THE AHMADIYYA MOVEMENT: British-Jewish Connections

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S. A. Q. J.
Main Beliefs

- Only Ahmadyyat is the True Islam. Islam minus Mirza Ghulam Ahmed is a lifeless entity.
- Mirza Ghulam Ahmed is a Mujaddid, Mahdi, Promised Messiah, Zilli Nabi and Rasul, Krishna Avatar and Promised one of all leading religions.
- The Mirza is real Nabi and Rasul (non-law bearing). Nabi and Rasul will continue to come to guide humanity like Abraham, Noah, Moses etc. God addressed him as Nabi in his revelations with out any zillior broom tags. He is superior to Jesus Christ in all respects.
- Muslims of the world who do not believe in his claims are confirmed Kafirs (heretics) and outside the pale of Islam.
- Prayer behind a non-Ahmadi Imam, marriage of an Ahmadi girl with a non-Ahmadi Muslim, saying funeral prayer of even a non-Ahmadi Muslim child are forbidden by God.
- The wife of the Mirza is Um-ul-Mominin, his companions are Sahabe- i-Karam. Qadian is Madina-ul-Masih and seat throne of his Rasul and real Nabi.
- Jihad is forbidden for all times to come.
- Jesus Christ died a natural death and is buried in Srinagar, Kashmir.
- Khilafat is a permanent institution of Ahmadyyat. God himself appoints and guides Khalifa.
- Doors of Wahl (revelation) and Ijama (direct communion) with God are open. The Mirza’s Wahl is binding on all mankind.
<table>
<thead>
<tr>
<th>Acronym</th>
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<tr>
<td>AIKC</td>
<td>All India Kashmir Committee</td>
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<tr>
<td>AK</td>
<td>Azad Kashmir</td>
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<td>CML</td>
<td>Council Muslim League</td>
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<tr>
<td>CCP</td>
<td>Combined Opposition Parties</td>
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<tr>
<td>DAC</td>
<td>Democratic Action Committee</td>
</tr>
<tr>
<td>HC</td>
<td>High Commissioner</td>
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<tr>
<td>Ji</td>
<td>Jamiat-I-Islami</td>
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<td>JUI</td>
<td>Jamiat-Ulema-i-Islam</td>
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<tr>
<td>JUP</td>
<td>Jamiat-Ulema-i-Pakistan</td>
</tr>
<tr>
<td>NAP</td>
<td>National Awami Party</td>
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<tr>
<td>PAIGHAMI</td>
<td>Member of Lahore Jamat</td>
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<tr>
<td>PAF</td>
<td>Pakistan Air Force</td>
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<td>PDP</td>
<td>Pakistan Democratic Party</td>
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<tr>
<td>PPP</td>
<td>Pakistan Peoples Party</td>
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<tr>
<td>RTG</td>
<td>Round Table Conference</td>
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<tr>
<td>Tarikh</td>
<td>Tarikh-I-Ahmadiyal</td>
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PREFACE

The Ahmadiyya movement launched by Mirza Ghulam Ahmad at the close of 19th Century at Qadian, East Punjab has completed over 100 years of its existence. It was a purely political movement in its orientation aimed mainly by Bahais of Iran. Bahais watched the political assertiveness of Constitution Russia in Iran and Turkey till it completely aligned itself with Zionism in 1937. The Ahmadiyya movement served the British interest in India and its colonies. The nature and development of the movement as claimed by Founder establish its real character. Religiously Ahmadiyya(Qadianis) are a distinct community and by far the most majority by their own proclamation, faith and practice. Numerous writings of the Founder and his successors bear testimony to the fact. Ahmadiyya were declared a non-Muslim minority by a unanimous vote of the National Assembly of Pakistan and the Senate on 7 September 1974. The credit goes to the then Prime Minister of Pakistan Mr. Zulfkar Ali Bhutto for his bold stand on the issue. After his death, President Zia-ul-Haq scaled their fear by issuing Ordinance XX on 26th April 1984 which provided penal section for them against misuse of qoutes and titles reserved for Islamic holy persons and personalities. That forced Mirza Tahir Ahmad, the 5th head of the community to leave London in May, 1984. He has been living there since then.

The political character of the movement was 'revealed' by some sects Ahmadiyya mainly on personal requests and on the condition of anonymity. In most cases they avoided to part with the 'real information perhaps for the fear of betrayal or communication. Certain inside 'police stories' were disclosed by young activists. Ahmadiyya dailies of Lahore (Arqam) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadianis of Lahore) (Anjum) (as they are called by Qadiani groups in Angi party, the late Khawaja Saeed of London, Lisanat and Harajq Sindian. The Ahmadi and Talibun-eb-Khatam-ib-Nabiwm activists group their personal narratives with some elements of exaggeration. However, every possible case has been taken to fill facts from wild allegations and insinuations in an objective and impartial manner to record the established facts of history. I am indebted to all of them.

Many prominent religious scholars have written on Ahmadiyya but these works are mainly based on ecologic discussions and arguments. The defence of their beliefs is in high time to expose its political character by availing the authentic material available at the Field Office Library, London, and many places in Pakistan.

The present study traces the political history of the Ahmadiyya movement since its birth and its relations with the British imperialism and the militant Jewish nationalism. The ignominious role played by Ahmadis in our independence movement and afterwards in the internal politics of Pakistan has been highlighted.

I am grateful to Prof. Dr. Muhammad Ahmad Ghazi, Director General, Dawa Academy, Lahore, for his valuable suggestions and encouragement. I also extend my thanks to Prof. Zahiruallah Beg for his commendable ideas and helpful views.

I sincerely thank Malik Abdul Haq for his labour of love. He volunteered to type the manuscript and performed the assigned work with care and devotion. Some work was done by Mr. Zahir Akhtar with keen interest.

27 March, 1954.

B. A.
After the tragic failure of the War of Independence in 1857, the Muslims of the Indian Subcontinent found themselves in a grave economic, political and cultural crisis. The British imperialist took control of the whole of the Mughal Empire and adopted measures to consolidate and perpetuate its mastery over South Asia. It took every possible step to create disunity, confusion and a defiant mentality in the local population and particularly among the Muslims. Based on a long and deep study of the Indian scene, the new policy designed by the colonial masters included attempts to raise pseudo-religious leaders to work for the interests of the colonizer in a religious garb.

In pursuance of this diabolical design the fertile British mind found in a remote village of East Punjab a callid Qadian, one Mirza Ghulam Ahmad, a non-entity at that time. He was raised to project himself as a religious saviour who claimed promises to deliver the Indian Muslims from the agony and dismay from which they were suffering. In order to build his personality he started writing in the local press and criticizing different religions. With the passage of time he began to lay foundations of a movement, subsequently known as the Qadiani or the Ahmadi movement, and actually served the cause of British imperialism in India and abroad. The linchpin of the whole crusade was the propaganda against Jihad, the belief which had been motivating the Indian Muslim to rise against the British colonialism in India. The other underlying objective was the inculation of a spirit of loyalty for the British rule and its acceptance as a divine blessings for the Muslims of India. The whole jugglery of the Mirza revolved around these two themes. His ridiculous revelations and prophecies directly or indirectly convey these two messages. The Mirza moved swiftly from the claim of a reformer to Mujaddid and then to the so-called 'Promised Messiah' and finally had the
and acuity to lay claim to prophethood. All this took place in accordance with a well-planned strategy to serve the interests of his mentors. It is most likely that he was inspired by his contemporary movement, Bahá'í, bastardized by the Russian Czarists in Iran. Both these movements are flourishing in Israel now.

In the present study the author Mr. Bashir Ahmad traces the history of the Qadiani movement from its birth up to the present day and unveils its relations with the British imperialism and Zionism. The Ahmadis' role in Pakistan movement and afterwards has also been discussed at length. The study provides a good political perspective on the growth of the movement and its machinations against the Muslim interest throughout these decades. The author has taken pains to record the facts of history in an objective way. It is a well-documented book which successfully traces the political history of the Ahmadi movement. The author has at his credit another good book on Bahaism which was well received by the scholars and students of contemporary religious history of the Middle East. I hope this book will be equally a welcome volume by those interested in the study of comparative religions.

I congratulate the learned author on the production of this timely work and pray Almighty Allah to grant him success both in this world and in the Hereafter.

Dr. MAHMOOD A. GHAZI
Director General
Islamabad 13 April 1994
The Muzaffar Family and the Mutiny of 1857

Mirza Ghulam Ahmad of Qadian, District Gurdaspur, the founder of the Ahmadiyyas sect, was born in 1839. He was descended from a Moghul family of Samarkand which emigrated to the Punjab in 1520 and settled in the Gurdaspur district. For several generations the family held offices of respectable duty under the imperial Government and it was only when the Sikhs became powerful that it fell into poverty.

Mirza Ghulam Ahmad's claims and Muslim Reaction

During the reign of Ranjit Singh, however, Mirza Ghulam Ahmad's father, Ghulam Murtaza, was received into favour and with his brothers performed efficient services in the Maharaja's army on the Kashmir frontier and at other places. On the annexation of the Punjab by the British, the jajims of the family were reserved but a pension of Rs. 700 was granted to Ghulam Murtaza and his brothers and they retained their proprietary rights in Qadian and the neighboring village. The family did excellent service during the mutine of 1857.

Mirza Ghulam Ahmad first came to notice in 1876 when he claimed to receive revelations direct from God. In 1883 he published revelations referring to himself as a messenger and Prophet. In 1891 he declared himself to be the Promised Mîhdi or Messiah of the Muslim faith, a claim which led to the issue of fatwas in 1876-91 condemning him as an infidel by leading ulema. Being a skilled theologian and

1. The Ahmadiyya Sot-Notes on the Origin, growth and Development of the Movement up to year 1936
   (source: National Documentation Centre, Islamabad)
2. All dates added
distinctian, however, he soon won over a large number of people to his tenets, though he was of course condemned by all orthodox Muhammadans as an impostor and heretic. The beliefs of the Ahmadi are briefly summarised in the Mirza's dialogue which he called the ten conditions of 'Bai'st' (initiation). In them sympathy with all persons, Muslim or non-Muslims is enjoined, and it is asserted that the conquest of the world to Islam is to be effected by peace and not by war. The Mirza's speeches and writings and his proselytising zeal naturally led to some ill-feeling, yet, so far as is known, there is not a single incident on record in which his followers have been accused of the use of mosques or Muhammadans burying-grounds or have in any way been molested, except in one case at Cuttack where some converts to Ahmadiyyaism wished to change the form of worship in the principal mosque in the town—a course to which the rest of the Muhammadan population naturally objected.

Prophecies about Lekh Ram and Abdullah Athim (1891 - 97)

Mirza Ghulam Ahmed proved to be a greater danger communally than religiously owing to his prophecies foretelling the deaths of his opponents. In 1886 and again in 1893 he issued notices prophesying the death of Pandit Lekh Ram by violence. This prophecy was fulfilled by the murder of Pandit Lekh Ram on March the 6th, 1897. Ghulam Ahmed's prophecy naturally aroused suspicion against him of complicity in the murder. Government shared the suspicion and a search warrant was issued for the search of Mirza Ghulam Ahmed's house at Qadian. Nothing incriminating, however, was found. Pandit Lekh Ram's story is not without interest. He was at one time employed in the North-West Frontier Province Police, but, owing to immorality and neglect of duty was reduced in rank and eventually resigned in 1884. He subsequently became a prominent Arya Samaj preacher. The immediate reactions of Lekh Ram's murder on Hindu-Muslim relations were considerable. The first result was a reconciliation between the two sects into which, the Arya Samaj had split. The orthodox Hindus and Sikhs sympathized with the Arya Samaj, who, however, somewhat alienated Sikh sympathy by comparing Lekh Ram to Guru Gobind Singh. The situation at the time was further complicated by the fact that five or six murders of Hindus by Muhammadans had recently occurred and
appeared to have been more or less due to fanaticism. Agitation, however, was chiefly confined to the educated classes in Lahore, Amritsar, Ludhiana, Hoshiapur, Ferozepore and Peshawar and was essentially noticeable among the student class. Ill-feeling was stirred up by the Aya community but no outbreak occurred as a result and the situation gradually returned to normal. A proposal to put Mirza Ghulam Ahmad on security under section 107, C.P.C., was considered but did not materialize.

Mirza Ghulam Ahmad’s prophecies about this time began to attract wider attention. He prophesied the death of a Christian opponent Abdulwahab Athar, who died within the period foretold by the Mirza. In 1897 Dr. Clark, a C.M.S. missionary, brought a case against him under section 107, C.P.C., alleging that he had donated a man to murder him. Mirza Ghulam Ahmad was discharged but at the same time, he was warned by the trying magistrates to desist from publishing inflammatory and provocative pamphlets, and was told that unless he adopted a moderate tone he could not fail but bring himself within the reach of the law.

Death of the Mirza 1897- May 1908

Down to his death in May, 1908, Mirza Ghulam Ahmad continued to propagate his faith with remarkably little opposition from orthodox Muhammadans. There was of course occasions when his teachings were actively resisted, as for example, at Amritsar in November, 1905, when the Police had to escort him from a public meeting to save him from an assault. Orthodox opinion was aroused against him on that occasion by his eating and drinking on the platform from which he was speaking during the ‘Ramzan’. When not carried away by his proselytizing zeal and extravagant claims, there was often made use of language which did not really reflect his true opinions or even his teachings. The Mirza’s general outlook on other religions appears to have been tolerant, if at times somewhat inconsistent. Thus, while he prophesied the speedy death of his opponents he declared that Muhammadans must allow the members of all other religions to live in peace, and likewise with condemning the whole Christian religion as false and anti-Christian, he nevertheless believed in Christ as a mighty prophet of God, not

1. Church Missionary Society London
Loyalty to the British Government

His attitude towards Government was throughout one of loyalty. In 1893 he published a pamphlet explaining his attitude toward the British Government, in which he denounced 'jahad' and enjoined loyalty and goodwill towards Government.

Hakim's Sunnaddin, the successor

On his death in 1908 he was succeeded by Hakim Nur-ed-Din in opposition to instructions left by him that Ahmadiyya affairs should be conducted by an Aga Khan. Nur-ed-Din was born at Bhera in 1884. His father was a well-to-do person, having a printing press of his own in Lahore. His family claimed descent from Omar, the third Khalifa. Nur-ed-Din from his boyhood showed a tendency towards religion. At the age of 12 he began to study Arabic with the help of his elder brother, while still young came to Lahore with his father for further study in Islamic theology, logic, and philosophy. He later devoted much of his time to the study of Medicine and afterwards went to Ranpur, Bhopal, Rohilkund and Delhi for a higher course in Arabic and theology. He went to Mecca and Medina and gained a good deal of his time with the 'Ulama' of the country. On his return he was considered to be the foremost and most learned 'mufti'. For some time he worked as a teacher in a school at Pind Dass Khan, but finding this work unsuited to his taste he left it and went to his home at Bhera where he began to practice as a physician. The efficacy of his treatment and his reputation for healing won for him the sobriquet of 'Shahi Hakim' in the Kashmir State which position he occupied for about 10 years. In or about 1881 Nur-ed-Din came in contact with Mirza Ghulam Ahmad of Qadian. He soon imbued the doctrines and beliefs expounded by Mirza Ghulam Ahmad and entirely abandoned himself to religious matters and particularly to the tenets and doctrines of the Ahmadiyya faith. Nur-ed-Din...
nd-Din wrote several books of which ‘Far-ud-Kith’ is the most noteworthy. It is a commentary on Christianity and was written under special instructions from Mirza Ghulam Ahmed. Nad-ud-Din commanded great respect among the Ahmadi sect and was considered to be the chief pillar of their faith. It was for this reason that on the death of Mirza Ghulam Ahmed the leading men of the Ahmadiyya sect elected him as their Khalifa which position he held till his death on the 12th March, 1914. During his Khalifat Nad-ud-Din spent most of his time in Odian and confined his full attention to the propagation of the Ahmadiyya sect and doctrines, a duty which he performed with great zeal and fervor.

Separatist Tendency and pro-Turk Elements (1914)

Some three years before the death of Nad-ud-Din a separatist tendency was noticeable among the educated community who resented the doctrine translated by Mirza Bashir-ud-Din Mahmud, the son of Mirza Ghulam Ahmed, by every Muhammadan who did not accept the ten conditions of ‘Baha’i’ initiation laid down by the late Mirza as a ‘Kaffir’. Some of these men, possibly to gain popularity among the orthodox Muhammadans, took part in the pro-Turkish agitation at the time of the Telegolistan and Balkan wars and were actively dissolute. Of these Khajja Kasandur-Din, Dr. Mirza Yaqub Beg, M. Sadr-ud-Din and Dr. Muhammad Hanain were the most prominent in the pro-Russian movements of the time. They attempted, however, very few followers among the Ahmada

Haijia's Death and Split (1915)

The death of Nad-ud-Din divided the sect into two parties; one party favored the succession of Muhammad Ali, M.A., editor of the ‘Review of Religions’, and the other party, which commanded a majority, selected Mirza Bashir-ud-Din Mahmud, the son of the founder of the sect. Muhammad Ali’s colleagues formed a separate society in Lahore where they founded the Ahmadiyya ‘Anjuman-i-Islami’ and college of the same name. The ‘Review of Religions’ was also brought to Lahore. The Lahore party consists of the more educated Ahmadis, who took upon the foundation of the sect as an apostle, not in the literal but in the metaphorical sense, and continue to communicate non-Ahmadis Muslims. They regard Mirza Ghulam Ahmed as a religious

1 That was not so far away.

reformer but not as a Prophet. Their views are in sharp distinction to those of the Qadian sect, which rejects the doctrine of the finality of prophethood in Muhammad. The mutual animosity between these two sects has often expressed itself in bitter criticism of each other's religious doctrines. Of the two sections the Qadiani party has been the more bitter. In 1919 it made a direct attack on the Lahore section and declared that its leaders deserved according to Islamic Law the severest. To this attack Muhammad Ali, the president of the Lahore Anjuman, replied at length accusing the Qadianis of spreading false rumors against the Lahore section. There is little doubt that the two sections are bitterly opposed to each other, but their disputes have so far been settled out of court.

First World War (1914-18)

From 1914 to 1918 the Ahmads were politically quiet. Their activities, such as they were, were mainly confined to public lectures which were not particularly well attended. Their record during the Great War was one of continuous loyalty. They subscribed to Government war loans, and towards the end of the war offered a double company of Ahmads which, however, was never formed owing to the termination of the war. A territorial unit was subsequently raised.

