also reports of prosecutions for having used the Muslim form of greeting (Assalam-o-Alaikum) or for sitting in Itikaf."

5. "In addition to these prosecutions, numerous books and publications relating to the Ahmadiyya faith have also been banned."

Serious anxiety about further restrictions

6. "The scope of the Ordinance, particularly the offence of posing as a Muslim, is thus extremely broad and has been used to penalise Ahmadis who are practising fundamental aspects of their faith. There is, moreover, very serious anxiety among Ahmadis that an attempt may be made in the future to prosecute them for other Islamic practices, such as of offering Namaz, paying Zakat, performing Hajj or keeping fast (Roza), or even for wearing the clothing that is associated with Muslims."

7. "There can be little doubt, therefore, that Ordinance 20 of 1984 has resulted in a substantial curtailment of the freedom of Ahmadis to practise and profess their religion."

8. "The prohibitions created by the Ordinance and now being enforced clearly strike at the heart of the practice of the Ahmadiyya faith."

9. "All official reference to Ahmadis employ the perjorative term Qadiani, and an application form for a passport requires all Muslims to declare that they... consider Mirza Ghulam Ahmad Qadiani to be an imposter nabi and also consider his followers... to be non-Muslim. A similar declaration is required when applying for government employment."

10. "In addition, many members of the government have been reported as making speeches which are extremely hostile towards Ahmadis."

Ahmadiyya mosques defiled, ransacked, destroyed

11. "Thus their mosque in Mardan, North West Frontier Province, was ransacked and then reduced to rubble shortly after the police... on 17th August, 1986, had arrested all the Ahmadis gathered there for prayers."

12. "No proceedings have been brought against those involved in the demolition of the mosque despite an information being laid and the pictures of many of those involved being published in newspapers... The Daily Nawa-i-waqat printed on 8th September, 1986, a report of an agreement between the government and the International Majlis Khatt-e-Nabuwat that the mosque would not be allowed to be rebuilt."

13. "An Ahmadi mosque in Rahwali has also been destroyed, and the mosques in Bhaker, Jhang and Sadar have been set on fire."

14. "A number of Ahmadi mosques have also been sealed up on the instructions of local officials. For example, the mosque in Quetta was closed down and put under police guard on 9th May, 1986... Meanwhile the mosque was sealed up... Attempts to challenge this continued sealing of the mosque have so far proved unsuccessful and, as there has been no response to requests for an alternative place to offer prayer, the Ahmadis at present have to pray in a garage."

15. "Ahmadi mosques have also been sealed up in Gujrat, Musewala and Sahiwal on the orders of the District Magistrate."

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Criminal Law (Amendment) Act 1986/Article 295C

16. “Further measures to control the activities of Ahmadis have been, or are in the process of being adopted... In October 1986 Parliament passed the Criminal Law (Amendment) Act, 1986, which added s.295 C to the Pakistan Penal Code. This provides that:

‘Whoever by words, either spoken or written, or by visible representation, or by any imputation innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (peace be upon him), shall be punished with death, or imprisonment for life, and shall also be liable to fine.’

This new offence of blasphemy, with its extremely severe penalty, is likely to make it even more difficult for Ahmadis to pursue their faith as the application of the previous legislation has already established the way in which their teachings are viewed. There can be little doubt that the specific claim to prophethood for Mirza Ghulam Ahmad, whatever the qualifications applied to it, will inevitably be regarded as a defilement of the Holy Prophet, but almost any other tenet of the Ahmadi faith or even an admission of being an Ahmadi could be regarded as amounting to defilement by “imputation, innuendo or insinuation.”

Publication of the Holy Quran Act

17. “The government has introduced a bill into Parliament which would further extend its power to suppress their (the Ahmadis’) publications. National Assembly Bill 13 of 1986 is intended to become the Publication of the Holy Quran Act and was introduced... in order ‘to provide for the punishment of a non-Muslim author who translates, interprets or comments upon an Ayah of the Holy Quran contrary to the belief of Muslims’... and the penalty for any contravention of the Act will be up to three years’ imprisonment.

Although Ordinance 20 of 1984 has proved effective in securing the suppression of many publications produced by Ahmadis, including the Quran, this new criminal offence has the potential for suppressing anything about their faith which non-Ahmadi Muslims disagree.”

The proposal of the council of Islamic Ideology

18. “The fact that many of recent developments have emanated from the Council of Islamic Ideology, has strengthened the fear of many Ahmadis that another of its proposals will in its turn be adopted, namely that there should be an offence of apostasy, under which any Muslim renouncing ‘Din-i-Islam’ or any of its essentials (such as the finality of the prophethood of Muhammad) would be punished with death.”

Denial of Civil Rights

19. “Apart from being subjected to restrictions on the practice and profession of their faith, Ahmadis are also being denied other civil and political rights... The re-classification of Ahmadis as non-Muslims in itself means that they are no longer eligible for certain posts.”

20. “There has also been the repeated refusal to allow the Ahmadis to hold the annual meeting of their faith at its headquarters in Rabwah. It is claimed that this refusal is for public order reasons, even though the overwhelming majority of the people living there are Ahmadis and most of the land is theirs. Moreover non-Ahmadi Muslims have been allowed to hold meetings there.”

21. “A final indignity has been the redesignation of where Ahmadis can be buried and the exhumation and reburial of those already interred... This has happened both in Punjab and Sind provinces.”

