

COPY 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

There is none worthy of worship except Allah, Muhammad is the messenger of Allah



AHMADIYYA GAZETTE *Canada*

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A LETTER FROM PRISON

Professor Nasir Ahmad, one of the two brothers sentenced recently to death had written a letter some time ago from the prison. Some excerpts are reproduced below:

"I am writing these lines at 6 in the morning in dire pang...There are times when tears start flowing from the eyes...With me is also my son Mahmud Ahmad who keeps me asking all the day the reason for this wrong...My answer is always: Patience, patience and more patience...I have five sons and two daughters who, trusting God, are living with their mother. When the youngest child, 6 years old, comes to visit me, he finds me and his uncle behind the twofold railing of the prison. He asks me: Father, don't you want to meet me. Thereupon I request the keeper and the child is let in. He kisses my face, embraces me and likes to cling to me. Yet, with wistful eyes, he has soon to leave the room. This scene is terribly painful.

(continued on Page 14)

AHMADIS DEMONSTRATE AGAINST CRUELTY, INJUSTICE AND HIGH HANDEDNESS.

The news of the decision of the Sahiwal case in which two innocent Ahmadis were sentenced to death and others to the life imprisonment was a profound shock to the members of Ahmadiyya Community in Canada.

To bring this cruel decision to the attention of the media, Canadian politicians, and diplomats in this country several proposals were discussed in a meeting of the Action Committee in the Toronto Mission House on the 18th of February 1986. Prior to this meeting the matter was also brought to the attention of Majlis Aamla of Canada on February 15, 1986, by the Secretary of the Action Committee. Among other measures which the Action Committee normally takes in such matters, i.e., letters to the media, to the politicians and some persons of authority and meeting with the Members of the Parliament, it was agreed unanimously by the Majlis Aamla that if the Action Committee decides and feels necessary to hold a protest demonstration the Aamla in principle would support the decision.

The Action Committee discussed the matter at length and decided that given the nature of the decision of the Sahiwal case it was necessary to stage a protest demonstration. Present in this meeting were :

1. Abdul Aziz Khalifa National President
2. Nasim Mahdi Ameer & Missionary Incharge
3. Moeen Janjua
4. Hasanat Ahmad
5. Naseer Ahmad.

It was decided that the rally should be held in Ottawa on March 3, 1986, in front of the Pakistan Embassy and in front of the Parliament Buildings. An ad hoc committee was formed to assist the Action Committee to administer the rally and perform various duties associated with it. The following persons formed the ad hoc Committee:

Abdul Waheed Khan	Chief Marshall/Transportation
Hizkeil Khan	Banners Preparation
Ilyas Khan	Food
Mubarak Mirza	Security
Khalid Qureshi	Information
Abdul Aziz Khalifa	Spokesman
Moeen Janjua	Spokesman
Naseer Ahmad	Spokesman
Hasnat A. Seyed	Spokesman

It was estimated that we would be able to persuade enough people to fill four coaches. The committee decided that the coaches should origin their journey from four different locations across the metropolitan and suburban cities at 6 A.M. on March 3rd and assemble at one final departure point at 6.30 A.M. and the final departure should be at 7 A.M. after collective silent prayer.

Mississauga, Brampton, Downsview and Scarborough all of these Jamaats had their own coaches at convenient locations. All coaches were to assemble at the Scarborough Town Centre for the final departure.

The Presidents of all these local Jamaats were made incharge of their coaches.

By the Grace of Allah the turn out was excellent and all the members arrived in time at sites of the coaches . In total , 216 Ahmadis including men, women and children, boarded four coaches , 4 cars and one passenger van and left for Ottawa with prayers. Instructions were given to all the incharges of the coaches to brief the members about important matters, such as discipline, food distribution, and other related concerns.

The procession reached Ottawa , as scheduled , at about 11:30 A.M. where members of Ottawa and Montreal Jamaats had already gathered and were awaiting their brothers and sisters from Toronto. By 12 at noon we were in front of the Pakistan Embassy on Slater Street marching in protest , with banners in hands, and utmost discipline. In total we were around 300 protesters. The procession stayed in front of the Embassy till about 1 P.M. and then marched on to the Parliament Buildings.

CBC Television crew stayed with the procession all through this time and took active interest in interviewing our men, women and other members who had their relatives in trouble in Pakistan. The police was also with the procession ready to provide any service to the organizers of the protest.

The event was widely circulated in advance to the press and media through cable news network through out the country. The Action Committee also arranged to see some prominent Members of the Parliament well before the demonstration day so that support of some prominent members could be committed to our cause.

Notable among these MPs were Hon. Robert Kaplan , a liberal MP and former Solicitor General for Canada, who is also the MP for the area where our Mission House is located, John Nunziata a liberal MP and a well known politician in the country, Sergio Marchi a liberal MP and Opposition's critic for Immigration. All of these politicians sympathised with the plight of Ahmadis in Pakistan and committed their support.

Hon. Robert Kaplan was most helpful to us. He had promised us that he would go with us to the Pakistan Embassy to deliver the letter of protest to the Pakistani officials and also march with us in the procession as a token of support. He was true to his words and accompanied our National President to the Embassy and also expressed his personal and his party's concern on the treatment of Ahmadis in Pakistan to the Pakistani Officials. He later marched with us leading the procession to the Parliament Buildings. He had arranged for us a press room and had issued a press release to the Parliament Press Gallery about the event. His office extended all the necessary help to us . At the press conference which was to begin at 1:30 P.M. Hon. Robert Kaplan gave an interview to the press in support of the Ahmadis in which he stressed that he himself and his party is in full support with the Ahmadis to bring an end to the persecution in Pakistan. We are indeed very thankful to Hon. Robert Kaplan for all the help he provided to us.

