

A Review of the Pakistani Government's
"White Paper": *Qādiyāniyyat—
A Grave Threat to Islam*

Replies to Some Allegations

(6)

Aḥmadiyyah Muslim Jamā‘at
and the Muslims of India

Mirzā Ṭāhir Aḥmad

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and the Muslims of India

Glorious Services of the Aḥmadiyyah Muslim Jamā'at
to Defend the Interests of the Muslims of India

*An English translation of
the Friday sermon delivered by
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{ria}
on March 1, 1985
at the Faḍl Mosque, London*

(6)

Aḥmadiyyah Muslim Jamā‘at and the Muslims of India

An English translation of the Friday sermon delivered in Urdu by Ḥaḍrat Mirzā Ṭāhīr Aḥmad, Khalīfatul Masīḥ IV (rahmatullāh ‘alaih), on March 1, 1985, at the Faḍl Mosque, London.

Translated by: Mubashar Aḥmad

Revised by: Professor Amatul Majīd Choudhry &
Nasiruddīn Aḥmad Ṭāriq

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*Musalmānān-e-Hind kei Maḥādāt kā Taḥaffuẓ Aur
Jamā‘at-e-Aḥmadiyyah kī ‘Azīmush-Shān Qurbāniyān*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

Preface



A perfect example of the cruel treatment of the Aḥmadiyyah Muslim Jamā‘at by the government of Pakistan is the White Paper. This document, published by the government of Pakistan under the title *Qādiyāniyyat—A Grave Threat to Islām*, was written in support of the federal ordinance dated April 26, 1984.

By publishing the White Paper, this ‘Islāmic Republic’ has set aside all Islāmic values and has done away with many basic human rights including religious social freedoms of the Aḥmadiyyah Muslim Jamā‘at. Using the White Paper as a crutch, the government of Pakistan claims the beliefs of the Aḥmadiyyah Muslim Jamā‘at compel it to impose restrictions upon the Aḥmadi Muslims.

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the Aḥmadiyyah Muslim Jamā‘at has responded to in the past on the basis of the Holy Qur’an and the Aḥādīth.

Since much of our literature is currently being confiscated by the government of Pakistan, sincere seekers of truth may have difficulty finding the answers. This series of Friday sermons present the response to these allegations by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{ᵣᵗᵃ}—the then Imam of the Aḥmadiyyah Muslim Jamā'at.

This response to the White Paper was first published in Urdu in 1985, and its English translation is being published now. This sermon was delivered on March 1, 1985 at the Faḍl Mosque, London, and deals with the contributions made by the Aḥmadiyyah Muslim Jamā'at in promoting and protecting the interests of the Indian Muslims.

The translation was done by Mubashar Aḥmad and revised by Professor Amatul Majīd Choudhry. The translation team of Aḥmadiyyah Muslim Jamā'at USA, headed by Munawar Aḥmad Saeed under the direction of Vakālat-e-Taṣnīf London, finalized this series of Friday sermons for publication. Important contributions in finalizing the document were made by Rāshida Rānā and several other team members. May Allah bless them all. *Āmīn*.

This book uses the system of transliteration adopted by the Royal Asiatic Society.

- † at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.

- ث *th*, pronounced like *th* in the English word *thing*.
ح *h*, a guttural aspirate, stronger than *h*.
خ *kh*, pronounced like the Scotch *ch* in *loch*.
ذ *dh*, pronounced like the English *th* in *that*.
ص *ṣ*, strongly articulated *s*.
ض *ḍ*, similar to the English *th* in *this*.
ط *ṭ*, strongly articulated palatal *t*.
ظ *ẓ*, strongly articulated *z*.
ع *ʿ*, a strong guttural sound, the pronunciation of which must be learnt by the ear.
غ *gh*, a sound approached very nearly by *r* in the French *grasseye* and also the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
ق *q*, a deep guttural *k* sound.
ء *ʾ*, a sort of catch in the voice.

Short vowels are represented by *a* for ا (like *u* in *bud*); *i* for ي (like *i* in *bid*); *u* for و (like *oo* in *wood*); the long vowels by *ā* for آ or اَ (like *a* in *father*); *ī* for يَ or اِ (like *ee* in *deep*); *ai* for اِي (like *i* in *site*); *ū* for وِ (like *oo* in *root*): *au* for اُو (resembling *ou* in *sound*).

Please note that in transliterated words the letter *e* is to be pronounced as in *prey* which rhymes with *day*; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian, the letter *e* is lengthened a bit more, it is transliterated as *ei* to be pronounced as *ei* in *feign* without the element of diphthong; thus ك is transliterated as *Kei*. For the nasal sound of *n*, we have used the symbol *ñ*. Thus the Urdu word مین would be transliterated as *meiñ*.

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

- sa** *ṣal-lAllahu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muḥammad^{sa}.
- as** ‘*alaihis salām*, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.
- ra** *raḍi-Allāho ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

rta *raḥmatullāh ‘alaih*, meaning ‘may Allah shower His mercy upon him’ is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

Please note that in referencing the Holy Qur’an, we have counted ‘In the name of Allah, the Gracious, the Merciful’ as the first verse of the Chapter in which it appears. We pray to God that this message may reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn*.

Munir-ud-Din Shams
Additional Vakīl-ut-Taṣnīf
London, UK, January 2007

About the Author



ḤAḌRAT MIRZĀ ṬĀHIR AḤMAD^{rtā} was born in Qadian, India, in 1928 to Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} and Ḥaḍrat Maryam Begum^{ra}. He received his early schooling in Qadian. After graduating from the Aḥmadiyyah Missionary College, Rabwah with distinction, he obtained an honours degree in Arabic from Punjab University.

In 1955, he visited England for the first time with his father, who suggested that he remain behind to improve his knowledge of the English language and European social habits. He secured admission at the School of Oriental and African Studies (SOAS), University of London, where he remained for two and a half years. By the end of 1957, Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} had seen most of Western Europe. He traveled extensively in England, Ireland, Scotland, and Wales.

The experience that he gained during these years would play a crucial role later in his life, when administering his great responsibilities as Khalīfatul Masīḥ IV, the fourth Head of the Aḥmadiyyah Muslim Jamā'at. He was

elected to this office in 1982, one day after the demise of his predecessor, Ḥaḍrat Mirzā Nāṣir Aḥmad^{rtā}.

The anti-Aḥmadiyyah ordinance of April 1984, promulgated by General Zia-ul-Ḥaq, compelled Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} to leave Pakistan. He decided to migrate to England where he established his transitory base in exile. Within a few years, he trained and organised thousands of volunteers to help him discharge his global responsibilities. Of all his achievements in England, MTA (Muslim Television Aḥmadiyyah) international is one of the greatest. Through MTA international, numerous training programs are televised twenty-four hours a day. His activities since departure from Pakistan helped proliferate and spread the Aḥmadiyyah Muslim Jamā'at to over 150 countries of the world.

Apart from being a religious leader, he was also a homeopathic physician, a prolific writer, a gifted poet, and a sportsman.

Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} passed away on April 19, 2003 at the age of 74. He is succeeded by Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help], the present Head of the Aḥmadiyyah Muslim Jamā'at.

