

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

Replies to Some Allegations

(3)

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and Their Real Guardians

Islam International Publications Ltd.

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*An English translation of
the Friday sermon delivered by
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{rtā}
on February 8, 1985
at the Faḍl Mosque, London*

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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 Aḥmadiyya Muslim Jamā‘at by the Government of Pakistan is the White Paper. This document, published by the Government of Pakistan under the title *Qādiyā-niyyat—Islam kei liye eik Sangīn Khaṭrah* (*Qadiyāniyyat—A Grave Threat to Islam*), was written in support of the federal ordinance dated April 26, 1984.

By publishing the White Paper, this ‘Islamic Republic’ has set aside all Islamic values and has done away with many basic human rights, including religious and social freedoms of the Aḥmadiyya Muslim Jamā‘at. Using the White Paper as a crutch, the Government of Pakistan claims the beliefs of the Aḥmadiyya 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

Aḥmadiyya 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 presents the response by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{rta}, the then Imam of Aḥmadiyya Muslim Jamā‘at, to these allegations.

This response to the White Paper was first published in Urdu in 1985 and the English translation is being published now. This sermon was delivered on February 8, 1985 at the Faḍl Mosque, London.

The translation of this Friday sermon was done by Khalil Malik. The translation team headed by—Munawar Ahmed Saeed, under the direction of Vakālat-e-Taṣnīf London—finalized it for publication. Important contributions were made by Rashida Rana, Bilal Rana, Karimullah Zirvi, Muhammad Dawood Khokhar, Luqman Tahir Mahmood, Khurram Khan and Fouzan Pal. May Allah bless them all. *Āmīn*.

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

- 1 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 يَا (like *i* in *site*); *ū* for وَا (like *oo* in *root*): *au* for وَا (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 كے is transliterated as *Kei*. For the nasal sound of *n*, we have used the symbol *ń*. Thus the Urdu word مین would be transliterated as *meiń*.

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** *şallallāhu ‘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** *rađi-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 2012

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 Aḥmadiyya 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 Aḥmadiyya 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-Aḥmadiyya ordinance of April 1984, promulgated by General Zia-ul-Haq, compelled Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} to leave Pakistan. He decided to migrate to England, where he established his transitory base in exile. Of all his achievements in England, Muslim Television Aḥmadiyya (MTA) International is one of the greatest. Through MTA International, numerous training programs are televised twenty-four hours a day. His activities after his departure from Pakistan helped proliferate and spread the Aḥmadiyya Muslim Jamā‘at to more than 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 Aḥmadiyya Muslim Jamā‘at.

The British Interests in India and Their Real Guardians

After reciting *tashahhud*, *ta'awwudh*, and *Sūrah al-Fātiḥah*, Ḥuḍūr^{ᵀᵀᵀ} said:

In my last Friday sermon, I had mentioned an allegation in the White Paper published by the Government of Pakistan. It alleges that, ‘the “modern researchers” have proven that Aḥmadiyyat is a tree planted by the British for the protection of their interests.’ I answered the first part of this allegation in my previous Friday sermon. I explained the truth behind this allegation, and pointed out who is really the planted tree. I also pointed out who are the ‘modern researchers’. I also demonstrated that, with regard to vested interests, the Ahmadiyya Muslim Jamā‘at never had, nor ever will have, any vested interests that were linked to the British. The question then remains: are the British interests in any way linked to the

Aḥmadiyya Muslim Jamā‘at and is the Jamā‘at protecting these interests? If not, who are the people with whom the British interests are linked; in other words, who are the people serving the interests of the colonial powers? Today, I shall address you about these issues.

Importance of Promoting Christianity for the British Interests in India

The first thing which needs to be reviewed is the nature of the British interests in India. Obviously, there was nothing more important for the British government than strengthening their empire in India. Instead of speculating about the British government’s interests, let me present to you their interests in the words of the leading authorities of the British government who served and held positions of power in it.

The present and past Aḥrār know nothing about the British interests. If anything, we should find out from the British themselves, as we cannot learn much about their interests otherwise.

Lord Lawrence is a well-known personality amongst the British. He was the Viceroy of India for a while, and became very prominent in his service to England. A book called *Lord Lawrence’s Life* is a famous biography about him. In its second volume on page 313, the author quotes Lord Lawrence:

[Lord Lawrence says] Nothing will more easily conduce to the strength of our power in India than the spread of Christianity. (*Lord Lawrence's Life*, vol. 2, p. 313)

In Punjab, where Qadian is located and where Allah the Almighty raised the Promised Messiah^{as} to fight the battles for the defence of Islam, Lieutenant Governor Sir Donald McLeod expressed his thoughts in these words:

I must add at the same time my belief, that if we have any regard to the security of our dominion in India, it is indispensable that we do our utmost to make it a Christian country. (*The Missions of the Church Missionary Society and the Church of England, Zenana Missionary Society in the Punjab and Sindh*, by Rev. Robert Clark, M.A, p. 47, London, 1904)

Similarly, the Minister for India at the time, Sir Charles Wood, believed that:

...every additional Christian in India is an additional bond of union with England, and an additional source of strength to the Empire. (*Ibid.*, p. 234)

It may be noted that the above reference is from 1862 CE, when the Promised Messiah^{as} was a young man.

Also in 1862, Lord Palmerston, the Prime Minister of England, expressed his views in these words:

I think we are all agreed as to the end. It is not only our duty, but it is our interest, to promote the diffusion of Christianity, as far as possible, throughout the whole length and breadth of India. (*Ibid.*, p. 234–235)

These were the interests of the British government in India. It is now being alleged that the Aḥmadiyya Muslim Jamā‘at is upholding the same interests.

In actuality, this was a period when a network of Christian missionaries was placed from North to South and East to West in India. This was a period when Muslims had completely lost their strength to resist. There was no one who could challenge Christianity and expose the deception of those padres.

The Onslaught of Christianity Against Islam

This was a time when some of the noble houses—the Sayyeds¹, eminent scholars, custodians of shrines, and spiritual leaders—were entering the fold of Christianity and had started writing extremely vulgar books against Islam. During this period, Padre Pfander, Padre Imaduddin and other priests², who had renounced Islam and accepted Christianity, published such vulgar books against Islam

1. Lineage of the Holy Prophet Muhammad^{sa}

2. Maulavī Ḥamīdullāh Khān, Maulavī ‘Abdullāh Baig, Maulavī Ḥisāmuddīn, Maulavī Qāḍī Şafdar ‘Alī and Maulavī ‘Abdur-Raḥmān, etc.

and uttered such vulgarities against the Holy Founder of Islam that it forced even some of the Hindu newspapers³ to write that a mutiny had already occurred in 1857, but if there is to be another mutiny it would be due to the vulgar attacks of these padres against Islam.

For example, there was an extremely hurtful and profane book published under the title of *Ummahāt-ul-Mo'minīn* [Mothers of the Faithful] in which vicious attacks were made against the Holy Prophet Muḥammad^{sa} and his noble wives. Its author was Dr. Aḥmad Shāh Shā'iq, ex-Medical Officer Leyyah, Laddakh, Tibet Minor. That book was published by a Christian, Purshotum Das, from Gujranwala Sho'lah Press.