At the Parliament House we were approached by another prominent MP from the Government David Kilgour who invited us to his office to discuss the Ahmadiya issue . We had been in contact with David Kilgour on many previous occasions and he had written to the Minister of External Affairs about the Ahmadis in very strong terms. The meeting with him was very fruitful and we were able to bring him up to date on the recent incident of Sahiwal and Sukkar. He promised to write to the Minister of External Affairs in no uncertain terms to express Canada's interest in these two incidents.

After serving some light snacks to the members the procession started its journey back to Toronto , a distance of 400 KM. By the Grace of Allah all of this program was completed without any disruption except some minor delay in the return schedule.

CBC Television , the biggest network in the country carried the news of our demonstration in Ottawa, in its 6 P.M. prime time news cast on Friday March 3, 1986.

The police in Ottawa was very happy with our discipline and remarked that they have never seen such an organized and peaceful demonstration. Some politicians were also highly impressed by the way we conducted the whole program. David Kilgour MP remarked that he has seen hundreds of demonstrations on the Parliament Building but none like the Ahmadiya Community. He also stressed that one cannot judge the impact of such demonstrations through visible means but they do have a lasting impressions.

The Action Committee would like to extend its gratitude to all those who were involved in this event in any manner. The list is very long and we cannot thank them individually but the fact is that it would not have been possible without the help of those who worked days and nights in preparing food, making banners, arranging transportation, and the members of the Action Committee on whose shoulders the final responsibility rested. The Action Committee hopes to have the same cooperation in its future programs. We would also like to extend our heartfelt cooperation to all the members who participated in this event by taking a holiday and fully assisting the organizers. The presidents of all the Halqas also deserve special thanks in this regard.

The Vancouver Sun, Tuesday, March 4, 1986

Pakistan law fought

OTTAWA — About 300 members of a dissident Moslem sect protested on Parliament Hill Monday, urging Ottawa to press Pakistan to scrap laws banning the Ahmadiyya movement. The protest followed death sentences handed down in Pakistan for two Ahmadis convicted of murdering orthodox Muslims last year.

S T O P P R E S S

Our Ahmadi brothers, under death sentences in Pakistan, send a message of Assalam-o-alaikum to the whole Jama'at and request for prayers. "Don't worry about us, we are fine and regard ourselves as fortunate."

Department of Religion, University of Manitoba will also co-operate with us.

Met and invited Major Perry of the Salvation Army in connection with the Interfaith Network (CIN). He assured us that he will keep us informed about this network as the planning moves forward.

We were invited by a group of Church going people in a home. They wanted to know WHAT IT MEANS TO BE A MUSLIM. They were given a talk and basic literature. They seemed quite curious and serious. They got our contact from the University.

Had some exchange of views with two Jehovah's Witnesses. Two Pakistani ladies were given some literature and tapes by our ladies.

T R A N S F E R

Mr. Mohammad Saeed who was our missionary in Calgary has been transferred to Toronto as Secretary of Central Mission at Toronto (Ont.). He has taken over the duties and started work.

May Allah bless this appointment for all of us.

INTERNATIONAL

A12 THE GLOBE AND MAIL, SATURDAY, MARCH 29, 1986

Religious minorities in Pakistan under siege by Islamic groups

Observer News Service

LAHORE, Pakistan

Since the lifting of martial law in Pakistan, fundamentalist Islamic parties have launched a deadly campaign against religious minorities.

Hindu temples and Christian churches have been desecrated and worshippers attacked. The worst discrimination has been directed against the Ahmedis, an Islamic minority sect, who have been forbidden to call themselves Moslems by government decree.

In February, a curfew was declared in the town of Dera Ghazi Khan after mullahs took to the streets demanding that the body of an Ahmedi buried in a graveyard be dug up and removed because it desecrated the site.

The local administration sided with the mullahs and disinterred the body. Such incidents have been repeated in recent months, as the recently installed civilian Govern-

ment of Prime Minister Mohammed Khan Junego seems too weak to take on the mullahs.

The Ahmedis have been forbidden to practice Moslem religious rites by a martial law ordinance passed in April, 1984. Since then more than a dozen have been killed by fundamentalists who have never been caught, and hundreds have been arrested by the authorities.

Last week the ruling Moslem League party of Mr. Junego declared that Ahmedis would not be eligible for party membership. Thousands of Ahmedis in the army and public services have been removed from their jobs or forced to leave because their promotions and pay were stopped.

In March a military court in Sukkur, Sind Province, sentenced two Ahmedi brothers to death for allegedly bombing a mosque. Amnesty International and Pakistani lawyers have said the charges were entirely false, cooked up by mullahs to discredit the Ahmedis.

This month more than 100 Hindu temples in Sind Province were defiled. The mullahs are also demanding that all Hindu temples in the province be replaced by mosques.

Most of the discriminatory moves have been instigated by the Jamaat-e-Islami, a fundamentalist Islamic right-wing party. The Jamaat received official patronage under the military regime of President Zia from 1977 to January, 1986.

Since the ending of martial law, the revival of political activity and the growing popularity of the secular Peoples Party led by Benazir Bhutto, the Jamaat's political base has withered.

In an election situation, the Jamaat is not expected to win more than a couple of seats. Thus the party is trying to whip up Islamic fervor to counter the Peoples Party, according to many politicians. The Jamaat is small but well organized, and armed with sophisticated weapons.

THE WORLD RELIGIOUS SYMPOSIUM

The Ahmadiyya Movement in Islam, Saskatchewan Branch, co-sponsored two symposia on World Religions, Christianity, Islam and Hinduism in the early part of February 1986. Following is a brief account of these symposia.