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Report of Karen Parker
Attorney at Law
Special Representative

HUMAN RIGHTS ADVOCATES, INC.

An organization with consultative status
(category II) at the United Nations
(JANUARY 1987)

The Ahmadiyya Movement in Islam is a sect of Islam. Ahmadies believe themselves to be Muslims and act and worship as Muslims. They have some doctrinal differences from other sects of Islam, which is why they are a separate sect. There are between 3.5 and 4 million Ahmadies in Pakistan, making the sect relatively small among Pakistan’s many Islamic sects.

Ordinance XX was promulgated during the period (5th July 1977 — 31st December, 1985) in which President Zia-ul-Haq governed under martial law powers. However, the lifting of martial law on 30th December, 1985 did not result in the revocation of Ordinance XX. Instead, Ordinance XX remains in effect because of the Constitution (Eighth Amendment) Act, which provides that all the President’s orders and ordinances are “affirmed, adopted and declared, notwithstanding any judgement of any court, to have been validly made by competent authority and, notwithstanding anything contained in the Constitution shall not be called in question in any court on any ground whatsoever…”

It is beyond dispute that Ordinance XX violates the freedom of religion of Ahmadies.

Ordinance XX not only violates human rights in the area of religious freedoms: by providing for arrests and imprisonment of persons for the exercise of protected rights, the Ordinance also violates the right to liberty and the right to freedom from arbitrary arrest and detention. For purposes of human rights law, arrest or detention is arbitrary if incompatible with the right to liberty and the free exercise of their human rights. The fact that the arrest or detention is under provision of national “law” is irrelevant for purposes of international law. An arrest or detention under national law “may nevertheless be arbitrary.”

Ordinance XX also violates international human rights law because it bars any judicial remedy, now compounded by the bar to judicial remedy contained in the Constitution (Eighth Amendment) Act. International human rights law requires “an effective remedy by the competent national tribunals for acts violating the fundamental rights…”

Ordinance XX has received continued condemnation at the United Nations. At the 1986 Session of the Commission on Human Rights, many governments/non-government organizations addressed this issue under agenda item 23 (religious intolerance) and agenda item 12 (gross violations).

GOVERNMENT INCITEMENT OF INTOLERANCE TOWARD AHMADIS

The Government of Pakistan has not only persecuted Ahmadi Muslims by promulgating Ordinance XX and by subsequent arrests and arbitrary detention of Ahmadies and curtailment of protected rights; government officials persist in public incitement of anti-Ahmadi sentiment. By these actions, the Government violates the international human rights law standards requiring it to “take effective measures to prevent discrimination… in all fields of civil, economic, political, social and cultural life,” to “rescind legislation where necessary… and to take appropriate measures to combat intolerance.” The Government officials and the Government itself also violates section 153A of The Pakistan Penal code, which provides, in pertinent part:

“(a) Whoever… by words… promotes or incites on ground of religion… disharmony or feelings or enmity, hatred or ill-will between religious groups or communities, or (b) commits, or incites any other
persons to commit any act which is prejudicial to the maintenance of harmony between different religious groups... on any ground whatsoever... shall be punished with imprisonment of up to 5 years."

Two particularly odious ways the Government has incited intolerance has been through public speeches and anti-Ahmadi oaths.

OTHER ISSUES RELATING TO PERSECUTION OF AHMADIS

1. Employment Discrimination

Ahmadi have been denied employment or discharged or demoted from employment, dismissed from the military, and dismissed from school.

2. Attacks on and Defacement of Ahmadi Mosques

Ahmadi mosques have been attacked and defaced, frequently with Government participation. As an example, just as the author was leaving Pakistan, the Ahmadi mosque in Quetta (Baluchistan) was attacked. According to the May 9th, 1986, order of Anwar Saleem Ahmad, the District Magistrate, there was "an agitated and violent crowd of over 700 people (Maulvis) led by Ulema (Muslim clergy) who are violently claiming possession of the... Ibadat-Gah (place of worship)." The order required the Ahmadis to turn over their mosque to the Government. None of the "violent crowd" were arrested. However, all 85 of the Ahmadis, who were at a prayer service at the time of the attack, were arrested. Four Ahmadis were injured, one seriously.

In mid-August 1986, the Ahmadi mosque in Mardan was attacked by a large mob, including police and the Assistant Commissioner. Ninety Ahmadis who were at the mosque for Eid (a holy day) prayers were arrested. The mob spent from 8 a.m. to 4:30 p.m. tearing down the mosque and burning books at the site. Maulana Azizur Rahman, International Spokesman for Majlis Tahafuzz-e-Khatme-Nabuwwat, announced that an agreement with the Government had been reached. The mosque will not be allowed to be rebuilt and the government will not take any action against persons who demolished the mosque, including the members of the National and Provincial Assemblies who participated.

DR KAREN PARKER

August 1987

The internationally well-known human rights campaigner, Dr Karen Parker, speaking on behalf of Human Rights Advocates, addressed the Sub-Commission in its 39th session on 28th August, 1987, and said among other things:

General Zia-ul-Haq persists with increasing fervour in its persecution of the nearly four million Ahmadi Muslims. Intolerance toward Ahmadis reached persecution with the promulgation of Ordinance XX of April 1984.

The speaker made a trip to Pakistan to personally investigate and most sadly reports that the situation was worse than expected.