A Blind and Illogical Allegation

Today, these so-called champions of Islam have come up with the bizarre idea that the interests of the British were served by the man who put their god to death, and who assaulted the very foundation of Christianity in such a manner that it became impossible for Christianity to defend itself. Is this supposed to be the recipe of the British government, in the estimation of the enemies of Aḥmadiyyat, through which it expected to guard its great

3. For example, *Shamsul-Akḥbār*, Lucknow, October 15, 1875, volume 7, number 15, etc.

interests and promote Christianity? Is this how the British expected to strengthen the foundation of the Christian government and give it stability? Is it for such objectives that the British established, with their own hands, the man who first announced that their alleged only son of God had died a natural death and thereby shattered the cross? Then he started a grand campaign against Christianity which did not remain confined to India, but started to spread all over the world and continues to spread. No one who ponders seriously over this phenomenon can possibly believe in this allegation. Sadly, these allegations are being manufactured without any serious thinking. In making the allegation that the British propped up Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian to guard its interests, the critics have not pondered over the natural consequences of their statement. The fact of the matter is that the Promised Messiah^{as} attacked the religion of the British and mounted a vigorous assault on things that were linked to their interests.

The British ruled with a shrewd strategy, and they understood politics well. They were not only cognizant of their interests but also knew well how to achieve them. That is why the British used their diplomacy and intelligence to gain control over most of the world.

This was the time when the sun of British rule was at its zenith and it was being said that the British Empire was so vast that the sun never set on it. From East to West there was not a single moment when the sun was not shining on

some part of their empire. It is absurd to ascribe this illogical plan to such an astute nation.

The Voice Against Christianity Arising From Qadian

Let us see what the Promised Messiah^{as} was saying and how he was addressing the world at that time. We find that he was making strenuous efforts to awaken the Muslims. On the one hand, a voice was being raised from London that British interests rested in spreading Christianity in India, and on the other hand, the Muslim world was being awakened by a trumpet blown from the small hamlet of Qadian. [The Promised Messiah^{as} writes:]

Look, ye heedless ones, just look how hard these people are trying to demolish the edifice of Islam and how lavishly they are employing their resources for this purpose. In their endeavours they have exposed their lives to danger, spent their wealth like water, and indeed they have carried their human abilities to the limit. They have adopted shameful means and implemented them to undermine righteousness, and they have laid down mines to destroy the truth and honesty. All the finely fabricated details of falsehood and pretence have been strenuously invented to bring ruin to Islam.... It follows, therefore, that these people are the great *dajjāl* [Antichrist] who was to come from the church, and to counter whose magic a miracle was needed. He who disputes this should produce a matching instance from the *dajjāl* of the

past. (*Izāla-e-Auhām*, part 2, p. 494–495, Rūḥānī Khazāʾin, vol. 3, p. 365–366)

Who Confronted Christianity?

The Promised Messiah^{as} is the only person who identified the Christian religion as the *dajjāl* and mounted a vigorous assault on it. That was the time when the voice was being raised from England proclaiming that not only in India but everywhere from East to West the supremacy of the Cross would be established. Some were even claiming that they would begin from Africa and advance upon Mecca, and that they would not settle until the flag of the Cross was hoisted on top of the Holy Mosque.

At that time, who was there besides the Promised Messiah^{as} identifying them as *dajjāl*? Who else staked every part of his being in this struggle to eliminate Christianity? It was only the Promised Messiah^{as} who confronted Christianity in every way possible. Whereas many from among the Muslim scholars had abandoned Islam, converted to Christianity, and were busy in supporting Christianity and in attacking the Holy Person of Prophet Muḥammad^{sa}, it was only the Promised Messiah^{as} who kept inflicting heavy blows upon Christianity. Thus he writes:

Bear in mind that the false doctrine of the cross cannot be vanquished without proving the death of Jesus^{as}. Therefore why should we believe him to be

alive contrary to the teaching of the Qur'an? Let him die so that our faith may thrive. (*Kashtī-e-Nūh*, p 15, Rūhānī Khazā'in, vol. 19, p. 17)

Similarly, while addressing the *Jalsah Sālānah* [Annual Convention] in Qadian, the Promised Messiah^{as} said:

The two objectives—death of Jesus^{as} and the life of Islam—have a profoundly common link. In this age, the death of Jesus^{as} has become essential for the life of Islam. (*Malfūzāt*, vol. 8, p. 336–337, 345)

He goes on to say:

The crisis arising from the belief that Jesus^{as} is physically alive has become very serious. ... This belief amounted to an error in the beginning, but today this mistake has become a dragon that threatens to swallow Islam. ... Islam is in decline and Christianity has this weapon of the 'life of Jesus' with which they are attacking Islam. The progeny of Muslims are the victims of Christianity... Therefore, Allah the Almighty desires that now Muslims should be warned. (*Ibid.*)

Then he says:

Let Jesus^{as} die because in it is life for Islam. Similarly let the 'Muḥammadan Jesus' come instead of the Mosaic Jesus because in it will be the majesty of Islam. (*Malfūzāt*, vol. 10, p 457 footnote)

In his Arabic poetry he says:

وَقَدْ جَاءَ يَوْمُ اللَّهِ فَالْيَوْمَ زُبُنَا
يُدَقِّقُ أَجْزَاءَ الصَّلِيبِ وَيُكْسِرُ

*Indeed the day of Allah has come.
So now our Lord will break the Cross into pieces.
(Karāmāt-uṣ-Ṣādiqīn, p. 37, Rūḥānī Khazā'in, vol. 7, p. 79)*

وَأُبْغِئِي مِنَ الْمَوْلَى نَعِيمًا يُسْرُنِي
وَمَا هُوَ إِلَّا فِي الصَّلِيبِ يُكْسِرُ

*I have only one desire upon which all my joy depends
And it is that the Cross should be shattered.
(I'ajāz-e-Aḥmadī, Qaṣīdāh-e-I'ajāzīyyah, p. 70 ed. 1,
Rūḥānī Khazā'in, vol. 19, p. 182)*

Further he says:

وَاللَّهِ إِنِّي أَكْسِرَنَّ صَلَيبَكُمْ
وَلَوْ مَزَقَتْ ذُرَّاتُ جِسْمِي وَأَكْسِرُ

*O ye the Christians! By God I shall shatter your Cross
Even if, in this effort, my body were cut into pieces and blown
away.
(Karāmāt-uṣ-Ṣādiqīn, p. 37, Rūḥānī Khazā'in, vol. 7, p. 79)*

Collusion of the Maulavīs with Christian Priests against the Valiant Champion of Islam

Such is the great Champion of Islam who, according to these foolish people, was propped up by the British to strengthen their power and safeguard their interests. The fact of the matter is that the scholars of his time were in

support of the Christians and were opposed to the Promised Messiah^{as}. In those days of great struggle between the Christians against Muslims, many prominent Christian priests were on one side of the battle, and the Promised Messiah^{as} was mounting a valiant attack on Christianity as the Champion of Islam. Even in such crucial times, the Muslim 'scholars' opposed Aḥmadiyyat and did not lose any opportunity to support the Christian apologetics against him.

