

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

Replies to Some Allegations

(5)

The National Security
of Indian Muslims

Mirzā Ṭāhir Aḥmad

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and the Decisive Role of the Aḥmadiyyah Muslim Jamā'at

*An English translation of
the Friday sermon delivered by
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{rta}
on February 22, 1985
at the Faḍl Mosque, London*

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An English translation of the Friday sermon delivered in Urdu by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV (rahmatullāh ‘alaih), on February 22, 1985, at the Faḍl Mosque, London.

Translated by: Pīr Waḥīd Aḥmad

Revised by: Munawar Aḥmed Sa‘eed & Dr. Nasīm Rehmatullāh

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Abbreviations



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** *‘alaihi 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}.

System of Transliteration



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

- ا 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 *s*, strongly articulated *s*.
- ض *d*, similar to the English *th* in *this*.
- ط *t*, strongly articulated palatal *t*.
- ظ *z*, 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 ’, a sort of catch in the voice.

Short vowels are represented by ‘a’ for ا (like ‘u’ in ‘bud’); ‘i’ for اِ (like ‘i’ in *bid*); ‘u’ for اُ (like ‘oo’ in ‘wood’); the long vowels by ‘ā’ for اَ or آ (like ‘a’ in ‘father’); ‘ī’ for اِي or اِي (like ‘ee’ in ‘deep’); ‘ai’ for اِي اِ (like ‘i’ in ‘site’); ‘ū’ for اُو اُ (like ‘oo’ in ‘root’); ‘au’ for اُو اِ (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 words, 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 كَ is transliterated as ‘Kei’. For the nasal sound of *n* we have used the symbol *ñ*. Thus 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.

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.

Adhān—The formal call for Islamic Prayer.

Aḥmadi Muslim or Aḥmadi—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 Qādiān 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).

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

Āryā Samāj—A militant Hindu sect.

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.

Ḥuḍūr—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'.

Jalsah Sālānah—Annual Convention; Annual 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 Aḥmadiyyah Muslim Jamā'at.

Jihad—The literal translation from the Arabic of this word is 'striving'. The term is used to mean self-purification as well as metaphorically for religious wars.

Kalimah Shahādah—The declaration of the Islamic faith: to bear witness that there is none worthy of worship except Allah, that 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 *khulafā'* 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 Musleh-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.

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

Maulavī and Mullah—A Muslim religious cleric.

Nabī—*Nabī* means a Prophet.

Promised Messiah—The Founder of the Aḥmadiyyah Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qādiān, 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.

Rasūllāh—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.

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 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 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 laid out by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{rtā}, the then *Imam* of the Aḥmadiyyah 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 22, 1985 at the Faḍl Mosque, London, and deals with the decisive role played by the Aḥmadiyyah Muslim Jamā‘at in protecting the national security of Indian Muslims.

The translation of this Friday sermon was done by Pir Waḥīd Aḥmad and later revised by Dr. Nasīm Rehmatullāh. The translation team of Aḥmadiyyah Muslim Jamā‘at USA, headed by Munawar Ahmad Sa‘eed, under the direction of Vakālat-e-Taṣnīf London, finalized this series of Friday sermons for publication. May Allah bless them all. *Āmīn*.

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 will reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn*.

Munīr-ud-Dīn Shams
Additional Vakīl-ut-Taṣnīf
London, UK, April 2006

About the Author



ḤAḌRAT MIRZĀ ṬĀHIR AḤMAD^{rtā} was born in Qādiān, India, in 1928 to Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} and Ḥaḍrat Maryam Begum^{ra}. He received his early schooling in Qādiān. 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 international is one of the greatest. Through MTA international (Muslim Television Aḥmadiyyah), 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 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.

The National Security of Indian Muslims

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

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى
الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ○
يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ
وَ لَوْ كَفَرَ الْكَافِرُونَ ○
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ○

-
1. But who could do greater wrong than one who forges the lie against Allah while he is called to Islam? Allah guides not the wrongdoing people.

They desire to extinguish the light of Allah with *the breath* of their mouths but Allah will perfect His light, even if the disbelievers hate *it*.

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners *with God* hate *it*. (*al-Saff*, 61:8–10)

Ḥuḍūr^{rtā} said:

A Strange Allegation in the “White Paper”

One allegation that has been repeatedly mentioned in the White Paper is that (God forbid) the Aḥmadiyyah Muslim Jamā‘at is an enemy of Islam and an enemy of the country of Pakistan. Furthermore, the nation is in severe danger because of the treachery of the Aḥmadiyyah Muslim Jamā‘at, which is not only a ‘threat’ to Islam itself, but also to the entirety of Muslim countries. It argues that since the Jamā‘at cannot survive in Muslim countries, it strives to destroy Muslim countries so that these countries may fall under the control of non-Muslim powers.

Mujāhidīn of the Frontline

The historical perspective of this accusation is a vast subject; it is not possible to discuss it in detail in this short time. However, it is necessary to consider that whenever Islam has faced any dangers, who were the people who fought in the forefront against these threats? Were they the members of the Aḥmadiyyah Muslim Jamā‘at or the ones who are making the allegations against them? In this context, I present some selected and important events from the diverse pages of history.