Aḥmadiyyah Muslim Jamā‘at and the Muslims of India

After reciting *tashahhud*, *ta‘awwudh*, and *sūrah al-Fātiḥah*, Ḥuḍūr^{ta} recited the following verses of the Holy Qur’an:¹

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا
رَبَّنَا أَخْرِجْنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ نُحِبُّ دَعْوَتَكَ وَنَتُوبُ
الرُّسُلَ ۗ أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ ذَوَالٍ ۚ
وَسَكَنتُمْ فِي مَسْكِينَ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُم
كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ۝
وَقَدْ مَكَرُوا مَكَرَهُمْ وَعِنْدَ اللَّهِ مَكَرُهُمْ وَإِن كَانَ
مَكَرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ۝
فَلَا تَخْشَبَنَّ اللَّهَ مُخْلِفًا وَعْدَ ۖ إِنَّ اللَّهَ عَزِيزٌ
ذُو انْتِقَامٍ ۝
يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا
لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝
وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ۚ
سَرَابِيبُهُمْ مِّنْ قَطْرَانٍ ۚ وَتُغْشَىٰ وَجُوهُهُمْ النَّارُ ۚ
لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ
الْحِسَابِ ۝
هَذَا بَلَاءٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ
إِلَهُ وَاحِدٌ ۚ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ۝

1. (Ibrāhīm, 14:45–53)

Ḥuḍūr^{rtā} said:

A Qur'anic Warning

The verses I have just recited are among the last verses of *sūrah Ibrāhīm*. Since there would not be enough time to go into a detailed commentary of these verses in this sermon, I shall present only the translation. Although the name of the Holy Prophet^{sa} is not mentioned in these verses, it is he who is being addressed here. Allah the Exalted says: (O, Muḥammad!) Warn people of the chastisement of that day (or of the day when chastisement will come upon them). On that day the wrongdoers will say: Our Lord, grant us respite for a short term, and then:

... نُجِثْ دَعْوَتَكَ ...

We will respond to Thy call and will follow the Messengers.
[Then the Lord will reply]:

... أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ ...

Did you not swear before this *that* you would have no fall?
In these verses, the words:

... نَتَّبِعِ الرُّسُلَ ...

'We will follow the Messengers' are worthy of special notice. There is not enough time to elaborate, but in this

verse these words are strongly connected to another prophecy made in the Holy Qur'an where it is said:²

وَإِذَا الرُّسُلُ أُقْتَتَتْ ...

'A time is about to come when the Messengers are made to appear at the appointed time—'. The commentators of the Holy Qur'an say that this is a reference to the Day of Judgment, but the words in this dialogue clearly indicate that the wrongdoers will seek respite from chastisement in this world. They will say that if they are granted respite, they would seek [Allah's] forgiveness and follow the Messengers. In this context, we should also remember the revelation of the Promised Messiah^{as} in which Allah addressed him saying:

جَرِيُّ اللَّهِ فِي حُلِّ الْأَنْبِيَاءِ.

Champion of Allah in the garment of all the Prophets.

Then, Allah the Almighty says:

وَسَكَنْتُمْ فِي مَسْكَانِ الَّذِينَ ظَلَمُوا ...

And you dwell in the dwellings of those who wronged themselves, and it has become plain to you how We dealt with them; and We have set forth *clear* parables for you, but alas [you derived no benefit].

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ ...

2. (*al-Mursalāt*, 77:12)

And they employed whatever deceit they could but Allah is well aware of their deceit and possesses the responses to all their deceit, even if they believe that their deceit is powerful enough to move mountains.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدِهِ رُسُلَهُ...

Think not then that Allah will fail to keep His promise to His Messengers and is not true to His promise. Surely, Allah is Mighty, Lord of retribution.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ...

The day when this earth will be transformed into another earth and the heaven will also be transformed,

... وَ بَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝

and they will *all* appear before Allah, the One, the Most Supreme. On that day thou shalt see the guilty on that day bound in chains.

There is a revelation of the Promised Messiah^{as} in very similar words as used here. A part of that longer revelation is:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ

The Promised Messiah^{as} has explained the meaning of this phrase that 'the thoughts and opinions of the people of the earth shall be changed'. The Holy Qur'an continues:

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ۗ
سَرَابِيلُهُمْ مِنْ قَطَرٍ أَيْ ...

Their garments shall be of pitch, and the darkness shall envelop their faces. *It will be so* that Allah may requite each soul for what it has wrought. Surely, Allah is swift at reckoning. This is a message manifestly delivered for the benefit of mankind that they may be warned thereby, so that they may know that He is the only One God, and that those possessed of understanding may ponder.

As I said earlier, there is not enough time to give a detailed discourse, but today's sermon shall in fact be a commentary on some aspects of these verses. Those with intelligence will not find it difficult to understand the relationship. Those with spiritual insight will discover that these verses are closely related to the subject matter at hand.

Aḥmadis Were in the Front Line to Offer Outstanding Sacrifices

In this series of sermons, I have said that the government of Pakistan in its White Paper has depicted the Aḥmadiyyah Muslim Jamā'at as a traitor to Islam and to Muslim countries.

As far as the history of Indian Muslims goes, it is divided into two parts: One is before the establishment of Pakistan and the other is after. I have narrated a few of the important events that took place before the establishment

of Pakistan in my last sermon. Today, I have selected some more events.

The fact of the matter is that whenever Muslims of the Indo-Pakistan sub-continent faced a crisis or whenever their religious feelings were injured, with the special grace of Allah, it was the Aḥmadiyyah Muslim Jamā'at that always stood at the forefront in making sacrifices to help remove the afflictions of those Muslims. Many times it was the Aḥmadiyyah Muslim Jamā'at which took on the initiatives to start the struggle against the perpetrators of mischief, for it was Aḥmadīs that carried the banner of this *jihād* against the enemies of Muslims. No doubt, there also were other noble spirited Muslims who joined in the struggle and cooperated with the Aḥmadiyyah Muslim Jamā'at, but, by the grace of God, most of the great campaigns to truly serve Muslim causes in the Indo-Pakistan sub-continent were led by the Aḥmadiyyah Muslim Jamā'at.

From among those years when Muslim religious sentiments were greatly hurt, the year 1927 is specifically important to mention. In that year, the notorious and universally disreputable book *Rangilā Rasūl* (*The Licentious Messenger*) was published. In that book, most foul and wicked attacks were made on the person and character of the Holy Prophet Muḥammad^{sa}. Reading it makes the blood of every Muslim boil. The shock caused by this book had not yet subsided and the protests and legal action against Rājṗāl, its Hindu author, were still under way when another filthy

article appeared in an Āryā magazine *Vartmān*. A Hindu woman wrote such a heinous article against the Holy Prophet Muḥammad^{sa} that no one with any sense of decency can read it. Even non-Muslims were shocked and appalled about what sort of evil person could write such loathsome words against the founder of a religion. No good-natured person would use such dirty language against the founder of even an ordinary religion; yet such filth was being thrown upon the holiest of the holy, the most immaculate of all mankind, leader of all religious masters, for whose sake the entire universe was created. He who was not only pure himself, but also purified others; and through whose grace and blessings all other Prophets were recognised as pure and holy.

On occasions like this, who led the protest movement against such evil attacks? Were they Muslim scholars belonging to the Congress Party? Were they the scholars of Maudūdī brand? Or was it the Aḥmadiyyah Muslim Jamā'at that wholeheartedly participated and indeed took the lead in this extraordinary struggle against these vicious enemies? By the mercy and grace of Allah, this honour was bestowed upon only the Aḥmadiyyah Muslim Jamā'at.

Lest the narration gets lengthy, I have selected only one brief passage quoting a Muslim newspaper of India, and later on I will present extracts taken from two Hindu newspapers. Through these extracts, it will become very clear that in those extremely arduous and excruciating

circumstances in the world of Islam, the Community that felt the greatest pain in its heart, and the Community whose leaders made extraordinary assaults against the enemies of Islam in order to repel the evil [was only the Community of the Promised Messiah^{as}].

Favours of the Aḥmadiyyah Muslim Jamā'at Upon the Muslims

The newspaper *Mashriq* of Ghorakhpūr in its 23 September, 1927 issue states:

The favours of the respected Imam of Jamā'at-e-Aḥmadiyyah are upon all Muslims...

The unappreciative people of today may wish to forget this, but the newspaper *Mashriq* wrote that favours were indeed bestowed upon Muslims. Those who may wish to disagree may exclude themselves from being Muslims if they like, but the fact remains that the favours done to the Muslims will be remembered until Doomsday. The newspaper continues:

...On his initiative a legal case was made against *Vartmān*. His Jamā'at pushed forward the case against *Rangīlā Rasūl* and offered ultimate sacrifices, not afraid of being imprisoned. His written pamphlet inclined the Governor to be fair and to do justice. Despite his pamphlet being confiscated, the Governor did not allow its effects to be diminished. The Governor made it clear in writing that the poster was

confiscated only to avoid further agitation. Nevertheless, the Governor redressed the situation through a decision which was very fair and just. At the time, all other sects of Muslims in India were afraid of the British or Hindus or other nations. Like the Muslims of the earliest era, it is only Jamā'at-e-Aḥmadiyyah that is not afraid of any individual or organisation. It is rendering a purely Islamic service.