View on Self Government

In 1917 the pronouncement of progressive self-Government for India stimulated the interest of the Qadian section in politics and the Khallil was not slow to seize the opportunity to present the opinions of his sect. He at once protested against the proposal to make India self-governing basing his objections largely on the unrestricted religious intolerance prevalent in India. At the same time he declared himself in favour of racial equality, wider education, industrial progress and increased Indianization. Again in 1921 the Qadian section presented an address to the Secretary of State for India in which it was stated that India did not stand in need of important and far-reaching reforms but demanded the abolition of racial distinctions and wider education. The address stressed the state of religious intolerance in India and asked that so long as religious prejudice retained its sway over the minds of the people the British element should predominate in India and in the government of the country.
They took no part in the Muhammadan agitation over the Turkish quest for bayn, or beyond expressing the opinion that consideration should be paid to the feelings of the Muhammadan world, and admitted frankly that they owed no spiritual allegiance to the Sultan, but recognized their temporal sovereignty under the European whose rule they lived. They were opposed to the "hijrat" movement, maintaining that the Islamic conditions governing the necessity for "hijrat" had not been fulfilled. The Khilafat and non-co-operation movements found them firmly on the side of Government. The Qadiani sect published pamphlets on the "Turkish Peace" and "Non-co-operation and Islam" in which non-cooperation, "hijrat" and "jihad" were unquestioningly condemned. Throughout the Punjab disturbances of 1919 they retained loyal.

Shuddhi

Movement
(1923)

In 1923 the Ahmadis began to come to notice partly, more importantly in connection with their campaign to oppose the spread of the "Shuddhi" movement. "Tabligi" organizations had existed for many years before, as for example, the "Anjuman-i-Islam-i-Ahmadia", Lahore, founded in 1906 by Mirza Ghulam Ahmed and the Anjuman-i-Islam-i-Masih of Qadian, but had not attracted much attention until opposition to the late Swami Shradhakar's "Shuddhi" work gave the Ahmadis an opportunity which they were quick to seize to pose as the champions of Islam and the antagonists of the Arya Samaj. This antagonism which dates from the murder of Panshi Loch Ram has subsequently become very bitter.

Mirza Mahmood's
Visit to Europe
(1924)

In 1924 Mirza Bashir-ul-Din Mahmood Ahmad visited Europe with a party of 12 secretaries. The party visited Rome, Paris, London, and Venice. Reports were subsequently recorded that the Mirza had been in touch with communists and German nationalists, but there is no reason to regard them as true. It is of interest to note that the Ahmadis are much interested in Russia as they believe in a prophecy which promises some premonition in Moscow one day.

Ahmadis Killed
in Kabul
(1921 - 25)

The stereotyping zeal of the Ahmadiyya abroad has never met with any serious opposition except in Afghanistan. In September, 1911, it was reported that the Ahmadiyya movement was slowly but steadily spreading through Kabul.
and parts of Afghanistan. Information about the same time showed that the Ahmadis as a whole were distinctly anti-Afghan and that they were preaching that Afghanistan was the 'dar-al-harb' whereas India was 'dar-us-salam'. This attitude was no doubt due to the sting of two Ahmadis Manuvi's a few years previously and to the general attitude of repression adopted towards the Ahmadis by the then Amir of Afghanistan. As at the end of August, 1924, an Ahmadi missionary named Nisar Ullah Khan was stoned to death at Kabul for heresy. His execution was denounced not only by the Ahmadis in India but also by most of the orthodox Muslim press.

In February, 1925, two Qadiani shopkeepers in Kabul were also stoned to death for heresy. They had been convicted by the 'emils' of heresy, and their sentences received the approval of the Afghan official authorities as a Police Superintendent and 15 Constables were present at the execution. Ahmadis meetings of protest were held throughout India, and protests were also raised by the Ahmadis in England. The sensation caused restrained the Amir as no further executions took place. After these executions there were rumours that the Ahmadis contemplated sending 'jihads' to Kabul to propagate the Ahmadi faith, but the proposal never materialized. The relations of the Ahmadis with the present King of Afghanistan appear to be cordial, for on the occasion of his recent visit to England the Ahmadis community in England presented him with an address of welcome.

In 1927 the Muhammadan agitation arising out of the 'Ranjha Rasul' case gave the Ahmadis another opportunity of trying to reconcile themselves with orthodox Muhammadans and of championing Islam. Even before the 'Ranjha Rasul' agitation the Lahore sect had gradually come to be regarded as the spokesmen of Islam against the Arya Samaj. Pamphlets issued in which it was stated that they did not regard the Mirza of Qadian as their 'Nabi' and that any one who did so was a 'kafir', but merely as a religious reformer and guide, made it easier for the orthodox Muhammadans to follow their lead. Orthodox opinion,

Arya Samaj
Militancy
(1927)

(1) Anmulsh Khan
particularly that of almost the whole of the educated class in Lahore, voiced strongly in their favour and in a short space of time they became the leaders of Muslim opinion in Lahore. During the ‘Rangila Rani’ controversy the Lahore section took a comparatively small part in the agitation. Its members, however, were interested in the Muslim economic boycott of Hindus and were undoubtedly partly responsible for the opening of Muslim shops in Lahore to cut out Hindu shopkeepers. In August, 1927 the Lahore sec drew much attention to itself by the issue of provocative communal articles in the ‘Light’ of August the 16th, one of its principal organs. The leading article entitled ‘Fight to the Finish’ was a practically undisguised incitement to violence, while other articles were extremely offensive and calculated to spread class hatred. The editor was presented under section 153-A, I.P.C., and convicted.

Inflammatory
Poster
(1927)

The communal disturbances at Lahore in May, 1927, and their sequel, the Muhammadan agitation arising out of the acquittal of the author of the ‘Rangila Rani’ pamphlet ridiculing the Prophet of Islam, the publication of an even more scurrilous article entitled ‘A Trip to Hell’ published in an Arya magazine, the Risala Vartman of Amritsar, the conviction of the editor and proprietor of the Muslim Outlook for contempt of court in questioning the integrity and impartiality of the High Court Judge who had acquitted the author of ‘Rangila Rani’ pamphlet and the subsequent spurious Muhammadan attack on the High Court itself were all exploited by the Qadianis and made the excuse for communal propaganda. Following the Lahore riots, communal ill-feeling was still further intensified in Lahore by the production of inflammatory posters bearing the signatures of the Mirza of Qadian himself. At other places posters were issued by the Mirza advising Muhammadans to keep a ‘lathi’ by them even at prayer time. Publicity, which would certainly not otherwise have been obtained, was ensured for the ‘Risala Vartman’ article by the issue of an inflammatory poster by the Mirza quoting at length from it. This was prescribed as it gave undesirable publicity to the article itself. The genuine Muhammadan apprehension aroused by the, requisition of the author of the ‘Rangila Rani’ pamphlet by the law as it stood was
powerless to punish malicious attacks on the founders of religions was subordinate to a desire to seek revenge from the community which had been responsible for attacks on the Prophet, and possibly explained, though it did not justify, the prominence given by the Ahmadis to such attacks.

Meanwhile the prosecution of the editor of the ‘Risala Varimun’ and of the author of the article entitled “A trip to Hell” had been ordered under section 153-A, I.P.C., and the case was referred to a full bench of the High Court. This action satisfied the more moderate and enlightened Muhammadan community but the Qadianis and the Khilafatists continued their attack on the High Court and tried to establish a position as leaders of Muhammadan opinion. Mutual jealousy and disagreement regarding the resolutions to be proposed led to the abandonment of the joint meetings which were held in July to protest against the conviction of the editor and proprietor of the ‘Muslim Outlook’ and the High Court judgment in the ‘Rangila Rasul’ case, but public meetings organized by the Qadianis were held at Lahore and Amritsar at which these protests were made in no uncertain language and at the same time the propagation of ‘tablig’ and the economic boycott of Hindus were urged, while posters setting forth these points and also demanding the dismissal of the High Court judge who had acquitted the accused in the ‘Rangila Rasul’ case, the promulgation of an ordinance to provide for the punishment of vilifiers of the Prophet and the appointment of a Muhammadan judge to the High Court bench were widely distributed in the Province.

During 1927 the Qadian Ahmadis were very conspicuous over and seized the many opportunities offered by the communal unrest in the Province to pose as protagonists of Islam. The indiscriminate condemnation of the Muhammadan community over the assassination of Swami Shudhdhanand and the widespread Hindu belief that the murder was the result of a conspiracy against Muhammadan resentment and not unaturally provoked the distinction of the views expressed. In February and March the Ahmadis of the Qadian branch held a series of public lectures in Lahore on Islam and the communal question. The proceedings were generally mod-
The most dangerous point in the Qadianis' propaganda was undoubtedly the incentive to boycott the Hindus economically and socially. Under the pressure of improving Muslim economic conditions this boycott movement was undoubtedly preached in towns and villages and at first met with considerable success. The Ahmadis showed themselves capable of well-organized propaganda, but the natural economic inter-dependence of Hindus and Muslims proved too strong for the organizers of the movement which by October had spent its force. Left behind is, however, a legacy of ill-feeling in many places previously unaffected by communal trouble.

In September, 1927, a "Unity Conference" of "all-India" leaders was held at Simla at which Mirza Basheer-ud-Din Mahmud submitted a memorandum embodying the demands of his community. He claimed integrity in the social and religious sides perfect religious freedom for all communities, non-interference in religious and social customs, liberty to work for the economic betterment of Muslims, the opposition of vilification or religion of its founder, while on the political side he demanded the extension of Reforms to the North-West Frontier Province, the conversion of Sind and Baluchistan into one separate Province and the maintenance of separate electorates. The conference broke down without effecting anything. The Mirza's own opinion on the "cow and music" questions about this time were interesting. He opposed any restriction on the social life of Muslims by the prohibition of cow slaughter but expressed the opinion that cow slaughter should be confined to slaughter houses. He did not consider the Muslims right in stopping music before menstruation.

As communal relations improved towards the end of 1927, the Ahmadis dropped unwatched out of the picture. Inspite of all their vigorous championship of Islam and attempts to improve the economic conditions of
Muhammadans is doubtful whether they have to any appreciable extent won the sympathy and support of orthodox Muhammadans. They have, however, undoubtedly established the fact that victories of political power are a powerful and well-organized community with considerable initiative and a well-developed system of propaganda.

Politically the Ahmadiyya remain supporters of Government. Neither section has taken any part in the agitation against the Simon Commission, and the Quaid have openly co-operated with the Commission. In the State of the Ssavira for December 22nd, 1937, Mirza Bashir-ud-Din Mahmud Ahmad advanced at great length many reasons in favour of co-operation, and a delegation subsequently visited the Commission in Lahore. The main points brought forward were the safeguarding of the rights of minorities, the uplift of the untouchables, the maintenance of separate electorates, the preservation of Muslim majorities in Provinces where they exist at present, the extension of the Franchise to the North-West Frontier Province, the constitution of Sind and Baluchistan as a separate Province, perfect religious freedom and the unrestricted right of the propagation of any religion. The demands were declared to communists but the development of the Ahmadiyya faith depends on communalism.

Apart from their communal activities the Lahore and Qadiani Ahmadiyyas are a well-organized and financially sound community with missions abroad and in India. Founded in 1914 as the ‘Angama-i-Ilahi-i-Kalam’ the Lahore section is mainly financed by regular subscriptions and by the sale-proceeds of religious books and has an annual income of about three lakhs of rupees. These funds are satisfactorily conserved, and there are capable secretaries in charge of the various funds such as the ‘tabligi’ fund, the mission fund, the literature fund, the ‘zakat’ fund, the buildings and books fund. Of these mission abroad the Woking mission is the best known and has made about 1,000 converts in England. The head of the Woking mission are Khawaja Khaliq-ud-Din and M. Abdul Majeed. There is also a German mission which was established in 1922 by Moharram Ali and Safdar-ud-Din. The constitution of a mosque was delayed owing to a rumour that the Ahmadiyyas were pro-British
propagandists, but this remoter was subsequently dispelled and a large mosque has been recently erected in Berlin. The mission has not yet achieved the success of the Woking mission and can only claim about 100 converts. There are other missions in Java, Burma, China and Singapore, Mau-
ritius, Durban, Trinidad, Finland and Poland. All these, however, are as yet only in their infancy and can claim only a few hundred converts. In India there are some sixty branches in charge of properly trained workers. A training
and propaganda institution was founded in 1926 where students undergo a course of a study of comparative religions and are trained for missionary work. Communal and
philanthropic institutions have not been forgotten. There are in Lahore a book depot, a mutual relief fund and co-operative stores, while a guest house is maintained for missionaries from abroad. The Lahore party has several paper's of which the better known are The Islamic Review, the Parisian-
Salah and The Islamic World. The number of their followers is difficult to estimate, but probably does not exceed
15,000. They are more pro-Islamic in their views than the Qadists, but have never identified themselves prominently with any political movement.

The affairs of the Qadist section are equally well regulated and administered, and are in charge of secretaries who direct
the missionary, educational, social and political activities of the movement. The financial position of the section is
dependent on voluntary contributions and is very sound, the accumulated balances amounting to some fourteen lakh of rupees. These missions abroad are not so numerous or prosperous as those of the Lahore party, but they have a mosque in England at Southfields and smaller missions with
100 converts in the East and West Africa, Egypt, Syria, Persia, Sumatra, Ceylon and in the United States of America. There are under the general control of Mufbib
Muhammed Sadiq and Abdur Rahim "Nayor". In India they
have missionaries at work in the Peshawar, the United Prov-
ces, Sind, Bengal, Malabar, Bhilpaul, Behar and Kasimdr.
Educational institutions have also received their attention
and in addition to various institutions at Qadian itself they
have primary schools in the Gurdaspur, Sialkot, Gajit,
Jehum, Shahpur, Jullunder, Lallpur and Fazana districts.
There is a special mission ary school at Qadian at which students who have passed the Mushaf Fazal examination are trained in missionary and propaganda work. The Qadian party has several papers of which the Al-Fazal, the Sunrise, the News, the Farang, the Al-Fazal and the Ahmadia Gazette are the best known. The number of their followers was given in the Punjab census report of 1921 as 28,856, but this appears an under-estimate and they probably number about 75,000. (1)

Sikh-Ahmadi Tension (1928-29)

1928 and 1929 were quiet years. The Ahmadis temporarily fell out of the picture and little was heard of them till August, 1929, when the Ahmadis of Qadian came into conflict with the Sikhs who demolished a kite-house consecrated by the Ahmadis with the permission of the district authorities. Slaughter of kine was subsequently stopped by order in Ahmadi quarters at Qadian but the incident was illustrative of the estranged feelings which subsisted, and still subsist, between the Ahmadi and Sikh communities.

Politically Quiescent (1930)

The history of the Ahmadiyya sect from 1930 onwards is the history of the orthodox Qadian section of the community. The Labore party, immersed in missionary activities in and outside India, dropped entirely into political insignificance. Only very occasionally did it come to notice for its real, but carefully suppressed, hostility towards Mirza Bashir-ud-Din Mahmud and the Qadian Ahmadians generally. Public interest, for the next few years, was concentrated on Qadian which became the storm centre of a grave religious controversy, the full force of which has not yet spent itself.

Mubahla Campaign (1933)

It was in the year 1930 that a party hostile to Mirza Bashir-ud-Din Mahmud emerged at Qadian and started a newspaper, called the "Mubahla," for the dissemination of denunciatory propaganda against the Ahmadies. The paper was owned and edited by Abdul Karim and his father Fazal Karim, both of whom had seceded from the Ahmadiyya faith. Infuriated by the anti-Ahmadi propaganda, an attempt was made by an Ahmadi on the life of Abdul Karim but, by mistake, another person, named Muhammad Hasain, was ...

murdern on 23rd April. The publication of a series of
abusive articles in the "Mubahila" ignited the first spark
which, fanned by Ahmadi ingenuity and unscrupulousness,
developed into a general conflagration that, for a time, spread
all over the Central Punjab and proved a source of grave
anxiety to the administration. It is interesting to note that it
was from the assertions among the Ahmadis themselves
that the bitter and long drawn-out Ahmadi-Allah-vary
controversy arose originally. This controversy took a religious
as well as a political form. The Ahmadi attacked the Qadian
Ahmadis on two main issues. First, on the general question
of orthodoxy; and, second, on their treatment of non-Ahmadi
in Qadian. On the first issue, they succeeded in stirring
to new life the latent hostility to the Ahmadi sect which has
always been present in the breasts of almost all orthodox
Muslims. They were able to quote (or, as the Ahmadis
claimed, to enquote) texts from Ahmadi writings which
were extremely offensive to the orthodox, and they further
succeeded in creating the belief that the Ahmadis were a
grave menace to Islam. As a result, the Ahmadis had
practically no open sympathizers, outside their own sect,
among Muslins, and although feeling did not become
generally acute against them among Muslims, it remained
throughout the next few years capable of reaching very
dangerous heights. Early untoward incident occurred.
At the same time, the previous communal activities of the
Ahmadi had naturally made them very unpopular with the
Hindus, especially in and around Qadian; while their long-
standing enmity with the Sikhs had been increased by ill-
timed attempts to prove that Guru Nanak was a Muslim.
The position was further complicated by the political ambitions
of the Ahmadi, who saw in the prevailing situation a good
opportunity for increasing the political strength of their
party. Their campaign was also profitable - a consideration
which appealed particularly to some of the Ahmadi who were
taking part in it. One of the most pronounced features of the
controversy was the abuse of each party by the other, expressed
in sermons, speeches, pamphlets and newspaper articles.
At intervals, both sides drew breath and accused the Govern-
ment of partiality towards the other side. Such, in short, was
the general nature of the controversy that raged between the
Ahmadi and Ahmadis from 1930 onwards and, at times.
prove a serious menace to the public peace.

Mohabila Conference (1931)

The first move in the game was made in 1931, when a Mohabila Conference was organized on the 19th and 20th October by the disaffected Ahmadias, instigated by the Ahlurs, with the object of enhancing the influence of the Ahuraz party among the Muslim community. This conference exacerbated anti-Ahmadi feelings in several parts of the province so that attempts were made to break up Ahmadi meetings at Amritsar and elsewhere in November and only police intervention prevented a breach of the peace.