The first one which was to take place on the 4th of February, 1986 at the University of Regina, Regina, was announced to be cancelled just before the starting time. Since we had reached at the location before time and had installed the book stall and posters, the audience and visitors took great interest in the books and asked various questions. After the formal cancellation of the Symposium, a large number of audience gathered around the bookstall and a series of questions and answers started and continued till 8-30 p.m. By the grace of Allah, the message of Islam and Ahmadiyyat was conveyed to about thirty persons. Literature was distributed and books worth \$26.00 were sold. Brother Shaukat A. Naseem had prepared a lecture for this occasion. Irshad Mirza, Arshad Mahmood and Shahab Ahmad went to Regina from Saskatoon to make the Symposium a success and to do any work needed.

The second Symposium was held on the 6th of February, 1986 at the University of Saskatchewan, Saskatoon. A lecture theatre with approximately 300 seating capacity was booked for this purpose. The Symposium was well planned and publicised and attracted an unexpected audience of 250. Brother Shahab Ahmad delivered a lecture and presented the Islamic point of view on the subject: 'WHICH WAY IS TRUE'. Al-hamdo lillah, his presentation was well received by the audience. Brother Shahab Ahmad managed the question-answer session very efficiently. Most thorough answers and explanations left very positive impression on the audience. It was getting late and discussion was not ending. Therefore, the formal session was closed and an informal or private question-answer session was opened which continued till 11.00 p.m. Through our bookstall, we could sell books worth \$10.00 and over 200 pamphlets were distributed. Most members of the Jamaat participated in the programme. Khuddam contribution was very helpful. Lajna prepared a variety of eastern dishes which was served on this occasion.

Both in Regina and in Saskatoon, we noted addresses of those persons who showed interest and asked questions. Some of their questions were answered on the spot and later by sending them appropriate literature. Two students from a Bible College, whom we met in the Saskatoon Symposium, visited our mission house and had a very friendly and encouraging discussion with Arshad Mahmood and Shahab Ahmad.

It was a grace of God that the work which started in the Symposiums is still continued.

WAY TO PROGRESS

Hazrat (Mirza Ghulam Ahmad) used to enquire from friends coming from outside whether there was a mosque in their town and if they replied in the negative, Hazrat would ask them to erect one for the worship of God even if it were a raised platform of mud and clay. Hazrat used to say on these occasions that those who erect a house for the worship of God shall be blessed by Him.

The second question which Hazrat would ask them was whether there was any opposition of Ahmadiyyat in their locality and if they replied in the negative, Hazrat would say how could Ahmadiyyat make progress there. He was not at all afraid of the opposition, rather, he considered it a means to progress.

Canada's intervention sought for Ahmadies

By GERRY BELLETT

Members of B.C.'s small Ahmadiyya Muslim community want the federal government to exert diplomatic and economic pressure on Pakistan to prevent the execution of four Ahmadies sentenced to death by military tribunals.

Amnesty International has identified those facing the death penalty and has questioned the methods used to bring them to trial and cited a lack of safeguards ensuring they had an adequate defence.

Ali Haidar Upal, an Ahmadiyya missionary living in Burnaby, said action by Canada would carry a lot of weight in

Pakistan.

"Canada is only behind the United States and Great Britain in the amount of influence it has with the government. Canada gives millions of dollars in aid and Pakistan would not want to lose it," said Upal.

He said External Affairs Minister Joe Clark has promised the Canadian ambassador will monitor the cases, but has so far refrained from officially protesting against the proposed executions.

"We would like to see more done than. Our people are being persecuted by the government," he said.

The Ahmadies are treated as

heretics by the Muslim government for their belief that the sect's founder, Hazret Mirza Ghulam Ahmad, who died in 1908, was the second Messiah prophesized in the Bible and foretold in the Koran.

In 1984 the government outlawed their religious practices, closed mosques and declared they can no longer call themselves Muslims. This persecution has been condemned by the United Nations Commission on Human Rights.

According to documents in Upal's possession, General Zia ul-Haq told a 1985 international Muslim gathering in London that his government would "perse-



GEN. ZIA UL-HAQ: threatened sect

vere in our effort to ensure that the cancer of Qadianism (the Ahmadiyya movement) is exterminated."

Upal said thousands of Ahmadies have fled Pakistan.

(We would like to say that fleeing of Ahmadies from Pakistan in thousands seems to have been written under some misconception)

CHALLENGE

NEWSLETTER OF THE COMMITTEE OF PROGRESSIVE PAKISTANI CANADIANS

March 1986

PROTEST IN OTTAWA

On the 3rd of March about three hundred Pakistani-Canadians belonging to the Ahmadi faith demonstrated in front of the Parliament and Pakistani Embassy buildings in Ottawa.

They had gathered to protest the increasingly vicious persecution of their co-religionists in Pakistan and the violation of their human and religious rights - under the benign, even encouraging eye of Zia and his reactionary cohorts.

Death Sentences

Among their demands was the retrial, in civilian courts, of six Ahmadies - two of whom have been sentenced to death and the other four to life imprisonment - by a military court. They were sentenced for their alleged role in the deaths

of two men who, as part of a mob, had stormed an Ahmadi mosque in Sahiwal to eradicate the 'kalima.'

United Nations

Last year, in April, the U.N. sub-committee on Human Rights had passed a strongly worded resolution condemning the systematic and wide scale violation of human rights of Ahmadies under the Zia regime.

General Zia, in nazi fashion, is of the view, which he has stated in an official, public message that 'they (the Ahmadies) are a cancer. I will eradicate them.'