At the time of his famous debate with Dr. Henry Clarke in Amritsar, the Promised Messiah^{as} brought this fact to the notice of all the Muslims of India through a public announcement. He said:

I have received a message from Amritsar that some *maulavīs* say that if the death or life of Jesus^{as} were to be argued during this debate, they would have certainly joined Dr. Clarke at that time. Therefore, I hereby let the revered Sheikh⁴ and his associates know and, in fact, put him on oath to try their mettle on this issue as well. (*Eik Sachchā'ī ka Izhār*, p. 4, Rūḥānī Khazā'in, vol. 6, p. 74)

4. The reference is to the well-known Ahl-e-Ḥadīth Maulavī Muḥammad Ḥusain Batālvī.

Who Challenged the False God of the British?

In any case, it was only the Promised Messiah^{as} who was fighting the Christians and was relentlessly attacking Christian doctrines. Muslim scholars, who today preach that Aḥmadīs deserve to be murdered and level the false allegation against the Aḥmadiyya Muslim Jamā‘at that it was established to support the British, were on the other side. At that time, their conduct amounted to stabbing Islam in the back. They were vehemently proclaiming that Jesus was alive and were repeatedly declaring that to kill the Promised Messiah^{as} was lawful. Their vigorous propaganda set a fire of hatred and hostility against the Promised Messiah^{as} from one end of India to the other. They even created the environment of hatred, animosity, and hostility in Mecca, Medina and all across the Arab lands just because the Promised Messiah^{as} had dared to say that Jesus^{as} had died. It was the declaration of the death of Jesus^{as} that fuelled the fire of opposition against him in the subcontinent of India. So who was the supporter of the British, one should ask—was it the one who deemed their god alive or he who pronounced him dead? What can you say about the common sense of someone who cannot understand this simple fact!

The Promised Messiah^{as} says:

When the falsification of the priests reached its utmost limit, God sent me to carry the

Muḥammadan^{sa} argument to its ultimate point. Where are the priests now? Why don't they face me? I have not come at the wrong time. I have come when Islam was being trampled underfoot by the Christians. Now show me one priest who can say that the Holy Prophet^{sa} did not make any prophecy. Rest assured that all of that is a thing of the past. Now the time has come that God wants to show that the Prophet Muḥammad^{sa} of Arabia—who was maligned, whose name had been desecrated and in whose opposition the unfortunate priests have published tens of thousands of books in this age—is the truthful and is the pride of all the truthful. (*Ḥaqīqat-ul-Waḥī*, p. 273–274, Rūḥānī Khazā'in, vol. 22, p. 286)

Then he says:

It is well and good that the god of Christians is dead. The assault that I have mounted on behalf of God in my capacity as the like of Jesus son of Mary against those who have the character of *dajjāl*, is no less than a deadly attack by a dagger. These are the evil-natured people who were given pure things but they have mixed them with that which is impure; they have done what befitted the *dajjāl*. (*Izāla-e-Auhām*, Rūḥānī Khazā'in, vol. 3, p. 361–362)

What do Others Say About the Demolition of the Cross

This is the declaration of the Promised Messiah^{as} that he has demolished the Cross. Now we should see what the opponents, who were looking in from the outside, say about the effectiveness of the strategy of the Promised Messiah^{as}. Did it work or not? By asserting that Jesus^{as} died a natural death, did he break the strength of the Christians or not? In this regard I shall first read a reference from a scholar who was not an Aḥmadī. In fact, he belonged to a group fiercely opposed to Aḥmadīs. But it was a time when the scholars still had some regard for the truth and did, at times, acknowledge the facts. Among such scholars was one named Maulavī Nūr Muḥammad Naqshbandī Chishtī. He wrote a lengthy preface to the translation of the Holy Qur'an by Maulavī Ashraf 'Alī Thānvī. In the preface he wrote on page 30:

In that age, Padre Lefroy embarked from England with a large contingent of priests, under oath, to convert all of India to Christianity in a short time. He had a huge sum of donations from the British and continuing pledges of monetary support for the future. He created a big splash in India.

Note the British interests. How many tens of thousands of rupees were spent by them back then. A great champion of theirs was sent to India, and he achieved what, according to

Muslim scholars, was a big splash in India. Maulavī Nūr Muḥammad Naqshbandī Chishtī continues:

His [Lefroy's] argument that all other Prophets were buried in the Earth, but that Jesus was still alive with his physical body proved very effective. At that time Maulavī Ghulām Aḥmad of Qadian came to the forefront. (Preface, p. 30, by Maulavī Nūr Muḥammad Naqshbandī Chishtī, Proprietor Aṣaḥḥul-Maṭābi' Delhi)

He is addressing the Promised Messiah^{as} as 'Maulavī' because he himself is a *maulavī*. But he says it with respect. There is no need to be offended. Therefore, I respect Maulānā Nūr Muḥammad Naqshbandī. His quotation continues:

[Maulavī Ghulām Aḥmad of Qadian came to the forefront] and addressed that group saying: 'The Jesus that you talk about died and was buried like other mortals, and the Jesus whose coming is prophesied is none other than myself. Therefore, if you are sincere, you should accept me.' He harassed Lefroy so much that it became impossible for him to save his face. By this strategy he defeated all priests from India to England. (*Ibid.*)

Greatness of Aḥmadiyyat in the Eyes of a Hindu Newspaper

Such is the reality of the alleged service to the British interests by the Aḥmadiyya Muslim Jamā'at. If these are the

interests of the Aḥmadiyya Muslim Jamā‘at, why do you not you help it, because these services are not in support of British interests, but in the interest of Islam. These services are not in the interest of Christianity but in the interest of the Holy Prophet^{sa} and his religion! The point that the *maulavīs* of today fail to understand was obvious to even a Hindu of yesterday. In this respect, he was more intelligent than these *maulavīs*. He understood the essence of Aḥmadiyyat and the purpose for which it was established. He wrote an editorial against Aḥmadiyyat in a Hindu newspaper, from which I have taken an excerpt. The editorial was written to warn Hindus about the Aḥmadīs. He told them that Aḥmadīs, whom they considered insignificant, were an ever increasing threat for the Hindus. He was an intelligent man and understood the nature of Aḥmadiyyat. So after reviewing the past history of Aḥmadiyyat and taking into account its impact on the Christian world, he wrote:

Look back 30 to 40 years from today when this Jamā‘at was in its infancy, and see how both Hindus and Muslims considered it insignificant. But the facts tell us that those who ridiculed and mocked it were themselves foolish and unwise. In this respect the Christian missionaries showed great prudence. Aḥmadīs had barely put their feet in Europe and America when all the priests prepared to combat them. (*Newspaper Teij*, Delhi, July 25, 1927)

Aḥmadiyyat is a Vibrant Movement for the Renaissance of Islam

As far as the Christian world is concerned, we need to examine how Aḥmadiyyat was introduced to them. Was it as a dreadful movement against Islam, as alleged by the opponents of Aḥmadiyyat, or an awe-striking movement against Christianity? Listen to this story in the words of the Christian researchers of the past and present.