This is how the newspapers used to write in the past. They were noble in character and acknowledged the facts. They were fair-minded and did not believe in perverting the facts. They had the courage to tell the truth, and they did, indeed, express the truth. This is what Muslim newspapers wrote. According to the Hindu newspapers too, it was the Aḥmadīs who were the strongest in making a forceful response. Now listen to the voice of those who were in the opposite camp. As the Aḥrār are doing presently, those Hindus were trying to take advantage of a similar situation. In those days, the Hindus were trying their best to pitch the Muslims against Aḥmadīs and they were telling them that Aḥmadīs were not Muslims. In other words, in those days the task of the present day Aḥrār was done by the Āryā Samājists. They would say to the Muslims: 'O, fools! Aḥmadīs are not Muslims! Why are you following them? Why do you care for the honour of your Prophet^{sa} by trailing behind the Aḥmadīs? If they want to die, let them perish! What relation do you have (God forbid) with that

Messenger^{sa} for whose sake the Aḥmadīs are ready to sacrifice everything, even their lives?’

Now, listen to the words of that [Hindu] newspaper:

The differences between Mirzā'īs (or Aḥmadīs) and other Muslims are so great that the Mirzā'īs consider the Muslims as non-believers, and the Muslims think that Mirzā'īs are non-believers! Only yesterday, a Muslim asked for a verdict about Mirzā'īs from Maulavī Kifāyatullāh, President Jamī'at-ul-'Ulemā' of Delhi. His edict is published in al-Jam'iyyah, the publication of Jamī'at-ul-'Ulema', where Maulānā Kifāyatullāh has declared the Mirzā'īs to be non-believers and associating with them to be sinful!

Here, these Hindus who were guilty of contempt of the Holy Prophet Muḥammad^{sa} tried to incite the Muslims against the Aḥmadīs, and tried to send out the message that Hindus and Muslims were brothers. They were inciting Muslims against the Aḥmadīs who maintained the honour for the Holy Prophet Muḥammad^{sa}. In the same manner, a voice is being raised today that we are brothers. Today some foolish Muslims are raising this voice, while earlier the clever Āryās were doing it to create disorder. The [Hindu] newspaper wrote that Maulānā Kifāyatullāh had an edict against Aḥmadīs. The Muslims did not know about it, but the Hindus were informing them that Muslims were forbidden to associate with Aḥmadīs. The newspaper continued:

Look at the trickery, intelligence and good fortune of the Mirzā'is! The Mirzā'is have become the leaders of those who call them non-believers! Presently, all Muslims of India are expressing a lot of superficial excitement on the imprisonment of the editor and publisher of the notorious newspaper the *Muslim Outlook*, Lahore. And they are very anxious to follow the *Muslim Outlook*. We were astonished on finding out that the editor of the *Muslim Outlook*, Mr. Dilāwar Shāh Bukhārī, was an Aḥmadī [who had forcefully responded the *Vartman* article]. When he received the court order from the High Court, he went to the Mirzā of Qadian to seek his advice on how to defend himself or what line of action to take. The Mirzā advised him it would be better to go to prison than to offer an apology. [If he was to be imprisoned upholding the honour of the Holy Prophet Muḥammad^{sa}, he should not hesitate at all...] (*Newspaper Gūrū Ghantāl*, Lahore, July 11, 1927)

And, in fact, that is what took place. He was sentenced to rigorous imprisonment and he happily accepted that punishment. That is why the Hindus were saying that he went to the Mirzā of Qadian and he advised him so.

...In short, it is an Aḥmadī campaign in every respect. (*Ibid.*)

Where are the [real] historians of Pakistan? Those who are there currently are busy distorting the entire history of

Islam, for the history of Pakistan which they are writing is hard to recognise! The opponents, who were being challenged and knocked down by Aḥmadīs, were admitting that the campaign that Aḥmadīs started in the honour and love of the Holy Prophet Muḥammad^{sa} was ‘an Aḥmadī campaign in every respect’. Similarly, *Partāp* and other newspapers wrote articles openly confessing that the real threat and fear they had was from the Aḥmadiyyah Muslim Jamā‘at.

Selfless Services to the Muslims of Kashmir

The second most painful and agonising situation for Indian Muslims originated in Kashmir. It was a great threat to Muslim political unity and survival. The Dogra Mahārājā of Kashmir started to curb all the human rights of Muslims. Wherever there was a Hindu majority, he would start depriving Muslims of all their rights. This caused a great wave of unrest amongst the Muslims. From the North to the South, Muslim intelligentsia in India were compelled to ponder on how to deal with the situation. The great thinkers and political leaders started fixing their hopes on Qadian. They wrote letters and dispatched messengers asking Ḥaḍrat Khalīfatul Masīḥ II^{ra} to take responsibility in this matter; otherwise, there was no hope for success. Among them was Dr. Sir ‘Allāmah Muḥammad Iqbāl. His name is now being placed at the top of the list of Muslim

leaders who have opposed Aḥmadiyyah Muslim Jamā'at, yet he wrote to Sheikh Yūsuf 'Alī, the Private Secretary of Ḥaḍrat Khalīfatul Masīḥ II^{ra}, on September 5th, 1930.

I am presenting to you the original letter written by Dr. Sir 'Allāmah Muḥammad Iqbāl in his own handwriting. In the past, the non-Aḥmadī ulema had told Muslims in general that our references were not reliable as they were reproduced from our Aḥmadī newspapers, but this letter bears the signature of Dr. Sir 'Allāmah Muḥammad Iqbāl. He writes:

As your Community is well disciplined with many capable persons, you will be able to perform many useful deeds for the Muslims.

As far as the matter of the Board is concerned, this is a very useful idea. I am ready for its membership. To be its President, some capable person younger than me will be more appropriate. But if the purpose of this Board is just to send delegations to the authorities then I may kindly be excused. The delegations fail to get any results. Moreover, I do not have much energy left and I am not fit anymore. Anyhow, if you wish to write my name down as a member, please let me have the list of all members appointed previously.

In response to this letter, and many other letters written by Muslim ulema and political leaders, Ḥaḍrat Khalīfatul Masīḥ II^{ra} proposed to call a conference. This conference met in Simla in 1931 at the house of Nawāb Sir Zulfīqār

‘Alī. I shall read out the names of some of the eminent leaders who participated in this conference: Shams-ul-‘ulamā Khawāja Ḥasan Niẓāmi, Sir Miān Faẓal Ḥussain, Dr. Sir ‘Allāmah Muḥammad Iqbāl, Sir Zulfīqār ‘Alī, Nawāb Ṣāḥib Kunjpūra, Khān Bahādur Sheikh Raḥīm Bakhsh, Syed Muḥammad Moḥsin Shāh (Advocate), Maulavī Muḥammad Ismā‘il Ghazanvī (Amratsarī), Maulavī Nūr-ul-Ḥaq (owner of *Muslim Outlook*), Syed Ḥabīb Ṣāḥib (editor, *Siyāsat*), and others. Other than these, Maulavī Mīrak Shāh (formerly professor Deoband) participated as a representative of Kashmir, and Allah Rakhā Sāghir as representative of Jammū.

At the end of the conference, Dr. Sir ‘Allāmah Muḥammad Iqbāl proposed the name of Ḥaḍrat Khalīfatul Masīḥ II^{ra} [as president], and said:

I submit this proposal because if the intent is to see the Kashmir Movement as a success, then no one is more capable than the Imam of the Aḥmadiyyah Muslim Jamā‘at, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad.