In truth, the real cancer eating away at the body politic of Pakistan is General Zia and his brutal junta, responsible for the gross violation of human and democratic rights of all the people of Pakistan.

One day, in the not too distant future, the people of Pakistan will overthrow this malign tyranny and live in equality, peace and harmony.

UNITED NATIONS COMMISSION ON HUMAN RIGHTS

In the 42nd session of the UN Commission on Human Rights, held in Geneva, the question of the persecution of Ahmadi Muslims in Pakistan was discussed by several speakers. Not less than six statements were made on different occasions.

A number of NGOs underlined the seriousness of the situation in which the community of Ahmadi Muslims in Pakistan found itself, even after Martial Law had been terminated. Two representatives of the Anti-Slavery Society for the Protection of Human Rights, speaking under two different items of the Agenda, drew the attention of the Commission to Resolution 85/21 in which the Sub-Commission had requested the Commission to ask the Government of Pakistan to repeal Ordinance XX of 26 April 1984, which had in effect legalised the persecution of Ahmadi Muslims by denying them their basic human rights regarding the freedom of conscience and belief and also declared the profession, practice and propagation of their religious beliefs as criminal offences.

The representative of the International Association for the Defence of Religious Liberty also spoke of the discrimination of Ahmadi Muslims on the basis of their religious beliefs.

The representative of Human Rights Advocates called the Ordinance XX a prima facie violation of the fundamental human rights as enshrined in the internationally accepted Charters, Conventions and Declarations on Human Rights. It was feared that large numbers of Ahmadis would flee the country because a domestic remedy was foreclosed.

Besides Non-Governmental Organizations, some Commission Members, too, referred to the situation in Pakistan with regard to Ahmadi Muslims.

Mr. R. H. Robertson, Head of the Australian Delegation, observed:

"My Government had hoped that the return to Civilian rule in Pakistan would be accompanied by the abolition of discriminatory laws on the treatment of minority groups, including the Ahmadis. We are concerned, however, that Ordinance XX of 26 April 1984, appears unlikely to be repealed".

Ambassador F. M. Hayes (Ireland) referred to the non-restoration of human rights in Pakistan in the following words:

"My delegation was glad to note the lifting of Martial Law in Pakistan on 30 December 1985... We venture to hope that these first steps will be followed speedily by further developments which will permit a return to a civilian and democratic form of government and enable the people of Pakistan to enjoy fully their human rights".

Ahmadis need Canadian support

By Mahmood Arshad

Following is the second in a two-part viewpoint. The writer is secretary of the information and action committee, Saskatoon, of the Ahmadiyya Movement in Islam, which has some 40 members in Saskatchewan. Ahmadi-Muslims in Pakistan, according to their own reports which are confirmed by Amnesty International, are being subjected to systematic persecution in Pakistan because of their religious beliefs.

Readers will recall the proclamation by the government of Pakistan of Martial Law Ordinance 20, April 20, 1984, by which the government prohibited four million Ahmadi-Muslims from announcing their faith as Islam.

For a government to punish its own subjects for professing and practising their faith may sound illogical to a Western mind, but for President Zia's process of Islamization, this is rather essential.

It is a black day for mankind when the head of state of a country takes pride publicly in thus

abrogating provisions of the Charter of Human Rights declared by the United Nations, as Gen. Zia, president of Pakistan, has done.

In a message delivered at a public conference in London last August, Zia said, "In the last few years, in particular, the government of Pakistan has taken several stringent administrative and legal measures to prevent Qaidians from masquerading as Muslims . . . We will persevere in our efforts to ensure that the cancer of Qaidianism is exterminated."

Justifications given by Zia government agents that these drastic actions were taken in order to protect Ahmadis under provisions of Pakistan's constitution covering rights of minorities are nothing but white lies. Documented reports from Amnesty International and press coverage worldwide show countless incidents of human rights violations against innocent Ahmadi-Muslims in Pakistan.

Mr. Justice Jules Deschenes of Quebec Superior Court is one advocate of human rights who submitted a written statement to the Commission on Human Rights at the United Nations concerning in-

creasing persecution of Ahmadis in Pakistan.

A resolution was passed at the 38th session of this commission which, among other things, expresses its "grave concern at the promulgation of Ordinance 20 . . . which, prima facie, violates the right to liberty and security of persons, the right of freedom of thought, expression, conscience and religion, the right of religious minorities to profess and practise their own religion, and the right to an effective legal remedy."

The resolution requested the commission to call on the government of Pakistan to repeal Ordinance 20 and to restore the human rights and freedoms of all persons in its jurisdiction.

This month, the United Nations human rights commission is scheduled to meet in full session in Geneva. The Ahmadi Movement in Islam has lodged a complaint with the commission against the government of Pakistan for its breaches of the UN universal declaration of human rights.

We understand Canada is not a member country of the commission at present. But Canada has not, in the past, hesitated to sponsor resolutions on human rights. Canada's courageous stand against apartheid was highly acclaimed by the 4,000 Ahmadi-Muslims living in Canada.

It is now the hope of Ahmadi-Muslims in Saskatchewan that the provincial government will express support to the federal minister of external affairs for sponsorship of a resolution opposing human rights violations by the Zia government of Pakistan at the commission's meeting in Geneva in February. Pakistan's cruel and inhuman Ordinance 20 must be struck down.