Kashmir Committee

On 26th July, 1931, at All India Kashmir Committee was established with Mirza Mahmood as its head. The Ahuraz launched a massive movement by the Kashmir Muslims and ultimately Mirza Mahmood resigned. (1)

Ahlurs Launched Anti-Ahmadi Campaign (1932-33)

For a time, the Ahmadias, realizing possibly their weak- ness in numbers, did little to arouse the antipathy of the orthodox Muslims in and throughout 1932 and part of 1933, the Ahlurs remained quiescent and confined their activities to sporadic denunciations of the Ahmadi sect on the platform and in the press. On the 4th March, 1933, the Wazir Committee of the Akhlaq-i-Ahur met at Lahore and adopted a number of resolutions. The leaders, Ahsaullah Shah Bukhari, Chandkheda Azad Haq and Habib-ur-Rehman were present. It was decided to push forward the campaign against the Ahmadias by the formation of a new body, the Dawah-i-Ahur, the collection of funds for a newspaper and the organization of a volunteer corps of one hundred thousand persons. Needless to say, these garrulous schemes did not come to fruition, but it was clear that the Ahlurs had decided to make a stand. Throughout the summer of 1933 Ahur opinion against the Ahmadias became more and more bitter and on various occasions resolutions were passed or messages made that Ahmadias should be expelled from schools, colleges and all Muslim institutions, that they should be subjected to social boycott and that they should not be admitted to central or provincial Legislatures, Municipal Committees and other local bodies. It was in October of the

(1) Punjab CID Secret Report on Muhlis-i-Ahur, 1938

(OIC Islamabad)
same year that the Ahmadi conceived the plan of occupying the building in which the "Musalah" newspaper was located and using it as an office from which they could conduct an anti-Ahmadia campaign. The Ahmadis, getting wind of this, promptly demolished the building and built latrines on the site. They afterwards stated that this action by attaching small houses to the latrines, but the mischief was done and from the winter of 1933-34 the Ahmadi-Ahmadi tension became more and more acute.

Qadiani Militancy
((1934))

In the meantime, the general attitude of the Ahmadis at Qadian was becoming distinctly militant and aggressive. Report received in 1934 indicated that there was a marked tendency towards the exercise of autonomy and the establishment of the imamiat in imamiat by the Ahmadis at Qadian. Some of its local manifestations were the existence of:

(a) a body of volunteers who were allowed to use arms for munbery practice;

(b) Ahmadiani courts known as "Idara-i-Fasidzi." A document purporting to be a "summons" to a "defendant" in a Qadian "Court" came to notice. The terms used in the document were analogous to those used in law courts in British India. It was reported that people were sentenced to boycott if they refused the Ahmadiani, that non-Ahmadi were brought into their proceedings under pressure, but Mirza Bashir-ud- Din Mahmud had "established a parallel government" in Qadian by introducing the "Mahmudia Penal Code," which was openly contrary to British Laws, and that it was an ordinary thing for Ahmadis "coers" to cause Qadis to be flogged or turned out of the city, and

(c) the Sunni Angpan-i-Ahmadiyya, apparently a body increased in political welfare of the Ahmadis.

Tabligh Conference
((1934))

Stories of Ahmad "mule" in Qadian turned the tide of Muslim opinion against the act and the Ahmadi took full advantage of the rising feelings of indignation to continue their anti-Ahmadi campaign with great vigour. A scurrilous pamphlet, entitled "Kia Mirza-i-Qadian aurat hai ya mard"
by Inayatullah of Qadian had to be prescribed by Government. A Committee, known as “Radd-i-Miz raft”, was formed at Amritsar in March to denounce the Ahmadis and carry on propaganda against them. A large conference was staged by the Ah lars at Qadian in October with the object of carrying the war into the enemy’s camp. The conference ended peacefully but it was found necessary to prosecute S. Ahmad Shah Bukhari under section 153-A, I.P.C. in respect of his speech at the conference on the 21st October. An Ahmadi Dr. Muhammad Ismail, who had attended the Ah ners Conference in contravention of the orders of Mirza Bashir ud-Din Mahmood, was subjected to social boycott by the Ah lars. The Ahad was vehemently protested against the grant of permission to the Ah lars to hold their conference at Qadian. Mirza Bashir ud-Din Mahmood, who had summoned a large number of Ahmadis volunteers to Qadian for the occasion of the conference, was served with an order under section 3 of the Criminal Law Amendment Act, 1932, directing him to cancel the summons. A storm of protests was raised by the Ah lars all over the world against the action of the Government. Feelings continued to run high and Ahmadis agitation was further intensified in November when a young boy visited Qadian with the alleged intention of attempting to murder the head of the Ahmadiya community. But he was arrested by the police and later jailed for one year under section 109 of the Criminal Procedure Code.

The year 1935 was marked by a definite change in the attitude of the Qadian Ahmadis towards the Government. An indication of the change was given by the head of the community in the course of a sermon on the 14th January, when he observed that “until recently the Ahmadis were on good terms with the English, but the rule of a nation rested with Providence. Several English officers had shared in the Moslem cause.” He knew the troubles his followers were undergoing under the present rule, but no law could compel him to respect Government. However, for the time being he wished his followers to abide by the law, but the time would come when he would release them from this restraint.”

At a meeting of the Ah lars at Qadian on the 18th
January, a resolution was passed requesting the head of the community to permit the Ahmadis to organize a new body to carry on "political" work. A week later, the Shi'a Ahmadis of Amritsar changed its name to National League and announced that one of its objects was to "teach courtesy to the Government and its subjects." Branches of the League were opened at various places. There is reason to believe that the League was intended to instigate the Muslims of other countries in the name of Islam and pan-Islamic principles against the British Government through the preachers of the community already in the field. In practice, the League bore the same relation to the central Ahmadis body as the Shiromani Akali Dal bore to the Shiromani Gurdwara Prabandha Committee. Evidence of sympathy of the great majority of orthodox Muslims in the Gurdaspur district with the Ahmadi was afforded the same day. When S. Attaullah Shah Bukhari was proclaimed "Amir-e-Sharif" at a mass-meeting at Gurdaspur. The situation was further complicated by an absurd claim by the Ahmadis that Guru Nanak was a Muslim which was naturally resented by the Sikhs. The Ahmadis, instead of recognizing the dangers in pursuing a course which could not but fail to alienate the friends that they had and still further to obstruct their ways. Several anti-Ahmadis republicated "Khushchah Nabi," "Punj Tan Pak" and "Hamis ga Gali Gappa" appeared at this time and were proscribed. Security was demanded from the "Zamindar," Lohore, and the Kashmiri Press, where it was printed. Warnings were administered to the "Sindhi" of Gujrat and the "Mulpai" of Gujranwala for publishing anti-Ahmadi articles.

The situation grew worse towards the end of January 1935, and events began to move rapidly. At an Ahmadiyya meeting at Qadian on the 23rd January, the district officers and the police were abused by the crowd. The meeting created a dangerous atmosphere and non-Ahmadi were in considerable danger of violence. The tension between the Sikhs and Ahmadis became acute on account of the repeated assertions of the Ahmadis that Guru Nanak was a Muslim and that the Sikhs are the true Muslims. Orders were issued under section 144 of the Criminal Procedure Code prohibiting meetings or demonstrations within the small town and
The revenue estate of Qadian. One of the chief difficulties in dealing with the situation was the fact that the Ahmadis were continuously supplying material which their enemies fully used to inflame opinion against them. Obstruction was raised about this time by the National League to the entry of police or civil reporters into their meetings. Objectionable and defamatory speeches were made at a meeting of the National League on the 24th January in which complaints were made against Government's policy and the local police at Qadian and against the District Magistrate.

About this time, Mirza Bashir-ud-Din Mahmud was summoned to give "defence" evidence in the case against S. Ataullah Shah Bukhari under Section 153-A, 1 P.C. Necessary arrangements were made for his protection, but on both the days on which he appeared as a witness he was brought with him for the purpose of demonstrating about 2,000 Ahmadis by special trains. On the 24th April, S. Ataullah Shah Bukhari was sentenced to six months' rigorous imprisonment. Soon after, the Ahmadis alienated the sympathies of all the other communities at Qadian by evicting a large area of common land, known as the "Resi Chhaba" where public meetings were frequently held. Bricks were thrown from the houses occupied by Ahmadis at a Hindustani-Sikh meeting held on apiot of land overlooked by those houses. Complaints and counter-complaints were filed by the various communities of alleged assaults by the Ahmadis on Ahmurs and Sikhs. Addressing a congregation at the meeting held in connection with the death anniversary of the founder of the Ahmadi sect on the 26th May, Mirza Bashir-ud-Din Mahmud delivered an inter-speech asserting that even their enemies admitted that the Ahmadis were masters in Qadian and proclaiming that the Ahmadis would not rest until the Anjran had been completely crushed. On the 31st May, 1935, the police arrested Razi Khan, an Ahmadi fanatic of the Mianwali district, who declared that he had been ordered by God Almighty to "punish" Intaullah, an Ahmadi leader of Qadian. Razi Khan was, however, later certified as insane.

On the 6th June, the Sessions Judge, Gurdaspur, delivered judgement on the appeal filed by S. Ataullah Shah Bukhari, held that the offence committed by Ataullah...
Shah Bathari was only a technical one and reduced the sentence to simple imprisonment till the sitting of the court. The judgment contained certain remarks critical of the Ahmadis who raised a storm of protest against the Judge and moved the High Court to expunge the remarks against them (most of the remarks were expunged). Tension at Qadian was further accentuated by the insistence of the two parties on saying their prayers and disposing of the land.

On the evening of the 9th July, Maja Sharif Ahmad, a young brother of the head of the Ahmadiyya community, was attacked by a person armed with a lathi. Haif, aliah Hafiz, the assistant, was arrested and subsequently sentenced to 5 months rigorous imprisonment. In October it was reported that Dr. Gopi Chand Bhagava, Kidar Nath Septlal and other Congress leaders were anxious to exist the Ahmadis, who were labouring under serious grievances against the Government, as members of the Congress for the furtherance of anti-Government propaganda. The Ahmadis, however, decided to carry on agitation against the Government independently of the Congress.

In a rash moment, Mirza Bashiruddin-Mahmood chal

ienged the Ahl-al-bayt to a religious debate in which he was prepared to take a personal part. Mazhar Ali Azhar, the Ahrar leader, accepted the challenge, but later the Ahmadi leaders were prevailed on to withdraw the challenge. The conditions of the “Mubahala” had not been properly settled by the Ahrar leaders. Defiant speeches, however, continued to be made from Ahmadist platforms making it clear that the passive attitude adopted by the Ahmadis during the previous year’s Ahrar conference would not be repeated. In the circumstances, in the month of November, the District Magistrate, Gurdaspur, found it necessary to promulgate orders under section 144 of the Code of Criminal Procedure directing the Secretary of the Qadian branch of the Muhajir Ahrar to abstain from convening or attending any meeting, debate or discussion at Qadian. Orders under section 3 of the Punjab Criminal Law (Amendment) Act, 1932, were served on a number of Ahrar leaders directing that they should not enter, reside or remain within the district of Gurdaspur, or
take part in organizing any gathering of adherents of the Maghtas-Ahrar to be held at any place within a radius of 8 miles of the town of Qudais. A few Ahrar leaders, including S. Anuallah Shah Bakhari, Bashir Ahmad of Allpur, Muhammad Qasim Shahbalpurvi, Ghulam Nabi Jaitoo, and Qazi Imaan Ahmad defied the orders and were sentenced to four months’ imprisonment in December.

Ahrar's Osmualph (1935-36)
The high water-mark of Ahrar-Ahmadi tension was reached in 1935. The situation became less tense in 1936, but there was no real diminution of acerbity and mutual recriminations. In January, placards were posted by the Ahmadi at the entrance to the "Best Cusha" at Qudais and action had to be taken under section 157(1)/151 of the Criminal Procedure Code to prevent a breach of the peace. The appearance of an Ahrar publication, entitled the "Mazhab-e-Dak"., caused considerable resentment among the Ahmadi community and the pamphlet was proscribed by Government. Propaganda against the Ahmadi community was intensified during March and resolutions were passed that no Ahmadi would be given burial in a Muhammadan graveyard. The atmosphere at Qudais in May was less strained, but at the Ahrar-Talib Conference at Pathankot the same month, Pir Faiz-ul-Hassan Shah declared that any claimant to Prophethood or the Khilafat after the Prophet of Islam was liable to assassination.

Reception for Nehru (1936)
A few days later, at a meeting of the National League, Shibli Bashir Ahmad announced that it was essential for the Ahmadi to take an active part in the political life of the country. With this object in view, he said, the Ahmadiyya Jamait would be prepared to co-operate with Jawahar Lal Nehru if a suitable programme could be prepared. Under instructions issued by the National League, some Ahmadi volunteers participated in the reception accorded to Pandit Jawahar Lal on his visit to Lahore in May-June, 1936.

No Bawal, No Entry in Mosque (1937)
Early in 1937 there was trouble at Sialia in the Gujranwala district over the burial of a Muslim grave-yard and the local police had to intervene to maintain the peace. Under instructions from Haji Abdul Ghani, the local Ahrar leader, signboards were affixed at
graveyard forbidding the burial of Ahmadis, while the Ahmadis engraved names on tomb-stones so as to be able to produce proof of burial should the dispute be taken to a court of law. In March the Ahmadi mourners appealed to the local mosques at Batla prohibiting the entry of Ahmadis.

A serious dispute occurred over the burial of 6 Ahmadi children in the old Muslim graveyard at Qadian on the 16th June, when a non-Ahmadi was soundly beaten by the Ahmadis before being rescued by the Police. Nineteen Ahmadis were subsequently prosecuted under section 326/147 of the Indian Penal Code and eleven of them were sentenced to payment of fine. A month later, a party of Ahmadi attempted to prevent the burial of another Ahmadi in a Muslim cemetery in the suburbs of Amritsar.

Conflict with Sikhs

In June, the relations between the Sikhs and Ahmadis became still further strained as the result of the row — which the Ahmadis of certain property attached to the Qadian by the Pujari of Dharmavatulanidian at Qadian. The Pujari refused making over the building to the Ahmadis; the Sikhs brought two priests from Amritsar who broke the locks and took possession of the place. The Ahmadis, wisely, disavowed the mortgage, but ill-feelings between the Sikhs and Ahmadis were revived soon afterwards as a result of the publication of an Ahmadi poster headed “Inzats Baha Nanak Sahib Zainabullah Allah Ka Din Dharaan” claiming that Guru Nanak was a Muslim.

Serious disturbances broke out in the Ahmadi community in June, 1937. Two disaffected Ahmadis, Fakhr-ud-Din Multani and Abdul Rehman Miani, published posters containing serious allegations against the personal character of the head of the Ahmadiyya community and Abdul Rehman Miani, who was the Headmaster of the Ahmadi School of religious teachings, started a rival organization called the “Majlis-i-Ahmadiyya Qadian”, with himself as President and Fakhr-ud-Din Multani as Secretary. The Lahore Ahmadi Party, the Arya Samaj, and the Ahmadi all took sides with the secessionists. The two rebels were excommunicated and threats of violence were held out against them by Mirza Bashir-ud-Din Mahmood as his
speeches. The threats led an Ahmadis fanatic to stab Fakhr-ud-Din Multani and another Ahmadis companionist on the 13th August. Fakhr-ud-Din died of his injuries a week afterwards. His assistant was arrested and sentenced to death by the High Court early in the following year. Security proceedings under section 107 of the Criminal Procedure Code were taken against several prominent Ahmadis, including Khun Sahib Farzand Ali, an important member of the Ahmadis hierarchy, who was, however, subsequently acquitted by Court. In September, a report was made to the Police that a boy servant of Mirza Bashir-ud-Din Mahmud had been told by the disaffected Ahmadis to poison Mirza Bashir-ud-Din on promise of payment of a small reward. On enquiry the matter proved to be false. Following the raiding of the “Bai-ad-Din” accounts of Qadian, a report was lodged that Abdul Rehman Mirgi has been guilty of defacements during his tenure of the Headmastership of the Ahmadiyya School. (This case failed in court in May, 1938.) About this time a number of complaints were made by the Qadiani branch of the Ahmadis in the one side and the Lahore branch on the other, charging each other with the publication of provocative articles in the press and thereby creating a situation likely to result in the commission of violent crime. The “Al Fatah” and “Paigham-i-Ahadi”, the respective organs of the parties, were wound up from desiring objectionable matter an act of legal action. In December, efforts were made by the Ahmadis and excommunicated Ahmadis of Qadian to create trouble by publishing posters demanding an open enquiry into certain allegations against Mirza Bashir-ud-Din Mahmud. Five pamphlets entitled, “Ahmadi Ahub Ki Khidman nee azami gautari aur faidia ke saa ni tarea”, “Bara Hol”, “Jaab Khaliat Sabih Ke done pehle kaar tairi faidia maun”, “Azad-Khalifat” and “Koi tanaaz Khaalid Khalsa hi banta hai”, which were circulated at this time, were found to be objectionable. The printer of the first poster was warned and of the remaining four pamphlets was fined. Internal dissensions among the Ahmadis continued. Strict disciplinary action was taken by Mirza Bashir-ud-Din Mahomed against the dissenters, who were invariably excommunicated and subjected to rigid surveillance by Ahmadi volunteers. Altogether seventeen Ahmadis had been excommunicated by the end of September, 1938.
Minor incidents continued to take place during 1938. In February, Haji Abdul Ghani, President of the Mijl-i-Asrar, Batala, died in suspicious circumstances of a wound on the head, and it was falsely alleged that he had been murdered by the Ahmadis for his anti-Ahmadi activities. Actually, the Haji had sustained fatal injuries after attending a funeral dinner. The case remained unsolved. A pamphlet entitled "Vadi-i-Rahaan" is said to have been published by the Ahmadi in this connection, was proscribed by the Government. A number of Ahmadis imprisoned in the varsity of non-Ahmadi in the common graveyard in March when the police had to intervene to restore order. In June, the Ahmadi attempted to revive the garrison connection with the legale at Qadian, which they claimed to be their exclusive property. Special police precautions had to be taken to prevent a breach of the peace. In August at Batala, Harn, a rd of sixteen, narrated how he had been unsuccessfully trying to kill Mirza Wazir for the past three months, but the story was probably false. The same month a fight took place between four Ahmadis and three Ahmadas of Qadian as the result of a minor quarrel between little boys. The police had to intervene to prevent another conflict between the Ahmadis and Ahmadas in September, when about 350 Ahmadis under the order of their leaders decided to put up a camp on the legale and level the ground. During the year the Ahmadas showed signs of renouncing their hatred of the Ahmadis but their political credits was low and they were, therefore, unable to do much more than give occasional visit to their feelings by declaring, at public meetings that the Ahmadas were outside the pale of the Muslim community.

In the long contest between the Ahmadis and their opponents, it must be admitted that the Ahmadis came out with remarkably little immediate damage to themselves. This was primarily due to the extremely well-organized and efficient administration of Ahmadis affairs at Qadian. The machinery set up by Mirza Bashir-ud-Din Mahabadi and his predecessors stood the strain extraordinarily well. Yet on a long-range view, the Ahmadis must be considered to have lost a prestige and materially impaired the future prospects of their missionary work. Some time must elapse before the Ahmadis are able
to rehabilitate themselves in the eyes of the general public and to take up once again their proselytizing activities - the most important Ahmadi objective - with the same zeal and success which has characterized these activities in the past.