During our mission to Pakistan we were presented with the official court records of hundreds of cases involving Ahmadis, arrested or serving sentences for such activities as displaying the Kalaema, saying "Assalam-o-Alaikum" or attending worship services. Leading pro-government Muslim clergy told the speaker that their aim is to drive the Ahmadis out of Pakistan, to arrest those who remain and to destroy or seize Ahmadi religious property.

In the speaker’s interview with General Zia-ul-Haq on May 5th, 1986, he conceded that citizens of Pakistan could not challenge government acts.

He also told the speaker that Ahmadis “personally offend” him and that it was “his duty to eliminate heretics”. He conceded that Ordinance XX violated human rights but stated, he “didn’t care”.

Persecution of Ahmadis escalated

Persecution of Ahmadis has recently escalated with the promulgation of the Defamation of the Prophet Criminal Law Amendment Act of 1986 which provides death for males and life-imprisonment for females who “defile the holy name of the Prophet Mohammad.”
President Zia told the speaker that he considers that Ahmadis defile the Holy Prophet. Information verified by us only yesterday indicates that Ahmadis are now being tried under this Act instead of under military Ordinance XX. Thus Ahmadis face death or life-imprisonment merely for such acts as displaying the Kalema.

As the speaker said to General Zia-ul-Haq, human rights law cannot change the heart of the intolerant person. It is meant to hold back the hand of a government. We hope Pakistan will immediately rescind persecution of Ahmadis without the necessity of any further action by the international community.
COMMISSION ON HUMAN RIGHTS

Sub-Commission on Prevention of
Discrimination and Protection
of Minorities

Thirty-eighth session
Agenda item 6

The situation in Pakistan

THE SUB-COMMISSION ON PREVENTION OF DISCRIMINATION
AND PROTECTION OF MINORITIES

1. Expresses its grave concern at the promulgation by Pakistan of Ordinance XX of 26th April, 1984, which, prima facie, violates the right to liberty and security of the persons, the right to freedom from arbitrary arrest or detention, the right to freedom of thought, expression, conscience and religion, the right of religious minorities to profess and practice their own religion, and the right to an effective legal remedy;

2. Further expresses its grave concern that persons charged with and arrested for violations of Ordinance XX have been reportedly subjected to various punishments and confiscation of personal property, and that the affected groups as a whole have been subjected to discrimination in employment and education and to the defacement of their religious property;

3. Request the Commission on Human Rights to call on the Government of Pakistan to repeal Ordinance XX and to restore the human rights and fundamental freedoms of all persons in its jurisdiction;

4. Alerts the Commission on Human Rights of the situation in Pakistan which is one with great potential to cause a mass exodus, especially of members of the Ahmadi community.
UNited Nations

U N Commission on Human Rights

Sub-Commission on Prevention of Discrimination and Protection of Minorities

(39th Session, Geneva 10.8.-4.9.1987)

Statement by the Anti-Slavery Society for the Protection of Human Rights

(on 28.8.1987)

On 26th April, 1984, the then military dictator of Pakistan, who was aptly hailed by the Western press as a "Mullah in uniform", chose to take a highly questionable step in his efforts to exterminate the religious community of Ahmadi Muslims in Pakistan because he did not agree with some of their religious beliefs. Under a military decree, called Ordinance XX, millions of Ahmadi Muslims were denied literally overnight their basic human rights, and freedom of conscience and belief was denied to them in that they were forbidden under pain of imprisonment and heavy fines.

a) to profess their faith
b) to practice their belief, and
c) to propagate their beliefs.

Ordinance XX was seen by human rights organisations all over the world as a glaring violation of the most fundamental human rights as cherished in the UN Charter and the Universal Declaration of Human Rights and as upheld by many other conventions.

In the wake of Ordinance XX, basic human rights of Ahmadi Muslims were flouted not only in theory but even with greater vigour in practice. The government of General Zia employed the services of notorious mullahs with so-called fundamentalistic inclinations to prowl upon Ahmadi Muslims at their sweet will and get them prosecuted on baseless accusations. Ordinance XX had given the fanatics a licence and had practically declared the defenceless Ahmadi Muslims as a fair game. This made life, honour and property of each and every Ahmadi Muslim in Pakistan insecure and at the mercy of their fanatic religious opponents. The concept and pattern of human rights suddenly changed in Pakistan. Ahmadi Muslims were degraded to the status of third-class citizens. In their homeland, their plight was worse than that of illegal immigrants. Hundreds of them are sitting in jails for the crime of professing their faith. Hundreds more are imprisoned because someone simply reported to the police that they had practised their beliefs. They have been put to torture in order to elicit false confessions. About 20 notable Ahmadi Muslims have been murdered in cold-blood and their murderers have not been apprehended. Their shops have been looted, houses burnt down and their places of worship defiled and sometimes set on fire.

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Amnesty International
International Secretariat
1 Easton Street
London WC1X 8DJ
United Kingdom

7th November 1985
ARRESTS AND IMPRISONMENT OF MEMBERS OF
THE AHMADIYYA COMMUNITY IN PAKISTAN

Amnesty International is concerned that since the amendment of the Pakistan Penal code, introduced by presidential order in April 1984, members of the Ahmadiyya community in Pakistan face arrest and imprisonment because of their religious beliefs and practice of these, contrary to the relevant international standards contained in the Universal Declaration of Human Rights and the 1981 United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion and Belief. Amnesty International has therefore urged the Government of Pakistan to withdraw the amendments to the Penal Code affecting the Ahmadiyya community and to permit freedom of religion to all its citizens.