An Invitation to All to Calmly Consider the Matter

The argument is that: since the Aḥmadīs cannot survive in Muslim countries, they want to destroy them. It is a strange argument, which is based on completely false premises and is full of contradictions. For example, it is said that the Aḥmadiyyah Muslim Jamā‘at has not made progress in Muslim countries, and out of vengeance, it wants to destroy these countries. If this supposition is correct, then one conclusion is that since the Aḥmadiyyah Muslim Jamā‘at has made progress in Pakistan, Pakistan should be in no danger from it. Then what is the explanation of the Pakistani government's restrictions that are being imposed on the Aḥmadiyyah Muslim Jamā‘at? Different lawyers in the ‘Religious Court’ presented the same argument that: this Jamā‘at is spreading far and wide through preaching, and they cannot tolerate it. The most talked about subject during the 1974 riots—and in earlier incidents as well—was that Aḥmadīs seemed unstoppable, and they were progressing rapidly. Then why would the Aḥmadiyyah Muslim Jamā‘at feel any danger that they would not be able to spread and live in that country [Pakistan]. Or you should conclude that Pakistan is not an Islamic country, which would explain why the Aḥmadiyyah Muslim Jamā‘at is spreading in it. But, if Pakistan is not an Islamic country, then who are you to be its guardian and its defender? Then you have no concern with it; it is a non-Islamic country

and whatever may be happening in it, may happen. You would have nothing to do with it. If Pakistan is an Islamic country—considering that it has been established in the name of Islam—since the Jamā‘at there has spread extensively and in every level of society, how could the Jamā‘at be afraid that it would not survive there? What then is the basis of your supposition that Aḥmadī Muslims plan to destroy Muslim countries, because they cannot make any progress in them?

Now, I shall deal with historical events. The world needs to view these events with a cool mind. These events have been written on the pages of history and cannot be obliterated. When time’s pen writes something and passes on, there is no power in the world that can go back and change what has been written. These people may now raise as much clamour as they wish or try their best to change history itself, but these events have been manifested and no hand can obliterate them.

This is a long story. Despite exercising brevity, I think this subject will take a long time. It is possible that this subject may need to be continued in the next sermon or perhaps even in the one after that. So, if some of the sermons become a little long, I hope our friends will remain patient. It is now extremely important for the continuity of the Aḥmadiyyah Muslim Jamā‘at along with its general interests that we give effective and detailed answers to our critics by presenting our case in such a manner that even common

people may understand it. May it become evident who is wrong and who is right.

Advice to Safeguard Against the Danger of the Khilāfat Movement

I draw the attention of our friends to the Khilāfat Movement. After the first World War, not only were there political changes that took place, but also important geographical ones. One of these important changes took place in Turkey, which had decided to side with the Germans, who were fighting against the Allies. The Germans lost in this war. With the victory of the Allies, Sulṭān ‘Abdul Ḥamīd of Turkey was deposed. After that, a great revolution took place in Turkey, which brought Kamāl ‘Aṭā Turk to power. When the kingdom that had existed in the name of *khilāfat* ended in Turkey, the Muslims in India started a movement for the revival of *khilāfat*. It was in fact directed against the British—since they had ended an Islamic *khilāfat*, the Muslims should now carry out a ‘*jihad*’ against them. But the voice of this *jihad* never rose from any Arab country. A delegation was sent from India to Turkey, which consisted of certain Muslim scholars and political figures. The delegation met with Kamāl ‘Aṭā Turk and offered him *khilāfat* and their allegiance. Kamāl ‘Aṭā Turk listened with bewilderment and rejected the offer, saying that it was already with great difficulty that he had

rid Turkey of such outdated ideas, consolidated its unnecessarily spread out borders, and secured the country. He questioned the intention with which the delegation had come to him and he completely rejected their offer. At that time there was an uproar in India. The scholars—who were completely unaware of the events of the past and of what was happening in the world—were actively starting an organisation among the Muslims, while the control of the organisation remained in the hands of the Hindus.

There was one voice at that time that came from Qādiān. That voice spoke with force and urgency, and informed the Muslims time and again of the dangers of forming such a movement, whose repercussions would have lasting effects. They were told that it was a meaningless movement, and were advised to stay away from it. Because of uttering such truth, the Aḥmadīs were severely oppressed by a movement that was started against them, and very painful events came to pass. Aḥmadīs were boycotted in many places, their water supplies were cut off during severe summer heat, and they were stoned while sleeping outside. Fans were not very common in those days, and people were generally poor. They had to sleep—or at least try to sleep—inside their rooms during the intensely hot summers along with their children.

They started a movement against Aḥmadīs because Aḥmadīs had opposed the Khilāfat Movement, and they

had opposed the call for dissension against the British rule. They (the non-Aḥmadīs) thought that they were doing a service to Islam. They wanted to render the same treatment to Aḥmadīs that they saw fit for the British, including killing and beating. But it was a lonely voice that arose from Qādiān, warning the Muslims repeatedly of the dangerous error that they were committing.

Mahātmā Gandhi's Concoction

A Dissension Movement which was an invention of Mahātmā Gandhi, was started by the *mullahs*² that were favoured by the Congress. Under the Movement, Muslims were incited to discord and dissension against the British government. Then this Movement gained such force that it took all the great scholars and Muslim leaders of India in its grip without distinction as to who belonged to the Congress and who did not. Gandhi himself favoured the religious decrees of this movement, which pointed out the great injustice that had been carried out by the British when they wiped out the *khilāfat*. He asked the Muslim scholars how *jihad* could be carried out if it was not possible to fight the British. That is, the Hindu leaders were asking for religious decrees for the benefit of the Muslims. Thus, when Gandhi asked for the verdict from the

2. Muslim religious clerics

Muslims, some five-hundred of the top Muslim scholars passed the judgement that there was only one way open for the Muslims, which was to completely disassociate themselves from the British. Leaving their homeland, they should all migrate to some other Islamic country and attack the British from there, returning with great honour by driving the British out of India.