The present organization of the Qadian section of the Ahmadiyya may be noticed briefly. The controlling authority of the movement in the Khalif, whose, in theory, elected and holds office for life. The principal instrument of his authority is a central organization, known as the Sadri Anjuman-I-Ahmadiyya, which is a registered body. The Anjuman is divided into a number of departments, each under the direct control of one or more Nasiris or Secretaries. At present (1939), there are ten important departments, viz., Amur-i-Ama, Bari-ul-Mul, Da'wat-o-Talibigh, Talif-o-Tasrif, Talim-o-Tarbiyya, 'Azafat, 'Aqdad, Jama-i-Ahmadiyya w.e. Maqbool Bashir and the National League. These Departments are under the respective charge of Syed Tahir-ul-Azim, K.S. Faqih Ali, M. Abdal Majid, M. Shere Ali, Mira Bashir Ahmad, M. Muhammad Ishaq, Mira Muhammad Ashraf, M. Suhail Shah, and Shaikh Bashir Ahmad. Besides the central departments, there is a number of other institutions under the general control of the secretaries. The annual budget of the Sadri Anjuman-I-Ahmadiyya is approximately twelve lakhs of rupees. In addition, the Anjuman has a "Reserve Fund" amounting to Rs 25,00,000 and it is at present raising a Khalifat Jubilee Fund of Rs 3,00,000 which will be utilized in celebrating the completion of twenty-five years of the regime of Mirza Bashir-ud-Din Mahmood in March, 1939. Outside India, the Ahmadi have twenty-two missionary centres in London, Rome, Belgrade, Budapest, Chicago, Buenos Aires, Lagos (South Nigeria), Gold Coast Colony, Mauritius, Nairobi, Egypt, Sydney, Kuala Lumpur, Jinndah, Sydney, Kuala Lumpur, and Hong Kong. In India, there are about 1,000 Ahmadiyya Anjumans of which 536 are located in the Punjab, 50 in Patiala and Kashmir States, 7 in Mysore, 4 in Hyderabad (Deccan), 35 in Orissa, 28 in Baluchistan, 9 in the United Provinces, 7 in Bombay, and 6 in the Madras Presidency. The Ahmadis claim a membership of approximately twenty-five lakhs of persons throughout the World. The Ahmadi papers and periodicals published in
India are the "Al Fatah", the "Farouq", the "Nur", the "Al-Hokum", the "Mishbah", the "Review of Religions" and the "Sunset". Foreign publications include a Chicago edition of the "Sunrise", the "Muslim Times" (London), the "Al-Mu2ahhara" (Egypt), the "Message" the "Dustum" (Ceylon) and "Al-Islam" (Java).

The organization and general position of the Lahore Party is comparatively less strong. The head of the party at present (1938) is Maulvi Muhammad Ali (who, in theory, does not hold office for life but is elected every year) and he is assisted by a general secretary, a financial secretary and an executive council. Mirza Mahmood Beg and Maulvi Azziz Bakri are at present working as assistants and the executive committee includes Mawlvi Sade-Sad Din, the famous Almadi missionary. The annual badges of the Angamn-i-ibadat-i-Islam, Lahore, is about two lakhs of rupees and the existing membership does not exceed 5,000 persons. The Angamn has a number of branches in India and six missionary centres in London, Berlin, Java, Fiji, and West Africa. It publishes the "Pingham-i-Neelah", the "Light", the "Youth Forum", and the "Islamic World" in this country and the "Islam Review" and the "Killing Muslim Mission Gazette" in England. The Lahore party is also collecting a Jubilee Fund to celebrate the next year the completion of twenty-five years of the establishment of the Angamn-i-ibadat Islam, Lahore since its succession from the Qadiani Party. (1)

Second World War 1939-45
Unqualified support was extended during the Second World War in India and abroad by Qadiani and Lahore Jamatis to Allies.

Elections 1945-46
Doubtful policy towards Muslim League. Mirza Muhammad remained a protagonist of Aikand Hindu-United India.

Mirza Mahmood Ahmad seemed to stick to Qadiani against angry odds. He advised his followers that after evacuating their women folk they would return to Qadian.

Protection of Qadian (1942)

Ahmadis Volunteers were activated for protection of Qadian.

Aspirations To Succeed (1946-47)

Ahmadis aspired to succeed the British and to retain Qadian as a buffer state between India and Pakistan in collaboration with Aali Muhammad Khan.

Ahmad in Pakistan (1947-1952)

Mirza Mahmood Ahmad fled to Pakistan in 1947. He took keen interest in politics and was eager to get a base in Pakistan. Zafarслah represented Pakistan in the UN on Palestine and Kashmir issues at Foreign Ministers.

Tehrik-i-Khatm-e-Nabwiat (1953-55)

Qadiani involvement in palace intrigues resulted in an anti-Qadian movement. Mấtial Law was clamped on the Punjab. The Tehrik was crushed.

Ayub Regime (1958-68)

Qadiani community flourished in Pakistan and abroad during the Ayub regime. It was a Victorian role for them. M.M. Aziz was a powerful bureaucrat.

Sep. 1965 War

Qadianis were involved in some covert and covert operations during the Indo-Pak War. They aspired to get back Qadian.

Mirza Nasir, the Third Success or (1965-1982)

Mirza Nasir Ahmad became the third head of the community in 1965. During his leadership Qadianiyyat spread its tentacles in Pakistan and abroad specially in Africa.

Collaboration with the PPP (1970-71)

Ahmadis collaborated with the Pakistan People's Party to help it win elections. Role of M.M. Ahmad in East Pakistan crisis (1971) was strongly criticized.

1. Events relating to 1939-1947 are based on following main sources:
   i) Mansergh, Transfer of Power Documents
   ii) India Office Records London (India The War Series)
   iii) Quaid-i-Azam Papers, The National Archives of Pakistan (Islamabad)
   iv) Punjab Police Secret Reports 1941-47 (ICCLE Islamabad)
Qadianis were declared a non-Muslim minority by the Senate and the National Assembly of Pakistan in Sept. (1974) through a unanimous resolution. Credit goes to the late Z.A. Bhutto Prime Minister of Pakistan for his bold efforts to solve this 90-year old problem.

Mirza Tahir Ahmad became the fourth head of the community after the death of Mirza Basir Ahmad in June 1982.

Ordinance XX
1984


Centenary Celebrations
(1989)

In 1980 Mirza Tahir announced to celebrate Centenary celebrations after his vicious Mubhila campaign (1988) which ended in fiasco.

Supreme Court Verdict
1993

Supreme Court of Pakistan rejected Qadiani appeal against ordinance XX (July 1993.)
AN OUTGROWTH OF IMPERIALISM

The British Imperialism brought many countries of Africa and Asia under its sway in the 19th century. One significant aspect of the growth of colonization was the tension between the interests of the British and the desires of the local population. This tension was often exacerbated by the actions of British officials and the policies of the British government.

By 1839, Jewish restoration in the Holy Land was a burning topic. Popular interest had become so intense that the General Assembly of the Church of England, after sending a special commission to the Holy Land to report on conditions there, adjourned a Memorial to the Protestant Monarchs of Europe on the Subject of Restoration of the Jewish People to the Land of Palestine. From this date onwards a Jewish-Palestinian debate raged parallel in the London Times with the agitation over the Eastern question.

Liberal Englishmen continued to raise their voices in favour of Jews. A bill removing discrimination against Jews was passed in the House of Commons on certain occasions (1853, 1854, 1810) which failed in the House of Lords. Nevertheless, an act was passed permitting them to hold the local office of Sheriff. David Solomon was appointed Sheriff of London in 1855, and two years later Moses Montefiore was elected to the same office, whereupon Queen Victoria knighted him. In 1858, a bill was passed which permitted Jews to enter the British Parliament.

The Jewish idea was propagated by various agencies based in America and other parts of Europe. Among them were the Fortnightly, Anglo-Israelites and Freemen. They worked under different covers for the Jewish cause and influenced the public opinion in a discreet manner. Frequently supported the return of scattered Jews to Palestine on the basis of certain Biblical prophecies. Protestant theology, in particular, rested on the belief that the world of mankind was evolving towards a millennium in which believers were to be triumphant everywhere, and that a primary pre-requisite to this happy eventuality was the return of God's Chosen People, the Jews, to the Holy Land. Thus Christ would return, sit on David's literal throne in old Jerusalem and rule over his peculiar people who would accept him as their Messiah. The magnificent Temple of Ezekiel's Vision would be built in the ancient Temple.

2. See.
An Outgrowth Of Imperialism

now occupied by the Ministry of Over (At Aquia Minze) and the ceremonies of
ancient Judaism would be resumed.

Supporting that position were direct quotations from Biblical prophecy, a
large group of earnest men, devout, ascetics and writers set themselves to be the
instruments to achieve the desired end.1

Connected with the destiny of the Jews is the theory of so-called Lost Ten
Tribes of Israel. It was said to be a sharp reaction to the ideas of a few western
liberals and "Agitationists" who denied the existence of a Jewish nation altogether.
However, in the wake of the inevitable liberal impulse which was supposed to
dejudicize the Jews, Anglo-Jewry was responsible to give a big stimulus to Judging
process.2

Most prominent among those who claimed that the Lost Ten Tribes were the
Britons or Anglo-Jewishness of England and Canada were the members of Anglo
American Federation. It was argued that the British Commonwealth of nations were
descended from the ten tribes of Israel, that Americans were the seed of Manasseh,
while Englishmen were the seed of Ephraim, that the United States of America and
Canada were pious with the Covenant people, that the Anglo-Saxon peoples were
the descendants of the northern tribes of Israel and were representatives of all blessings
promised to Israel in the latter days that the Davidic Kingdom was transferred from
Palestine to Great Britain, that David's throne was promised in perpetuity by God
and that a world state would emerge under the House of David in the days to come.3

Every attitude of the aggressive young Imperialism which the Anglo-Saxon
was expressing became intrenched with Hebrew philosophy. So completely was it absorbed
that a large section of the English people began to look upon themselves in being
actually descended from Israelites. This conviction on the part of a large part of the
British public became so great that it resulted in the founding of British Israel
World Federation, at one time claiming over five million members, and including such
celebrated personages as Queen Victoria and King Edward VII.4

Fremasonry played a crucial role in the furtherance of Jewish causes in the
grant of secrecy. The Jewish convention from the European secret societies rang toll to
the growth of Freemasonry. The building of the Solomon Temple symbolized the
Jewish return to Palestine. A large number of members, statesmen, diplomats and
military officials, and traders flocked to Masonic lodges of different races and
nations to get their due share of Freemasonry. Masonic temples were erected in almost
all important cities of the US, Britain, France and Italy. In India, Freemasonry took
roots in Bengal and spread rapidly in its other parts long before the War of
Independence of 1857.5

1. J.J. Stevens, Palestine in Prophecy. The Vulted Prophecy, California, 1914, P.6
2. S.C.R. 29, vol. 6, P.14
Propagandists and Jews directed most of their plans against the solidarity of the Turkish Empire. Many of the higher degrees from native agents to branches active under the cover of secret societies, directed, a few by both who became the Prime Minister of Britain in 1877, made a reference to the working of the secret societies and their clandestine operations in some parts of the world. These societies functioned in one outside the Ottoman Empire and were mostly based in Venice, Paris, London, Brussels, and after the British acquisition of Egypt in 1882, in Cairo. They encouraged militant nationalism and propagandist ideas of secession of Arab lands from the Turkish domination.

George Antonius says that the first organized attempt to introduce nationalism was made by five young men who had been educated at the Syrian Protestant College in Beirut. They were all Christians. Around 1875, a secret society was formed and a movement was started in collaboration with the Freemasonry which had been making inroads in Syrian society on the typical European pattern.1

Jewish-hated agencies and secret societies channelled their efforts at the revival of Judaism and the re-establishment of scattered Jews in Palæstine. They attacked the Christian dogmas in the wildest manner. Christian missionaries were secretly condemned and their activities ridiculed. The philosophic ideas of Jewish mysticism and theories forwarded by Jewish scholars were given much publicity. Islam posed a direct challenge to Jewish millenarian. A truce against Islam was immediately launched to loosen its hold and check its spread and growth.

Agents of Jewish agencies hired natives to carry fundamental religious beliefs and to start movements in the name of revivalism. Muslims of the world looked to some of these "revivalist" movements as rays of hope without realizing the harm they could do through their secret workings. They welcomed the new ideas of nationalism, nationalism and modernism without examining their implications for the world of Islam.

Jewish nationalism spread widely in 1856. At the close of 19th century and with the publication of Tamer Haynal's book, the Jewish State and the subsequent Balfour Congress of 1897, Zionism became international movements of the Jews aimed to capture Palestine as their homeland.

On Indian Soil: India had a great political and economic significance for the British Imperialism. It is an interesting subject to examine the Jewish activities or the soil of India. Many civil servants, diplomats, military officials who travelled expressed the Zionist cause in early 20th century in order to strengthen the British Empire and to secure disembarkment of the Ottoman Empire. Collaboration with the Zionists was the salient trait of the Britan foreign policy. The London based Anglo-Jewish Association promoted the Jewish interests in Britain and its colonies and it did all times receive

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We find some mysterious links between Zionism and certain movements that arose in Asia and the Middle East in the name of religious revivalism. The Amboyah of India and Babism of Iran, Freemasonry and Thessaloppi movements had links with secret Jewish agencies. Masonic and Thessaloppi institutions were established in the USA, Britain and the colonies mainly by the Jewish agents. Colonel Glouster, a freemason of questionable past, was imprisoned in America for circulating immoral literature, came to India in 1879 with Madam Blavatsky, the widow of a Russian general, behind whom there also lay an eventful and dubious past. They preached atheistic ideas of Buddhism and established a centre of Thessaloppi in Madras in their periodical, the 'Thessaloppi', they praised Buddhist and Hinduism and forcefully condemned Christianity and Christian missionaries. They left for Europe in 1884 after establishing a strong movement in India. After a spell while traveling in Switzerland, Germany and Italy Blavatsky offered her services to the Russian Secret Service, but they did not accept it. She was a freemason of 32 degree and was held in high esteem in Masonic circles. Her book Isis Unveiled is considered an excellent Masonic work. Her close associate Annie Besant, famous for Home Rule movement in India, was also an eminent Freemason.

Pan Islamic movement of the 19th century owed much to Syed Jamaliuddin Afghan. The Persian Revolution (1905), Young Turks movement of Turkey (1908) and some Egyptian national movements were influenced and inspired by him and his followers. Afghanian was a freemason. He used this Jewish institution for propagation of his political beliefs. Mafi Abdu was also a freemason and a confident of Lord Cromer of Egypt. Afghani was expelled from the Masonic Lodge of Sime for his political activities and showing disregard to its internal functioning.

Babism and Bahaiism of Iran are strongly pro-Jewish movements. Abdul Baha, in a lecture at a meeting of the Society of Friends, London on 12 January, 1913 traced the origin of Bahai to Illumination, a torch bearer of Masonry, founded in Germany in the 16th century. Babahism worked openly against Islam. Its followers established close relations with Zionists. Bahaiism predicted the return of Jews to Israel in his utterances and revolts. The movement has a powerful base in Israel. After the Iranian Revolution (1979), Bahais have been shifting their centres from Iran to Pakistan.

Babism sprang from Shia Iran and Judiasm or Ahmadiyya movement from Sunni India. The origin, growth and religious and political ideas of Qadiani clearly show that its birth was the result of an imperialist-Zioist conspiracy. Its founder
condemns Christianity, declares Jahat abrogated for all time to come, diagnosis Islamic beliefs and above all declares 900 million Muslims of the world as Kafir (non-believers) and thus outside the pale of Islam. He claims to be a Majhiuddin (reformer), Promised Messiah, Mahdi, Nabi and Husn (Prophet) and even Lord Krishna. He preached extreme loyalty for the British Imperialism and incorporated it as an article of faith in his religious creed.

Indian Political Scene: The British predominated the whole of Indian sub-continent after the fall of the War of Independence in 1857. One significant aspect of the War was the role, the siam played in organizing resistance against the British aggressors. The Wahabi movement of Sayyed Ahmad Shahid did not end after the battle of Balakot. The surviving freedom fighters kept the Hills (W.I. of India) as their base of operations to launch Jahad against the British rule. Many crushing defeats were inflicted on the British troops, the most important of which was the battle of Ambroha in 1863. The mujahin showed an amazing gallantry and magnificent courage against the British troops.

Beaked on the Frontier, the British attempted to destroy the organization of mujahidin in India, believing that it was the transmission of men and supplies via the underground that posed the threat on the Frontier. In a series of trials at Ambroha and Patta in 1864 and 1865 respectively, a dozen of most active mujahidin were condemned to various terms of transportation to the Andaman Islands on the charges of complicity in waging war against the Queen. There was a further wave of arrests in 1868, 1870, and 1871 and trials took place at Rajmushal, Malda, and Patta respectively at which further sentences of transportation to the Andaman Islands were passed. After a series of ruthless persecutions and intense police investigations, the supply organization of the freedom fighters was destroyed.

Hunter Report: On 28 September, 1871 Chief Justice Norman of the Calcutta High Court was killed by a Punti Muslim, Abdulah. Lord Mayo papers show that he was indirectly influenced by Wahabi ideas and had studied in a mosque known as a centre of Wahabi teaching. Justice Norman was very hard to the mujahidin. He dismissed appeals against detention under Regulation III of 1818 and was also against to hear appeals against the recent convictions at Patta trials. The British turned fiercely on Muslims as their real enemies and used all harsh methods to put an end to the Jahad movement which "sedulous Wahabi" had launched in India. On 28 May, 1871, Lord Mayo, who had been an Irish Secretary in Durrani’s Ministry, asked a civil, W.W. Hunter to write a report on the burning question of the day: Whether the Indian Muslims were compelled by their faith to rebel.

3. Brown, "Sutlej" in the Indian Office October-December 1871, No. 41 of Mayo Papers, also Buntz and Whateley, in. No. 20 of Mayo Papers, No. 43.
against the British rule. Hunter was given full access to secret official papers for compilation of his report.

Hunter published his report in 1871 under the title *The Indian Musalmans: Are they bound in conscience to rebel against the Queen?* He discussed the teachings of Islam strictly the concept of Jihād, advent of Mahārjī and Messiah, problems relating to Jihād movement, the Wahhabī concept and then concluded:

The present generation of Musalmans are bound according to their own sects to accept the Kalām Qudūs, but the law and the prophecies can be utilized on the side of loyalty as well as on the side of rebellion, and the Musalmans of India are, and have been, for many years, a source of chronic danger to the British Power in India and no one can predict the proposition to which this Rebel Camp (i.e., the N-W Frontier) backed by the Muslim brood from the Westward, might attain under a leader whose knowledge how to weld together the names of Asia in a crescent.

He further adds:

It was hopeless to look for anything like enthusiastic loyalty from our Muhammadan subjects. The whole Koran was based upon the conception of the Musalmans as a conquering and not as a conquered people. The Musalmans of India could always be a source of chronic danger to the British power in India.