In April 1984, President Zia-ul-Haq promulgated Ordinance XX of 1984 amending the Penal Code and banning Ahmadis from calling themselves Muslims, using Muslim practices in worship and preaching or propagating their faith. Penalties under this amendment include a three-year prison sentence. The presidential order and penal code amendments were challenged as being contrary to the injunctions of Islam through petitions brought by members of the Ahmadiyya community before the Federal Shariat Court and the Supreme Court, but both petitions were rejected.

Since the promulgation of Ordinance XX of April 1984 Amnesty International has received numerous reports of the arrest of Ahmadis throughout the country, many of whom were accused of professing to be Muslims, using Muslim epithets or forms of address, practising their religion or possessing or distributing literature about it. Places of worship belonging to the Ahmadiyya community have been subject to assault by non-Ahmadis, who have painted out verses of the Koran displayed on the walls, and Ahmadis have reportedly been subject to discrimination, for example in employment and education facilities. Some observers have noted that a situation has been permitted to develop in which Ahmadis may be subjected to assault, persecution or provocation by other non-Ahmadi citizens without law enforcement authorities providing adequate protection or redress. Several prominent Ahmadis have been murdered and in most cases no arrest have yet been made in connection with these offences.
CONGRESSMAN TONY P. HALL

INTRODUCTION OF RESOLUTION CONCERNING THE PERSECUTION OF AHMADI MUSLIMS IN PAKISTAN

HON. TONY P. HALL

IN THE HOUSE OF REPRESENTATIVES

Thursday, July 17, 1986

Mr. HALL of Ohio, Mr. Speaker, today I am introducing a resolution expressing the sense of Congress with regard to the persecution of Ahmadi Muslims by the Government of Pakistan.

The Ahmadi movement in Islam is one of the sects of Islam. There are approximately 3.5 million Ahmadi Muslims in the country of Pakistan.

The Government of Pakistan has been engaged in a campaign of direct and indirect repression against the Ahmadi, Ordinance XX, promulgated as a Presidential Decree in April 1984, provides for prison terms of up to 3 years and confiscation of real and personal property of any of Pakistan's Ahmadi Muslims merely for practicing their faith as they wish. Ordinance XX provides that:

Any (Ahmadi . . . who, directly or indirectly, poisons himself as a Muslim, or calls, or repeats or preaches on 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, which is contrary to 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.

On its face, this ordinance violates international standards of freedom of religion, the right to freedom of association, freedom of speech and expression, the right to equality before the law. The Subcommittee on Prevention of Discrimination and Protection of Minorities of the U.N. Commission on Human Rights in August 1985 declared that Ordinance XX "performs a function, vilifies . . . the right of religious minorities to profess and practice their own religion," and called upon the Government of Pakistan to repeal Ordinance XX.

In August 1985, President Zia ul-Haq announced Government measures to prevent Ahmadis from practising their faith. Pakistan's August 19 declaration statement with respect to the Ahmadis was his message to the International Khait-e-Nabwiat Conference in London in August, 1985. In this message, President Zia said:

In the last few years, in particular, the Government of Pakistan has taken several stringent administrative and legal measures to prevent the Qadianis (Ahmadis) from masquerading as Muslims, and from practising various Shaitan Islam (Islamic practices). We will install Allah, preserve in our effort that the cause of Qadianism (Ahmadism) is exterminated.

There can be little doubt that there is a clear policy by the Government of Pakistan to repress the Ahmadi faith and to discriminate against Ahmadis. Both the Lawyers Committee for Human Rights and Human Rights Advocates have determined that there are widespread violations of human rights in Pakistan and that Ahmadis are victims of systematic persecution based upon religious belief.

Hundreds of Ahmadis have been arrested without trial, a Muslim religious group, Ahmadis have also been discriminated against with respect to admissions to educational institutions, and the civil and military services of Pakistan.

Trying civilians in military courts is a violation of internationally recognized legal procedures. Nevertheless, Ahmadis, just as they have been tried by military tribunals in Pakistan. The imposition of death sentences and long prison terms against Ahmadis, including murder of Ahmadis, mob attacks on Ahmadis, mosques, and the defamation of Ahmadis religious property, Ahmadis have been forced to flee Pakistan and have sought asylum in other nations because of religious persecution.

Pakistan is a party under the U.N. Universal Declaration of Human Rights and the U.N. Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. It is the express purpose of the Constitution of Pakistan against Ahmadis Muslims to have received international condemnation.

Despite this condemnation, the Government of Pakistan persists in its persecution of Ahmadis Muslims. Several of my colleagues in both the House and Senate have brought their concerns about the plight of the Ahmadis community to the Government of Pakistan. The Government of Pakistan refuses to acknowledge any discrimination or repression against its Ahmadis community. The abuses of the Government of Pakistan against Ahmadis Muslims have received international condemnation.

In an effort to reiterate the concerns of the Congress, I am introducing a resolution regarding the repression by Pakistan against Ahmadi Muslims. It is my hope that this legislation will serve to call more attention to the Ahmadi issue and to encourage the Government of Pakistan to end violations of the basic rights of the Ahmadi.

The concurrent resolution calls upon the Government of Pakistan to repeal Ordinance XX, second, cease persecution of and discrimination against the Ahmadis; third, provide that any trial of Ahmadis by military courts be reviewed by civilian courts, and fourth, restore all internationally recognized human rights to all of the people of Pakistan.