Background of the Dissension Movement

In short, it was this verdict that was used as the basis for dissent. There was such a fervour and excitement for the success of the Dissension Movement from one end of India to another, that Muslims were ready to fight and die. Maulānā ‘Abdul Majīd Sālik writes in his book, *Sar Guzash*t, about these conditions, which he had himself witnessed:

The same night the meeting of the Khilāfat Conference was held in the premises of the Congress. I do not remember quite well whether Gandhi was presiding or Maulānā Muḥammad ‘Alī. In any case, all important persons took part in it. On the stage were Mr. Gandhi, Mrs. Annie Bassnet, Jaikar, Kailker, Muḥammad ‘Alī, Shaukat ‘Alī, Zafar ‘Alī Khān, Seyyed Ḥusain, Maulānā ‘Abdul Bāri, Maulānā Fākhir Allahabādī, Maulānā Ḥasrat Mohāni, and many other leaders. Maulānā Muḥammad ‘Alī spoke in English. He said that he would first speak in English for the

benefit of those important people in the country who did not understand Urdu so that they could find out about the position of the Muslims regarding the *khilāfat*. Then, he said, he would speak in Urdu. The speech made by Maulānā Muḥammad ‘Alī was incomparable. It was not only spoken and delivered well, but also covered the subject matter remarkably. And the state of affairs of the emotions can be judged from the statement that they had no religiously sanctioned way left but to emigrate from the country. (*Sar Guzashṭ*, 2nd ed., p. 107)

It was this religious decree that Mahātmā Gandhi had obtained for the sake of the Muslims. Maulānā ‘Abdul Majīd Sālik writes that Maulānā Muḥammad ‘Alī said during the speech that:

Now there is no religiously sanctioned way except to emigrate from this country. We will therefore leave this country and will entrust our homes and our mosques [the word mosque particularly needs to be remembered], and the tombs of our ancestors to our Hindu brethren, until we re-enter this country as conquerors, drive the British out, and take back our trust from our brethren. I am sure that the Hindu brethren with whom we have been living together for one thousand years would not hesitate to provide this service to us. (*Ibid.*)

Unwise Statements

‘Hindu brethren’ is an interesting phrase. It has been used before and is being used in Pakistan these days as well. An Aḥmadī is not a brother, but a Hindu and a Christian is a brother. And why not? They have been living together for a thousand years. Maulānā ‘Abdul Majīd Sālik continues:

After him, a bamboo trader of Breli, Thar Pathak, stood up. His speech was extremely emotional and very interesting. He outsmarted Maulānā Muḥammad ‘Alī by saying that if the Muslim brethren were forced to emigrate from the country as a result of their religious decree, then what would the Hindus do over here. [What a painful statement this is.] If the Muslims go away, then the Hindu castes will also join the Muslims in their emigration, and we will turn this country into a desolate wilderness so that the British may run away in fear, all by themselves. (*Ibid.*, p. 108)

Maulānā Sālik writes:

How far removed from common sense are these statements? But strange is the world of emotions. At that moment, the convention was in such a state that people were wailing and crying and the Khilāfat Conference had turned into a mourning session. (*Ibid.*, p. 111)

Gandhi in the Assembly of Muslims

In those days, Gandhi had not only become the leader of the Hindus, but also for the Muslims. The affairs of the martyrs used to be presented to him for deliberation. Therefore, Maulānā ‘Abdul Majīd Sālik writes further in the same book:

Before the start of the Convention, Mr. Gandhi came to the office of the newspaper *Zamīndār*. He was busy talking to some leaders of the Khilāfat Movement and I was standing near him with papers concerning Chal Kote Goray and Ḥabibullāh Khān Muhājir *Shahīd*. When he finally freed himself with great difficulty, I explained the entire matter to him. (*Ibid.*, p. 124)

This means that the papers concerning Muslim martyrs are being presented in the court of Gandhi. Maulānā Sālik continues:

Meanwhile, thousands of convention attendees gathered in front of the office of *Zamīndār* were agitated because of the delays. (*Ibid.*)

The office of the *Zamīndār* newspaper was the centre of the Aḥrār and the home for the opposition of the Aḥmadiyyah Muslim Jamā‘at. Maulānā Sālik writes that people came out on the road in front of the office of the *Zamīndār*:

And they started calling loudly, ‘Long live Gandhi Ji, Long live India, Long live Hindus and Muslims, God is Great, *Bandi Mātram*,³ *Sat Srī Akāl*.⁴’ (*Ibid.*)

Non-Aḥmadī leaders have always behaved like this. Today they cry in torment when they see the *kalimah*⁵ written on the gates and walls of the Aḥmadī mosques. This is because these people have always behaved in different ways. When Aḥmadīs call out for the victory of their leader, the Promised Messiah^{as}, these people curse us vehemently. They dislike the *kalimah* that is written on the walls and doors of our mosques and graced on our hearts. This is because it announces the unity of God. This is because it declares the truthfulness of the Holy Prophet Muḥammad^{sa}. In any case, Maulānā ‘Abdul Majīd Sālik describes the arrival of Gandhi in the convention of the Muslims:

The car made its way through the crowds. When Mr. Gandhi arrived at the convention, the emotions and excitement was at its peak. First, the other leaders made their speeches and then Mr. Gandhi addressed the gathering. Protesting the arrest of Maulānā Ḥafīz ‘Alī Khān, he made such a remark that remained for a long time a source of much amusement in many friendly gatherings. [I do not want to mention this

3. Hindu slogan

4. Sikh slogan

5. Creed of Islam

remark.] After a few weeks, Mr. Gandhi came back again, this time in the company of many leaders... The Sikhs used to kiss the hands of Maulānā Abul Kalām Āzād. The Hindus used to touch the dust from his feet to their eyes, and the Muslims used to accept Mr. Gandhi in such a manner as if a Godly saint had graced Lahore with his steps. (*Ibid.*, p. 124–125)

The State of Emotions Among the Muslims

These events had created strong emotions in the hearts of the Muslims. Therefore, for opposing this foolish Movement, the Aḥmadiyyah Muslim Jamā'at was being severely punished throughout India. Nevertheless, the state of the Muslims' emotions is described by Maulānā Sālik in these words:

It was a common feeling among all the Muslims that there was no other way than migrating from India. Therefore, they should go to the Tribal Territories⁶ and Afghanistan and make preparations for the battle that would give them victory over the British and give freedom to India.