On hearing this, voices arose from all directions in its support, and Ḥaḍrat Khalīfatul Masīḥ II^{ra} was unanimously elected as the President of this Conference. Dr. Sir ‘Allāmah Muḥammad Iqbāl said:

Ḥaḍrat Ṣāḥib! If you do not accept this task as its President, it will not succeed! (Lahore, April 5th, 1965; p. 12; column. 2)

It is a long story about how Aḥmadīs rendered outstanding services for the protection of Indian Muslim causes. Kashmir fully remembers all those services. From the [Ahmadiyyah] Jamā'āt, eminent scholars as well as illiterate folks, rich and poor alike, all used to go to Kashmir at their own expense to serve the Muslim cause most earnestly, and it never became a burden to them. They used to distribute literature and were victimised most severely under the tyrannical rule of the Rājāh of that time, and were even imprisoned. To help their Muslim brothers who were penalised, groups of attorneys used to go to plead their cases. It is a very long story and many volumes covering hundreds of pages have been written on this subject. It is impossible to write the history of Kashmir without mentioning the glorious Aḥmadiyyah services. At present, just to refresh your memory, I submit some extracts from the writings of Muslim newspapers and magazines. Maulānā Syed Ḥabīb Ṣāḥib, editor of the newspaper Sayāsāt, in his book *Taḥrīk-e-Qādiān [The Qadian Movement]* writes:

To help the oppressed people of Kashmir, only two organisations came forward...

The very title of Syed Ḥabīb's book tells that it is written by an opponent of Aḥmadiyyah Muslim Jamā'āt. Yet, in those

days even the opponents had some fear of God in their hearts and they would feel compelled to accept the truth. The writer is trying to explain why these people joined with the Aḥmadīs and participated in a campaign which was being led by Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}.

The writer says:

To help the oppressed people of Kashmir, only two organisations came forward.... One was Kashmir Committee and the other was Aḥrār. No one made a third organisation, nor could it come into existence! There was no trust regarding the Aḥrār for everyone knew the fact that the Aḥrār misappropriated and consumed the money they collected in the cause of helping the orphans, widows and oppressed people of Kashmir...

[These are the same Aḥrār who are now being imposed upon Pakistan!] The passage continues:

...There was not a single leader among them [the Aḥrār] who was not involved in this crime directly or indirectly! The Kashmir Committee invited them to join hands and work together with them, but on one condition—that the work would be done with majority vote and the accounts would be properly maintained! The Aḥrār refused to accept both principles! Therefore, I had no other option but to work with the Kashmir Committee, and I say it loud and clear that the President of the Kashmir Committee, Mirzā

Bashīr-ud-Dīn Maḥmūd Aḥmad, worked most diligently, industriously, courageously and enthusiastically and he spent his own money, too. And for these reasons I do respect him very much. (*Taḥrīk-e-Qādiān*, p. 42)

Maulānā ‘Abdul Majīd Sālik, editor *Inqilāb*, writes in his book *Sar Guzasht*:

When the Aḥrār unnecessarily started agitation against Aḥmadīs and created hurdles in the momentum gained by the Kashmir Movement through the unity among diversified forces, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad resigned from the Presidency of the Kashmir Committee. Then Dr. Sir ‘Allāmah Muḥammad Iqbāl was appointed as its President. Some members and workers had started to oppose the Aḥmadīs only because they were Aḥmadīs! This situation was extremely detrimental to achieve the Kashmir objectives. (*Sar Guzasht*, p. 342)

Now, listen to the Hindu press. What Muslim Jamā‘at were the Hindus afraid of? According to them, who had taken action most enthusiastically for the Muslims of Kashmir?

Concerning this matter, the *Newspaper Milāp* wrote on p. 5 of its October 1, 1931 issue:

Mirzā Qādiānī has established the All-India Kashmir Committee to put an end to the present government of Kashmir. For this, he made propaganda in every village and town, gave money to the people, sent

lawyers to help them, dispatched preachers to create agitation, and conspired with high officials in Simla.

I ask the leaders of Pakistan to fear God in declaring this Jamā'at as a conspirator against the Muslims. The non-Muslims have always alleged that this Jamā'at has conspired to work in favour of the Muslims! If, in the Qur'anic terms, this Jamā'at 'gives ear' to anything, it is always for your betterment and never to hurt you.

Talking about Ḥaḍrat Khalīfatul Masīḥ II^{ra}, the *Newspaper Milāp* writes on p. 5 of its September 30, 1931 issue:

In Kashmir, the Qādiānī lit the fire of mischief; the preachers started roaming in every street; small tracts were published in Urdu as well as in Kashmirī languages, and thousands were distributed free of any charge. In addition, money was also distributed.

Exemplary Services of the Ahmadiyyah Muslim Jamā'at in the Creation of Pakistan

In the history of the Indian sub-continent the most crucial time for Muslims was the era just before Pakistan was established. At that time the fiercest battle for Muslim survival was being fought. The Muslims were in a life and death struggle. They were in need of a sanctuary where they could feel secure from the oppressions of opposing forces—where they would not fear for their religion, politics and economy. To find such a sanctuary, various Muslim

thinkers thought of some ideologies; they had some dreams and drew some sketches at different times. Slowly, the map of Pakistan started to emerge as one voice for the entire Muslim nation. At that most important time, what was the role of Aḥmadiyyah Muslim Jamā'at—the same Jama'at about whom it is alleged that it cannot tolerate the existence of Muslim countries, not to mention give help in creating one? Let us find out what the Aḥmadiyyah Muslim Jamā'at was doing at that time, as well as the roles of those organisations that are now being imposed upon Pakistan. For this, I am going to present some extracts from non-Aḥmadī newspapers in order to show what the reality of the situation was. At least [in this way] the Muslims of Pakistan and the world can see who the actual culprits and the real oppressors were; and who were the ones that had sincere sympathy, true love, and a willingness to sacrifice lives and money for the sake of the Muslims.

Syed Raīs Aḥmad Ja'farī, in his book entitled *Ḥayāt-e-Muḥammad 'Alī Jinnah* (published in 1946) writes in the chapter entitled 'Aṣḥāb-e-Qādiān aur Pakistan':

Now the attitude and conduct of another large sect belonging to Qadian are submitted... Both the organisations that belong to Qadian acknowledge and appreciate fully the pivotal position of the Muslim League, significance of Pakistan, and political leadership of Mr. Jinnah.

The history of the extraordinary problems that the Muslims had to face during their struggle at that time is extremely painful. In the East Punjab, Muslims were brutally slaughtered. To cover all the details of their bloodbath would be impossible and unbearably agonising! But it needs to be known among the sects of Muslims, at the time of the active *jihād*, what the roles were of the Aḥrār, Jamā'at-e-Islāmī, and Ahmadiyyah Muslim Jamā'at. That was not the time for merely *jihād* through preaching—it had become the time for physical *jihād*, as the time of *jihād* with the sword had also arrived. The honour and chastity of Muslim women was being heinously attacked, and children too were being killed ruthlessly. In short, it is rather impossible to narrate the savagery and brutality that the Muslim caravans suffered. Anyhow, most Muslims are generally well aware of the history at that time, but it is worth mentioning who was in the forefront when the time of physical *jihād* in action arrived.

Iḥsān, a newspaper of the Aḥrār (which is closed down now) in its edition of September 25, 1947 reported:

Despite the Military's cruelty and violence against them, the young men of Qadian are not afraid. They are anxious to safely get the women, children and the elderly out of the location. They know very well that death is slowly but assuredly entrapping them. The Nehrū government, which claims that the Muslims will not be compelled to evacuate the East Punjab, is

fully determined to forcefully reject and destroy the Muslims of Qadian...

And now it is being said that the Aḥmadīs are agents of India. The article continues:

...the young men who work in the Security Department remain on duty for twenty-four hours and they stay on guard day and night...