**Religious Militancy:** Taking advantage of the so-called neutrality of the British in the propagation of religious beliefs an apostate in the Queen's Proclamation (1858), many religious adventurers came out in the religious market of India with their 'preaching.' The Imperiow's own planning were the Christian missionaries engaged since long in the tricky game of evangelising the heathens of India. Among Hindu militant organizations, Arya Samaj, Brahmo Samaj and Devasamaj put forth their ambitious programmes of revivification. The Syrian, Jain Parsi and Buddhists were comparatively less enthusiastic in propagation of their beliefs. There were also Fiercethinkers and Adeptas who considered religions and advocated the formation of a free society.

Among Muslims many sects and sub-sects spring. There were Nastaris, Asāhā bidāt, Ahl Ḥadīth, Ahl Qurān (chakhrābātī), pacific sufi, besides the larger Sufi and Sunni groups. The whole Indian society was divided into a large number of hostile groups all of whom were bitterly at war with each other. It helped the Imperialists to maintain their hold on Indian sub-continent.

The Hindu militant organisation Arya Samaj was founded in 1875 by Motilal bombay, known by his Brahmanical name Swami Dayanand. He was a fearless Hindu and wandering teacher of militant Hinduism in North India. He condemned idol
worship, child marriage, untouchability and some of the practices of orthodox Hinduism in the name of modern enlightenment and prochased what he considered to be the pure teachings of the Vedas. Arya Samajists considered Islam as the chief obstacle in the establishment of a Vedic society in India. Swami died in 1881. He was the author of the notorious book 'Surapradhan Samaj'.

Brahmo Samaj was founded by Raja Ram Mohan Roy (1772-1833) with a view to bring back the pristine beauty of the Vedic religion. He was very much influenced by Christianity. He was on a 'political' mission to England where he died in 1833. The movement received a new impetus when Keshub Chunder Sen (1838-84), a Bengali Hindu, eloquently praised Jesus Christ as a redeemer and attracted the attention of Christian missionaries. In 1870, he visited England and received a most extraordinary welcome. Many pulpits were thrown open to him. Sen claimed himself an incarnation of Jesus Christ and established his samaj as a reformed Church of Hindus. Men like Jagadish Chandra Bose and Rabindranath Tagore were Brahmo Samajists.

Pandit S.N. Agnihoti founded the Dena Samaj for revival of Hinduism. The Ram Krishna Mission, the Prathus Samaj and the (Bali Gangha Dhar) Vishnu Mission were meant to establish the Hindu supremacy in all fields of life. They wanted to establish a Hindu society by eliminating non-Hindus, specially Muslims from India. Tilak revived the Shreeji cult and organized festivals in honour of the Maratha leader Shreeji in southern India.

Christian missionaries had wanted a powerful influence during the rule of East India Company. By the Company Charter of 1813, the work of Christian missionaries was encouraged. A Bishop was appointed with his seat at Calcutta with three arch deacons. The ecclesiastical establishment was to be paid by the Company. There was every encouragement from England for the proselytising activity in India. A Chairman of the Court of Directors of East India Company said in the House of Commons:

'Providences has entrusted the extensive Empire of Hinduism to England in order that the banner of Christ should wave triumphantly from one end of India to the other. Every one must erect all his strength that there may be no dilatoriness on any account in continuing the grand work of making all Indians Christians.'

By the same Charter of 1813, the ecclesiastical establishment was to be paid for out of the Indian revenues of the Company and it continued to be so down to 1947 while the missionaries acquired finances through voluntary contributions of the supporters of the Missionary Societies. During the East India Company's rule, Christianity was closely interwoven with both commerce and Imperialism.
van missions were regarded as Imperialism to safeguard the interests of Empire. The
Trinity of Christianity, Commerce and Colonialism served the cause of the Empire.1

One important factor of the War of Independence of 1857 was the aggressive
missionary campaign launched by a few fanatic Christians. After the War, the
campaign took a different shape. More emphasis was placed on hiring native agents
for sending them to those areas where the missions had been closed. The Church
Missionary Society, London, fielded missionaries into India and sought the Govern-
ment help to carry out its program2. There were 21 different Christian churches
operating in the length and breadth of India. Roman Catholics constituted the largest
segment of Christian population, over half a million in 1881, followed by Protestants
(9.12 million), Baptists (81,000), and followers of Church of England (49,000). Smaller
groups, viz. Americans, Armenians, Congregationalists, Cubans, Diabetians, Epis-
copalians, Independents, Lowthers, Methodists, Syrian Jews and Wesleyan Chur-
ches preached the Gospel to Indians. The total Christian population in India, including
British born and other Europeans was about 2 million at the close of 19th century.3

Muslims' Resistance: Muslims of the sub-continent were struggling against the British
since 1857 period to get their economic and political rights while the British were
busy in their suppression. Sir Syed Ahmad Khan came forward to guide them. His political
formula was cooperation with modern education. The orthodox Muslims who hated the
British and had been waging a war of liberation on the N-W Frontier of India did not accept
his viewpoint. Sir Syed's advocacy of loyalty to the British Government, his nationalist
interpretation of the Holy Quran, particularly his opinion about the life of Jesus Christ,
avowed of Mohul, Jahd, the status of India as dar-ul-Islam, etc., were bitterly criticized
and condemned by the ulama. The prominent ulama of all schools of thought specially
the followers of Syed Ahmad Barelvi (the Wahabists), retained their conviction that
British Imperialism had forcibly occupied India which was dar-ul-harb, although in
most cases they avoided a direct and open conflict with them. Some scholars like Mohvi
Chiragh Al of Deccan (1844-95) regarded India neither dar-ul-islam nor dar-ul-harb
but simply dar-ul-Aman (peace of peace). Those ulama who opined that India was
dar-ul-harb never favoured social intercourse with the English. They could not
reconcile themselves to the British rule.

Christian missionaries met strong resistance from Muslim ulama. Maulana
Rehmanullah of Kiraz, Dr. Wasim Khan of Agra, Maulana Abdul Hadi of Lucknow,
Maulana Ali Hasani and Maulana Muhammad Ali Bichiav gave rebutting replies to
the Christian apologists in their numerous writings and addresses. It was mostly a
defensive war against the aggressive onslaught of missionaries.

An Outgrown: Of Imperialism

Family of Trustees: Mirza Ghulam Ahmad, the founder of Ahmadiyya movement descended from the Mughal family of the Punjab. This great grandfather Mirza Gul Mohammad was ousted from his ancestral estate of Qadian by the Sikh rulers. He, along with his other family members, took refuge in Bajpur in the Court of Santar Fateh Singh, the ruler of Punjab. When Fateh Singh died, his estate was annexed by Ramji Singh. Mirza Ghulam Ahmad’s father Ghulam Murtaza and his uncle Ghulam Mohyuddin joined the Sikh army and took active part to suppress the uprisings of the Muslims of northern India against the Sikh tyrants. Mirza Murtaza killed mujahidin of Syed Abdul Bari in the North West of India and Muslims of Kashmir who rose against the Sikh ascendancy. Ramji Singh annexed Kashmir in 1838 and Peshawar in 1839.

In recognition of his valuable services Ramji Singh restored five villages of Qadian to him in 1834. The next year Ramji Singh died. After his death the central authority grew weak and the British influence increased. Mirza Ghulam Murtaza sided with the British and became their trusted henchman in the Sikh darbar. The Sikh came to know of it. They made an attempt to kill him and his brother Ghulam Mohyuddin but were saved by their younger brother Mirza Ghulam Heider.

Sir Leslie’s Griffith’s book, the Punjab Chief compiled to record the services of the loyal families of the Punjab during the Mutiny of 1857, gives the following account of Ghulam Murtaza’s services:

During the time of Nusrat Ali Khan, Sher Singh and the Dutar, Ghulam Murtaza was continually employed in active service. In 1841, he was sent with General Ventura to Mandi and Kulu, and in 1843 to Peshawar in command of an infantry regiment. He distinguished himself in Hazara at the time of surrenders there, and when the rebellion of 1848 broke out, he remained faithful to his Government and fought on its side. His brother Ghulam Miah-i-Din also did good service at this time. When Bhai Mahabir Singh was marching with his force to Multan to secure assistance of Diwan Majeed Ghulam Miah-i-Din, with other jagirdars, Lancer Khan Sabawi and Sahib Khan Dhanwa raised the Mohammedan population and with the force of Sabih Dyal attacked the rebels and completely defeated them, driving them into the Chenab, where upwards of 600 perished.

At the annexion of the Punjab by the British (March 1849), the jagirs of the family were not restored, but a pension of Rs. 700 was granted to Ghulam Murtaza and his brother and they retained their proprietary rights in Qadian and the neighbouring villages.

In June 1849, two months after the annexation of the Punjab by the British, Mirza Ghulam Murtaza wrote a letter to J.M. Wilson, Financial Commissioner of the
Punjub, requesting him some favour in lieu of the services rendered by him and his family during the annexation of the Punjab by the British. The War of Independence of 1857 afforded an opportunity to the loyal servants of the Punjab to render service to their British masters. Sir Lepel Griffin states that services of the Mirza family prevalesed in the British during this critical period of our history:

"The Mirza family did excellent service during the Mutiny of 1857. Ghulam Montaza enlisted many men and he and his son Ghulam Qadir was serving in the force of General Nicholson when the officer despatched the messenger of the 4th Native Infantry who had fled from Sialkot to Trimughat. General Nicholson gave Ghulam Qadir a certificate stating that in 1857 the Mirza family showed greater loyalty than any other in the district."

General Nicholson faced a very rough resistance from the freedom fighters in Delhi. A.R. Daud states:

"The impression that loyal and active aid rendered by the family made on the mind of General Nicholson of whom Sir John Lawrence writes in his Mutiny Reports without General Nicholson Delhi could not have fallen, may be gathered from the following letter which he wrote to Mirza Ghulam Qadir in August 1857, only a month before his death."

"As you and your family have helped the Government in the suppression of the Mutiny of 1857 at Trimmughat, Marath and other places with the greatest devotion and loyalty, and have proved yourselves entirely faithful in the British Government, and also have helped Government at your own expense with 50 sawans and horses, therefore, in recognition of your loyalty and bravery this passwa is addressed to you, which please keep with you, The Government and its officials will always have due regard for your services and rights, and for the devotion you have shown to the Government. After the suppression of the insurgents I will look to the welfare of your family. I have written to Mr. Nisbet, Deputy Commissioner, Garhdaur, drawing his attention to your services."

1. Mirza Ghulam Ghulam, Kaifi Ghulam, Zulfi Khan Omer Qadri, 1857, P. 7-8
2. Dixit, op. cit., 7-8
3. Dixit, op. cit., 7-8
At the fateful end of the War of 1857, Mirza Ghulam Murtaza was awarded a handsome worth Rs. 200 and a certificate from his British master. He was also given a chair at the Governor's dinner.

Following is the text of the commendatory letter written by Robert Cole, Commissioner of Lahore to Mirza Ghulam Murtaza on 29 September 1858:

"As you have rendered great help in exhibiting savors and supplying stores to Government in the Mahrta up to date and thereby gained the favour of Government. A Khilat-worth Rs. 200 is presented to your in recognition of good services and as a reward for your loyalty.

Moreover, in accordance with the wishes of Chief Commissioner as conveyed in his letter No. 576 dated 10th August, 1858, this pursuance is addressed to you as a token of satisfaction of the Government for your fidelity and service."

Sir Zafarli Alia states that Mirza Ghulam Murtaza took up military service under Maharaja Ranjit Singh and won distinctions in some campaigns. Later, he and his eldest son, Mirza Ghulam Qadir, rendered meritorious services to the British, which was duly appreciated by the authorities.

In 1876, Mirza Ghulam Murtaza died. On his death, Mirza Ghulam Qadir, his eldest son wrote a letter to Robert Egerton, Financial Commissioner of the Punjab, intimating his father's death and offering services of his family for the British Imperial. He asked some favour on the basis of his services. Egerton's reply of 29 June, 1876 to Ghulam Ahmad is quoted from Mirza Ghulam Ahmad's book Nashal Chahat:

"I have perused your letter of the second instant and deeply regret the death of your father Mirza Ghulam Murtaza who was a great and worthiest and faithful Chief of Government.

As consideration of your family services we will esteem you with the same respect as that bestowed on your loyal father. I will keep in mind the restorations and welfare of your family when a favourable opportunity occurs."

Profile: Mirza Ghulam Ahmad was born on 13 February, 1853 at Chadian. At the age of 6, he was put in the charge of a private tutor who gave him coaching in the Holy Quran and Persian language. At the age of 10, an Arabic teacher taught him Arabic language and its grammar. At the age of 17, a third teacher was employed who gave him lessons in Arabic, Syntax, Logic, and Medicine. From the early life, his father, who had been zealous passionately to regain his lost estate by serving the British, engaged him in his own line of work which

4. For a full account of Mirza Ghulam Ahmad, see Court, East India, Kolkata, 1860, p.5.
5. Mirza Ghulam Ahmad, Nashal Chahat, Lahore, 1907, p.8.
6. Muhammad Yousuf Khan, Qaum-e-Urdu (History of the Qaum-e-Urdu Ghulam Ahmad, Anjuman Mirza Ahmad, Lahore, 1892, p.109.)
conned mainly in looking after the agricultural interests of the family. Muna Chobian Ahmad knew about the courts in the vast peart of regaining the lost estate of Qadian. He failed badly and was regarded by his father a good-for-nothing. At last in 1864 his father secured him the petty job of an Ahalam (clerk) in Sialkot Court which he accepted. During his stay in Sialkot he appeared in a low examination but failed badly and failed it. 2.

He stayed for 4 years (1864-68) in Sialkot. There he came in close contact with Christian missionaries, specially Scotch clerics, with whom he exchanged views on religious and political subjects. Christian missionaries have alarmed the Punjab after the War of 1857 in that region enjoys an important place in the British colonial policy. 3.

In post-Mahdi period, Christian missionaries had been actively studying the main religious, social, economic, and political causes of the 'Mahdi' and were analysing the emerging trends in Indian politics in order to play a decisive role in the colonial game. 4. During the years 1858 to 1870 various studies were conducted and missionary conferences were organized to discuss their questions. One such conference was held in December 1862 in the Punjab. It was attended by 35 Christian societies and denominations as well as high civil and military officers and great number of influential men, although there was a good deal of discussion in official circles whether such a conference should be convened. 5.

In 1869, a private commission consisting of missionary heads visited India to ascertain the causes of the 'Mahdi' and suggested ways for the consolidation of the Empire. The commission visited many places, conducted meetings with senior British officials occupying high administrative and military posts and held discussions with officials of secret service to have first hand knowledge of religio-political problems that posed a great threat to the British rule in India. As a result of it, a conference was held in London in 1874. Besides the representatives of the commission, it was attended by prominent missionary heads. The commission and the missionaries submitted their separate reports. Subsequently both these reports were published for private use as a secret and confidential document under the title The Arrival of the British Empire in India. 6. An extract from the report is quoted below which gives the need of a prophet, 7 who could serve the sufferings political designs of British imperialism.

"Majority of the population of the country blindly follows their 'Proor' (spiritual leader). If at this stage, we succeed in finding out some who would..."
be ready to declare himself a Zilli Nabi (specially prophet) then the large number of people shall rally round him. But for this purpose, it is very difficult to persuade some one from the Muslim masses. If this problem is solved, the prophethood of such a person can flourish under the patronage of the Government. We have already overpowered the native governments by mainly pursuing a policy of seeking help from the treasurers. That was a different stage for, at that time, the treasurers were from the military point of view. But now when we have sway over every nook of the country and there is peace and order every where, we ought to undertake measures which might create internal unrest among the country."

During the time the British agents were in search of mullahs, the Mirza was busy developing close friendship with Rev. Butler M.A., a Scotch missionary head at Sialkot. They met frequently to hold discussions and exchange ideas on theology and political problems faced by the British Government in India. Butler held him in high esteem and openly displayed respect for him, although it would have been hardly expected from a foreign missionary head, a scion of the ruling class. Mirza Mahmud Ahmad, the Mirza’s son and the head of the Qadiani community from 1924 to 1965 gives the nature of his father’s relations with Rev. Butler in the following words:

At that time, the Christian missionaries enjoyed an influential position in India. However, when the incharge missionary of Sialkot (Rev Butler) called on Hafiz Sahib (the Mirza) at courts at the time of his return to England, the Deputy Commissioner (H.E. Perkins) welcomed him and asked the purpose of his visit. His sole reply was that he came exclusively to meet his (Perkins) Munny (the Mirza). It proves even his opponents admitted that he was a man of exceptional qualities and deserved respect. 2

The year 1868 proved decisive for the Mirza Muhammad Sahib, as Arab, happened to come to India on some mission stated to be a political one. The political situation at that time was alarming due to the activities of the Wahabis. The presence of an Arab ‘activist’ in the strategic region of the Punjab could cause trouble for the British. The Punjab Police arrested him on the charges of spying and violation of Emigration Act. 3 H.E. Perkins, DC Sialkot Courts started investigations. The Mirza was employed as an interpreter of Arabic. He strongly negated and defended the British rule in India during his argumentation with the Arab. Through his eloquence, he proved his worth in the eyes of his British master. Perkins found in him a very useful and loyal agent who could serve the cause of the Empire if induced for the job. Perkins was a freemason and member of the Lodge of Hope, Lahore. The Mirza left the job as Sialkot Court in 1868 without any obvious reason and settled down in Qadian.

1. Mirza Mahmud Ahmad, Seerat-i-Mashieh-e-Masih, Lahore, p. 195
2. Mirza Mahmud Ahmad, Akhlaq,ahir, Mifad-e-Qadian, Lahore 1928, p. 584
3. Dr. Junaid Ahmad, Mujahid-i-Jafarn, Lahore 1968, p. 32
Perkins ordered that the Courts should be issued as a mark of respect the day the Memsahib left for Qadian.

In 1886, Mira Ghulam Ahmad's brother Chhina Khan after Ghauswar died. He had to depend exclusively on his father to get money to make both ends meet. He undertook journeys to Batala and other places to attend courts. These were very difficult days for him. He hardly found 24 hours rest even in his sister's place. The death of Mira Ghulam Murtaza in 1876 robbed him of all his ambitions for his son Mira Ghulam Qadir and Mira Ghulam Ahmad during his lifetime Ghulam Murtaza had usurped the share of property of Qadian which belonged to his collateral relations. After his death, Ghulam Qadir retained the property. Mira Ghulam Ahmad was his accomplice. As year after year Ghulam Murtaza's death (1877), Mira Ghuz, the son of Mira Qadir Beg who was a legal heir of about half of the ancestral estate of Qadian and had been deprived of his share by Ghulam Murtaza, sued the Court. Since he knew that Mira brothers would not agree to give his due share to him, he sold out his share of property to Mira Azam Beg, An Assistant Commissioner in Lahore. With the financial support of Azam Beg, he wrote the case in the Patiala Chief Court, the civil appellate authority in 1894 and in all similar cases Mira brothers were left with no alternative except to make the plea in their defence that they were bound to follow Mughal customs and traditions and not Islamic laws of inheritance in transfer the sale of their ancestral property. It was a shrewd attempt on the part of Mira Ghulam Qadir and Mira Ghulam Ahmad to deprive Mira Ghuz of his genuine share of property. Mira Ghulam Ahmad, who unambiguously claimed to be a prophet (Nabi) and a 'champion' of Islam, preferred to follow family customs and not Islamic laws to keep the shine of Mira Ghuz's property. According to traditions, Mira Ghuz could only sell the property if he had to arrange the marriage of his son or had any other justifiable need. Since he was insolvent and no other genuine need existed, he did not sell his property to others. The Court rejected their plea and decided the case in favour of Mira Ghuz.