For the benefit of my colleagues, the full text of the resolution follows:

Concurrent resolution expressing the sense of the Congress with respect to the repression by the Government of Pakistan of individuals known as Ahmadis.

Whereas Ahmadis are individuals who profess their religion to be Islam, but have certain distinctive religious beliefs as do other sects of Islam.

Whereas the Government of Pakistan and some of the people of Pakistan discriminate against Ahmadis because of religious beliefs of the Ahmadis.

Whereas there are are approximately 3,000,000 Ahmadis living in Pakistan.

Whereas Pakistan is a party to the United Nations Universal Declaration of Human Rights and the United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

Whereas Article 20 of the Constitution of Pakistan provides that every citizen and religious community shall have the right to practice and propagate religions and to establish religious institutions.

Whereas, in April 1984, the Government of Pakistan established Ordinance XX by presidential decree.

Whereas, notwithstanding the Constitution of Pakistan, Ahmadis are not recognized by the Government of Pakistan as citizens; and

Whereas, in a message to the International Khaim-e-Nabwiat Conference in London in August 1985. President Mohamad Zia ul-Haq of Pakistan stated that the Government of Pakistan has taken several measures to prevent practice of the Islamic faith, and that the Government of Pakistan will discriminate the Ahmadis.

Whereas the imposition of death sentences and lengthy prison terms on Ahmadis, including civilians, by special military courts in Pakistan in certain cases indicates that their persecution may be a factor in the incarceration of courts in Pakistan.

Whereas trying civilians in military courts is a violation of internationally recognized legal principles.

Whereas hundreds of Ahmadis have been arrested because of religious beliefs, and their cases have involved the use of illegal and discriminatory laws.

Whereas Ahmadis have been discriminatorily treated with respect to access to educational institutions and the civil and armed services of Pakistan.

Whereas the Government of Pakistan has extended permission to Ahmadis to fulfill their religious and cultural activities, but has restricted their activities with respect to the repair of mosques used by Ahmadis.

Whereas this resolution would express the sense of the Congress that the Government of Pakistan should:

(1) repeal Ordinance XX;

(2) cease persecution of, and discrimination against, Ahmadis;

(3) provide that any trial of civilians by military courts be reviewed by civilian courts;

(4) restore all internationally recognized human rights to all of the people of Pakistan.

Resolved by the House of Representatives of the United States of America in Congress assembled:

Be it resolved that the Clerk of the House of Representatives shall transmit a copy of this resolution to the President with the request that such copies be transmitted to the Government of Pakistan.
PART TWO

RESPONSE OF THE AHMADI MUSLIMS
A glimpse of the Islamic Services rendered by the Ahmadiyya Muslim Community
Hazrat Mirza Tahir Ahmad, Supreme Head of the Ahmadiyya Muslim Community states: The Supreme Head of the Ahmadiyya Muslim Community Hazrat Mirza Tahir Ahmad stated: "No power on earth can halt the progress of Ahmadiyyat, because this is the community established by God himself. When people are making an attack on your lives, and are wishing to annihilate you, your response should be, as I have repeatedly admonished you, to rise to the occasion and spread the message of Islam and Ahmadiyyat with vigour so that the designs of the opponents are completely frustrated.

If they kill one Ahmadi, bring thousands to the fold of Ahmadiyyat. If they destroy one mosque in any country, erect thousands of mosques in different countries of the world. Such is the response of a living people, who are blessed with true faith.

(Friday Sermon, 28th December, 1984, in Paris)

The response of the Ahmadiyya Community

1) Propagation of Islam
2) Publishing the Holy Quran in different languages of the world
3) Building of mosques
4) Building of hospitals and schools
5) Building of homes for the poor
6) Prayers to God Almighty for the success of Ahmadiyyat or true Islam

Propagation of Islam

God has destined the progress of Ahmadiyyat. In the last few years, the number of people joining Ahmadiyyat in many countries of the world rose from hundreds per year to thousands per year. In some African countries, seven to eight thousand conversions have been reported at a time. It is evident that this acceleration in the progress of Ahmadiyyat was a welcoming sign from God at the dawn of the second century. A few days after the beginning of the second century, I received a telegraphic message from one of the African countries, that 13,800 people entered the fold of Ahmadiyyat in a single day."

Address of Hazrat Khalifat-ul-Masih IV on 14th May, 1989, at Nasir Bagh, West Germany

COMMENTS BY SOME PROMINENT SCHOLARS AND PERSONALITIES:

"The organisational and missionary achievements of the Movement are remarkable. The latter represents the most successful Islamic proselytizing effort of the 20th century and led to the establishment of branches in Europe, North America, the Caribbean, Africa, Southeast Asia, and Pacific Basin. The vigour of its missionary enterprise arose from the audacious universalism and self-confidence of Ghulam Ahmad, which imparted a global dimension to his spiritual vision, and the ability of his early followers."

(Dr Stanley E. Brush: Encyclopaedia of Religions)

"Ahmadiyyat is a missionary movement that has gathered 10 million adherents from Indonesia and Malaysia to Pakistan and central and west Africa and in the Americas."

(Ahmadiyyat: An Introduction, by Louis J. Hamman, Professor of Religion, Gettysburgh College, U.S.A.)
"It is a community which is vibrant, which is highly trained, they have 100% literacy rate in Pakistan. They have very active missionary outreach programmes, very active in West Africa and Indonesia. It is a movement which seems not to have lost that first flush of enthusiasm, that revitalisation movements in religion normally have."