I too was among them. I remember that sometimes we could not sleep for forty-eight hours. Such was the situation. Moreover, the *khuddām* were less in number and the workload was tremendous. At times, even if we slept for only a couple of minutes, we felt as if we were committing a sin. It so bothered us to go to sleep. These were the feelings of the young Aḥmadī men at the time. It was not only the security of Qadian, but all other Muslim villages in the suburbs of Qadian that needed protection. The volunteers used to go from around Qadian for the security of Muslim villages and to fight in their defence.

The newspaper further reported:

...Due to sleeplessness and fatigue, their health has deteriorated, yet they are ready to face death, not being afraid of it [death]. There is no Muslim military on duty. The Hindu military and the Sikh police try to scare them; to terrorise them, the Hindu Captain makes rounds with a drawn pistol in his hand...

The same newspaper in its October 2, 1947 publication printed the letter of a non-Aḥmadī who had taken refuge in Qadian. He wrote:

There is no time to write down long stories... At this moment we are more or less fifty thousand persons who have taken shelter in Qadian. We are getting food for our survival from the Aḥmadīs. Some have also given us houses to live in. But this small town does not have enough capacity and thousands are in the open, laying on the ground. They have to bear the heat of the sun, and they get drenched in the rain. (*Iḥsān*, Lahore, October 2, 1947)

In addition to that, the government of Pakistan published a book entitled *Kārvān-e-Sakht Jān*. It contains the history of partition of the country. This book published by the Defence Department of Pakistan writes about Qadian:

In addition to its good reputation for manufacturing and trade, this place is famous as the Centre of Jamā'at-e-Aḥmadiyyah. In all its suburbs is the Sikh population. Thus, in the days of disturbances, the Muslims came to Qadian Sharīf from as far a distance as twenty miles...

Till yesterday, it was 'Qadian Sharīf' [the Holy city of Qadian]. And today you [non-Aḥmadīs] are trying to call Rabwah the worst town in the world (we seek Allah protection from this!). You say that like the Jews have Israel, Rabwah is Mirzā'īl (we seek Allah's protection from this!).

In the past, your tongues were speaking the truth. You were calling it 'Qadian Sharīf' instead of just saying 'Qadian', indicating that all those who lived there were dear to God; that those who had developed that town were God's beloved ones; those who lived there had the love of Islam in their hearts. As long as these memories will remain affiliated with that town, the noble of heart will always call it 'Qadian Sharīf.' We must appreciate the nobility of the then government of Pakistan that it did not care about these Aḥrār *mullahs* while making a true statement. The book [*Kārvān-e-Sakht Jān*] goes on to say:

...the number increased to seventy thousand...

I remember that those refugees were fed regularly. In those critical times, realising the danger that was fast approaching, Ḥaḍrat Khalīfatul Masīḥ II^{ra} had thoughtfully stored more wheat than was usually required for the Annual Gathering (*Jalsāh Sālānah*). Thus, by the Grace of God, not a single Muslim died because of starvation. So much so that expensive wedding garments were distributed among the needy. Ḥaḍrat Khalīfatul Masīḥ III^{ra}, may Allah bless his soul, took the initiative by distributing his wife's expensive dresses. His noble wife belonged to the Nawāb family of Māler Kotla, and some of her dresses were heirlooms so expensive that she herself would not use them lest they be damaged. Yet, Ḥaḍrat Khalīfatul Masīḥ III^{ra} was the first to start opening boxes of clothes out of his home in front of

all. In no time, those clothes were distributed among the poor who would have never even dreamed of having such expensive clothes. Those who received them were almost all non-Aḥmadī Muslims. After that, others followed and every box in each room of all the houses was opened. Whatever was there, it was distributed among the needy and destitute Muslim brothers. Towards the end, when I left Qadian, I had a brown sack and had only one pair of clothes in it. It was not because we could not carry more with us, it was because there was nothing left in our houses. All our possessions had been distributed.

The book [*Kārvān-e-Sakht Jān*] goes on:

...as the barbaric and hard-hearted Sikhs had made these refugees destitute by plundering all their possessions, it was the residents of Qadian who firmly resolved to help those poor people. Obviously, it is not an ordinary task to arrange food and lodging for such a great number, particularly in these days when the prices of necessities had soared. Thus, these illiterate guests depended upon the help from Qadian, which was provided to them till the time the Government stopped them from doing so. (*Kārvān-e-Sakht Jān*, p. 142, published by Department Rābiṭa Qur'ānī, Office Moḥāsibāt, Pakistan Defence, March 1951)

In its October 3, 1947 issue, the Newspaper *Zamīndār* reported:

In District Gurdaspūr, Muslims are under siege at many places, but there are three major camps. The condition of refugees in Batāla is very bad...

They used to call it 'Batāla Sharīf', but then as the condition of the Muslims was miserable at the time of a real test, they could not call it 'Sharīf' anymore.

The newspaper went on to say:

...There is no place to take shelter; and there is no food left. The Hindu soldiers have created havoc. They used to rob the refugees of just their jewelry and possessions, but now they are raping the women. The second camp is at Sirī Gubund Pūra. The situation over there is no less dangerous than that of Batāla. The third camp is in Qadian. Without any doubt, the Mirzā'is have served the Muslims in a commendable manner.

In another issue the Newspaper *Zamīndār* wrote:

At this time, thousands of refugees are being fed at the homes of Aḥmadīs. The Muslims of Qadian have not requested for rations. And the Government (which consists of a few Sikh policemen and a police officer) is plundering the granary, and thus trying to kill the residents and the refugees by starvation. Can a worse tyranny be committed against any people? (Newspaper *Zamīndār*, October 16, 1947)

Regrettable Conduct of Some So-called Muslims

Yes, I say, a worse tyranny can be committed. It is a fact that if an outsider commits cruelty, one feels it, but not to the extent that one feels when the tyranny is being committed by one's own people. When the hands that are expected to help and the tongues that are expected to give comfort are used against their own people, then it hurts far deeper than the wounds inflicted by an enemy. I want to tell the Newspaper *Zamīndār's* contributing writer that they were the people who caused that kind of hurt. The pain inflicted upon the Muslims by Majlis-e-Aḥrār and Jamā'at-e-Islāmī was far more hurtful than that given by the Hindus or the Sikhs. If they have forgotten, then let me refresh their memory by presenting a few statements of non-Aḥmadī Muslims concerning Jamā'at-e-Islāmī. But before I do that, let me first present a statement made by Maulavī Maudūdī himself. In the most crucial phase of the Pakistan Movement, at a time when the Muslims were going through the most terrible time facing a situation of life or death, this was the time Aḥmadiyyah Muslim Jamā'at was fully engaged in offering sacrifices. But what was Maudūdī Ṣāhib's opinion concerning the Movement that was struggling for Pakistan? What was his *fatwā*?

Maulānā Maudūdī writes:

I cannot be happy if 'Abdullāh [meaning the Muslims] assumes the position of God's sovereignty

instead of Rām Dās [meaning the Hindus] as it is not Islam. It is purely nationalism. Such 'Muslim Nationalism' is just as despicable according to the Law of God as is 'Hindu Nationalism'. (*Musalmān aur Maujūdah Siyāsī Kashmakash*, part 3, p. 125)

Look at how it is being contrived that the Muslims become slaves of the [Hindu] Congress. It is being suggested that all Muslims should make an all out effort to help Nationalism of the Congress, but Muslim Nationalism is accursed, and no one should go near it. Further, he [Maudūdī] says:

We do not have any national battle with the Hindus, nor with the British on the basis of nationalism...

This is the *fatwā* of those who give *fatāwā* against Aḥmadīs on *jihād*.

Maudūdī goes on to write:

...Neither do we have any relationship with those states where the so-called Muslims have arrogated Godhead to themselves...