A Letter from prison.....continued

My sons come to visit and ask when I shall be returning home. I comfort them by the word "soon". My daughters wait throughout the day and then go to sleep in waiting...I swear in the name of God that all of us are innocent. I have spent 28 years in the Education Department in the Province of Sindh and was Assistant Professor at the College when I was arrested. I have served the government conscientiously and sincerely in the Districts of Larkana, Dadu, Nawabshah, Khairpur and Sukkhar. I am worried about my children and my wife...But this does not mean that I am - God forbid - giving up hope...Please pray for me, may God show mercy to me and deliver me from this painful situation. May He wipe off the tears of the eyes which are set on the door...and may He extinguish this fire soon."
Professor Nasir Ahmad

Letters

Success or Failure -- Sir Zafrulla

Dear Sir,

I take strong exception to Mr. Ramachandran's views expressed in his article "Zafrulla - success of failure", September 30, 1985.

By drawing a comparison between Muslim Brotherhood, Freemasons and Ahmadiyya, he alleges that these associations are basically a creation of the British. Amazingly, however, he has left out the All-India Congress from this unsubstantiated presumption.

Indian history bears ample testimony to the fact that All-India Congress Party was inspired by the British. This admission was made by no less a person than Mr. Attlee, former prime minister of England, who while speaking on the Indian Independence Bill in the British House of Commons on July 10, 1947 observed:

"Just as India owes her unity and freedom from external aggression to the British, so the Indian National Congress itself was founded and inspired by men of our own race."

Mr. Ramachandran, unfortunately, seems to have been caught in his own web. He gives a left-handed compliment to Sir Zafrulla for having had a life full of worldly successes but then dishes out, "he should have died a happy man."

Sir Zafrulla was an outstanding orator, an eminent diplomat, shrewd lawyer and a distinguished writer who authored 18 books. His translation of the Glorious Quran has been greatly acclaimed in the west. He was called to the bar at the age of 21, practised as a lawyer for 21 years, held executive office in India and

Pakistan for 14 years, was a Judge, national and international, for 21 years and a diplomat for three years. Though he achieved greatness yet he led a very simple and pious life. He set up four educational trusts from where hundreds of students, widows and the needy have received tremendous aid.

What does Mr. Ramachandran have to his credit other than sheer jealousy which is devastating his cancerous mind. By closing his eyes that are coloured with extreme bias, he thinks in his own little mind that the sun has disappeared.

Sir Zafrulla was one of the galaxy of the great men of twentieth century. Despite a successful life with glittering public career he was, as the TIMES of London put it, "remarkably unpretentious and accessible."

Sir Zafrulla's death was very greatly mourned in Pakistan. Leading newspapers paid glowing tributes to the services rendered by his illustrious son in the freedom struggle of Pakistan. The President of Pakistan, General Zia-ul-Haq, rightly expressed the feeling of the people of Pakistan in the following words: "he was an edler statesman with a long and distinguished career. He rose to prominence as an advocate and was known for his legal acumen."

Yours very truly,

Zakaria Virk,
670 Sir John A Blvd. #3,
Kingston Ont.

1986

Britannica Book of the Year

People of 1985: Obituaries 149

Zafrulla Khan, Sir (Chaudhri) Muhammad, Pakistani statesman (b. Feb. 6, 1893, Sialkot, Punjab, India—d. Sept. 1, 1985, Lahore, Pakistan), was Pakistan's first foreign minister (1947-54), president of the UN General Assembly (1962-63), and president of the International Court of Justice, The Hague (1970-73). He was educated at Government College, Lahore, before studying law at King's College, University of London; he was called to the bar by Lincoln's Inn (1914). Returning to India, he practiced in Sialkot and in Lahore. Zafrulla became a member of the Punjab legislature (1926) and was a delegate to the round table conferences held in London (1930, 1931, 1932) on a proposed new constitution. He was president of the All-India Muslim League (1931) and the Muslim representative on the viceroy's council (1936), and he was sent (1942) to China as the Indian government's agent general to establish relations with the Kuomintang. As Pakistan's foreign minister he was deeply involved in the disputes with India over Kashmir and the waters of the Indus, presenting his country's case at the UN. Zafrulla was a judge of the International Court, The Hague (1954-61 and 1964-73), and Pakistan's permanent representative at the UN (1961-64). Author of *Islam: Its Meaning for Modern Man* (1962), he belonged to the Ahmadiyah sect, which was declared non-Muslim by the Pakistan National Assembly (1974); thereafter he lived in England, visiting Pakistan only infrequently.

Purity - Key to the Quran

One of many characteristics of the Quran which marks it as the Word of God is that to arrive at the comprehension of its deeper meaning and significance, the seeker must, in addition to a certain degree of knowledge of the language and the principles of interpretation, cultivate purity of thought and action. The greater the purity of a person's life, the deeper and wider will be his comprehension of the meaning of the Quran (56:80)

(Sir Zafrulla Khan)

Man Reaps What He Sows

Allah does not wrong anyone; man wrongs himself. 'Allah wrongs not people at all, but people wrong themselves' (10:45). 'Allah would not wrong them, but they wronged themselves' (9:70; 29:41; 30:10). Allah gives man his choice, and as he sows he reaps. 'Whoso desires the harvest of the hereafter, we give him increase in his harvest, and whoso desires the harvest of this world, We give him thereof, but in the hereafter he has no share' (42:21)

(Sir Zafrulla Khan)



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ • مُحَمَّدٌ صَلَوَاتُ اللّٰهِ وَسَلَامُهُ عَلَيْكَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ماہنامہ