(Antonio Gaulterie, Professor of Religious Studies Carlton University, Ottawa)

"This community has done exactly what it says. They have spread to every corner of the earth."

(Dr. Bob Horner, M.P., Canada)

FROM THE PRESS

"In Ashanti and the southern parts of the Gold Coast (now Ghana) Christianity to the present time holds the advantage. But in some parts of the south, particularly along the coast, the Ahmadiyya Movement is making great gains. The popular hope that the Gold Coast would soon become Christian is in greater danger than we think."

(Christ or Muhammad p.3-4)

The community is spreading all over the world, even in Pakistan. In one part of Sierra Leone, 5764 persons joined the fold of Ahmadiyyat.

New Life (UK), 5th August, 1988

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**SPREAD OF AHMADIYYAT**

"Time is coming and is near when God will spread far and wide the acceptance of this Movement. It will spread in the East and the West and the North and the South and Islam will become synonymous with this Movement. This is not said by any man. This is revelation from God for Whom nothing is impossible."

(Tohfa Golaviah, p. 93)

(From writings of the Promised Messiah)
### COUNTRIES WHERE AHMADIYYAT IS ESTABLISHED

| 1. Abu Dhabi | 41. Hong Kong  | 81. Portugal  |
| 2. Afghanistan | 42. India | 82. Qatar |
| 3. Algeria | 43. Indonesia | 83. Rasal Khaimah U.A.E. |
| 4. Angola | 44. Iran | 84. Russia (U.S.S.R.) |
| 5. Argentina | 45. Iraq | 85. Rwanda |
| 6. Australia | 46. Ireland | 86. Saudi Arabia |
| 7. Austria | 47. Italy | 87. Senegal |
| 8. Bahrain | 48. Ivory Coast | 88. Sharija |
| 9. Bangladesh | 49. Japan | 89. Sierra Leone |
| 14. Brunei | 54. Kuwait | 94. Spain |
| 15. Burkina Faso | 55. Lebanon | 95. Sri Lanka |
| 16. Burma | 56. Liberia | 96. Sudan |
| 17. Burundi | 57. Libya | 97. Surinam |
| 18. Canada | 58. Luxembourg | 98. Sweden |
| 19. Cameroon | 59. Malagasy (Madagascar) | 99. Switzerland |
| 20. Congo | 60. Malawi | 100. Syria |
| 23. Denmark | 63. Maldeve | 103. Togo |
| 24. Doha | 64. Mauretania | 104. Tonga |
| 25. Dominican Republic | 65. Mauritius | 105. Trinidad (West Indies) |
| 27. Egypt | 67. Mozambique | 107. Turkey |
| 30. Finland | 70. New Zealand | 110. Ummul Khairan U.A.E. |
| 31. France | 71. Niger | 111. United Kingdom |
| 32. Gabon | 72. Nigeria | 112. United States of America |
| 33. Gambia | 73. Norway | 113. Vanuatu (South Pacific) |
| 34. Ghana | 74. North Yemen | 114. West Germany (Federal Rep.) |
| 35. Greece | 75. Oman, Sultanat of | 115. Western Samoa |
| 36. Guinea | 76. Pakistan* | 116. South Yemen |
| 37. Guinea Bissau | 77. Palestine | 117. Yugoslavia |
| 38. Guatemala | 78. Papua New Guinea | 118. Zaire |
| 40. Holland | 80. Poland | 120. Zimbabwe |
PEOPLE EMBRACING AHMADIYYAT

(See Initiation Form at the end of this section)

Initiation ceremony in Islamabad, Pakistan

Five Nigerians embracing Ahmadiyyat at the hand of Hazrat Khalifatul Masih IV
Two Swiss nationals and a Tunisian embracing Ahmadiyyat at the hand of Hazrat Khalifatul Masih IV at the 1988 Annual Convention of the West German Jama'at.

A group of Guinea Bissau nationals embracing Ahmadiyyat at the hand of Hazrat Khalifatul Masih IV.
Three Gambians embracing Ahmadiyyat in Ahmadiyya mosque basse at the hand of Hazrat Khalifatul Masih IV

People embracing Ahmadiyyat at the hand of Hazrat Khalifatul Masih IV in Nigeria

Multitude of Ahmadies bidding farewell to Hazrat Khalifatul Masih IV after his visit to Sierra Leone
THE HOLY QURAN IN MORE THAN 100 LANGUAGES

## Languages in Which the Holy Quran Has Been Published

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## Languages in Which the Holy Quran Is Under Publication

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## Languages in Which the Holy Quran Has Been Translated But Publication Has Not Been Started

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## Languages in Which the Holy Quran Is Under Translation

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Languages in which selected verses of the Holy Quran have been published:

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SOME OTHER LANGUAGES IN WHICH THE SELECTED VERSES HAVE BEEN PRINTED

113. SPANISH
114. RUSSIAN
115. FANTE
116. LUGANDA
117. MALAYALAM
118. MENDE
119. FIJIAN
120. OREA
121. KOREAN
122. ITALIAN
123. TELUGU
124. TUVALU
125. ESPERANTO
126. DUTCH

Translations of the Holy Quran in different languages

Translation of the selected verses of the Holy Quran
Hundreds of new mosques built

The response of the Ahmadiyya Muslim Community to the destruction of their mosques in Pakistan was to build mosques throughout the world.

In the last five years hundreds of Ahmadiyya mosques were built. Some of the newly-built mosques are shown here.