There was no relationship with those states as long as the gasoline oil was not discovered. But now, after the oil connection, what can they do—these helpless people? This is similar to the story that Ḥaḍrat Khalīfatul Masīḥ I^{ra} used to tell. Once a *mullah* performed the marriage of a woman who was already married, to another man. Ḥaḍrat Khalīfatul Masīḥ^{ra} had great respect for that *mullah* as he had a

reputation of being pious. Therefore, he was reluctant to believe that he could have really done that. People told him that it was a fact. He called for the *mullah* and said, 'Maulānā Ṣāhib, I feel hesitant in asking this question. I find it hard to believe that you performed a marriage of an already married woman, but that is what I am being told'. The *mullah* replied, 'You are just accusing me for nothing. First you must listen to my side of the story'. Ḥaḍrat Ṣāhib agreed and asked him to tell him what happened. He said: 'I also believe that a woman cannot have two husbands'. Then he said in Punjabī: 'But I became helpless. What could I do when the second man put a rupee equal in size to a sparrow on my hand?' In other words, in principle it was correct that a married woman's second marriage could not be legally conducted, but when the other party puts some money in *mullah's* hand then he becomes helpless! Now this is the same attitude of Jamā'at-e-Islāmī. It had no relationship with the Muslim states in the recent past, where in their estimation the Muslims were pretending to be God. But now, after the discovery of oil in those states, they have become helpless. For them, the matter of religion is different from the matter of wealth. Seemingly, when the wealth appears, the poor *maulavī* becomes helpless.

Then, Maulavī Maudūdī says:

...Neither do we need any protection as a minority, (what strange concepts these *Mujāhidīn-e-Islam* have) nor do we need national rule on the basis of

majority.... Whatever the loss, let it be! As taught by our Lord Jesus if they want to take away your tunic, let them have your cloak also. (*Musalmān aur Mau-jūdah Siyāsī Kashmakash*, part 3, p. 147–149)

O, oppressor! At that time, why could you not remember the teaching of our lord, Ḥaḍrat Muḥammad Muṣṭafā^{sa} that whoever is killed while protecting life, property and honour, is a martyr? Why did you not think that if the honour and chastity of the Muslims was in danger at that time, then the honorable name of Ḥaḍrat Muḥammad Muṣṭafā^{sa} was also in danger? At that time, the very existence of the Muslim nation was at stake and lives were at risk. At that time you could not remember any of the sayings of our Lord Muḥammad Muṣṭafā^{sa}? The only saying you could think of was that of your Lord Jesus who said to give away your cloak to the one who wants your tunic. And now you blame us that we are against *jihād*!

Again, Maudūdī says:

It is a wrong expectation to think that God's rule shall be established if the areas with the Muslim majority are free from the Hindu majority rule, and a democratic system is established. In fact, whatever shall be established in consequence thereof shall be an infidel rule of the Muslims...

Today, it is said that the Law of God is being established by the same government that was considered to be held under an 'infidel rule of the Muslims'. Maudūdī goes on to say:

... To call it Divine Rule is an insult to this pure name.
(*Musalman aur Maujudah Siyasi Kashmakash*, part 3,
p. 175–176)

The founder and editor of *Nawā-e-Waqt*, Mr. Ḥamīd Nazāmī spoke the truth about Jamā'at-e-Islāmī and very emphatically expressed his thoughts:

We accuse Maulānā Maudūdī that his animosity towards Qā'id-e-A'zam and the Pakistan Movement is the same even today. We accuse that Maulānā's movement is not at all an Islamic or religious movement. He is like Ḥasan Bin Sabāḥ, and under the political pretext his intent is to grab political power, and not to bring eminence to the religion (of Islam).
(*Nawā-e-Waqt*, July 15, 1955, p. 3)

While these facts are evident through his own writings, there remains no scope to refute these allegations. There is ample additional evidence to prove these accusations to be correct. To ponder over the question as to who is the friend of Pakistan and who is its enemy, one has to see the Munīr Report. The government of Pakistan established a Commission to investigate the Anti-Aḥmadiyyah Disturbances of 1953. The commission comprised of two members, Justice Munīr and Justice Kiyānī. Both were eminent legal

authorities. In their report, on p. 243, they wrote about Jamā'at-e-Islāmī:

The Jama'at was, therefore, professedly opposed to the Muslim League's conception of Pakistan, and since the establishment of Pakistan, which it described as *Na Pakistan* [Land of Impure], has been opposed to the present system of Government and those who are running it. In none of the writings of the Jama'at produced before us is there to be found the remotest reference in support of the demand for Pakistan...

Jamā'at-e-Islāmī has made some statements in the past, and even currently has published its claims in some Pakistani newspapers that in reality it was not opposed to the creation of Pakistan. All such documents were submitted by Jamā'at-e-Islāmī to the Enquiry Commission, but the Enquiry Report states:

In none of the writings of the Jama'at produced before us there is to be found the remotest reference in support of the demand for Pakistan, and on the contrary, these writings, which contain several possible hypotheses, are all opposed to the form in which Pakistan came into being and at present exists. (*Report of the Court of Inquiry*, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, printed by the Superintendent, Government printing, Punjab, 1954, p. 243)

This was the role of Jamā'at-e-Islāmī, which is the biggest enemy of Ahmadiyyah Muslim Jamā'at. Second to this is Majlis-e-Aḥrār, which has been imposed upon our unfortunate Government. What was the role of Aḥrār at the time when this Muslim State [Pakistan] was being created? What were the ulema of Aḥrār saying at the time when the Muslims were engaged in a national struggle against the Hindus and a fierce battle was being fought for the survival of the Muslims? I present a few sample extracts. Amīr-e-Shariyyah, 'Atā 'Ullah Shāh Bukhārī writes:

You are afraid of the Hindus as if they will eat us up. [There is no need to be afraid, nor is there a need for a separate country.] Listen! How can one who cannot eat a chicken leg, eat you up? The Hindus must be scared, as they are weaker than you. They are only in six provinces and you are on all sides of the border. If Bhā'i Parmanund expresses fear, then he would be justified. (*Ra'īsul-Aḥrār*, p. 205)

Again, he says:

Subḥānallāh! [All glory to Allah] They say that Hindu will eat us up. A Muslim eats up a full camel, a whole buffalo! How can the Hindu who cannot eat a sparrow, eat him up? (*Tarjamān-ul-Islām*, Lahore, September 22, 1961, p. 12: Speech by Sayed 'Atā 'Ullah Shāh Bukhārī, delivered in Abbottabad.

This is their *jihād*! They are like great warriors that eat up buffaloes and camels, but when the other nations come in reality to eat them up, then their *jihād* vanishes. At that time it is only the young men and the *mujāhidīn* of Aḥmadiyyah Muslim Jamā'at that come forward to defend them by sacrificing their own lives and possessions. It has happened repeatedly, and you will not see any Aḥrārī or any member of Jamā'at-e-Islāmī anywhere in the battlefields of *jihād*. How many of them are serving in Palestine? How many have taken part in the Kashmir Movement? How many fought in the subsequent wars in Kashmir? Let them show a single place where they have taken part, even if it be standing in the last row on the battlegrounds when Muslims or Islam was under a real threat.