احمد بگڑٹ

ٹورنٹو

کینیڈا

بلغ انچارج - نسیم مہدی



ایڈیٹر: حسن محمد خان

جلد ۱ شعبان ۱۴۰۶ ہجری قمری اپریل ۱۹۸۶ء شہادت ۱۳۶۵ ہجری شمسی شمارہ ۵۱

اِرْشَادَاتِ عَلِيَّهِ سَيِّدِنَا مُحَمَّدٍ رَضِيَ اللهُ عَنْهُ

اگر تم خدا کے ہو جاؤ گے تو یقیناً سمجھو کہ خدا تمہارا ہی ہے

وہ تمہارے ہر ایک قدم میں تمہارا مددگار ہے تم بغیر اس کے کچھ بھی نہیں

”اگر تم خدا کے ہو جاؤ گے تو یقیناً سمجھو کہ خدا تمہارا ہی ہے تم سوئے ہوئے ہو گے اور خدا تعالیٰ تمہارے لئے جاگے گا۔ تم دشمن سے غافل ہو گے اور خدا اُسے دیکھے گا اور اس کے منصوبے کو توڑے گا۔ تم ابھی تک نہیں جانتے کہ تمہارے خدا میں کیا کیا قدرتیں ہیں اور اگر تم جانتے تو تم پر کوئی ایسا دن نہ آتا کہ تم دنیا کے لئے سخت غمگین ہو جاتے۔ ایک شخص جو ایک خزانہ اپنے پاس رکھتا ہے کیا وہ ایک پیسہ کے ضائع ہونے سے روتا ہے اور چیخیں مارتا ہے اور ہلاک ہونے لگتا ہے۔ پھر اگر تم کو اس خزانہ کی اطلاع ہوتی کہ خدا تمہارا ہر ایک حاجت کے وقت کام آنے والا ہے تو تم دنیا کے لئے ایسے بے خود کیوں ہوتے؟ خدا ایک پیارا خزانہ ہے اس کی قدر کرو کہ وہ تمہارے ہر ایک قدم میں تمہارا مددگار ہے تم بغیر اس کے کچھ بھی نہیں۔“

(کشتیِ نوح منہ)

خدا کا گھر۔ خدا کے بندے

گذشتہ مہینوں میں جب مسجد اور مشن فنڈ کے لئے تحریک کی گئی تھی تو اللہ تعالیٰ کے فضل سے مخلصین نے اس میں بڑھ چڑھ کر حصہ لیا۔ ٹور ٹور کے ایک مخلص دوست مکرم عبدالرحمن صاحب دہلوی نے عجیب اخلاص کا نمونہ دکھایا اور ایک خاص مندر کے لئے جمع کی ہوئی رقم مسجد کے لئے پیش کر دی۔ مکرم دہلوی صاحب کا ایک خط جس میں تفصیل درج ہے اس غرض کے لئے شائع کیا جا رہا ہے کہ دوست ان کے لئے خصوصی طور پر دعائیں کہ اللہ تعالیٰ ان کی اس قربانی کو قبول فرمائے اور ان پر بے شمار اخصال کی بارش برسا لے۔

نسیم مہدی۔ امیر و مبلغ انچارج کینینڈا
دہلوی صاحب کا خط بنام مبلغ انچارج کینینڈا۔

”گذارش ہے کہ خاکسار نے غالباً ۱۹۲۸ء میں اپنے ایک عزیز کے ساتھ معاہدہ کی بناء پر (جو غیر احمدی تھے اور حضرت مسیح موعود علیہ السلام کی صداقت معلوم کرنا چاہتے تھے) استخارہ کیا۔ خاکسار نے خواب میں دیکھا کہ میں فوت ہو گیا ہوں اور ہشتی مقبرہ میں حضرت مسیح موعود علیہ السلام کے مزار کی چار دیواری کے قریب جو پٹیا ہے اُس کے ساتھ ہی قبر میں دفن کر دیا گیا۔ اب میں خواب میں ہی اپنے عزیز و اتاریب اور دوسرے احباب کو جو مجھے دفن کرنے آئے تھے واپس جاتے ہوئے دیکھتا ہوں (اسی دوران دیکھتا ہوں کہ ہشتی مقبرہ میں آگے اور انہوں نے کہا کہ اے یہاں ہاں دفن کر دیا ہے اسے قلمہ خاص میں لے چلو۔ یہ اُس وقت کی بات ہے کہ جب مجھے علم نہیں تھا کہ ہشتی مقبرہ میں کوئی قلمہ خاص بھی ہے)۔ اس خواب کی بناء پر کینینڈا آنے کے بعد میں نے کچھ روپیہ لے کر ان کے مزار پر لایا اور انہوں سے کہا کہ یہاں کی نیشنلٹی مل جانے کے بعد میرا تابوت تادیان پہنچا دینا کیونکہ میں مومی ہوں۔“

جب آپ کی طرف سے ٹور ٹور میں مسجد کے لئے چندے کے واسطے اعلان ہوا تو میں نے حضرت صاحب کی خدمت میں تحریر کیا کہ اگر حضور ارشاد فرمائیں تو جو رقم میں نے اپنا تابوت تادیان لے جانے کے لئے جمع کی ہے یہ ٹور ٹور کی احمدیہ مسجد کے لئے دے دوں اور حضور کی خدمت میں اپنا خواب بھی تحریر کر دیا تھا۔ آپ نے ارشاد فرمایا کہ مذکورہ رقم احمدیہ مسجد کے لئے دے دی جائے۔ حضور کا جواب بھی برائے الملاح منسک ہذا ہے۔ خاکسار کو دعاؤں میں یاد رکھیں۔

حضور کے ارشاد کی تعمیل میں مبلغ ۲۱۰۰/- (۲۱۰۰ روپے سو ڈیڑھ چھیک اسی دن آپ کی خدمت میں پیش کر دیا گیا تھا)
حضرت خلیفۃ المسیح الرابعیؒ ایدہ اللہ کا خط بنام دہلوی صاحب