The prolonged litigation pushed the Mira family on the verge of financial disaster. Ghulam Qadir could not survive the humiliation and loss of property and died in 1893. The centre of the remaining property went into the hands of his widow. Mira Ghulam Ahmad had a little voice in family affairs. He was busy in serving his own empire.

Mira Ghulam Ahmad says he led a miserable life after the death of his father. He was constantly poor and an utterly disgraced person. His older brother controlled the whole property and used its income for his own well being and refused to give him a few rupees even to pay the subscription of a journal. Ghulam Qadir's ways was equally hard to him and looked down upon him. The wife of Mira Ghulam
Ahmad, Hurmatullah had also a very difficult time with him as he suffered from illhealth, psychological ailments and financial distress. The treatment meted out to him during these formative years had a great bearing on his future life and gives us an insight into his future claims.

By the end of 1898, he was actively in the compilation of his book, Bahai-i-Ahmadiya. The death of his elder brother Mirza Ghulam Qadir in 1893 left the field open for him. He readily moved towards his desired end, the claim of prophethood. Facing on the British Raj and condemnation of Aqdas, he wrote the book, mark this career. He attended to his assigned job with ill devotion and had always been proud of the services he rendered for the consolidation of the imperial Empire in India and other parts of the world.

Conscious Impostor: Mirza Ghulam Ahmad very cleverly launched his project. To start with his brush, he put forth some challenges and revelations claimed to have been received from God. The absurdity and incoherence nature of hesitations backed by his admission of suffering from mental and physical diseases like dizziness, diabetes, hysteria etc. forced the serious students of religion to dismantle his mental sanctuaries. David, an Indian Christian catechist visited him in Qudah and put him seven questions dealing with his mental processes. The Review of Religions, Qadian published a reply to these questions, in controversy with the Mirza. The paper did not deny his mental and physical deviations but claimed that the Holy Prophet (P.B.U.H) had called them the signs of the Prophetic Messiah. Another Christian scholar Dr. H.D. Griswold of Lahore came to the conclusion that the Mirza was honest but self-deceived.

At the Cairo Missionary Conference in 1906, a Christian Missionary stated:

Mirza Ghulam Ahmad in 1906 (1906) nearing seventy years of age and his claim to religious zeal and sanctity are contradicted with a very large proportion of personal merits, and there is no doubt that he has employed fraud, if not worse means, for the accomplishment of his ends.

An analysis of the Mirza's chequered past and his claims, writings, revelations, prophecies etc. compel us to conclude that he was undoubtedly a controversial character. He realized the imperial needs and employed the name of God for their fulfillment. The whole business was meant for self-aggrandizement and to amass wealth and fame at the cost of religion.

Tafseer, the Qadiani 'Bible' curries a lot of rabble and absurd material unheard of in the history of holy men. The revelations are in Arabic, Urdu, Persian, English, Hebrew, Hindi and Punjabi. The language is poor, vague and inaccurate.

It has been universally clear on the basis of solid evidence that Ahmadis’ movement owes its origin to imperialist and Jewish backing. Jewish influence and their money coupled with the recent ecclesiastical lands of the British Government watered the Ahmadiyya spring to grow into a big tree. They employed a surcharge to launch the submissive movement to fulfill their imperialist ends and to create a schism in the body politic of Islam by striking at the unity of Muslim world.

Mugham Opus: Around the year 1872, Mirza Ghulam Ahmad started sending articles in Indian newspapers and journals to introduce himself as a champion of Islam. His afterwards entered into active discussions with the Aya, Brahmo and Dawa Samaj leaders on the issue of transmission of souls, philosophy of Vedas, etc. He was creating the impression of his being a defender of Islam. By 1874, he engaged himself in compiling a book entitled Brahmo-Ahmadiyya. The first four volumes of the book were published by 1884. On his request many well-to-do Muslims specially Syed Muhammad Hasan, Devan Sona of Patiala, Narain of Bhopal, Mohri Cough All of Hyderabadi Deccan, Narain Ali Muhammad Khan of Ludhiana and Sahibzada Muhammad Reza of Wath donated a good amount of money for the publication of the book.

1. Hariz Syed Muhammad Hasan, Dewan Sona of Patiala, Narain of Bhopal, Mohri Cough All of Hyderabadi Deccan, Narain Ali Muhammad Khan of Ludhiana and Sahibzada Muhammad Reza of Wath donated a good amount of money for the publication of the book.

The first volume of the book carried two Persian poems and a lengthy announcement in which it had been declared that if any one would dare to refuse his arguments in favour of Islam he would be committed to pay him Rs. 10,000 as a premium. It was a tall and absurd claim as his son Mirza Baha' Ali had remarked that he could advance not a single argument in favour of Islam.1

He launched the book from a commercial point of view and to establish his 'Islamic' credentials. The price of the book was announced to be Rs.5 but it was doubled afterwards and then raised to Rs.25. He waged a fierce price at Rs.100 but subsequently dropped the idea. Appeals were made to the Mughals of India to send advance payments. It was promised to bring fifty volumes of the book but he could only publish the volumes first four until 1884 and the fifth one after a gap of 23 years which appeared after his death in 1906.2

Brahman-Ahl-e-Hadis carries a large number of his interesting revelations, visions and inspirations. He used this book as a raw material with a view to realizing his religious-political designs. In fact, he laid claim to prophet hood from the gift of a supernatural power.3 Nizami Khondkar was quite sure that he wrote the wrath of Indian Muslims at the initial stage of the Ahlehadis dynasty.

In volume III of the book he repeatedly praised the British rule and introduced his family as the most ancient and loyal servants of British Imperialism. He emphasized implicitly to be a recipient of divine revelations and declared that Isfah had been forbidden by God against the British Government. He also put forth a proposal that the Jagah-nisa Khondaks, Lahores, (a private body devoted to the cause of Islam) and its branches should acquire farms (religious stores) against Isfah from all prominent wazas of India and get them published in a book under the auspices of the Ahlehadis. Many of Letters from the Umma of India for wider distribution in the Punjab, especially in the North West of India, in order to effect Dr. Hunter's charges made in his book, Indian Missionaries and we took on the belief of Islam from the hearts of war torn Muslims.4

The Muslims of India supported the intention of the Mirza and printed sharply over his writings carrying praise for the British rule in India and inspiration for its establishment in other parts of the Muslim world. In volume IV of his book he confessed that many persons had strongly objected to and even rubbished him for his advocacy of the British rule in India.5 However since he had been motivated by the

2. Ibid.
3. A brief note of examining an article submitted to the editor of India Observer in English: Baha' Ali, a Muslim of Afghan descent who wrote in Persian verse and prose in the Persian tongue, was one of the Ahmadis who wrote in Persian prose. He was very much influenced, in his earlier life, by the predilection of the Persian language and its mysticism. He was a man of tremendous influence, a Persian poet, and a prolific writer. In one of his recent publications, the work was given to this Ahmadis as a book of light.处
4. Ibid., 20, 1904.
The book received some appreciation from certain quarters because it was wrongly taken as an attempt to define Islam in its own way by a claimant of Islamic revivalism. However, cautious Muslims scholars came out with their apprehensions concerning the religious claims of Mirza Ghulam Ahmad. They believed that his hypothesis and slender foundation worked on a political mission.

After publication of the book, he intended to be private the un-talk. He had enough money to live a lavish life. Some of his close associates objected to it. They deplored that unfair heart and poverty saved money given for the 'propagation of Islam' had been spent on purchasing the jewellery of the Mirza's wife. Such minor voices were stifled.

In 1884, at the age of 50, he thought of his second marriage. He had two sons Mirza Sasan Ahmad and Mirza Fazal Ahmad from his first wife. Although he lamented over his health and suffered from many chronic diseases like tuberculosis, diabetes, and migraine, and had claimed to lose all interest in the other sex, he announced to have received a revelation of a second marriage with Shaadiya. On 17 November, 1884 the marriage was celebrated with Nurat Jehan, the daughter of Mir Nasir Nawab, a petty clerk in Irrigation Department, Lahore, who opposed the Mirza for a long time when he made tall religious claims. The Mirza also yearned for the third marriage but was too much bogged down in Muslimi Regan love to waste time on his wife.

In 1885, Mirza Ghulam Ahmad claimed to be a mujaddid and a reformer of the age. The next year he went to Madras to tour into strict state as a military post for 40 days. Having completed this period, he published an announcement of 20 February, 1886 that a handsome and pure boy would be bestowed on him. His name would be Emmanuel and Baha'i. He would be the manifestation of the Father and the Law. A manifestation of the True and the High, as if Allah had descended from Heaven. His son, Mirza Sazda (adducing Mahmud Ahmad, subsequently claimed to be the Promised-one, the Mahd-i-Mu'aim in 1944 through an absurd interpretation of the Mirza's vague writings and by dint of his own revelations.

On 1st December, 1889, the Mirza announced that God had commanded him to accept baptism (birth of the savior) and form a Union (Organisation). The baptismal form meant to install a new member in the conditions for entering into Khadav-khanda. Of these, the fourth condition, although general in nature, made it imperative for every Ahmad to be loyal to the British Government. He formally took his baptism on 27 March, 1899 at Lucknow.

1. Phoolan Dutt, 7 September 1889, Khadav Khanda (a leading member of the Union was given the title of Union Greater than Man) and 2, 1899, Dr. Abdul Hameed, Grewal from a detailed history of the Union mostly in the 1920s, probably compiled in the 1930s, for personal use, 27; Phoolan Dutt, 1889, p. 27
2. Akhtar and Fazal, Khatkhat 1355-1387
3. Hameed, Grewal, Peshawar 1932-1942
Mirza Musaddiq throws light on the significance of fourth condition of induction into the Jamat:

"From its very birth this community has been loyal to the Government and its members have avoided every kind of disorder and disturbance. The Holy Founder of the movement has laid it down as one of fundamental conditions of initiation into the movement that every member must render perfect obedience to the Government established by law and should obey all paths leading to the same. In obedience to this injunction, the members of this community have ever kept aloof from all kinds of agitation and contentious and have also exercised a restraining influence upon a large number of people."

More Loyal Than the King: The Mirza regarded the British rule in India as a great blessing of God. He exhorted his followers to extend all cooperation to them in such that lay the sanction and pleasure of God. To this end, he wrote:

"He says, 'thy faith the greatest part of my life has been spent in preaching loyalty to the British Government, as I have written so many books denouncing Jehad and preaching loyalty to the British Government, that they would fill fifty libraries if put together.'"

In another book, he puts the question:

"And I again ask: 'What is my duty as a Musalman any thing to their credit like the enthusiasm and constancy with which I have been helping the Government and the cause of peace and fighting the Islamic mentality all these seventeen years (1855-1908) ?'

The official organ of Qadianism, the Review of Religions, Qadian, gives the following account of the Mirza's journey to France in this manner: 'The writings of the founder of Lajum-e-Ahmedi,' says the paper 'have been highly appreciated by great diplomats and authorities of the Government.'

Sir Fredrick Cunningham, Commissioner and Superintendent of Peshwar Dojrat wrote in 1900 to the Mirza:

"So far as I can judge, it appears to be a just and enlightened epoch of the doctrine of Islam, and is equally creditable in your learning and your judgment. I have no doubt such a statement from a teacher of your reputation will be welcomed by all good Muslims as a vindication of their faith and as proof that Islam does not..."
An Outgrowth of Imperialism

An outgrowth of war, which ignites and widens may come under the cloak of religion. I shall be glad to see your Rasul and Farsa widely distributed in Frontier districts.1

Similarly, Prof. Try of American University, Bashe, writes an article under the caption Islamic Damp which he appreciated the influence exerted by the Ahmadiyya movement on the thoughts of some Muslim Muslims.2

Jubilee Celebrations: Mirza Ghulam Ahmad availed every opportunity to prove his loyalty to the British colonists. To celebrate the Diamond Jubilee of his godmother, Queen Victoria, he arranged a special meeting on 26 June, 1897 at Quaid. The Qadianis thronged to deliver speeches in 6 languages and explained the blessings of the Raj. Prayers were offered for the long life and prosperity of the Queen and continuation of the "glorious" rule in India. Poor people of the town were entertained; surgeons, poets and trees were all lit. Congratulations telegram was sent to Lord Elgin, the Vicereine of India on 26 June. A beautifully bound copy of the book "Tehf-e-Qadiani (A Present to the Queen)" was sent to Queen Victoria through the Deputy Commissioneer in commemoration of that auspicious occasion. Copies of the book were also sent to the Vicereine and Lt. Governor of the Punjab.3

In his present to the Queen, he in a humble way gave a short background note explaining the political services of his family. In 1857 and post-Mutiny period till he took up the "inadmissible" task of serving the cause of the Empire. He then enumerated his services and pressed himself as a well-wisher and an extremely loyal servant of the British Empire. He eagerly awaited an acknowledgment from the Queen and when and was finally received her recognition on him, he was overjoyed and expressed his utmost thanks for her act of gratitude.4

The day of Queen Victoria's Diamond Jubilee, brought a wave of admiration for the British colonists in India. On the evening of the Jubilee Day, the Europeans, Mr. Rand of the Indian Civil Service and Lt. Agent, on their way home from a reception at Government House, were shot dead by a Hindu Brahmin. It was a political assassination and an extreme way to express resentment against the British rule in India.

Queen Victoria died on 22 January, 1901. Mirza Ghulam Ahmad was deeply grieved at the death of his godmother. He sent the following telegram to the British Government:

3. Muhammad Ali, Indian Muslims (Kajal, 1985), p. 184. A few months earlier he was to present a book on the history of his work
5. To answer the charge that the Quaid established the state of Waziristan, i.e., in a region where the Quaid took the Quaid in the 1921, by writing to the Quaid (in Qadian, 1921, 1977).
An Outgrowth Of Imperialism

1. With my followers, beg to express our deep sorrow on the great loss occasioned to the Empire by the death of Her Gracious Majesty, the Empress of India.

Spy Prophet: It is necessarY to go through the writings of the Mulla for he personified the British Imperialism and undeniably posed himself a scoundrel and a suppliant whenever he happened to speak of the British. He even goes so far as to take upon himself the role of a British spy by offering his political services to the Government to expose those religious leaders of India who believed British India was dar-es-salaam (abode of war) and, therefore, considered Jihad an indispensable necessity. They, in accordance with the Islamic Law, believed that only Zul visit prayer could be offered instead of special prayer on Fridays in dar-es-salaam. To expose these hidden enemies of the British, he, on 1st January, 1896. published a letter suggesting that Friday should be declared a holy day and, consequently, to the leading Muslim scholars for their endorsement. He made clear in the footnote of the letter that those ulama who would not sign the decree would prove themselves anti-Government and enemies of the British.

The 'spy prophet' also submitted a petition to the Governor General of India offering his services to expose the 'ill wishes of certain British Governments' and earnestly declared that the 'Khubra' (seven days of Friday prayer) the blessings of the British Raj should be narrated by the ulama. It was submitted that a list of anti-British, seditious and rebel ulama of India prepared by Qadri (intelligence) sources could be given to the Government if it so desired. It could be kept as a state secret by the white Government for future action, the Mulla emphasized. It also gave a specimen of a pro forma record the name of such anti-British ulama. It enlarged the columns of name, place, remarks, etc.

Besides his spy work, he engaged the ulama in useless theological controversies in a very clever way. He used an abusive and provocative language against them and read to their character defamation. After launching a crusade against the Jihadiul ulama who has been fighting against the British Imperialism in India, he entered into an open conflict with Hindu and Christian religious leaders to push up the communal fever in accordance with the British policy of divide and rule.

By cleverly engaging the ulama in theological discussions he succeeded in diverting their target of attack from the British Imperialism to Almohadum. Here, he predicted death and humiliation for his opponents and when his prophecies proved false he gave full credit and absurd interpretations to those ulama. He always out

A sorry figure. An outstanding feature of his character was shameless influence on fulfillment of his every prophecy. By any standard of judgment, it can be safely said that even Jesus Christ profited far better than him. She is accurate in most of her statements. The Mira's oft-repeated prophecies, the mainstay of his prophethood, dealt at length on his financial gains, receiving money orders, gifts and subscriptions, on the humiliation and deaths of his enemies, and on his inevitability in the field of litigation.

One of his investing prophecies related to his 'message' with Muhammad Ali Begum, a beautiful and attractive girl and his near relative. It was prophesied that she would ultimately become his bride. But it could not happen. He predicted search for any person who would dare to marry her. He called her a heavenly bride in his prophecies. Despite all techniques of blackmail, intimidation and persuasion, her father did not succumb to the Mira's wishes. This economic affair an ex parte to his Hida and Christian opponents to hurl arrows on the plane life of our Holy Prophet (p.b.u.h.) in a discreet manner as the Mira claimed to his ascension (228) of the Prophet (p.b.u.h.) a champion of Islam. Muhammad Ali Begum was married to Mirza Sultan Muhammad during the Mira's life time.

Script Paracase: Promotion of religious differences was part of the Mira's policy. It divided the Sikh society into sects of small-waring groups. The British Secret Service encouraged his agents to put forth stirring and provocative literature to widen the differences among different religious entities. Religious adventures used the press liberally to launch their attacks on their opponents and to engage them in futile religious controversies. In 1868, the Government registered the publication of 4,963 periodicals in India out of which 1,485 were in Urdu, 1,352 in Bengali, 543 in Hindi 679 in English and 38 of them in other languages. Most of them were engaged in theological discussions.

Mirza Ghulam Ahmed entered into religious controversies with Christian and Hindu religious leaders in a peculiar way. He threw challenges of prayer duties, put the revelations in their condemnation and used abusive language to prove them to be reprobate against them. His crusade resulted in the appearance of many slanderous works against Islam. 3

The Punjab Government closely watched the religious controversies among the Punjab in several groups and sects. Mirza Ghulam Ahmed's activities in promoting religious antagonism were particularly reported to the higher British officials. In 1891, he triggered into a notorious controversy with Rev. Joseph Martin Clark, a medical missionary in charge of Amritsar District. As a result of it, a debate took place at Amritsar between the Mira and Abdulrett Aziz, a Muslim convert to Christianity and the former Extra Assistant Commissioner, Lahore. In the proceedings of the Home Department Government of the Punjab the details of a series of meetings.