Amīr Amānullāh Khān⁷ said in a speech that the brethren who come migrating from India, would be treated like brothers in Afghanistan. (*Ibid.*, p. 115)

6. Reference is to the North Western Frontier Province of India (now Pakistan) and contiguous regions of Afghanistan.

7. The King of Afghanistan at that time.

Strong Protest by the Imam of the Aḥmadiyyah Muslim Jamā‘at Against Dishonouring the Islamic Law

A voice rose against this movement, which tried to open the Muslims’ eyes; and it repeatedly analysed and explained the existing situation that the movement was wrong from every angle. It warned the Muslims not to use the name of religious law for this purpose. It would be an insult to Islam as well as to the Holy Prophet^{sa}. Even if it was not a political error, the Muslims would definitely be punished for making such an insult. In the movements for non-cooperation and dissension the words ‘religious law’ were being mentioned again and again, and the Muslims were being told that it was a religious decree. Ḥaḍrat Khalīfatul Masīḥ II^{ra}, while addressing the Muslims, said:

Why is the word of Gandhi being treated as the word of God? How can this be called religious law? You should simply say that people should do a certain thing because Gandhi says so. Why do you say that it is a decree in Islamic law? (*Tark-e-Mawālāt aur Aḥkām-e-Islam*, p. 58–59)

He then added:

If the supporters of dissension consider it as an obligation of religious law, then they should act as the religious law is directing. If they consider it a directive from Gandhi, then they should not deceive the public

in the name of the Qur'an, and they should not make a mockery of Islam. (*Ibid.*)

He then added:

Do you not see that you are wandering aimlessly after having abandoned the right path? First of all, you have accepted a non-Muslim as your leader in the place of scholars and men of learning. Has Islam now fallen to such depths that there is not even one person among its followers who can take this vessel surrounded by a tempest and maelstrom and direct it to safety? Does God brook no honour for this faith that He would not raise someone at such dangerous times who would be from among the servants and pupils of the Prophet Muḥammad^{sa}, and who can guide the Muslims towards their place of success? Alas, what fruit have your indiscretions borne? In the beginning, you used to consider the Holy Prophet^{sa} to be under the favour of the Christian Messiah, and now you consider him under the gratitude of Gandhi. (*Ibid.*)

He then said:

Jesus Christ^{as} was at least a Prophet of God. The one that you have now taken as your religious leader is not even a believer in God. So now you will see the result of this insult against the Holy Prophet^{sa} greater than before. And if you do not repent, then you may have to be slaves to Gandhi's people more than the slavery that you say was imposed upon you for the people of the Messiah. (*Ibid.*, p. 85–86)

The Pathfinders Considered Punishable

This is the character of the leadership of the Aḥmadiyyah Muslim Jamā‘at, a group that has supposedly ‘betrayed Islam’ (God forbid), as well as the country. This is the character of their leader. In contrast, the character of the people who were claiming sympathy for Islam and the country has already been described. But this dream of the Muslims did not last for long. When the migration took place, thousands of simple minded Muslims migrated from India after losing their life’s savings. With their own hands, they entrusted their belongings to their ‘Hindu brethren’. They deserted the mosques. They threw away their businesses and resigned from various departments of the government. It soon became evident that as soon as a Muslim resigned from his job, ten applications were received from Hindu applicants. Not a single Hindu migrated along with the Muslims. In contrast, the people who were showing them the straight path, and displayed true sympathy with the Muslims, were being severely punished by the Muslims.

Expressions of Regret on the Movement’s Failure

This was the result of instigation and leadership of those scholars who are still dominating Pakistan with the same evil intentions. It took them a long time to come to their senses. At that time, Maulānā Abul Kalām Āzād, who was

in the forefront of the movement, had a certain position among the pro-Congress scholars, which involved a deep relationship with the Aḥrārī *maulavīs*. Āzād writes:

Critical moments do not come for commanding minds everyday. But when they come, they become true tests for them. It was one such moment when we heard about the Khilāfat revolution for the first time. That was the time to test how far we had developed the ability to think on our own. To what extent have we learnt to think and analyse the fine points of such things. To what extent have we developed the ability not to lose sight of our plan of action because of the mistakes of our friends and the mockery of our enemies? It was necessary that those among us who possessed the ability to think and act wisely should have acted with caution and prudence and kept both their hearts and their tongues in check. (ed. Ghulām Rasūl Mehr, *Tabarrukāt-e-Āzād*, p. 238)

But then he writes with great regret:

But one can stumble due to hastiness and undue freedom to act. It is a French saying that a bullet that has been fired will not return from its half-way mark no matter how much you try. We have to say with regret that the bullet was fired, and we have nothing to gain from it. (*Ibid.*)

The Sad End of the Emotional Movement

There is a book, *Musalmānān-e-Hind kī Hayāt-e-Siyāsī*,⁸ in which Muḥammad Mirzā Dehlvi writes, while expressing sorrow at the failure of this Movement. ‘It was a plan of the Hindus.’ When just yesterday, the Aḥmadiyyah Muslim Jamā‘at was telling you that it was all a plan of the Hindus, you were calling their leader (God forbid) a great betrayer. At that time, you were not ready to hear such things. At that time, the poor Aḥmadīs were being punished for saying the truth. But when that storm passed, then you yourself started writing that it was a plan of the Hindus. Muḥammad Mirzā Dehlvi continues:

Hindus were its leaders. The Muslims in this agitation were no more than the tool. They used them as long as they wanted to; and, they stopped the agitation when they had no need for it. (*Musalmānān-e-Hind kī Hayāt-e-Siyāsī*, by Muḥammad Mirzā Dehlvi)

Maulānā ‘Abdul Majīd Sālik writes about the end of this Movement in his book, *Sar Guzasht*, in the following words:

Human emotions are very strange. With what great emotions were these sincere and zealous Muslim ready to leave their country while acting on a religious decree. And then, only a few months later,

8. *The Political Life of the Muslims of India*

when Amānullāh Khān's government refused to let this huge crowd settle down, a large majority of these emigrants returned with broken hearts and weeping eyes. Thus this Movement which was based entirely on public emotions came to its pathetic end. (*Sar Guzash*t, p. 116)

Muslims Unable to Distinguish Between Friend and Foe

Thus, it is a strange state of the Muslims that after suffering repeated losses at the hands of the pro-Congress *mullahs*, they still do not have the ability to differentiate between a friend and a foe. These *mullahs* repeatedly tell lies against the Aḥmadiyyah Muslim Jamā'at and try to deprive the Muslim public from the Jamā'at's service, guidance, and offer of friendship. The Khilāfat Movement came to the same end that the Aḥmadiyyah Muslim Jamā'at had warned them against. Those caravans which were the caravans of false hopes given by these scholars, left India in the condition that I have just described. They lost all their life's savings. They sold their properties at next to nothing, or entrusted them to the Hindus in such a way that they never got them back. Historians write that on their way back tribal Afghans attacked them and looted what little possessions they had taken with them. Severe diseases spread among them; and, some people died of starvation, while some died defending their belongings. The Muslim caravans returned home in an

extremely painful manner. Amongst these people there were some who used to live a life of ease and comfort. They returned, clad in torn rags in such a condition that they had no source of livelihood left.

Such were the sympathetic scholars to the Muslims who gave such advice, and these were the results of their advice. On one side was the sincere and sympathetic advice of the sons of the Aḥmadiyyah Muslim Jamā'at, which was (God forbid) considered a betrayal against Islam and the country. By rejecting the advice, the Muslims faced such a shameful end. Once again, it is the same voice of deception being raised in Pakistan that was also raised before in the form of the Movement, which ended in extremely shameful consequences.

The Shudhī Movement and Its Background

Now, I would like to talk about the Shudhī Movement in India. At the time when Muslims faced grave danger resulting of the Shudhī Movement in India, what was the character of the Aḥmadiyyah Muslim Jamā'at, and what was the character of the Aḥrārī *mullahs* who have unfortunately been imposed upon Pakistan? The Shudhī Movement showed who the true sympathisers of Islam were, and who the false ones were; who loves Islam like a mother, and who simply talks about it with empty rhetoric. The Shudhī Movement started near Āgrah in an area known as

Malkāna. Around 1923, the Hindus started a Movement with the intention that all the Muslims living in the area, who were once Hindus, would convert back to their original faith. This Movement continued secretly for a long time, and the Muslims remained completely unaware of it. When news first appeared in the papers exposing this connection, the poor Muslims sought the help of the Deoband and Dār-un-Nadwah in Lucknow. A riot erupted, and everyone started saying that this Hindu effort must be nullified and that a *jihad* should be waged to keep Muslims attached to their faith.

The reaction that took place in Qādiān was remarkable. A strong and powerful reaction in response to the Shudhī Movement was started in Qādiān by the Aḥmadiyyah Muslim Jamā'at, which completely turned the direction of the Shudhī Movement and brought the Hindus to their knees.

I would like to shed some light on the other movements that arose in reaction to the Shudhī Movement and their achievements with special reference to Aḥrār. I shall also refer to Hindu newspapers and the newspapers of the non-Aḥmadī Muslims.

Intentions of the Hindus

Before I mention the actions of the Aḥmadiyyah Muslim Jamā'at or its opponents, I feel that it is important to

mention the Hindus' intentions in their own words. A well known Hindu newspaper, *Tej Daily*, published in Delhi made this announcement with great fervour:

Without Shudhī, Hindus and Muslims cannot be one.

The purport of the statement is: Why encourage unity between Muslims and Hindus? There is only one way to achieve Hindu-Muslim unity, which is turning all the Muslims into Hindus. There is no better way.

When all the Muslims are purified and become Hindus, then there would only be Hindus. [This is actually an account of a conference, which includes the report that this statement was followed by repeated clapping.] Then, no power in the world can stop India from freedom. Even if we have to suffer great adversity for the sake of the Shudhī, we still must push it forward. (*Tej Daily*, Delhi, March 20, 1926)

Then, the *Partāp* newspaper writes:

The Rāj̄pūts are being purified with great speed around Āgrah. Until now, some forty thousand three hundred Rāj̄pūts, Malkāna, Gujars, and Jāts have become Hindus. Cases like this are found in every part of India. These people are no less than five to six hundred thousand at the very least. If the Hindu society is prepared to absorb them into itself, then I would not be surprised if their numbers reach ten million. (*Partāp Newspaper*)

The Announcement of the Imam of the Aḥmadiyyah Muslim Jamā'at at This Critical Juncture