وہ آپ کے خطوط محررہ ۱۵ و ۳۱ اکتوبر موصول ہوئے۔ اللہ تعالیٰ آپ کی عمر میں برکت ڈالے اور اپنی محبت عطا کرے اور سلسلہ کے لئے بیش از بیش خدمات بجالانے کی توفیق دے۔

آپ اپنی جمع شدہ رقم ٹور ٹور مشن میں دے دیں۔ جو روپے اُس سے بھی یہی مطلب نکلنا ہے۔ سب کو میرا محبت بھرا سلام کہہ دیں۔“

حضرت صاحبزادہ عبداللطیف شہید رضی اللہ عنہ

پایا کہ جس سے بڑھ کر انسان کے لئے ممکن نہیں۔ اور جیسا ایک شیشہ عطر سے بھرا ہوا ہوتا ہے ایسا ہی میں نے اُن کو اپنی محبت سے بھرا ہوا پایا۔ اور جیسا کہ اُن کا چہرہ نورانی تھا ایسا ہی اُن کا دل مجھے نورانی معلوم ہوتا تھا۔ اس بزرگ مرحوم میں نہایت قابلِ رشک یہ صفت تھی کہ درحقیقت وہ دین کو دنیا پر مقدم رکھتا تھا۔

..... جب وہ میرے پاس پہنچا تو میں نے اُن سے دریافت کیا کہ کن دلائل سے آپ نے مجھے شناخت کیا۔ تو انہوں نے فرمایا کہ سب سے پہلے قرآن ہے جس نے آپ کی طرف میری رہبری کی اور فرمایا کہ میں ایک ایسی طبیعت کا آدمی تھا کہ پہلے سے فیصلہ کر چکا تھا کہ یہ زمانہ جس میں ہم ہیں۔ اس زمانہ کے اکثر مسلمان اسلامی روحانیت سے بہت دُور جا پڑے ہیں۔ وہ اپنی زبانوں سے کہتے ہیں کہ ہم ایمان لائے۔ مگر اُن کے دل مومن نہیں۔ اور اُن کے اقوال اور افعال بدعت اور شرک اور انواع و اقسام کی معصیت سے پر ہیں۔ ایسا ہی بیرونی حملے بھی اتنا تک پہنچ گئے ہیں۔ اور اکثر دل تاریک پردوں میں ایسے بے حس و حرکت ہیں کہ گویا مر گئے ہیں۔ اور وہ دین اور تقویٰ جو آنحضرت صلی اللہ علیہ وسلم لائے تھے جس کی تعلیم صحابہ رضی اللہ عنہم کو دی گئی تھی۔ اور وہ صدق اور یقین اور ایمان جو اس پاک جماعت کو ملا تھا بلاشبہ اب وہ باعث کثرت غفلت کے مفقود ہے۔ اور شاذا نادر حکم معدوم کار کھتا ہے۔ ایسا ہی میں دیکھ رہا تھا کہ اسلام ایک مردہ کی حالت میں ہو رہا ہے۔ اور

حضرت صاحبزادہ عبداللطیف شہید رضی اللہ عنہ افغانستان کے علاقہ خوست کے نہایت ذیشان عالم تھے۔ سید علی ہجویری عرف داتا گنج بخش کی اولاد میں سے تھے اور افغانستان کے رؤسایں سے تھے۔ علاقہ خوست میں ایک بیش قیمت جاگیر کے مالک تھے۔ علاوہ ازیں حکومت کی طرف سے گیارہ صد سالانہ وظیفہ ملتا تھا۔ ان کی شخصیت اور اثر کا اندازہ اس بات سے لگایا جاسکتا ہے کہ امیر حبیب اللہ والی کابل کی تاجپوشی کی رسم انہوں نے ادا کی تھی۔ کابل میں تقریباً پچاس ہزار لوگ ان کے معتقد اور ارادت مند تھے۔ اور سارے ملک میں کیا علم کے لحاظ سے اور کیا جاہ و شہرت اور مرتبہ کے لحاظ سے اپنی نظیر نہیں رکھتے تھے۔ اور لوگوں میں صاحبزادہ، اخوند زادہ اور شاہزادہ کے لقب سے بھی مشہور تھے۔

جب آپ کو حضرت مسیح موعود علیہ السلام کی بعثت کا علم ہوا تو آپ کے دل میں تحقیق کی جستجو ہوئی۔ سب سے پہلے کتاب 'آئینہ کمالات اسلام' کا مطالعہ کیا۔ اپنے دو شاگردوں حضرت مولوی عبدالرحمن صاحب اور مولوی عبدالجلیل صاحب کو تحقیق کی غرض سے قادیان بھیجا۔ ۱۹۰۲ء میں خود قادیان تشریف لائے اور وہاں ٹھہر کر تحقیق کے بعد حضرت مسیح موعود علیہ السلام کی بیعت سے مشرف ہوئے۔ حضرت مسیح موعود علیہ السلام اپنی کتاب 'تذکرۃ الشہادتین' میں فرماتے ہیں :-

"جب مجھ سے اُن کی ملاقات ہوئی تو قسم اُس خدا کی جس کے ہاتھ میں میری جان ہے، میں نے اُن کو اپنی پیروی اور اپنے دعویٰ کی تصدیق میں ایسا قنہ شدہ

صاحبزادہ مرحوم نے یہی جواب دیا کہ وہ بات جو درست اور صحیح ہے اور حق ہے، مولویوں کے کہنے یا موت کے ڈر سے کیا میں اُسے چھوڑ دوں اور اپنی عاقبت کو خراب کر لوں اور اپنے خدا کو ناراض کروں۔