3. See Mirza Ghulam Ahmed, Mohammedan Oaths or Bina Ethics, Lahore.
have been given which were held in order to discuss religious topics concerning Muslims and Christians. The speakers on the side of the latter were Mr. Abdullah Ashim and Rev. Henry Martin Clark and other side was represented by Mirza Gilman Ahmad of Qadian. The contest lasted for a fortnight without any material result in favour of either party. The Mirza, however, threatened the speakers of the opposite faith with permanent death within fifteen months; as a punishment promised to him by God in a dream fulfilling which he contended to be disgraceful and hanged for having persisted in upholding falsehood.

The deadline of fifteen months ended on 4 September, 1894. Ashim did not die. Christian missionaries perished at Ahmadis and condemned the Qadiani impostures. The Mirza shamelessly insist on the fulfillment of his prophetic saying that Ashim had himself by turning towards the truth.

The Civil & Judicial Gazette, Lahore under the heading: A Dangerous Fanatic wrote: "There is a well-known fanatic in the Punjab, he is now, we believe, in the Gujranwala district, who calls himself Messana and also the Messiah. His prophecies regarding the death of a native (Christian) gentleman in Amritsar kept up an excitement in the city for some months, but fortunately his utterances were so badly charged that they have hung fire miserably and are deemed to be still alive. A factual vision of this sort is doubtless under the supervision of the Police. Whenever he preaches abroad serious disturbances of the peace are imminent, for he has a numerous following who are only less fanatical than himself.

Of course no political danger can be apprehended from the vain imaginings of such men, but there is method in his madness. He has undoubted literary ability and his writings are voluminous and learned; all the elements present for forming a dangerous rallying point, of course among the orthodox he is most hated man. His fame has spread as far as even as distant Madras."

Like Ashim, the Mirza entered into a controversy with Mr. Ayes Samaj, Pandit Lekh Ram Teshawar, a retired police official. He predicted that Lekh Ram would die by February, 1899. He was described as a modern jelly. Lekh Ram was later on mysteriously murdered at Lahore on 6 March, 1897. It generated a good deal of communal tension in the Punjab. The Mirza took advantage of the situation to strengthen his claim.

Lall Lalji Rai, in Ayes Samaj leader states: "The assassination of Lekhram in March, 1897 is a memorable event in the history of Ayes Samaj. He was a zealous Ayes Samaj, devotee of Sardar Dayanday. The Prinicipal Sahab paid him some thing for substance. He was borned. He cremated in Lahore. A Committee was appointed for tracing the assassin, and work
for the Committee was entrusted to Lushai. The police and the Sambai soon appointed its own agents for finding out the truth, but Manikmau failed all their plans. Two or three persons were arrested, but all of them were let off because Manikmau was identified. People were firmly convinced and there was good reason for the conviction that the sympathies of the Lohore Muslims were with the assassin, and the assassination was the result of the big conspiracy in which some of the Muslim and Muslim Razes of Lahore had a part and they gave shelter to the assassin and helped him make good for his escape.  

Managed Show: Dr Henry Martin Clark, the patron of Atkun charged Mirza Ghulam Ahmed under section 367 on 1st August, 1897 in the Court of District Magistrate Antmian. He stated that the Mirza had sent Abdul Hamid to murder him. The case was later transferred to the Court of District Magistrate, Gujardaspur as it fell under his jurisdiction. During the proceedings, the Police proved upon Abdul Hamid to change his earlier statement in favour of Mirza Ghulam Ahmed. The basis of the case was shaken. No further legal action could be taken against Shina Mirza. It was a managed show. The British watched the proceedings with interest. Col Douglas, District Magistrate Gujardaspur, subsequently told A.R. Dard that the case was watched by the Punjab Government.  

Dr. Clark’s case helped to dispel the commonly held belief that the Mirza had employed agents to murder his opponents to fill his pockets. He continued to throw challenges of prayer duals to his enemies and proclaimed their humiliation and death till be was ordered by the Punjab Government on 24 February, 1899 to refrain from publishing any prediction involving the disgrace of any person and representing him as the object of Divine wrath. The order was meant to check the heat generated by the religious frenzy and to appease his opponents who were the followers of Mohammad Haqain Batare. There was no change in the British policy. It was a stop gap measure. Mirza, the loyal agent of the British Empire, faithfully obeyed the order. He did not utter a word quite sometimes. Had he been sent by God and had he revealed his will to him, he would not have kept mum. This proved that the Qadiani deserved to be the sons of his British masters. He was the masterpiece of Imperialism and had no divine mission except to fulfil the political designs of the British colonialists.

Memorial: At the close of 19th century, the Christian missionaries and Aya Samaj opened a flood gate of vilification attacks on Islam. They found an excuse in scurrilous attacks which the Mirza made on their leaders through his writings and prophecies. The secret hood of the British bureaucracy played a crucial role to aggravate the situation.  

Dr Ahmad Shah, an ex-yateig lived in London. The British planted him as Medical Officer in Lucknow before he settled in Britain. He wrote a book attacking the
pious wives of the Holy Prophet (p.b.u.h). The British intelligence managed to get this book published at RP Mir Monir Pasha, Gujranwala, Punjab. One thousand copies of the book entitled *Unkapal-e-Momin* were distributed freely to injure the susceptibilities of the Muslims and create hatred among Christian and Muslim communities of India.

The Anjuman-i-Hifazat-i-Iслам, Lahore, sent a memorial to the Government on 26 April, 1868, demanding that the book should be confiscated. The Mirza also sent a memorial on 6 May, 1868, opposing the Government that the book should not be proscribed. He argued that a reply to the book should instead be prepared. He utilised the Anjuman’s move and asked the Government to ignore the said memorial.

Religious frenzy continued to grow in India. The religious leaders ignored all norms of decency to launch abusive attacks on the persons of their rivals and their beliefs. In that charged atmosphere, the Mirza sent another memorial to Lord Elgin, the Viceregy of India in October, 1868. He proposed a code of ethics for the community leaders to curtail the use of abusive language in religious controversies by bringing them under the preview of law. He apprehended that too much heat generated by religious controversies would pose a danger to the harmony of the British Government and might lead to political unrest. The vile and abusive writings could provoke Muslim fanatics to take up arms against the British rule like that of 1857 upheaval. The memorial was meant to check political upheaval and to suggest the Imperial masters to review their policy of neutrality in religious matters in the light of emerging political realities. The proposal was given out of sheer loyalty and love for the British masters but the British Government rejected the Mirza’s proposal and did not take any action on it.

AR Firdos throws light on the political significance of Mirza Ghulam Ahmad’s move:

It was also in the interest of the Government to take up the suggestion. Political malcontents were taking advantage of religious conflicts to evil the people against the Government. It was the perception of this which led the Government to pass Sedition Act of 1877. But in spite of that enactment the country continued to drift from law abidingness towards dissatification. The law, in fact, was not productive of any great consequence, because India is permanently a land of religions and in people.
Mirza Ghulam Ahmad gave an interesting explanation of his vile and filthy language he constantly used against Christian clergy and Christianity. He justified his anti-Christian views and attacks on the persons of Jesus Christ by saying that his indecent writings served to pacify hot-headed Muslims. They felt satisfied after reading such harsh and scurrilous writings and changed their vindictive mood which otherwise could have been dangerous for the peace of the country. Secondly, he maintained that anti-Christian writings would have a political value in Muslim countries. After reading such works, the Muslims appreciate the religious policy of the British Government and had a feeling of love for them. They also thought that the British were favorably inclined towards Muslims and their rule posed no danger to Islam. To this end in view, bulk of Urdu literature was sent to Muslim missionaries for the sake of Imperialist propaganda.

The Maza did not suggest that Christian missions had their root in imperial expansion, that is not less than Imperialism endured, its missionary agents must remain, and that such a mission could not die while Imperialism lived. He blessed Imperialism and carried in child. He swallowed the camel and swilled at the goat.5

In response to Mirza Ghulam Ahmad's abusive writings and degrading prophecy the authorities a class of Muslim ulama planned to pay him the same coin. That brought him further notoriety, yet their counter-offensive forced him to seek the protection of law against the Hindus who stood in his way. He, in fact, wanted to find a government into a partisan alliance as his prophethood lacked stamina to fight in such a way through opposition and could not take its chance unaided. He had not the faith that could spring from a righteous cause. He was afraid of the struggle for existence that threatened his mission. He knew that his prophethood could not weather the storm. That is why he knelt before the British and supplicated for support. He wanted England to look upon his prophethood as her adoptive and spons-fooled child.
2 POLITICS OF RELIGIOUS CLAIMS

The Mopsa's whole business was sheer politics. It had nothing to do with the revival of Islam. He was a British agent and an arch enemy of the unity of Muslims. The claims of Mupipet, Mahdi, Promised Messiah, Bab, Rosul, and Khudai Ameer-ul-Mumtaz all carried political tags. We must examine his claim of Mahdi in order to give the nature of his political business.

Mahdi: According to the traditions, the Mahdi is a guided person who will establish caliphate after the pattern of the caliphhood and will fill the earth with justice after those had been dishonored and disrupted. He will be a warrior and a great soldier of Islam. From time to time many religious adventurers made use of the title of Mahdi to further their political designs. The Babi movement in Iran and the Qadiani movement in India made best use of it for the achievement of their political ends. The idea of the Mahdi found a high place at the time the Muslim political power decayed. It was used to restore confidence and keep hope alive. It was expected that the Mahdi would restore the past glory and lead the world of Islam to a happy end.

The Mopsa claimed to be a Mahdi in 1891. He announced that in his person the prophets relating to Mahdi had been fulfilled. But the weaker aspect of Mahdi made him tremble with fear. He called himself panjait Mahdi who had come to stop wars. He took pains to make it clear to the British and the Muslims of the world that the victories predicted of Mahdi were victories of peace and not of war. In his books, he accused the Muslims of nourishing hopes for a bloody Mahdi, a killer of non-Muslims, Jews, and Christians. No such Mahdi could come who would wage Jihad. He could only be a propagandist, not a soldier. The fight against the British was out of question, whether it be in India or elsewhere in the Muslim world.

At the close of 19th century, the colonial powers had been scrambling for colonies in Asia and Africa. The French imperialists occupied Tunisia, and the British took Egypt. British interference in the affairs of Egypt began in 1875 when Disinni negotiated the purchase of shares in the Suez Canal. They continued 'peaceful penetration' over the next decade. The Khedive Ismail of Egypt endeavoured to get rid of the colonial yoke but failed.

In 1879, a revolt in the Egyptian army was suppressed. Two years later colonial Ahmed Arabi, with the support of some army officers and religious leaders took arms against the British interference in Egyptian affairs. On 11-11 June there was rioting in Alexandria. A month after British Admiral Frederic Becke-champ began what Wolseley later called 'that silly and criminal bombardment of Alexandria'. In London, Gladstone's Ministry decided to send an army to destroy Arabi's war of

liberation. In September, 1882, Wolseley, the Adjutant General of the Army met a tough resistance at the battle of Tal-e-Kahur about halfway between the Suez canal and Cairo. However, the British forces carried the day and Arabi was transported to Suez. In 1883, Britain secured control of Egypt and continued its colonial occupation despite the fact that it was part of the Turkish Empire.

During the Arabi's anti-Imperialist uprising, there arose in Sudan a religious leader Al Mahdi (Muhammad Ahmad). He did not know what else before him had been able to do. He united the tribes and inflicted series of defeats on Egyptian troops sent to capture him. Soon the deviates of the Mahdi of Sudan got complete control of all the Sudan, West of Nile. In 1883, Hicks marched off into the desert to fight against the deviates with his 10,000 men. The Mahdi's forces were met by the spirit of Jihad, completely wiped out the whole army of 10,000 men. Britain was horrified and astonished. Lord Fitzwilliam told the House of Lords that there had not been such a complete destruction of so large an army since Pharaoh's host perished in the Red Sea. A large number of Sudanese and Muslims of Arab origin believed his the man Mahdi whose advent was foretold by the Holy Prophet (p.b.u.h.a.).

The British Imperialists chose Charles Gordon to fight the deviates. Gordon had made a name in China where he crushed the Taiping Rebellion of a Chinese religious leader who claimed to be the Prophet of God, the son of God, the true king, the celestial king and the younger brother of Jesus. He, like the Mira, failed in his academic career and turned towards politics. In 1884, Gordon captured Kunkin and crushed the 'Christ's uprising'.

In the face of mounting military pressure from the Mahdi's forces, Gordon withdrew garrisons but himself held on in Khartoum against the British order until in 1885 the city was conquered by the followers of the Mahdi of Sudan. He was killed by the deviates. Queen Victoria had been insisting that Indian troops might be moved from Aden to save Gordon. The famous English poet Lord Tennyson wrote a poem about Gordon and the British press called him a 'soldier saint'. Redvers Buller, however, said, the man was not worth the cannon.

The British forces could never conquer Muhammad Ahmad Al Mahdi of Sudan. In 1896, after a period of ten years, Kitchener started his expedition to forcibly bring the Sudan under the Imperialist control. The Mahdi's Khilafa was defeated after a great bloody battle and was killed a year later. Kitchener destroy the tomb of the Mahdi. His bones were thrown into the Nile and his skull was proposed to be sent to the Royal College of Surgeons to be exhibited with Napoleon's intestines. Later on, the skull was secretly buried during the darkness of night at Wadi Halfa.
The Mubarak's war of liberation in Sudan excited congresional honeymoon in Arabia and Syria. The Muslims of India also felt satisfied at the humiliating defeat of the British forces. They vowed and resented Mubarak of Sudan, sent him letters and looked to him as a saviour of nations. It was also a common belief in India that the Mubarak of Sudan might conquer the whole of Africa and ultimately India, liberating the Muslims from foreign chains.6

At the time, the movement of the Mubarak of Sudan was in full swing; the Mirza was considering Jehad and sending folk of literature to Africa to portray British imperialism as the brightest colours.7 In his book, The True Nature of Mahdism, he sharply condemned a 'ghazi' and 'fanatic Mahdi' and claimed that for the last 25 years (1876-1899) he preached against the concept of Jehad by disseminating anti-Jehad literature in Arab countries particularly in Turkey, Syria, Khilaf etc. and exposed the idea of coming of a bloody Mahdi and Messiah. He appended an 18-page supplement to his book in Arabic and Persian and called on the Muslims of Arab lands to accept his claim of Mahdi, stop winger wars in the name of Jehad and inculcate a deep sense of gratitude for the British Government.8 In another book a Persian to Arabic translation he mentions:

"After the death of his father and brother I had a retired life. But, nevertheless, I have been employing my pen in the service of British Government. In all the works that I have written, I have preached loyalty to, and sympathy with the British Government. I have made effective speeches against Jehad. I wrote books in Arabic and Persian costing me thousands of rupees (British gold). All these books were disseminated in Arabia, Syria, Turkey, Egypt, Baghdad and Afghanistan. I am sure they will bear fruit in some day. I wrote many works out of sincere loyalty to the British Government, otherwise I had little to gain by sending them in Arabia, Syria and Islamic world.9"

Will Ahmad throw light on the objective implied in publishing pre-British literature by spending thousands of rupees from one's own pocket? Where did thousands of rupees (presumably valued in millions) come from? In 1899, the Mirza, in an Income Tax case, declared his total annual income not more than Rs.700 on the basis of which T.T. Dacor, Collector, District Gardesupur, exempted him from Income Tax. The Mirza called it a 'heavily spin'.10 How could he manage to spend thousands of rupees for the British colonial propaganda abroad? The answer is quite simple.

3. Muhammad, Dehli, 1899.
There were severe ecclesiastical funds at the disposal of British intelligence agencies to support this vicious game of political Freemasons and Jews who provide money to buy up and carry out propaganda campaigns in support of the British in India and abroad. The Mitra also explains that he had been sending some gentle Arabs to Islamic countries with this literature. These trained spies of Qadian Intelligence Agency maintained close links with anti-Islamic forces actively working in the garb of missionaries. Ghulam Pasha (Qadiani), Abdul Rahman (Mir), Abdul Haye Azad and Shah WajidAli were dispatched to Egypt at the close of 19th century for substantive purposes. Their services were placed at the disposal of British Intelligence at Cairo.

There is another important question that comes to our mind. The Mitra claimed that Jehad was not lawful in British India. But why did he define it totally unlawful and forbidden for the first time in the Islamic world where the Muslims were fighting a hard battle of resistance against the European Imperialism? Was it not a calculated policy to sabotage the struggle movements of the Muslim world for the sake of Imperialist powers and their Jewish collaborators?

Mehsabat for Jaff - At the time of compiling 'The Heat (1880), the Mitra believed that Jesus was alive and would descend from heaven. For eleven years he professed the same belief, though he claimed to be the recipient of revelation, in Islam, and a Wahdat (Zilli or separatist Nabi). It is very interesting that for 11 years (1880-1891) he could not understand the meaning of his own revelations. Equally, for another 11 years (1890-1901) he was not able to withstand his claim of prophethood God spoke to him hundreds of times and revelation poured on him like torrential rain deluging him a 'nabi' and a 'nabi', as he claimed, the last kay on calling himself only a Mahdadi in utter disregard of God's commandments. How stupid he was! Nay, political expedience of his Imperialist-Jewish wire-pullers made him perform absurd feats of theology.

In 1891, he proclaimed himself to be the Promised Messiah through one of his revelations and announced the imminent death of Jesus Christ in his books Faith itself, Two Paths of Action, and Allah-o-Akbar (1891). He argued that the second advent of Jesus Christ was in fact a coming of another person who could have the spiritual characteristics of Jesus Christ. He held that Jesus did not die on the cross, but excepted and came to India in order to preach to the descendants of the 'lost ten Tribes' in Afghanistan and Kashmir. Subsequently, he announced that the 'sins' of Jesus had also been discovered in Seriagarh, Kashmir.
It is necessary to discuss here the belief of the second coming of Jesus Christ, the son of Mary, in contrast to the idea of Promised Messiah which had a long and peculiar significance in Judaism.

The word Messiah is of Hebrew origin which means an 'anointed one'. It was applied to every king and high priest because before entering upon their office, these men had been consecrated by the oil poured upon their heads. When the Jews were under the Persians they began to dream of the day when the descendants of David would reappear and an anointed King would once more sit upon the throne of Israel. Subsequently the Jews changed the idea about a Messiah in two different ways when they were ruled by the Romans. The majority of the Jewish people looked for the appearance of a mighty warrior who, though he was not of the Davidic family, would lead them against their enemies, destroy Rome, free the Jews and establish a reign of justice, plenty and peace. But there was another smaller group who thought of the Messiah as more than a human being, unaided by ordinary weapons, would conquer the pagans, and cause the Jews and Judaism to triumph. In the Book of Enoch, written during the first century AD, the author speaks of a supernormal being, who awaited a signal from God in order to go down to earth and free humanity from sin, injustice and oppression.