This was that dangerous attack, which was made on Islam. Whose sense of sympathy was afire at this time? Who were those who jumped into the field of battle in the way of Muḥammad^{sa} and sacrificed all that they had? Was it the Aḥrār and their associates? Or was it the Aḥmadiyyah Muslim Jamā'at? Let us look in the mirror of history to see who fulfilled the obligation of representing Islam in the Indian subcontinent at such a critical juncture. At the time when the Hindus were actively engaged in converting the Muslims, a voice of protest was raised in Qādiān. Ḥaḍrat Khalīfatul Masīḥ II^{ra} announced on March 9, 1923:

At this time, we urgently need about one hundred and fifty persons to work in this area. Everyone of these hundred and fifty persons will have to devote three months for the time being. We will not give them even a *paisa* (pence) for spending money. They would still have to support themselves and their families. Those people who are in service need to arrange for their own leave from work. And those who are not in service, but have their own businesses, should free themselves from their businesses and let us know in which of the four quarters are they willing to work.
(*al-Faḍl*, March 15, 1923)

If at least one year's work was undertaken immediately, a hundred and fifty persons would be required for the first

quarter, then another hundred and fifty would be required for the next quarter. Therefore, Ḥaḍrat Khalifatul Masīḥ II^{ra} stated:

Everyone acting under this scheme will have to be responsible for his own affairs. If he has to cook his own food, he should be willing to do so, and if he has to sleep in the jungle, he should be willing to do it. Only those should come forward who are willing to undertake this effort and hardship. They will have to sacrifice their honour and their previous expectations. (*Ibid.*)

An Enthusiastic Response from the Aḥmadiyyah Muslim Jamā‘at to Their Imam

The manner in which the Aḥmadiyyah Muslim Jamā‘at responded to the call of its *Imam* was so extraordinary that it will always be remembered among religious communities. It is a chapter in the history of the Aḥmadiyyah Muslim Jamā‘at that should be written in gilded letters. What of the elders, the young, the men, the women, the children, the youth, the rich, and the poor? All of them presented such magnificent sacrifices that a book of several hundred pages could be written on the subject. Nevertheless, because of time, I shall suffice in presenting only a couple of examples:

One Aḥmadī lady wrote to the *Imam* of the Aḥmadiyyah Muslim Jamā‘at at the time:

Ḥuḍūr: I only know how to read the Holy Qur'an, and a little bit of Urdu. I have heard from my son that Muslims are turning into apostates and that Ḥuḍūr has given an order to go and help them. If I am ordered, I am prepared to go there and will not delay at all. I swear by God that I am prepared to suffer every hardship.

Little girls, when they could not offer anything else, presented their scarves. Poor women presented the single goat on which they survived. Those old women who lived on stipends from the Aḥmadiyyah Muslim Jamā'at and had saved only two rupees (over a long period of time and in fact two rupees in those days had a lot of value), presented them to Ḥaḍrat Khalifatul Masīḥ II^{ra} saying:

This scarf on my head belongs to the Aḥmadiyyah Muslim Jamā'at. These clothes of mine are also made from the stipend that I receive from the Jamā'at. My shoes are given by the Jamā'at as well. There is nothing of my own that I could present. Ḥuḍūr, there are only two rupees that I saved from the stipend that I receive from the Jamā'at for some purpose of my own; and, I present them so that the tide of this evil oppressive Shudhī Movement is overturned. (*Kārzār-e-Shudhī*, p. 46)

Unique Sacrifices

This was the spirit of sacrifice that the Aḥmadiyyah Muslim Jamā‘at displayed. In answering to the call against the Shudhī Movement, the Aḥmadiyyah Muslim Jamā‘at was ready to sacrifice everything. A Bengali friend, by the name of Qārī Na‘īm-ud-Dīn, wrote a letter to Ḥaḍrat Khalīfatul Masīḥ II^{ra}. He addressed Ḥuḍūr in the capacity of an elderly father:

Although my sons, Maulavī Zill-ur-Raḥmān and Mutī-ur-Raḥmān, a student in B.A. class, have not spoken to me, I have concluded that the movement that Ḥuḍūr has urged for devoting one’s time to go to Rājputānā to preach and the conditions that Ḥuḍūr has mentioned for living there, may perhaps have led my sons to believe that if they present themselves in Ḥuḍūr’s service, then I, their old father, may have to bear unnecessary hardship. But I say to Ḥuḍūr, taking God as my witness, that if these two even die in the way of God, I would not shed a single tear for them, but rather would be grateful to God. I do not have only these two, but I have a third son, Mahbūb-ur-Raḥmān, as well. If he is killed in the service of Islam—and if I had ten sons and they were all killed—even then I would not mourn for them. Perhaps, it may not be considered to be something notable to be happy at the suffering of one’s children. There are some people who keep laughing at the death of their relatives; but, I say that even if I am

killed myself in the way of God, it would be a source of great pleasure. (*al-Faḍl*, March 15, 1923)

Nature Never Changes

Were these the 'betrayers' of Islam and the country? The ones who were 'betrayers' like this yesterday are 'betrayers' like this even today, because their nature has not changed. Neither your swords, nor your spears, nor those sharp tongues that are used day and night to inflict wounds upon the hearts of Aḥmadīs can change their nature. The kinds of 'betrayals'⁹ that we were doing before, we are prepared to do again. And the kind of 'Islamic service'¹⁰ that you did yesterday, you are still doing today—no difference has occurred in the attitude of the two.