جب صاحبزادہ مرحوم نے ہر بار امیر کی بات ماننے سے انکار کیا تو مایوس ہو کر اُس نے ایک کاغذ منگایا۔ اُس پر مولویوں کا فتویٰ درج کروایا اور اپنے دستخط کر کے اس کی تصدیق کر دی کہ ایسے کافر کی سزا سنگسار کرنا ہے۔ تب وہ فتویٰ صاحبزادہ مرحوم کے گلے میں لٹکا دیا گیا۔ آپ کی ناک میں پھید کر کے اُس میں رستی ڈالی گئی اور اُس رستی کے ذریعہ نہایت ٹھٹھے، ہنسی اور گالیوں اور لعنت بھرے نعروں کے ساتھ آپ کو مقتل تک لے جایا گیا۔

امیر بھی اپنے تمام مصاحبوں، قاضیوں، مفتیوں اور دیگر اہلکاروں کے ساتھ یہ دردناک نظارہ دیکھتا ہوا مقتل تک پہنچا۔ شہر کے ہزاروں لوگ یہ تماشا دیکھنے کے لئے پہنچ چکے تھے۔ جب مقتل پر پہنچے تو شہزادہ مرحوم کو کمر تک زمین میں گاڑ دیا گیا۔ اس حالت میں امیر اُن کے پاس گیا اور کہا کہ اب تیرا آخری وقت ہے اور آخری موقع ہے۔ اگر تو اب بھی سیح موعود پر ایمان لانے سے انکار کر دے تو میں تجھے بچا لیتا ہوں۔ اپنی جان اور اپنے عیال پر رحم کر۔ تب صاحبزادہ مرحوم نے جواب دیا کہ سچائی سے انکار کیونکر ہو سکتا ہے۔ جان کی کیا حقیقت ہے اور عیال و اطفال کیا چیز ہیں جن کے لئے میں ایمان کو چھوڑ دوں۔ مجھ سے ایسا ہرگز نہیں ہوگا۔ میں حق کے لئے مرنے کو تیار ہوں اور ایمان کو جان پر مقدم رکھتا ہوں۔ تب قاضیوں اور فقیہوں نے شور مچایا کہ کافر ہے، کافر ہے۔ اس کو جلد سنگسار کرو۔ تب امیر نے قاضی کو حکم دیا کہ پہلا پتھر تم چلاؤ کہ تم نے کفر کا فتویٰ لگایا ہے۔ قاضی نے کہا آپ بادشاہ وقت ہیں، آپ چلائیں۔ اس پر امیر نے جواب دیا کہ شریعت کے تم ہی بادشاہ ہو اور تمہارا ہی فتویٰ ہے۔ اس میں میرا کوئی دخل نہیں۔ تب قاضی نے گھوڑے سے اتر کر ایک پتھر چلایا جس سے شہید مرحوم کو زخم کاری

اب وہ وقت آ گیا ہے۔ کہ پردہ غیب سے کوئی منجانب اللہ مجدد دین پیدا ہو۔ بلکہ میں روز بروز اس اضطراب میں تھا کہ وقت تنگ ہوتا جاتا ہے۔ انہی دنوں میں یہ آواز میرے کانوں تک پہنچی کہ ایک شخص نے قادیان ملک پنجاب میں سیح موعود ہونے کا دعویٰ کیا ہے۔ اور میں نے بڑی کوشش سے چند کتابیں آپ کی تالیف کردہ ہم پہنچائیں۔ اور انصاف کی نظر سے ان پر غور کر کے پھر قرآن کریم کو ان پر عرض کیا تو قرآن شریف کو ان کے ہر ایک بیان کا مصدق پایا۔“ (روحانی خزائن جلد ۲۰ ص ۱۰۱-۱۱)

قادیان سے واپس کابل پہنچ کر جب آپ نے اپنی قوم کو سیح موعود و مہدی مہمود کی بعثت کی خبر دی تو گویا ایک طوفان برپا ہو گیا۔ مولوی فوراً حرکت میں آگئے اور انہوں نے امیر کابل سے آپ کی گرفتاری کا حکم جاری کر دیا۔ جب آپ کے ارادت مندوں کو اس بات کا علم ہوا تو انہوں نے بارہا آپ کو عرض کیا کہ وہ آپ کو علاقہ فرخست سے کہیں اُور لے چلتے ہیں۔ یہاں تک کہ وہ حکومت کے کارندوں سے مقابلہ تک کے لئے تیار تھے۔ مگر شہید مرحوم نے انہیں ایسا کرنے سے روک دیا۔ چنانچہ آپ کو فرخست سے کابل لے جایا گیا اس حال میں کہ آپ کے ہاتھوں میں ہتھکڑیاں تھیں۔ گردن میں ایک من چوہیس میر و زنی زنجیر اور پاؤں میں آٹھ سیر و زنی بیڑی تھی۔ اسی حالت میں قید خانہ میں نظر بند کر دیا گیا۔ امیر نے آپ کو بلا کر حالت کی نزاکت سے آگاہ کیا اور کہا کہ اگر دل سے نہیں تو مصلحتاً ہی سیح موعود پر ایمان لانے سے انکار کر دیں۔ اس پر آپ نے فرمایا۔

”جس امر کو از روئے قرآن و حدیث درست اور صحیح تسلیم کر چکا ہوں اس کو کس طرح غلط اور جھوٹ کہہ دوں؟ مرنّا اچھا ہے مگر انکار درست نہیں۔“

چنانچہ مولویوں کی مخالفت میں شدت پیدا ہوتی گئی۔ امیر کابل نے بارہا بلا کر سمجھانے کی کوشش کی مگر حضرت