I have several references but I have not arranged them chronologically. For your interest and to help you understand the true purpose and objectives of the Aḥmadiyya Muslim Jamā‘at, I shall present to you the impressions of some Christian thinkers which they expressed after their encounters with Aḥmadiyyat. The Christians felt the stunning impact of the activities of Aḥmadiyyat in defense of Islam. Therefore, a commission of different Christian churches published a report in 1969. This commission had been set up to review the Aḥmadiyya Jamā‘at. One of its members, Bertil Wiberg, wrote the following about the critique against the sonship of Jesus, as presented by the Aḥmadīs:

The critique made by the Aḥmadiyya Muslim Jamā‘at against the sonship of Jesus shows that this Community considers Christianity to be its biggest challenge. The Aḥmadiyya Muslim Jamā‘at has assumed an international character and is

particularly attacking Christianity. It wants to restore the lost glory of Islam, which it enjoyed for upto the first hundred years after the death of Muḥammad^[sa] during which this religion was spreading like wildfire in the countries of the Pacific ring and had also reached deep into Europe. Their claims are ambitious, and only time will tell whether they succeed or not. However, the missionary efforts of the Aḥmadiyya Muslim Jamā‘at so far show that their claims are backed by actions. This is Islam in action.⁵ (Report of the Commission set by Scandinavian Churches, 1969, comments by Herbert Gottschalk)

He was a European Christian thinker and a priest. He saw the active spirit behind the work of the Aḥmadiyya Muslim Jamā‘at; he did not see the power of the British behind it. Had he been a godly person endowed with spiritual insight, he would have not just seen the power of action at the back of Aḥmadiyyat but he would have seen—behind it—the power of the Omnipotent Majestic God who had planted Aḥmadiyyat in Qadian with His own Hand. It was not planted by any other hand, nor does any hand have the power to uproot it. It was God who planted it and it is our Living God who has sustained and maintained and nurtured it ever since then.

5. This citation is translated from an Urdu translation.

Effective Presentation of Islam Against Christianity

Mr. Herbert Gottschalk writes in his book, *Weltbewegende Macht Islams*:

Today Islam is not using the sword to spread its doctrines...The peace loving Aḥmadiyya Muslim Jamā'at is busy in almost all countries of the world in expeditions of preaching. (*Weltbewegende Macht Islams*, Vorwort, p. 9)

This is the Jamā'at that is preaching energetically to bring Christians into the fold of Islam. Earlier we had mentioned the difficulties in preaching Christianity among the Muslims. Now Christianity has itself become the target of the preaching efforts of this Jamā'at. Although the Aḥmadiyya Muslim Movement is often dismissed by opponents as quackery, they are faithful Muslims and have succeeded in establishing missions in almost all the major cities of America, Africa, Asia and Australia—they have made a crack, however small it may be, in the Christian world. The Aḥmadiyya Muslim Jamā'at possesses a system of effective propaganda, organized worship, a network of magazines and broadcasting radio. Speeches are delivered, newspapers are published and radio is used to spread its views.⁶ (*Ibid.*, chapter Der Islam und das Christentum, under heading Die Ahmadiyya-Bewegung, p. 268)

6. This citation is translated from German text.

The First Extraordinary Movement in the Islamic World

Similarly, German Orientalist Professor Keeler Hall has mentioned the Aḥmadiyya Muslim Jamā‘at in the following words:

The Aḥmadiyya Muslim Jamā‘at is a totally different case. It can be called the missionary movement of this age. According to its own claim, it is determined to re-establish the true and real Islam in the entire world and is striving to spread this as the last heavenly teaching. Aḥmadiyyat is the first extraordinary movement in the world of Islam that is striving to preach to the non-Muslim world under a properly organized system. It sends formally educated missionaries like the Christian Missions, opens schools, and is busy in spreading Islam and converting people to Islam with the help of books and magazines.⁷

Signs of New Life in the World of Islam

A renowned Padre of Holland stopped in Qadian on his way to tour the Far East. That Dutch Padre, whose name was Dr. Kramer, was much impressed by the organization of the Jamā‘at and its passion for preaching. Later, he published his impressions in *The Moslem World*. The self-proclaimed fighters of Islam, who accuse the Aḥmadis of being traitors, should look at the impressions of those Christians

7. This citation is translated from an Urdu translation.

who were fighting against Islam, both in the past as well as now. Let us review the words of Padre Kramer. He writes:

...Generally speaking, Islam in India is marked by a conservative and prudent spirit, having predilection of steering the middle course... (*Islam in India*, The Moslem World, April 1931, p. 165)

The Ahmadiyya are an interesting exception to the generally prevailing communal spirit of Islam. They concentrate on religious propaganda and abstain from all politics, preaching loyalty to British and all foreign rulers, because the only thing that interests them is whether and in how far certain situations enable them to convey the message. They are not concerned with Islam as a religious and political body, but with the spreading of the universal truth. In this respect they are a very remarkable group in modern Islam, the only group that has purely missionary aims. (*Ibid.*, 170)

These are the observations of independent outside thinkers—those who have a keen awareness of the on-going religious wars, who know about the Ahmadiyya Muslim Jamā'at and also its opponents. They are also well informed that our opponents are in the lead of small divisive groups—totally oblivious to the prevalent conditions of the world, sitting in darkness, steeped in ill-thinking, with no sense of what is happening in the world. These opponents are too busy concocting allegations that the Ahmadiyya

Muslim Jamā‘at was planted by the British and was established to protect the interests of the British government.

A Sinister Ploy of the Dajjāl

When the mission of the Aḥmadiyya Muslim Jamā‘at was first established in Holland, a local Catholic newspaper called *M66* expressed its opinion about the Jamā‘at. Before narrating its opinion, it is necessary to explain why it expressed its opinion, and why it felt the need to do so. When the establishment of the mission in Holland by the Aḥmadiyya Muslim Jamā‘at was underway, someone by the name of Dr. Hovben started a malicious campaign of accusations against the Jamā‘at. He aroused the Christian world and warned them, calling it a dangerous Jamā‘at and asking them to be on their guard. He also advised them about a strategy to adopt against them. The strategy should be to call them non-Muslims, as the Muslims do not regard them as Muslims and thereby challenge their legitimacy to represent Islam. About Islam, he wrote that it was no longer a force to reckon with, it was dormant and it would not be difficult to wipe it out. As far as the Jamā‘at was concerned, it was not to be recognised as Muslim and all contact with it should be broken off. The whole world should think of them and say that they are non-Muslims and therefore they amount to nothing.

Thoughts of a Christian Scholar against Aḥmadiyyat

This was the strategy suggested by the English of yesterday and adopted by Europe. Today the Muslims are using it. When Dr. Hovben published allegations against Aḥmadiyyat and presented a strategy to deal with it, *M66*, despite being a Catholic newspaper, was compelled to admit the truth. It wrote, addressing Dr. Hovben:

Professor Dr. Hovben's statement about Islam that it presents the concept of a cruel and punitive God is misleading.