Today everyone is reciting Iqbāl's name as the founder of Pakistan and his conception is being deemed as a 'revelation'. But in the past the same Aḥrārīs used to say:

Without any doubt the conception of Pakistan is a 'political revelation'; it is not a Divine revelation. It is a revelation inspired by Buckingham Palace. And Dr. Sir 'Allāmah Muḥammad Iqbāl received this revelation at the time....when he had freshly returned from London. (*Taḥrik-e-Pakistan per Aik Naẓar*, p. 18–19, by Ḥaḍrat 'Allāmah al-Ḥāj Maulānā Muḥammad Ḥifẓur Raḥmān Seohārwi, Nāzim-e-A'lā Markaziyyah, Jamā'at-e-'ulemā-e-Hind)

Who sends a 'revelation' and what is its nature? This secret is fully known to the Aḥrārīs. Whether that revelation descended from Allah or it was revealed in the Buckingham Palace, they have their guards on duty at both places and they got the news immediately! Thus, the same revelation they now claim was revealed in the heart of Dr. Sir 'Allāmah Muḥammad Iqbāl from God, was in fact the revelation from Buckingham Palace. In Chamanistān, Maulavī Ṣafār 'Alī Khān Ṣāhib tells about a famous Aḥrārī leader, Maulavī Ḥabībūr Raḥmān Ṣāhib (who was at that time the President of Aḥrār)—how he had served the Hindus instead of the Muslims, and how he had ventured to revive the Hindu leaders' popularity amongst the Muslims. Concerning one of these fantastic services, he writes:

In Merath, once Maulavī Ḥabībūr Raḥmān the President of Aḥrār became emotional and started grinding his teeth and biting his lips and kept on saying angrily, 'ten thousand of Jinaḥs, Shaukats, and Ṣafars can be sacrificed on the tip of Nehru's shoe'. (*Chamanistān*, p. 165)

This was their fervour for *jihād*, their enthusiasm! When Maulavī Ḥabībūr Raḥmān jumped into the battlefield of action, his strange adventures are worth seeing. Following is an extract from p. 74–75 of the book entitled *Ra'īs-ul-Aḥrār*:

All-India Muslim Kashmir Conference took place in Ludhiāna in 1928. To preside over it, Maulānā Ḥabībūr Raḥmān through Khawāja Muḥammad Yūsuf Ṣāḥib got Pandit Motī Lāl Nehrū appointed as the President of the said Kashmir Conference.

It is worth noting that Pandit Motī Lāl who is the father of Pandit Jawahurial Nehru was made the President of Kashmir Conference. Then he writes:

During the Conference, many eminent Muslim businessmen of Kashmir pulled Pandit Motī Lāl's carriage with their own hands. One hundred thousand Hindus and Muslims attended the Conference. That was the time when Pandit Motī Lāl was facing fierce opposition from the Hindus, Sikhs and Muslims in the Punjab. Nevertheless, the Ra'is-ul-Aḥrār, Maulānā Ḥabībūr Raḥmān, reversed the trend through his political tactics.

Just watch, what kind of grand *mujāhidīn-e-Islām* the Aḥrār have produced! Not only this, if you knew what was happening in the East Bengal in those days, you will be extremely surprised to hear this story. It is reported in the magazine *Ṭulū'ē Islām* (Karachi) March 26, 1955, p. 11:

The 1946 elections were announced as being fought in the name of Pakistan. Many Muslim League leaders from Calcutta and other parts of India toured East Bengal and started informing the people of the importance of Pakistan. As the Muslim League

Leaders were succeeding in convincing the Muslims in favour of Pakistan, the Hindus sent their mercenary Maulavīs to diminish their influence. These newly arrived speakers of 'Rūḥ-e-Ja'far' pronounced the Muslim League leaders to be non-believers. They dubbed Pakistan Movement as implanted by the British and tried their level best to stop the Movement from becoming popular.

Now, I will submit one or two extracts about these Aḥrār from Justice Munīr and Justice Kiyani's Report. You will come to know that like Jamā'at-e-Islāmī they also never repented, and they did not accept the concept of Pakistan before or after its creation. On the contrary, they kept on deceiving the public as they had in the past, and used the noble name of Islam to accomplish their personal ignoble objectives. Thus, it is stated on p. 148 of the Report:

...the Ahrar who, as was apparent from their past, had, before the Partition, worked in close cooperation with the Congress and other bodies which were arrayed against the Quaid-i-Azam in his struggle for the freedom of Muslims, that this party had not yet reconciled themselves to the establishment of Pakistan... (*Report of the Court of Inquiry*, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, printed by the Superintendent, Government printing, Punjab, 1954, p. 148)

Explaining the objectives of Aḥrār, the Enquiry Report states:

...that their object was to create dissensions among Muslims and to undermine public confidence in the stability of Pakistan, that the agitation [of 1953] was clearly designed to destroy Muslim solidarity by fomenting internecine dissensions under the cloak of religion... (*Ibid.*)

On p. 259 of the same Report, it is written:

The conduct of the Ahrar calls for the strongest comment and is especially reprehensible—we can use no milder word—for the reason that they debased a religious cause by pressing it into service for a temporal purpose... (*Report of the Court of Inquiry, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, printed by the Superintendent, Government printing, Punjab, 1954, p. 259*)

In reference to the Aḥrārī leader Maulavī Muḥammad ‘Alī Jallūndrī, they write, on p. 256 of the report:

Maulvi Muhammad Ali Jallundri admitted in a speech made at Lahore on 15th February 1953, that the Ahrar had been opposed to Partition... Both before and after the Partition, he also used the word ‘*palidistan*’ for Pakistan... in one of the speeches made at Lahore by the Ahrar leader, Amir-e-Shari’at Sayyad Ata Ullah Shah Bukhari, Pakistan was

described as a prostitute which the Ahrar had accepted perforce. (*Ibid.* p. 256)

Another Campaign to Destroy Pakistan

These are the adventures of *Mujāhidīn-e-Islām!* But the tale of their adventures has not finished yet. On the contrary, their hazardous struggle has now taken another critical turn. In the past at different times they have tried to devastate Pakistan by using any means possible. Sometimes by using Jamā'at-e-Aḥmadiyyah as an excuse, and at times using other different excuses. Each time Pakistan was saved by the grace of Allah the Almighty. They met humiliating defeat and bitterly failed in achieving their evil designs, but now, their operation has taken a monstrous shape and they have already launched a new drive—these unfortunate individuals have made the final decision to obliterate the *Kalimah-e-Tauḥīd*—*lā ilāha illAllāh*³—the life of Pakistan! Pakistan was created with the power of the *kalimah*, and to destroy Pakistan, they will have to destroy the *Kalimah-e-Tauḥīd*. What they say is correct, but the action plan is extremely abhorrent, lowly and disgraceful. It seems that they have made up their minds in accordance with a well-conceived plan to destroy Pakistan, even though by doing so they will have to completely wipe out the *kalimah*. There is a general campaign afoot, and how very unfortunate for

3. There is none worthy of worship except Allah.

the country that the *Kalimah-e-Tauhīd*—the life core of Pakistan—is now under attack through the victimisation of the Aḥmadīs who were appointed to protect Pakistan and the soul of Pakistan from all possible threats. [Ahmadīs] Who are willing to sacrifice everything they have to safeguard Pakistan. Many events are taking place now that tell us that it is time for the fulfillment of one of Ḥaḍrat Masīḥ-e-Mau'ūd's^{as} revelations that the thoughts and opinions of the people of earth shall be transformed. In this connection, we are receiving many letters and messages. The Pakistani government officials have asked the police to wipe out the *kalimah*, but upon arriving at the mosques, when the police hear the Aḥmadīs crying in anguish, their hearts tremble and they completely refuse to do so. On one occasion a Magistrate said to the police force he had brought with him that:

These Aḥmadīs won't allow anyone out of uniform to erase the *kalimah*. They would die before [allowing] that, but if the Government decided to wipe the *kalimah* out, they will not resist. In this case, the matter is now between the government and God.

The SHO⁴ interrupted and said: 'Sir, we will see to these matters later. At present, tell us who would erase the *kalimah*?' The magistrate replied: 'Definitely you have to do

4. A local police chief.

it! That's why I have brought you with me.' On hearing this, the SHO said:

Here is my belt and my badge. Please do whatever you may like but by God I will not wipe out the *kalimah*, nor will anyone out of my force do that. Therefore, until it is decided who is going to erase the *kalimah*, to discuss how to do it is just a useless talk.

It is not a solitary incident. Such events are taking place all over Pakistan. Though the Police Department is most notorious in Pakistan and is known as very tyrannical, suppressive, disloyal, shameless, and by many other dirty names; despite all of this, the love of *kalimah* is so strong, and the power of *kalimah* is so great, that even their hearts are now transforming. Information is reaching us from many locations that the Police refuse to erase the *kalimah*, and they have told their authorities to find someone else to do it, as they were not ready to do it.