Aḥmadīs Turned the Tide of the Shudhī Movement

The questions arise: what was the nature of this religious fight? From whom did the Hindu people feel such danger? And, who actually defeated the Shudhī Movement? Listen to this from the people who were being hurt. The well known Hindu newspaper, *Tej Daily*, which just yesterday made bold announcements regarding the claims of the Shudhī Movement converting ten million Muslims into

9. i.e., the protection and the service of Islam

10. i.e., damage to the causes of Islam

Hindus (instead of the previous claims of five to six hundred thousand) was forced to write:

The Vedas are revealed. They are the very first heavenly scriptures and the complete religion. The Qādiānīs used to say that the Qur'an is the word of God and Ḥaḍrat Muḥammad is the Seal of the Prophets. As a result of this constant effort, no Christian or Muslim now converts to the Āryā Samāj. (*Tej Daily*, Delhi, July 25, 1927)

No One Except Aḥmadīs in the Battlefield of Shudhī

This newspaper did not see anyone else in the battlefield fighting on the side of Islam, except the Qādiānīs. Where were the Aḥrārī *mullahs* when the battle of Shudhī was being waged against the Muslims? At that time, there were only Aḥmadīs in the field who turned the tide of this movement. The *Tej Daily* writes again:

Of all the Muslims in the world, the Jamā'at that carries out the solid, continuous, and most effective work is the Aḥmadiyyah Muslim Jamā'at, and I say the truth of which we are all ignorant. We have never tried to understand this dangerous Jamā'at. (*Ibid.*)

The Height of Impertinence

Now, see that the Hindus were trembling, even at the time when they had a majority of millions and the size of the

Aḥmadiyyah Muslim Jamā‘at was considerably smaller compared to what it is today. Despite this, with utter shamelessness, the Aḥrārī *maulavīs* and the government of Pakistan sometimes refer to the Jamā‘at as the agent of the Hindus, the agent of the Christians, or even sometimes as the agent of the Jews. Have a little fear of God. After all, there should be some limit to the lies.

There is a book called *Hindu Dharam aur Iṣlāḥī Taḥrīkain*¹¹, whose author writes:

Āryā Samāj introduced Shudhī, or the process of turning the impure into the pure [converting Muslims into Hindus]. Because of this, the Āryā Samāj came into collision with a proselytising group among the Muslims, that is, the Qādiānī sect. (*Hindu Dharam aur Iṣlāḥī Taḥrīkain*, p. 43–44)

At that time, what were the activities of the ‘standard bearers’ of Islam who claimed to be loyal and devoted, and continued to claim that the Aḥmadiyyah Muslim Jamā‘at was betraying Islam by giving religious decrees against *jihad*? The question is that: when the door was open to actively strive for the sake of religion, who were the ones who cheerfully walked into the battlefields? Was it the Aḥmadi lions, or the accusers of Aḥmadiyyat? The enemy did not see any sign of them in the battlefield. If they saw anyone

11. *A Hindu Faith and Reform Movements*

striving against them, it was the Aḥmadīs that they saw. The writer continues:

The Āryā Samāj came into collision with a proselytising group among the Muslims. The Āryā Samāj used to say that the Vedas are the very first heavenly Scriptures revealed and that they outline a complete religion. The Qādiānīs used to say that the Qur'an is the word of God and that Ḥaḍrat Muḥammad is the Seal of the Prophets. (*Ibid.*)

Accept the Truth When It Becomes Manifest

I have already read the last part of this excerpt. The reason I read it once more is that it is a stark reality, which is warning these people even today. Whatever they might say when a difficult time comes upon Islam and the clouds of danger sweep down, only the Aḥmadiyyah Muslim Jamā'at is willing to face the challenges as it has done in the past. It will continue to give the utmost sacrifice in the defence of Islam.

In connection with the Shudhī Movement, the newspaper, *Āryā Patreka*, from Breli writes on April 1, 1923:

At the moment, of all the Islamic associations and communities that are working to keep the Malkāna Rājput̄s from going back to their original tribes, the efforts and zeal of the Aḥmadiyyah Muslim Jamā'at of Qādiān are truly worth praising. (*Āryā Patreka*, Breli, April 1, 1923)

The *Mashriq* from Gorukhpur, which was a Muslim newspaper and perhaps still is—I do not know—wrote in its publication of March 15, 1923:

The Aḥmadiyyah Muslim Jamā‘at has rendered a severe blow, particularly to the Āryā thoughts. And the selflessness and concern with which the Aḥmadiyyah Muslim Jamā‘at carries out its efforts in preaching and publication, cannot be seen in other communities these days.

Invaluable Services of the Muslims of the Aḥmadiyyah Jamā‘at

In any case, the Aḥmadiyyah Muslim Jamā‘at started a forceful movement against Shudhī, and considerable news was given to it in the national press. However, I do not mean to say that other communities never came out in the field. The other groups of scholars of other sects indeed leaped into the field, but the enemy never felt their strike. Their mutual differences were such that they spent most of their effort attempting to reconcile them. The *Zamīndār* newspaper writes in connection with these feuds:

Those faults that have come to be known through the newspapers regarding the apostasy movement, clearly show that the Muslims of the Aḥmadiyyah Muslim Jamā‘at are rendering an invaluable service to Islam.
(*Zamīndār*, June 24, 1923)

As the battlefield of Shudhī was heating up, the Aḥmadīs had become Muslims, because they were fighting for the sake of Islam and no deception could be engineered. This is the same newspaper that has repeatedly thrown the Aḥmadīs outside of the pale of Islam, but at that time it had been forced to recognise that Aḥmadīs are Muslims. If it did not, the world would curse it. The aforementioned newspaper writes:

The Muslims of the Aḥmadiyyah Jamā‘at are rendering an invaluable service to Islam. The selflessness, perseverance, good intention, and reliance on God that is evident through them is certainly worthy of infinite respect and appreciation—even if it may not be considered unique in present-day India. (*Ibid.*)

Historical Facts Can Never Be Obliterated

Please see the traits and character of these ‘non-Muslims’. What are the beautiful traits of these ‘non-Muslims’: selflessness, perseverance, good intentions, and dependence on God. If these are indeed ‘non-Muslim’ traits, then adopt them, because they are life-giving traits, and without them, nations cannot survive. Come to your senses. Enter the world of reality. Come learn from us the skills that are needed for staying alive. Those who possessed these traits were visible to the enemy too. But the Muslims who have devoted their entire lives in the opposition of Aḥmadiyyat

were definitely not seen by the enemy. The *Zamīndār* newspaper writes:

Whereas, our well known saints and scholars of shrines are indolent and totally inactive, this valorous Jamā'at has rendered a meritorious service. (*Ibid.*)

Now go ahead and change this entire history, if you can. It has been written. The pen of events has recorded it. The pen held by your own hands has verified the truth of these incidents. Raise as much clamour as you wish, but you will never be able to erase these historical events from the face of the earth.