*Mosque Tu-Ha, Singapore*

*Ahmadiyya mosque, Pondoue, Udlik, Bogor, Indonesia*
Hazrat Khalifatul Masih IV praying at the foundation stone laying ceremony of mosque and mission house, Detroit, Michigan

The Ahmadiyya Mosque, Srinagar, India

Ahmadiyya Mosque, USA
Ahmadiyya Mosque, Bangladesh

Hazrat Khalifatul Masih IV laying the foundation stone of the Mission House, Kenya

Hazrat Khalifatul Masih IV laying the foundation stone of the Ahmadiyya Central Mosque at Ojokoro, Nigeria
Hazrat Khalifatul Masih IV laying the foundation stone of a mosque in Kumasi, Ghana

Hazrat Khalifatul Masih IV laying the foundation stone of Kumasi School Mosque in Ghana

Hazrat Khalifatul Masih IV laying the foundation of a mosque at Talinding, Gambia
Building of Hospitals and Schools

FROM THE WRITINGS OF THE PROMISED MESSIAH:

"The service of one's fellow-beings means to strive for their benefit purely for the sake of God in all their needs... Everyone in need of help should be helped out of one's God-given capacity and one must strive for their betterment both in this world and in the hereafter."

(AYENAE KAMALAT-E-ISLAM, pp. 59-62)

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<th>AHMADIYYA SECONDARY SCHOOLS</th>
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Ahmadiyya Dispensary at Abidjan, Ivory Coast
COMMENTS BY SOME SCHOLARS AND PROMINENT PERSONALITIES

"As Chairman of the House of Foreign Affairs Sub-committee on Human Rights and International Organisations, I have had the pleasure to become more aware of the tremendous contributions that the 10 million Ahmadi Muslims have made to the countries and societies in which they live. Ahmadis have enriched all of our lives with their participation in the entire realm of positive human endeavour. In education, medicine, law and other professions, in the arts and culture, and in philanthropy the work of the Ahmadi community has been manifested. My admiration for the Ahmadi Movement in Islam heightened by the fact that in some 117 countries the community faces various forms and degrees of discrimination and persecution, yet the Ahmadi people remain a peaceful, persevering and benevolent community."

(Gus Yatron, Chairman, Sub-committee on Human Rights and International Organisations)

"The Ahmadiyya community has endeavoured to exert a constructive influence through social projects, educational institutions, and health services. Its missionary zeal is to be commended and so is its call for universal brotherhood. Ahmadis have been tested by the fire of persecution and ice of discrimination. I like their emphasis on friendship, equality, tolerance, in contrast to some other religious leaders, to bigotry and fanaticism. I welcome the Ahmadiyya support to human rights, including religious liberty — that basic human right which undergirds and supports all other human rights."

(Dr B. B. Beach, Secretary General, Religious Liberty Association)

"The philanthropic activities undertaken by the Ahmadiyya Movement and its work with hospitals, clinics and schools in poorer parts of the world bear eloquent testimony to the invaluable role played by these inspired by faith and spiritual values. May you continue to embrace the future in a spirit of hope and optimism."

(Governor General of Canada)

From the Press

"It is true that but for the Ahmadiyya Movement which has chalked significant successes, particularly in the educational, social and religious fields, the image of Islam would have been dragged very low by the people who adhere to Islam merely for fortune seeking."

(Daily Graphic, Thursday, 28th September, 1978, No. 8690)

The Ahmadiyya Mission in Liberia runs an Elementary school at Largo in Cape Mount County and a well-equipped clinic under a qualified Missionary doctor in Monrovia. Plans have already been approved for another clinic in a township in Cape Mount for which a missionary doctor is shortly expected in Liberia.

At present, there are nearly 200 educational institutions and over 25 hospitals and clinics managed by West African Ahmadiyya Missions, most of them located in Ghana, Nigeria, Sierra Leone and the Gambia.

(The Standard, Liberia, 29th January, 1988)

The Ahmadiyya Muslim Mission by its educational activities has been able to produce some good scholars who are participating in the training of the country’s youth or participating in other social activities.

(Pioneer Editorial, Thursday, 9th January, 1975)
Today, the Ahmadiyya Movement in Ghana runs seven (7) Secondary Schools in Ghana six (6) of which are run under the Leap Forward Scheme. Quite a number of these schools have made an indelible mark on Ghanaian education by scoring 100% passes in the West African certificate of Education examinations.

The Mission has recently embarked on a gigantic agricultural project in the Northern part of Ghana involving 1000 acre piece of land where Pakistani Ahmadi Muslim agricultural experts are engaged on the task of producing rice, maize and possibly wheat and potatoes to help ease the critical food situation in the country.

‘‘No wonder, therefore that through the efforts of Ahmadis, over 200 Mosques, many of them huge and of magnificent Moorish architecture, have been constructed in Ghana.”

(The Review of Religions (UK), December 1983)
Hazrat Khalifatul Masih IV on a visiting tour of Ahmadiyya Missionary Hospital in Uganda

Hazrat Khalifatul Masih IV visiting the dental surgery ward of the Ahmadiyya Hospital, Talinding, Kampong

Ahmadiyya Hospital, Talinding Kampong, Gambia
Hazrat Khalifatul Masih laying the foundation stone of Ahmadiyya hospital, Farafenni, Gambia

Hazrat Khalifatul Masih IV inspecting Ahmadiyya Hospital, Ojokoro, Nigeria

Ahmadi volunteers working to build the Ahmadiyya Hospital in Ivory Coast
Hazrat Khalifatul Masih IV laying the foundation stone of a new block in Ahmadiyya Hospital in Kokofo, Sierra Leone.