It is misleading because no one pays any attention to such concepts. They are a thing of the past and no rational person takes them seriously... The newspaper writes further:

And to say that Islam lacks the potential of revival and rejuvenation is far from truth because the Aḥmadiyya Muslim Jamā'at is a living proof of the revival and renaissance of Islam. And maybe that is why it has been a cause of fear and panic for the Christian scholars. Sometime ago, Professor Dr. Camps also had expressed similar views and drew attention to be vigilant about this Jamā'at.

Then the Newspaper writes:

Aḥmadiyyat is one of the forms of Islam. But it is a form of Islam that has the full right to represent Islam. This Movement has certainly faced extreme opposition from the Muslims who have adverse ideas.

But these opponents appear to lack the intellectual argument and manifest the Catholic mentality of declaring those who disagree with their thinking to be ‘Infidels’ and ‘out of the bounds’ of religion.⁸

This is the analysis of a newspaper. It is a Catholic paper, but has said something very true. The writer seems to be saying, ‘O opponents of Aḥmadīs! Your condition is like ours. Just as we are short-tempered and narrow-minded and considered our opponents to be non-believers and declared that they were out of the bounds of Christianity, you are doing the same with Aḥmadīs.’ But the fact is that it is the Christian world that has fed these words to the Muslim ulema of today. These are the arguments taught by the Christians.

The Collusion between Christian Priests and Muslim Ulema

Dr. Hovben’s article, mentioned by this newspaper, makes this point very clear. On the one hand he says that Islam, God forbid, is a dead religion; that Islam was only a religion of the sword; Islam does not possess the sword now and, therefore, Islam is powerless. On the other hand, he raises many objections about Aḥmadīs. While declaring the Aḥmadiyya Muslim Jamā‘at to be dangerous, he also insists that this Jamā‘at cannot be regarded as representative of

8. This citation is translated from an Urdu translation.

Muslims. Therefore, he says, the world of Islam shall reject it because they are not Muslims and Christianity shall ignore it because it cannot represent Islam and thus it does not have any legitimacy to defend Islam. This thinking finally took the form of a deliberate conspiracy, and Christian scholars colluded with the ulema who were opposed to Aḥmadiyyat. It is at the behest of the Christians that these campaigns are being conducted against Aḥmadiyyat. When in 1974 the campaign against the Aḥmadiyya Muslim Jamā‘at was launched, a weekly published from Delhi disclosed one such alliance. The *Jadīd Urdu Reporter*, Bombay, in its publication of December 20, 1984, wrote:

Ten years ago, a weekly newspaper of Delhi, *The New World*, made the following discovery:

Because Qādiānī (or, as they call themselves Aḥmadī) preachers are busy breaking the momentum of Christianity in Europe and Africa, and since the Christian missionaries are powerless against them, in our opinion they [i.e., the Christian missionaries] have a big hand in the civil unrest in Pakistan. The Christian missionaries want to weaken the Qādiānī sect at the hands of the Muslims to such an extent that they would have no strength left to fight Christianity. The Christian missionaries use every manoeuvre by dint of their wealth and the Muslims do not

even realise who is responsible for laying the explosives under them. (*The New World*, June 26, 1974)

It is interesting to note that whenever the Aḥmadiyya Muslim Jamā‘at undertakes any important initiative in preaching Islam in Europe or Africa, the Christian World stirs up some disturbance against it through the Muslims in Pakistan. (*Daily Jadīd Urdu Reporter*, Bombay. Dec. 20, 1984, vol. 5, no. 22)

Demand of Christians in Pakistan and a Generous Concession of the Government of Pakistan

That was the commentary of an Indian newspaper. Further support of this is found in the assessment made by the Christian world—in particular that of the Christians living in Pakistan—of the efforts of the present government and its propaganda against the Aḥmadiyya Muslim Jamā‘at. Muḥammad Harūn, the Editor of *Daily Imroz* of Lahore reports the following in its June 22, 1984 issue:

A writ was filed on behalf of the Chairman of Pakistan National Christian Farmer Party Mr. Peter Gill in the Lahore High Court which pleaded that Christians of Pakistan be protected from the conspiracies and intrigues of the Qādiānī and Lahorī Groups of Mirzā’īs and the Government of Pakistan should be directed to declare all Mirzā’īs as a banned political party and thereby all its literature should be confiscated and all its centers and places of worship

should be sealed. (*Daily Imroz*, Lahore, June 22, 1984)

It is surprising that they felt the need to ask the court to issue such a declaration. Their published demand was sufficient to get the government to act. Exactly in accordance with their wishes, such actions were taken against the Aḥmadiyya Muslim Jamā'at that Mr. Peter Gill, the Christian representative, had wanted. He had moved the High Court against the Aḥmadiyya Muslim Jamā'at and asked the court to instruct the government to take actions against the Aḥmadīs. The exact same actions were taken by the government against the Aḥmadīs.

Hearty Welcome by the Christians

Thus when the government accomplished this feat, the Christians of Pakistan welcomed it with great enthusiasm. Listen to this:

Rawalpindi, April 30. Chairman of Pakistan Minorities Council and the Social Reforms Committee Choudhary Salīm Akhtar⁹ has warmly welcomed the new ordinance by the president of Pakistan against Mirzā'īs [Aḥmadīs]. He said that the President General Muḥammad Zia-ul-Haq has not only won the hearts of the Muslim *ummah* but also those of the religious minorities living in Pakistan. Choudhary

9. A very staunch Christian

Salīm Akhtar said in a statement that the nefarious activities of this sect planted by the British were not only against Islam but also against the Christian teachings. (*Daily Jang*, May 1, 1984)

Those who allege that Aḥmadiyyat was planted by the British should read this passage once more. Even a local Christian of today knows it well that Aḥmadiyyat is a serious threat to Christianity. How is it that the British government failed to notice that and, with its own hands, planted what was to destroy Christianity. The statement continues:

The nefarious activities of this sect planted by the British were not only against Islam but also against the Christian teachings. Along with Islam, grave harm was being done to Christianity by them. (*Ibid.*)

Greetings on the Grand Service to Christianity

The above was the statement of a local Christian. On the other hand, the European Christians are saying that because of the preaching efforts of the Aḥmadiyya Muslim Jamā‘at, Christianity has been hurt and Islam is gaining strength and is becoming a mighty force. The Christian priests of Europe are saying that Aḥmadīs are a threat to the Christianity of Europe and the Christianity of Africa. But with great diplomacy, this Christian [Mr. Chaudhary] says that besides Christianity, Islam is also suffering great losses. He goes further to conclude:

Chaudhary Salīm Akhtar has appealed the president of Pakistan that all of the Aḥmadiyya literature should be declared illegal, confiscated and put to fire and in the future severe punishment should be dispensed on its publication. (*Ibid.*)

Mr. Salīm Akhtar is congratulating the president of the country and I congratulate him that the president has complied with his wishes and is moving fast. Large quantities of Aḥmadiyya literature are being confiscated and set on fire. Aḥmadīs found in possession of this literature are being arrested in large numbers and are being jailed. Moreover, they were being arrested for possessing it even before the ban was imposed. Thus the Government of Pakistan is carrying out this campaign in its supposed interest of Islam and, as admitted by the Christians, as a great service to Christianity far beyond the imagination of Mr. Salīm Akhtar.