We have received similar information concerning some magistrates that have arrived at the mosques severely depressed, saying they were sorry, and that they were merely functionaries working for the Government. They asked the Aḥmadīs to wipe out the *kalimah*. The Aḥmadīs replied that no power on earth could make them do that. Then they were asked to bring a ladder, which they also refused, telling that their hands would not even touch such a ladder that was to be used in erasing the *kalimah*. Then

the magistrates asked someone else to bring the ladder and made someone else climb up it to erase the *kalimah*. At that moment the bewailing outcry in the Aḥmadiyyah mosques was so heart-rending that it seemed as if everything they loved was being ruined and no one had survived. At that time suddenly they found out that even the Magistrate himself was crying and sobbing, and before the hammer had hit the letters of the *kalimah*, the Magistrate ordered the man to come down and said they would not dare erase the *kalimah*. They were ready to bear all the consequences if the Government decided to take action against them.

Now, it is amazing to see similar incidents taking place. Whenever such an event takes place, I am reminded of Ḥaḍrat Masīḥ-e-Mau'ūd's^{as} revelation that:

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ

'the opinions of the people living on this earth shall change, and their thoughts shall be revolutionized.' Although, with the Grace of God, the Muslim hearts do respect the *kalimah*, and most of the time they are not ready to cooperate with the Government; but still on some occasions extremely repulsive things are taking shape. On observing those events, fear strikes the heart lest God punish this country because of these oppressors. Once, a policeman dragged a student out of a bus because he was bearing a *kalimah* badge. He was taken to the police station, brutalized, and fined five hundred rupees. The student told them [the police] that he did not

have five hundred rupees on him; he had only three hundred rupees. He refused to take off the *kalimah* badge telling them if they wanted they could snatch away the badge, but they would not be able to take it from his heart! The police responded in a most cruel manner. They took him out of the police station, [into an area] underneath a bridge and assaulted him the length of his body. They took three hundred rupees from him and told him that the unpaid amount of two hundred was extracted through beating him up. In this manner, they got the total amount of the fine out of him. Thus, these kinds brutal people also exist there.

No one is in danger from Aḥmadiyyah Muslim Jamā'at. Aḥmadiyyah Muslim Jamā'at Pakistan is ready to sacrifice their lives for the sake of Pakistan. In a similar manner, the Jamā'at in each country is loyal to its own country. The real threat is from those unfortunate ones who are insulting the *kalimah*, those who are willing to sell the *kalimah* for their personal gains.

Another Painful Incident

Another painful incident that has come to our information is more brutal than the one just narrated. Once when the Police refused to erase the *kalimah*, and all the Muslims of that particular village also determinedly refused to do so, the miserable Magistrate thought to get hold of a Christian to wipe out the *kalimah*. So he asked a Christian to do it.

That fellow told him that he would first like to seek advice from his Pastor. He would not do it without his Pastor's permission. The Magistrate agreed to that. The Pastor gave the verdict that they had no enmity against God. They also believed in the Unity of God like the Muslims do. Therefore, no Christian could touch '*lā ilāha illAllāh*' (There is none worthy of worship but God.) therefore go ahead (we seek protection from God) and wipe out the name of the Holy Prophet Muḥammad^{sa}. That is how that ill-fated and accursed one allowed the name of our beloved master and lord Muḥammad^{sa} to be erased by the hands of a Christian.

But I would like to inform them and warn them that as our God Almighty holds His own name in honour, similarly He holds the name of our Master and Lord Muḥammad Muṣṭafā^{sa} in great honour. Muḥammad Muṣṭafā^{sa} was willing and ready to lay down his life to protect God's majestic Name from being wiped out. Our God cannot be erased, nor will He ever allow the noble and pure name of Muḥammad^{sa} to be wiped out. Therefore, I call upon the people of Pakistan that if they have any sense of honour and shame, they should come and join this noble struggle to safeguard the *kalimah*. They should move forward to establish *kalimah*, its honour and respect, and should not be afraid of any dictator's army or police. This is the time to offer lives to the life-giving God! This is the time to offer all kinds of sacrifice for the sake of God! This is the time to prove that we shall fight in front of

Muḥammad Muṣṭafā^{sa}, we shall fight at his back, on his right and on his left, and we shall not allow anyone to attack his sanctity and honour!

Therefore, O people of Pakistan! If you want to protect your very existence, you should protect your soul and your life—your *kalimah*. I am alerting you that the *kalimah* has the power to establish Pakistan and also to destroy Pakistan. This *kalimah* has the power to make and to break, but it will break only those hands that will raise to break it. May Allah grant you wisdom and guidance. *Āmīn*.

Glossary of Important Terms



Allah—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta‘ālā*, ‘the Most High’, when saying His Holy name.

Aḥmadī Muslim or Aḥmadī—A member of the Aḥmadiyyah Muslim Jamā‘at.

Aḥmadiyyah Muslim Jamā‘at—(Also Aḥmadiyyah) The Community of Muslims who accept the claims of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian as the Promised Messiah and Mahdī. The Jamā‘at was established by Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, and is now lead by his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad (may Allah be his help).

Fatwā—A legal opinion or ruling issued by an Islamic scholar. The plural is *fatāwā*.

Ḥadīth—A saying of the Holy Prophet Muḥammad^{sa}. The plural is *aḥādīth*.

Ḥaḍrat—A term of respect used for a person of established righteousness and piety.

Ḥudūr—Your Holiness; His Holiness.

Holy Prophet^{sa}—A term used exclusively for Ḥaḍrat Muḥammad^{sa}, the Prophet of Islam.

Holy Qur’an—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet^{sa} over a period of twenty-three years.

Imam—The Arabic word for a leader. The head of the Aḥmadiyyah Muslim Jamā‘at is also referred to as the *Imam*.

Inshā’ Allah—An Arabic term meaning ‘God willing’.

Jamā‘at—*Jamā‘at* means community. Although the word *Jamā‘at* itself may refer to any community, in this book, *Jamā‘at* specifically refers to the Aḥmadiyyah Muslim Jamā‘at.

Jihad—Literally meaning ‘to strive.’

Kalimah Shahādah—The declaration of the Islamic faith: to bear witness that there is none worthy of worship except Allah, He is One, without any associate, and to bear witness that Muḥammad^{sa} is His Servant and His Messenger.

Khalīfah—Caliph is derived from the Arabic word *Khalīfah*, which herein means the successor. *Khulafā’* is the plural of *khalīfah*. In Islamic terminology, the title ‘righteous *khalīfah*’ is applied to one of the first four *khu-lafā’* who continued the mission of Ḥaḍrat

Muḥammad^{sa}, the Holy Prophet of Islam. Aḥmadī Muslims refer to each successor of the Promised Messiah^{as} as Khalīfatul Masīḥ.

Khalīfatul Masīḥ II—Ḥaḍrat Khalīfatul Masīḥ II, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. He is also called Muṣṭah-e-Mau‘ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah^{as} in 1886 regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers.

Khalīfatul Masīḥ IV—Ḥaḍrat Khalīfatul Masīḥ IV, Mirzā Ṭāhir Aḥmad^{rta} (1928–2003) was the fourth successor of the Promised Messiah^{as}. He was a grandson of the Founder of the Aḥmadiyyah Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah^{as}.

Khilāfat—The institution of successorship in Islam.

Khuddam—The auxiliary of Ahmadis between the ages of 15 and 40 years.

Mahdī—‘The guided one’. This is the title given by the Holy Prophet^{sa} to the awaited Reformer of Latter Days.

Masīḥ-e-Mau‘ūd—See the ‘Promised Messiah.’

Maulavī and Mullāh—A Muslim religious cleric.

Mujāhidīn-e-Islam—Literally meaning ‘strivers in the cause of Islam.’

Nabī—*Nabī* means a Prophet.

Promised Messiah—The Founder of the Aḥmadiyyah Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian, India, who made his claim in fulfilment of the prophecies of the Holy Prophet^{sa} regarding the coming of a Mahdī and Messiah from among the Muslims.

Rasūl—Messenger [of Allah].

Ṣāhib—A term of respect, similar to the diversity of English terms like *mister* or *sir*.

Sūrah—Arabic word for designating the chapters of the Holy Qur'an.