Acknowledgement of the Services of the Aḥmadiyyah Muslim Jamā'at

Sheikh Ghulām Ḥusain was a non-Aḥmadī from Jhelum, where he also worked with the other religious communities. From there, he wrote a letter to the *Zamīndār* newspaper which was published in its publication of June 29, 1923. Sheikh Ghulām Ḥusain addresses the editor of the *Zamīndār* newspaper:

The Qādiānī Aḥmadīs are displaying great selflessness. Approximately a hundred of their preachers, under the command of the delegation's head, are entrenched in various villages. These people have rendered a visible service. All these preachers are working without pay or stipends. Although we are

not Aḥmadīs, we cannot refrain from praising the great work of the Aḥmadīs. The selflessness that has been shown by the Aḥmadiyyah Muslim Jamā‘at cannot be seen anywhere except in the likeness of the early Muslims. (*Statement of Sheikh Ghulām Ḥusain*, Head Master, High School, Jhelum, *Zamīn-dār*, June 29, 1923)

When the Promised Messiah says:

صحابه سے ملا جب مجھ کو پایا

By finding me, he joined the ranks of Companions

Maulavīs boil with anger and get terribly enraged. But when it is a matter of practically defending Islam and giving time to support Islam, then they are forced to make the same statements about the Jamā‘at. The angels of God make you write the same words attesting that seeing the behaviour of the Aḥmadīs is reminiscent of the early Muslims. That is, seeing the selflessness and the spirit of sacrifice among the Aḥmadīs makes one remember the same ancient people who lived at the time of the Prophet Muḥammad^{sa}. Sheikh Ghulām Ḥusain writes:

The selflessness that has been shown by the Aḥmadiyyah Muslim Jamā‘at cannot be seen anywhere except in the likeness of the early Muslims. Every one of their preachers, be he poor or rich, is working in the field without any food or allowance for travelling. They work under their leader in severe heat and hot winds. (*Ibid.*)

There are many other excerpts and references like these from different Muslim newspapers and well known personalities that clearly attest to the fact that the Aḥmadiyyah Muslim Jamā‘at served the cause of Islam during the Shudhī Movement.

The Peace Conference That Could Not Be Held Without the Aḥmadīs

As a result of extreme pressure from the Aḥmadiyyah Muslim Jamā‘at, these proud leaders of the Āryā Samāj—who did not even want to talk to the Muslims as they were continuing their unilateral attacks on Islam—were forced to acknowledge their defeat. They decided that the only way out was through reconciliation. The conference that they called attracted top leaders of both sides. But a funny thing happened. Every sect except the Aḥmadīs was invited to it. The Aḥmadiyyah Muslim Jamā‘at was the only one not being represented. When the Hindu and Muslim leaders gathered to establish the rules for reconciliation, and the Hindus did not see anyone representing the Aḥmadīs, they turned to the Muslim leaders saying: what could we gain by reconciling with you, while the ones who are actually fighting are not even present? You are not the people that we saw in the fields of Malkāna. The ones we fear, and the ones who may still defeat us, are still free and may continue to attack us.

As a result, the conference was immediately postponed. A telegram was sent to Ḥaḍrat Khalīfatul Masīḥ II^{ra} in Qādiān apologizing and requesting him to send a representative immediately.

This is the history of Islam that has been written forever. This history will neither perish nor will it be allowed to perish. There is no earthly ruler who possesses the power to change the writings that have been decreed by God. These are the decrees of God's power that have been manifested. All the armies of the world cannot erase these events because they have been engraved on the face of the world forever.

The Lofty Character of the Aḥmadiyyah Muslim Jamā'at

This is the character of the Aḥmadiyyah Muslim Jamā'at. It was the same yesterday as it is today, and it will be the same tomorrow. Those of you who oppose us, go ahead and be our enemies to your heart's content. Go on proving your ungratefulness as long as you wish; but I swear by God—in Whose power is my life—that when you are surrounded by adversities tomorrow, the Aḥmadiyyah Muslim Jamā'at will be standing in the first ranks taking the arrows that were meant for you. May your eyes open and may you see who your friend is and who your foe is. There are none who sympathise with Islam more than us. There are none who sympathise with the nation of Islam

more than us. There are none with more love or devotion to the faith of the Holy Prophet Muḥammad^{sa} than us. The past has been telling you the same thing, but you keep on forgetting. The future will also tell you the same thing. I wish your eyes were opened up so you could see who your friend is and who your foe is. These tales are very long. I thought I would be able to describe the events before the creation of Pakistan with brevity, but I have not completed even half of them. I think that I shall, *inshāʾAllah*, in the next sermon try to complete the remaining part. I shall also elaborate on the occasions that arose for the service to Islam whether inside or outside of Pakistan. Then, I shall discuss how the Aḥmadiyyah Muslim Jamāʿat behaved at such times, and how the people who accuse the Jamāʿat have behaved at such times. I shall present this interesting comparison in the context of the events in my future sermons, *inshāʾAllah*.