Promoting Christianity Amounts to Being the Tree Planted by the British

Thus the allegation that Aḥmadiyyat was planted by the British to safeguard its interests (God forbid) is patently wrong. Obviously, the imperial interests are being protected by the people who are promoting Christianity. They are determined to destroy the Aḥmadiyya Muslim Jamā'at in the interest of Christianity. For this purpose, they are

publishing announcements all over the world that the Aḥmadiyya Muslim Jamā‘at was planted by the British and they have been appointed to weed it out. But one needs to see who are the people protecting the interests of Christianity. These are the same people who were accusing Aḥmadiyyat in the past and are doing the same to this day.

The Thief Accusing the Police Chief

Sometimes a thief puts the blame on the police chief to escape arrest and punishment for his crime. There is an Urdu proverb to this effect.¹⁰

الٹا چور کو تو مال کو ڈانٹے۔

Sometimes, a servant usurps the rights of his master and starts ruling over him. The forces established to protect the sovereignty of a country and financed by the public treasury, and sworn to protect the people of the country, unfortunately become the masters and not the servants in some countries. They turn the true masters—the citizens of the country—into their slaves. This happens in the world all the time. In the same manner, it is not surprising that Aḥmadiyyat, which is a great movement to defend Islam and was established by God Himself, is presented in a totally opposite way. Nor it is surprising that it is presented

10. Behold: The thief is reprimanding the constable.

as such by the people who have always served as tools in the hands of anti-Islamic forces and are doing the same today. If someone does not believe my words and is not willing to accept my statement as to who, by their own admission, are the people that were used by the colonial forces, he may learn the truth from the statements of the non-Aḥmadi scholars. Moreover, listen to the words of national courts as to who it was, in their judgment, that played into the hands of anti-Islamic forces and is doing the same today. Take, for example, Majlis-e-Aḥrār. It is a mixture of Deobandi and Ahle-Ḥadīth sects. It has always been used against the Aḥmadiyya Muslim Jamā'at and it has always been exploited by the enemies. It has always been used by anti-Islamic and anti-Pakistani forces.

Treacheries of the Aḥrār

In 1935, when—at the crisis of Shahīd Ganj mosque—millions of Muslims had staked their lives and the blood of the martyrs was flowing in the streets of Lahore, it was this Aḥrār faction that sold out the interests of Muslims for the sake of their masters in Congress. It was these Aḥrār that sold the faith and honour of Muslims at the hands of the British governor and practically sold the mosque to them. And then very shamelessly they issued a statement in the newspapers which amounts to saying: 'What difference does the desecration of a mosque make? We are an enslaved

nation. How can the mosques of a slave nation be considered free. Therefore it did not make any difference if one of our mosques was razed. We are a nation that is slave in its entirety. Therefore there is no grief over this loss. Let the Sikhs take it over and demolish it. They may return it one day on their own accord.’

Their published statements are on record. Back then Hindus not only admitted that the Aḥrār had taken that step to guard their interests but openly thanked them in the newspapers. *Bande Mātram* was a famous Hindu newspaper that was published in India. It expressed its gratitude to Majlis-e-Aḥrār in its October 13, 1935 issue in the following words:

I am very pleased with the work of Majlis-e-Aḥrār and wish to congratulate them that they challenged even their fellow Muslims with great courage and fortitude in the interests of the nation and the country. This is the greatest sacrifice that our Aḥrār friends have given. Majlis-e-Aḥrār, most surely, deserves the gratitude of the whole country. (*Bande Mātram*, October, 13, 1935)

Abhorrent and Detestable Conduct of the Aḥrār

Majlis-e-Aḥrār deserved the gratitude of Hindus in the past, but does it also deserve their thanks after the creation of Pakistan? This needs to be looked at carefully. Mr. Maudūdī used to say that he did his best to stop the

creation of Pakistan, but once Pakistan came into being, he accepted it and therefore should be forgiven for the mistakes of the past. But the fact of the matter is that neither the Aḥrār nor Maudūdīs have repented. Both Majlis-e-Aḥrār and Jamā‘at-e-Islamī are as much the enemies of Pakistan today as they were in the past. *The Munīr Inquiry Report* was published in 1953. You can read it and see it for yourself. The court gave its final verdict with great distress that these people had not accepted Pakistan in the past nor have they accepted it then and that their anti-Pakistan activities had not shown any decline. The Honourable Judges write:

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 and exploited religious susceptibilities and sentiments of the people for their personal ends. (Report of The Court of Inquiry, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, p. 259, Lahore, printed by the Superintendent, Government printing, Punjab, 1954)

The Aḥrār have always maintained that attitude, as the Honourable Judges noted:

Maulvi Muhammad Ali Jullundri admitted in a speech made at Lahore on 15th February 1953, that the Ahrar had been opposed to Partition... He also

used the word ‘palidistan’ for Pakistan... In a speech of... Sayyad Ata Ullah Shah Bukhari, Pakistan was described as a prostitute, whom the Ahrar had accepted perforce. (Report of The Court of Inquiry, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, p. 259)

This is the character of the people who today accuse the Aḥmadiyya Muslim Jamā‘at of being agents of foreign powers. These are the people who have now gained control of the Armed Forces of a great Muslim country and are using it for their purposes. These are the people who were opposed to Pakistan yesterday, the day before yesterday, and are opposed to it even now. These are the same people who considered Pakistan to be a prostitute. Even now, they consider Pakistan to be a prostitute and are treating it as such. This is their character. It is their own words that they have accepted this great country, obtained in the name of Islam, as a prostitute.

Indifference of the Aḥrār to the Interests of the Muslim World

As far as the strategic interest of Muslims is concerned, the Aḥrār are not concerned about the impact of their actions and their thinking on the Muslims. They do not have the least amount of compassion for the world of Islam. The judges of the same court that I have referred to earlier pre-

sented this question to the Aḥrār *maulavīs* pointedly. They said: you claim that you want to take away the basic human rights of non-Muslims in the name of Islam. Here you are in the safe environment of this country that you have accepted as a prostitute. In the protective environment of this country, you are making tall claims and you are saying that it is fine and good that Pakistan has come into existence but there is no room for the non-Muslims in it and you will take away all their basic human rights.

Then the Honourable Judge asked:

Q.—If we were to have an Islamic State in Pakistan, what will be the position of the *kuffar* (non-Muslims)? Will they have a voice in the making of laws, the right of administering the law and the right to hold public offices?