Hazrat Khalifatul Masih IV visiting the sick in Ahmadiyya Hospital, Swedro, Ghana.

Hazrat Khalifatul Masih IV inspecting the operating theatre in Ahmadiyya Hospital, Ojokoro, Nigeria.
An Ahmadi doctor at work in free Ahmadiyya medical camp in Sindh, Pakistan

Ahmadiyya medical relief centre for flood victims in Bangladesh

Schoolchildren welcoming Hazrat Khalifatul Masih IV with Arabic songs
Students of Ahmadiyya Secondary School Freetown, listening to the address of Hazrat Khalifatul Masih IV

Hazrat Khalifatul Masih IV with the staff of Nusrat High School, Banjul, Gambia

Ahmadiyya Muslim Secondary School, Newton, Sierra Leone
Homes built for the poor

'To thank God for enabling the Jama'at to build mosques, Hazrat Mirza Tahir Ahmad Khalifat-ul-Masih IV has inaugurated a scheme for the provision of houses as a shelter for the needy. This scheme is expanding fast and is now gaining momentum. It is hoped that about £400,000 will have been provided for this scheme by the Ahmadiyya Centenary celebrations in 1989.

(Muslim Herald (UK), March 1989)

PRAYERS

Prayer is the means to success. The founder of the Ahmadiyya Muslim Community Hazrat Mirza Ghulam Ahmad laid a great stress on prayers and supplications to God Almighty to achieve success.

He stated: 'It is inevitable that you should be tried with diverse trials of pain and misfortune as the faithful before you were tried. So remain always wary lest you should stumble. The earth can do you no harm as long as you have firm ties with heaven.

(Kashti Nuh p.17)

SUCCESS OF AHMADIYYAT LIES IN PRAYERS

'We know that the domination of Islam and Ahmadiyyat has been destined.

O Ahmadies! If in this age, you wish to alter the fortunes of the human race, I know of only one way of achieving this goal. That is in exact accord with the teachings of the Holy Quran and Ahadith of the Holy Prophet Muhammed, may peace and blessings of Allah be upon him.

Therefore my message to you is: Pray to God Almighty. Fill your hearts with glorification in praise of Allah. This is the key to our success and our victory. Without this, success can slip through your fingers.

Friday Sermon of Hazrat Khalifat-ul-Masih IV
on 14th October, 1983
INITIATION FORM

Hazrat Ameerul Momineen Mirza Tahir Ahmad
Khalifatul Masih IV.
(May Allah strengthen your hand)

Assalamu Alaikum wa Rahmatullahe wa Barakatu hoo

I have studied and wholeheartedly accept "Conditions of Bai'at (Initiation)". I hereby submit the following initiation Form duly completed and request Huzoor to kindly accept my pledge of initiation.

I bear witness that Allah alone is to be worshipped. He is One having no partner, and I bear witness that Muhammad is the Servant and Messenger of Allah.

I bear witness that Allah alone is to be worshipped. He is One having no partner, and I bear witness that Muhammad is the Servant and Messenger of Allah.

I hereby pledge my initiation at the hand of Hazrat Mirza Tahir Ahmad and enter the Ahmadiyya Movement and seek forgiveness of Allah from all my past sins and will do my utmost to guard myself against all kinds of sins in future. I will not associate anyone with Allah. I will not entertain ill will. I will not indulge in backbiting. I will not cause sufferings to anyone. I will give precedence to my faith over all worldly objects. I will constantly endeavour to abide by all the Commands of Islam. I will try my utmost to read, listen to, recite and narrate the Holy Quran, Sayings of the Holy Prophet (may peace and blessings of Allah be upon him) and the books of the Promised Messiah (peace be on him). I will obey you in everything good that you will tell me. I will always have firm faith in the Holy Prophet Muhammad (peace and blessings of Allah be upon him) as Khatamun Nabiyveen – the seal of the Prophets and will believe in all the claims of the Promised Messiah (on him be peace).

I beg pardon from Allah, my Lord, from all my sins and turn to Him.
I beg pardon from Allah, my Lord, from all my sins and turn to Him.
I beg pardon from Allah, my Lord, from all my sins and turn to Him.

O my Lord, My Allah, I wronged my soul and I confess all my sins; pray forgive my sins, for there is none else except Thee to forgive, Ameen!
Yohanan Friedmann, a well known writer in his book 'Prophecy Continuous' draws an unbiased and true picture in words of the effects of the 1984 Ordinance on Ahmadies in Pakistan. He writes:

...The amendment of 1974 was constitutionally a very serious development, but it might have had few practical effects if interpreted strictly according to its letter. The developments of 1984, on the other hand, have a grave potential to affect the Ahmadi Community in very concrete terms. The ordinance promulgated by the President on April 26, 1984, goes a long way in accepting the most extreme anti-Ahmadi demands and transforms much of the daily life of the community into a criminal offense. The press has since reported numerous cases of harassment against Ahmadis in Pakistan. Some were kidnapped and murdered, others were prosecuted according to the presidential ordinance. In his message to a conference on the Finality of Prophethood, held in London in August 1985, President Ziya al-Haqq promised to 'persevere in our efforts to ensure that the cancer of Qadianism is exterminated.'