A.—Their position will be that of *zimmies*. They will have no voice in the making of laws, no right to administer the law and no right to hold public offices. (*Ibid.*, p. 213)

Maulānā Ḥāmid Badayūnī stated:

...the non-Muslims of Pakistan will neither be citizens nor will they have the status of *zimmies* nor *mu'ahids*. (*Ibid.*, p. 214)

Problems Facing the Muslim World and the Callous Attitude of the So-Called Maulavīs of Pakistan

Thereupon the Honourable Justices asked that if it was so, what would the Maulānā think if the Indian government were to treat the Muslims in the same way and does the Government of India have the right to impose the laws of Manu upon them. Maulānā Abul Ḥasanāt Sayyed Muḥammad Aḥmad Qādri, President, Jami'at-ul-'Ulamā-e-Pakistan responded to the first question in the positive, i.e., that the Hindus had the right to establish a government in accordance with the Hindu faith. He responded to the second question in the negative, namely he would have no objection if, under the government based upon the Hindu faith, the Indian government were to treat the Muslims like *malishes* or *shudras*¹¹. (*Ibid.*, 227–228)

Thus if the Muslims of India were to be massacred, or the Muslims of Palestine were slaughtered, or the Muslims in other countries of the world were annihilated, you will not hear any reaction from these *maulavīs*—who call themselves Muslims. They would not utter anything reflecting anguish or even human sympathy. They would never say anything that would show that they were grieved by the suffering of Muslims in other countries. And they are unconcerned about what happens to the Muslims in India.

11. Lowercast and untouchables

They admit themselves that it makes no difference to them. They admit that when they are mistreating 'non-Muslims' in Pakistan like that, the non-Muslims obviously have the right to persecute Muslims in their countries. They would continue to abuse their power and the Hindus were free to abuse Muslims in return. They did not care.

Maulānā Maudūdī was asked the same question in that court and, in its reply, he said:

A—Certainly. I should have no objection even if the Muslims of India are treated in that form of Government as *shudras* and *malishes* and Manu's laws are applied to them, depriving them of all share in the Government and the rights of a citizen. In fact such a state of affairs already exists in India. (*Ibid.*, p. 228)

A Natural Question and a Harsh Reality

The question is: who is the agent of foreigners and foreign powers. Is it them or is it us [Aḥmadīs] who have always offered sacrifices on the front lines whenever Muslims are in danger. Wherever in the Islamic world Muslims suffer any pain or hardship, the heart of an Aḥmadī is grieved the most. As far as the *maulavīs* are concerned, they say about the millions of Muslims of India, who are greater in number than the entire population of Pakistan, that it will not make any difference to them. They will not pay any attention. Their sense of honour will not be roused. Their hearts will not bleed. They will not agonise. The

persecution of those belonging to the *ummah* of Muḥammad^{sa} will not cause them any pain, even if they were abused by laws the like of Manu Shaster for the non-Hindus. Sayyad ‘Aṭāullah Bukhārī even presented the numbers of what he believed were of the Muslims in the non-Muslim countries. The judges said sarcastically that although those were not official numbers... but they do indicate the enormous number of Muslims living under the domain of non-Muslim powers. The horrible treatment they would receive would be the consequence of the maltreatment of non-Muslims in the Muslim countries. But Sayyad ‘Aṭāullah Bukhārī was least concerned about it. His response in the court was:

...the-remaining 64 crores^[12]—the figure is his own—“should think out their own destiny.” (*Ibid.*, p. 299)

Please note the callous disregard of the speaker to the possible torture and persecution of millions of Muslims by the non-Muslim governments as a consequence of their self-proclaimed right to persecute.

Opponents of Aḥmadīs in Collusion with Hindus

Now listen to the rules of Manu which Maulavī Maudūdī, ‘Aṭāullah Bukhārī and Ḥāmid Badāyūnī would not mind

12. One crore is equal to ten million in Indian currency.

being applied to the Muslims. Manu Ji says, on the basis of the Vedas, that, 'If an honourable Brahman commits adultery with the daughter of a despicable one [lower caste], he shall not be charged and he shall not be held accountable.'

The non-Hindu or someone from the lower castes is called *razīl* [despicable]. If a Brahman violates their women, it is a non-issue and he shall not be held accountable. And here Maulavī Maudūdī, Sayyad 'Aṭāullah Bukhārī and Hāmid Badayūnī are saying that if Muslim women are treated like this in India, it will not make any difference to them, it will not anger them, and it will not even make them shed a few tears. How sad that these *maulavīs* do not have any regard for the honour of the mothers, sisters and daughters of the *ummah* of Muḥammad^{sa}. Their passion for Islam is only to the extent that they should go after the life, the property and the honour of Aḥmadīs.

Listen to some more words of Manu Ji. Shalok 380–381 reads:

A Brahman must never be killed regardless of the gravity of his crime. There is no sin quite equal to the killing of a Brahman. A Brahman can take any girl of a lower caste into his marriage. And if a lower caste does the same, he shall be burnt alive on a hot iron sheet. Similarly, if a Brahman finds an untouchable listening to the Vedas, molten lead and burning wax shall be poured into the ears of the culprit.

The religious law that is being enforced in Pakistan these days is certainly not taken from the Holy Qur'an because the Holy Qur'an is an extremely beautiful book, full of wisdom. It establishes the dignity of mankind. It is the standard bearer of equality for all men and it teaches benevolence and kindness. It does not contain any teaching about depriving anyone of his basic rights as a human being. It seems this rule of law has been borrowed, instead, from Manu Ji and these people want to impose the teachings of Manu upon the Muslims everywhere.

In the ordinance of Manu Ji, it is also written that:

If a Hindu of a superior caste steals or has someone steal for him whatever he needs from the home of an untouchable, the ruler need not move on the pleas of the wronged. The salvation of the untouchable lies in the service to the Brahman. Everything else has no benefit. The inferior caste is not to be permitted to collect wealth lest it should become rich and starts controlling the superior caste. (*Manū Santa Adhiyāi*, Shalok 8, p. 380–381)

The Real Agents of Christians and Hindus

Now you can see who are the real agents of Christians, Hindus, foreign religions and foreign powers. This group of scholars that has sold the mosques for their personal gain is so indifferent toward the honour and dignity of the Muslim women that no matter what atrocities they are

subjected to, these scholars say it makes no difference to them whatsoever. These are the people who did not hesitate to shoot at the unarmed Palestinians on the encouragement of the colonial powers. These are the people who have always supported Christianity as opposed to Islam and have been dedicated for centuries to prove that Jesus^{as} is still alive. Who are the real agents of colonial powers: These anti-Islamic movements or the Aḥmadiyya Muslim Jamā‘at which has always staked all its possessions to establish the superiority of Islam and to keep the flag of the Holy Prophet Muḥammad^{sa} flying high above all others? The Aḥmadīs have never hesitated even for a moment to offer every sacrifice for the sake of Islam. On the other hand, these *maulavīs* who are unperturbed when the helpless Muslims, whom even they acknowledge as Muslims, are subjected to severe persecution.

The attitude of the Promised Messiah^{as}, whom these people are never tired of abusing and maligning, is totally different. He recognizes that his opponents subscribe to Islam and claim to be Muslims. He expresses his feelings in these words:

اے دل تو نیز خاطر انبیاں نگاہ دار
کآخِر کنند دعویٰ حُبِ پیمبر

*‘O my heart! Be mindful of the welfare of these people,
After all, they claim that they love the same Prophet with
whom you have fallen in love.’*

In other words, he is saying: These people abuse me and call me a non-believer, an apostate, and by many other names. They say that shedding my blood is now lawful for them and so is the blood of my followers. To them our honour has no worth, nor does our property have any legitimacy, nor are our lives of any value. And yet O' my Lord! I do not wish to pray against them because they claim to love my beloved Master, the Holy Prophet Muḥammad^{sa}. They may be liars, their character may be all corrupted, their faith may be all flawed, but O' heart of mine! Excuse them because these people associate themselves with the name of my beloved, my master, the object and focus of my love—Muḥammad^{sa} the Chosen One—and claim they love him. Therefore you are not to pray against them.

How strange is it that this person—who had such a passionate love for Muslims—and his Jamā'at are being declared as traitors to Islam. The scholars [opposed to the Aḥmadīs] present themselves as the self-proclaimed champions of Islam, as the ones who fight for Islam, as warriors of Islam and the well wishers of Islam. But what are the deeds they are going to present to God on the Day of Judgment? What are their accomplishments in defending and promoting the honour of Islam that they will present before Allah the Almighty?

Aḥmadiyyat in the Eyes of the Scholars and Thinkers who had the Courage to Speak the Truth

Until a short time ago the situation was different. Muslim scholars and thinkers still had the courage to speak honestly. They would not shy away from speaking the truth. It was the time when even Maulānā Muḥammad Ḥusain Batālvī could write the words that if ever there was a champion of Islam, it was Mirzā Ghulām Aḥmad of Qadian. Someone might say that it was before the Promised Messiah^{as} made his claim, but the comments I have read earlier of Maulānā Nūr Muḥammad Naqsh-bandī are not before his claim. They were made much later after his claim of being the Promised Messiah^{as}.

There is another writing that is worth mentioning. It is from a well-known Muslim religious scholar and political leader. I will read it as it shows the objective of the advent of the Promised Messiah^{as} and how effective he was in achieving it. This excerpt is from Maulānā Abul Kalam Azad. He wrote:

This service of Mirzā Ṣāḥib will keep the future generations ever indebted. He discharged the duty of defending Islam by being on the front line of those who were engaged in the battle of pen. And the literature he has left behind as his legacy will remain alive as long as there is fresh blood in the veins of Muslims and as long as the passion to defend the honour of Islam remains the hallmark of

their national character. (*Newspaper Vakīl*, Amritsar, June 1908; *Newspaper Millat*, Lahore. January 7, 1911)

Assault Upon Christianity Through Aḥmadiyyat

So today, I remind the Muslims of Pakistan and the Muslims of the entire world of this expectation of Maulānā Abul Kalam Azad. I remind you that he was one of your great leaders who expected of you and expressed his hope openly that if you have the sense of honour and dignity for Islam, and if the spirit of helping Islam is alive in your bodies, you will remain obliged to admit the valuable service of Islam performed by Ḥaḍrat Mirzā Ṣāḥib [The Promised Messiah^{as}]. As long as this spirit is alive your tongues will be compelled to acknowledge that the service Ḥaḍrat Mirzā Ṣāḥib rendered in the defence of Islam is not to be seen anywhere else. As long as your national character is filled with the passion to defend the honour of Islam, you will be forced to admit as stated by Maulānā Abul Kalam Azad, that Ḥaḍrat Mirzā Ṣāḥib, and no one else, fought the truly successful fight against Christianity on behalf of Islam. He did so by staying on the front line of Islam.

He was among those champions of Islam who went ahead of everyone else in attacking the enemies of Islam.

A Question and a Moment for Reflection

Here I ask my Muslim brethren, and every Aḥmadi has the right to ask them:

What happened to the living blood? Why have you lost your sense of honour and jealousy for Islam that you are saying just the opposite? You are alleging that this great warrior of Islam—in his fight against Christianity—‘was planted by the British, and that he was nurtured by Christianity for its own benefit.’ What happened to your sense of honour? What became of your living blood? You need to think and search for the answer at some point as to who sucked up your blood. People talk about a bat or vampire that sucks the blood of people while they sleep by attacking their necks. It puts its claws into the neck of its human prey and sinks its teeth into the jugular and suck up all his blood. Who is that bat—that vampire—that has put its teeth into your jugular and is sucking up your sense of honour for Islam, while you are not even aware of it?

All Efforts to Hide the Truth Are Destined to Fail

I tell you in the name of God that if your sense of honour and dignity of Islam were alive, you would have, as Maulānā

Abul Kalam Azad said, always sent salutations to Mirzā Şāhib and would have not abused him. You would have glorified this great son of Islam. He sacrificed his life, his honour, his wealth, his children, and his parents, everything he had for the sake of Islam. He rose up with only one wish, he lived only with one ambition, and he left this world with the yearning to see the fulfilment of only one desire. And that was to eradicate the teachings of Christianity from this world forever. There would be only one teaching in the world and that would be the teaching of his Lord and Master, Muḥammad^{sa}, the Chosen One. There would be only one book and that would be the book revealed to his Lord and Master Muḥammad^{sa}. There would be only one Prophet to be remembered with honour and that would be Muḥammad^{sa} of Arabia. But [O' opponents of Aḥmadiyyat] today, in your estimation, he is the worst traitor of Islam. And you, yes you, who are sucking up the blood of the sense of honour from the Muslims, are presenting yourselves to the world as the self-proclaimed great servants of Islam. I swear by God, your deceit will not succeed. We will not allow your deceit to succeed. We are determined to show to the whole world who is the real traitor and who is the greatest champion of Islam.

Glossary of Important Terms



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

Aḥmadi Muslim or Aḥmadi—A member of the Aḥmadiyya Muslim Community.

Aḥmadiyya Muslim Jamā‘at—(Also Aḥmadiyya) 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 established by Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, now led by his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help].

Aḥrār—An organisation of Muslims known for its opposition to the creation of Pakistan and to the Aḥmadiyya Muslim Jamā‘at.

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, literally translated as ‘his or her presence’.

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 23 years.

Ḥuḍūr—A term of reverence, meaning ‘His Holiness’, literally translated as ‘His Presence’.

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

Jalsah Sālānah—Annual convention or gathering.

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 Aḥmadiyya Muslim Jamā‘at.

Khalīfatul Masīḥ II—Ḥaḍrat Khalīfatul Masīḥ II (1889–1965), Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. He is also called Muṣṭaḥ-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^{rtā} (1928–2003) was the fourth successor and a grandson of the Promised Messiah^{as}, the Founder of the Aḥmadiyya Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad.

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

Maulavī or Maulānā—Literally, ‘my lord’, a title of reverence used for religious clerics. Maulana, ‘our lord’.

Promised Messiah—The Founder of the Aḥmadiyya 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.

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

Sunnah—Traditions/Practices of the Holy Prophet Muḥammad^{sa}.

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

Ummah—The larger community of Muslims.