God sent Jesus Christ to redeem the Jews from the predicament they were in, but they maneuvered to 'crucify' him with the help of Pontius Pilate, Roman Governor of Judea, and condemned him as false Messiah. They continued to cherish the hope of seeing the Promised Messiah ruling over the world of Israel even after the advent of Islam. In the Holy Quran and the Traditions, it is mentioned that God saved Jesus, the son of Mary from murder or crucifixion and raised him up towards Him. He would descend in the Last Days as a living sign for Jews and Christians. He will be a follower of Islam. There is no reference to a Promised Messiah or Mashiach (Messiah-like man). It has been made amply clear that Jesus, the son of Mary and no one else would come in latter days. The Mirza tried to prove from the Holy Quran that Jesus was dead. On the contrary he claimed that the coming of Jesus Messiah referred to in the Hadith was only a Christ incarnate. It may be made clear that it was not on the authority of Hadith that he pushed the claim of his Messiahship, rather it was his own revelation which forced him to proclaim this office. The Hadith had a secondary position for him and he quoted it just in support of his revelation which was binding on him and his followers.

Any how, the advent of Jesus Christ and the claim of Promised Messiahship are two different things. The former is a belief supported by traditions and the latter a Jewish doctrine, completely alien to Islamic beliefs having its roots in the Jewish literature. The Mirza cleverly disguised his true face i.e: a Promised Messiah.
named to work for the political motives of world Jewry and decayed the Muslims by his false posture of being an incarnate of Jesus Christ. He shrewdly dragged the ulema into useless theological controversy and carried out his sinister plan in Jeddah Islam.

Dr Muhammad Iqbal, in his well known article on Qadianism stresses that Ahmadiyya movement had been slowly drifting towards Judaism. Some Arab scholars have also discussed in detail the pro-imperialist pro-Jewish orientations of Qadiani movement. Ahsan Muhammad-ul-Eaid, Ali Shibli Abu Zohra-Murad, Ali Shibli Mobashir-ud-Din, Al-Khithi, and Ali Shibli Muhammad-ul-Madina have strongly dwelt upon this theme. Allama Muhammad-Sial was, in his famous work Al-Makhtatun-al-Insaaniyya Lay Masalafi-al-Islam proved that Qadiani movement is a branch of Impressionism. Dr Abidil Karim Ghalib, a research scholar of Monsoox, has given a scholarly treatment to this subject. He has established that the Ahmadiyya movement was a by-product of Judaism and its basic beliefs were striking similarity with neo-Judaism of the 19th century. The way Qadianis presented the concepts of jizya, revelation, prophethood, etc. was the favourite subject of bigoted Jewish scholars of 19th century. Jews always showed a keen interest in development and growth of Qadianism. Shad, a group of Jewish intelligentsia working in Jerusalem University and headed by Dr Magen conducted research on the proposed synthesis of Ahmadiyya beliefs with modern Jewish philosophy as enunciated by Jewish Cabbalist philosophers of the 19th century. In 1927, Alexander Waite, an Austrian Judge wrote an interesting article entitled A Modern Zeenat-e-Sewa to Islam and Ahmadiyya Movement. It was published in the Review of Religion, a leading Qadiani journal in its issue of March 1927. Also in 1946, Mrs Asiyya Rehman, a Jew scholar of Jerusalem University wrote a series of articles on Ahmadiyya movement, highlighting some of its salient features in relation to Jewish philosophical ideas.

Pro-Jewish orientation of Qadiani movement can also be seen in the writings of the Mirza. He repeated all those absurd slogans again the person of Jesus which Jewish writers had been levelling since the advent of Christianity. The Mirza called Jesus' miracles a series of tricks and mockery. In the name of "smashing the cross" he criticized Christian beliefs and misquoted birth of Jesus Christ. He is "charged with drunkenness, vulgar abuse of Jews, cowardice, disrespectful attitude to his mother, friendlessness with women of illrepute and ever blasphemy. The Mirza cast aspersions on the life of Mary also. After levelling allegations and making attempts to unseat the status of the Christ, he called himself superior to Jesus in all respects. He claimed to have performed such a tremendous task which Jesus could never have taken. A few extracts from his books will help understand the nature of his attacks on Christianity and Jesus Christ:

1.Leaf Ahmad Beijani, gr-104-7, Lahore: 115
3. Ahad. Lahore, 12 June, 1928
5. Dr. B. Margen, in one of his papers in Review of Religion. These and other similar letters were also published in various journals by the Qadianis and their sympathizers.
i. What a noble family he (Christ) belonged to three of his grandparents were blacks whose blood was running into his veins. 1  

ii. Christ what a character an epicure and drunkard. He was neither a deceiver, nor an adept, not a seeker of truth. He was but arrogant, self-satisfied and godhead. 2

iii. Drinking has done extensive damage to the western world. One reason for drinking has been that Christ used to drink himself. He took it in order due to some disease or he was an addict. 3

iv. Christ cannot claim himself to be pure, people did know that he was a boozier. This is evident right in the beginning and not after his claim to godhead. In fact, claim to godhead is one of the consequences of drinking. 4

With the denunciation of Christianity and distortion of biblical beliefs, he revived Jewish religious practices. He called his community Beni-Israel and claimed himself to be the Messiah in his revelations. 5 In 1891, Ozmish had to leave East Patish in the wake of Partition of India. Alkal says that, in accordance with a revelation of the Promised Messiah, a Levite came for Ammaus to leave Sada. It will happen to establish the similarity between Ahmadine and the studies of Jews. 6

Mesianic Uprisings: We further discuss different aspects of the Mesianas claim of Messiahship to elaborate the history of his claim in a historical perspective. The Cabalistic-Jewish idea of the Promised Messiah had been a political instrument in the politics of the Jews. In the 19th century, with the rise and growth of Zionism, the cube gradually eclipsed. From the 18th century AD to the emergence of Zionism (1897), many self-styled Messianas appeared. The appearance of a Messiah was often accompanied by some revolt or uprising. The claimant inspired for power and declared a response to the watching Jew the Holy Land.

Under the Messian rule, many self-appointed Messianas launched strong political movements to topple Muslim states. About the year 700 AD, Abu Isa of Isbani claimed to be a Messiah. He gathered an army of Jews to throw off the yoke of Muslim Caliphate 7 and led the Jews to Palestine. A battle was easily fought and the Jews were badly defeated and scattered. Abu Isa took his own life. But this did not discourage others from following his example. A man by the name of Johangh-al-Rai, a shepherd attempted the same thing, but in the end was also defeated and killed. Almost at the same time in Syria, a man named Sereen called upon the Jews to follow.
his leadership in the conquest of Palestine. Jews flocked to him by thousands, only to be deeply disappointed when his promises came to naught.

The period of Crusade gave a peculiar colour to the office of Messiahship. A Spanish Jew, Abulafia claimed to be a Messiah and went to Rome in 1281 to convince the Pope and offer Jewish help in the War. The most interesting Jewish Redeemer was Shabbetai Zvi. In the year 1648, a few of ascetics and political state came to Central and Eastern Europe. These events served as a proof of the coming of a Messiah. Jewish-Caballists believed that Messiah's arrival was to be preceded by war and pestilence and eagerly waited for his appearance.

Shabbetai Zvi, a Spanish Jew, announcing in 1648 that he was the Promised Messiah, Jews welcomed him wherever he went. He travelled from Smyrna to Stamboul and in the presence of learned men, he pronounced a marriage-covenant and a street of the Torah and wove through a marriage ceremony with the Torah as his bride. From Stamboul he moved to Cairo where he found an environment fitted for his purpose.

A wealthy Jew, Raphael Joseph Geulani, sent him to Jerusalem for the purpose of distributing charity where he met Nathan of Gaza who also claimed to be a prophet and Messiah. He undertook to announce himself Promised Elijah and spread the propaganda of Zvi as the Promised Messiah.

Zvi married Sarah who seemed to be the bride of the Promised Messiah. The wedding was celebrated with great pomp at the home of Geulani in Cairo. This event was a great misfortune with that of Muslims, the impostor's marriage with Sajah. The Mamluks also aspired to marry Muhammadi Sogham but her parents refused to succumb to his blackmail carried out in the name of God.

Zvi was greeted with a frenzied enthusiasm. Many Jews deserted their possessions and marched to Palestine. Emboldened by his success, he declared that he was going to Constantinople where, at the very sight of him, the Sultan of Turkey would give up the throne and Zvi would be the King of Kings. Zvi when his ship arrived at the Turkish port, he was arrested and placed in the fortress of Abyssin. From his prison, he issued proclamations and sent messages to Polish Jews and ordered them to send him Nicomedia Cohen who himself claimed Messiahship. Cohen held talks with Zvi and announced that Zvi was not a Messiah. The Polish prophet after his imprisonment, could save himself only by recanting away to some safe place.

Zvi was brought to the Sultan's Court for trial. He abandoned all his claims and accepted a petty post in the Sultan's Court and pretended to become a Musulm. Zvi's followers, although disillusioned yet argued that Muslim Zvi was but a human image and he himself had pretended to heaven to wait for a more opportune time. He had meant for the sake of Jewish people and would come back soon. These Jews who

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1. Geulani, op. cit. p. 515
hypocritically converted to Islam for the cause of Judaism and waited for the return of their Messiah, organized themselves in a cyriosophic sect called Qadiun, and are known by the name.

In 16th century Britain, Richard Brothers, an Anglo-Israelite, claimed to have possessed the Messiah with some success.

3. The late Jerusalem (one of the great cities of the East), British Jewish, the weekly periodical of the British Jews, 1912, to the extent that Jews wish to be converted to Christianity. However, very few have been converted to Christianity. The results have been very few.
Politics Of Religious Claims

it said to be the corruption of Mary and is famous for her tomb. After her death, Jesus migrated to Kashmir and died at the age of 120. His tomb is situated at Khunjar Street, Srinagar, Kashmir. St. Thomas went to South India and there he founded a church.

The main threat of the whole theory is on the assumption that in 721 BC Ten Tribes of Israel were ‘lost’ and settled in Eastern countries, especially in Afghanistan and Kashmir. Has there been no ‘colisation’ of Jews in those countries? Jews would not have taken such a long journey from Palestine to India. Here lies the core of the matter. The traces placed on the dispersion of the Tribes of Israel and their conversion to Islamic and other faiths was meant to provide a foot-back to the Jewish national movement which swept the world before the emergence of Zionism.

As stated earlier, Anglo-Israelism is a movement launched by Jews and their agents on the assumption that the Ten Tribes of Assyrian captivity (721 BC), on leaving the land of their origin wandered towards the west while those of the Babylonian captivity (586 BC) passed towards Afghanistan and India. Under the oppressive rule of Gentiles, they were lost to the world of civilization. An appeal was made to the European nations (said to have belonged to Local Tribes of Israel) to help their brethren acquire a separate homeland in accordance with the precepts of the Holy Book. P.K. Hirsh has, however, proved that the Ten Tribes were never lost and it is a historical myth.

The earliest suggestion of an Israelite ancestry of the English is to be found in John Saders’s Book of the Kingdom (1640). He drew a series of parallels between English law and customs and those of the Hebrews and Jews. Richard Brothers (1577–1632), a half my officer of ecclesiastical habits is the English Navy, prophesied imminent resurrection to the Israel of the Holy Land and elevation of himself as the prince of Jews. In 1649, John Wason adopted the theory and wrote widely on it. His work Our Brethren’s Origin is the first coherent exposition of the theory. Other advocates in the 19th century were W.C. Carpenter (Innocent Foundry, F.R.A.Clover (England, the Remnant of Judah) and C.Pazza Smyth, the Astronomer Royal for Scotland who deduces from certain measurements of the Great Pyramid that the English were the descendants of the Lost Tribes.

In 1871, Edward Hus published his Identification of the British Nation with the Lost Israel, of which a quarter of a million copies were said to have been sold. In the United States, the movement was led by W.H. Poole and G.W. Greenwood. A vigorous Anglo-Israeli propagandist campaign was started by Major H.W. Stanley of In Bengal Infantry in India. In 1863 he wrote a book entitled Are the English Israelites? It was meant to prove that the English were descendants of the Ten Lost Tribes and thus had fulfilled.
his Covenant with Abraham, and will fulfill all his promises to Israel. A bulk of Anglo-Iranian literature was published and distributed in India by Messrs. Nain and Co., Calcutta. In this book, Senior states:

"God has declared that until the sun, stars and sea depart, Israel shall not cease from being a nation before him for ever. They have not yet departed, therefore, Israel must be now one of the nations of the earth. The question, therefore, naturally arises, what nation is Israel? The triumphs of Anglo-Israelite have logically maintained that England existed, of all nations of earth, possesses, all the blessings and promises, so far as they have been fulfilled, which were made by God in favour of his people Israel and that as God is true, faithful, and covenant keeping, these promises and blessings cannot be diverted to any Gentile nation, therefore, it follows that England must be Israel. And in accepting this truth, we also appropriate the unfilled promises of the future glory of Israel. We find that all the prophecies relating to the first advent of Christ, the destruction of Jerusalem, Babylon, Neroscet, Egypt, Mum, Judah etc. were not only fulfilled literally but that all the punishments inflicted on Israel were also literally fulfilled, therefore, the promises of blessings to Israel must be taken as well in a literal sense, and we assert that this, is by no means interfere with the spiritual interpretation as applicable to the Church."

Under the reading to be endowed to their own land, Senior cites scriptural evidences (Isa xiii, Jer xxxiii, Zech viii, 12, 13 etc) to prove that scattered Israel will gather and sing in the height of Zion.

The hostility of the English to Napoleon and Russia, and the sympathy aroused by the Dreyfus case are attributed to the Anglo-Israelite ideas. It is usually argued that the English must be the representative of Israel as otherwise no divine promises made to that race would be fulfilled.

Quidnian agents actively propagandized Anglo-Israelite ideas after invoking interest in the discovery of the 'roots' of Jesus. Quidnian methods of argumentation and discussion were extreme similarity with that of Anglo-Israelites. If one happens to undertake a comparative study of Mira Qulam Ahmad's Mauli Hindostan Mua (Jews in Brit), its all the articles in the Review of Religious Quidnian, (1902-1908), Khwaja Nazir Ahmad's Jesus in Heaven on Earth, J.D. Sharma's Where Did Jesus Die?, Mulla Muhammad Sahibji Gobe-Maath, and Qazi Muhammad Yusuf's Ibn Dur Kusam, with that of Anglo-Israelite literature, he will find Jews and Quidnian sailing in the same boat.
Nebuchadnezzar Account: The qur’ic-historical sources quoted by the Mirah and his disciples to prove that Jesus Christ fainted on the cross at the time of his crucifixion are based on Jewish fabricated accounts. An oft-quoted source is a travelling account of Nycholas Notovitch, a Russian by birth and the contemporary of the Mirah. Notovitch claimed to have found some ancient Buddhist relics at the monastery of Mara (Gaza) in which a scroll was written in his boyhood in (Jesus—Nazareth) secretly found by his father’s house from Jerusalem and with a trail of monastics travelled onwards to India, and settled among the Aryans. He frequented Jain temples and studied their cult. He then went to Constantinople and from there to Juggernaut. He learnt the use of herbs, medicines and mathematics. He also studied the religious doctrines of Brahmans and acquired their secret arts.

The book appeared in French and in English and made a considerable stir in Europe and India for sometime. In an article in the Nineteenth Century, London, October, 1894, Prof. Max Muller, a famous German scholar who lived in India, saw clearly that the thesis was false and suggested that N. Notovitch be asked to ascertain in trying to get information that the Lamaus, having nothing to give to him, had invented the story to supply him. Prof. A. Asherfield Douglas of the Government College, Aga took a journey to Ladakh in 1895 in the hope of finding the MS but no such MS was found even in Tibet anywhere. The whole story was described in the Nineteenth Century, April, 1899 and M. Nicholas Notovitch was recognized to be an intercalary adventurer. Different versions of such false travelling accounts were prepared by secret Jewish agencies to disfigure Jesus Christ. It was a sinister attempt to convey on the basis of semi-historical records that Jesus was a false Messiah, who after his alleged travel in East acquired the knowledge of herbs and magical arts which he subsequently exercised in Palestine to compose his ‘false claim of Messiahship’ on the Jews, but was ultimately ‘crucified to death’.

Resurrection: The false account of the life of Jesus was also published by a Freemason Organisation—the Rosicrucian AMORC (USA). There is an illusion between the higher degrees of Freemasonry and the Rosicrucian Lodge, and also that the knowledge possessed by Rosicrucians in regard to the life of Jesus is shared by the Higher Degrees of Freemasonry. The organisation claims to retain ancient traditions, teachings, principles and practical helpfulness of the ESOTERIC Brothelism which existed in Palestine between second century B.C. to the second century A.D. Dr. Louis Spencer, Initiator of the Rosicrucian Order for North and South America, in his book The Mystical Life of Jesus gives an account of Jesus’ life between the twelve years and his emergence as a preacher in Galilee. He says that Jesus did not die on the cross but fell unconscious and regained consciousness in the tomb in which he was buried. He then secretly left for a secluded place at Galilee. He ascended to the Heavens not
Physically and in his physical body but had a mystical and psychic experience. He became an avatar who kept silence and retired from public life. He was buried at Mount Carmel (Palestine). His body remained in a tomb for several centuries but was finally removed to a place of sepulture guarded and protected by his (Essene) Brothers.

Crucifixion By An Eye Witness: Another Freeman monograph once quoted by Kuslan writers in their work in The Crucifixion by An Eye Witness. In the introduction and preface of the book, it is stated:

It is an English translation of an ancient Latin copy of a Letter written seven years after the crucifixion by a personal friend of Jesus in Jerusalem to an Essene Brother in Alexandria. This book was withdrawn from circulation the moment it was published. It was published in 1875 in America. All the plates were destroyed, and it was supposed that all the published copies of the book were likewise disposed of. The official copies which were deposited with the librarians of the Congress, in compliance with the laws of copy right, also disappeared. Fortunately one copy escaped this fate. In 1907, the author of The Great Work in the introduction to the book says that the book found its way into the possession of a prominent Freeman in the state of Massachusetts, USA. There it lay undetected until accidentally discovered by his daughter, sometime during the summer of the present year (1907). The lady, knowing my (TK) interest in things Masonic, kindly sent me the copy for examination. I, at once, recognized its remarkable nature and supreme value and importance. Then we are told that it was republished in 1967, after having been compared with the Latin MS which still exists in the hands of the Masonic Fraternity in Germany. No doubt, it will remain securely guarded from Anti-Masonic Vandalism.

It is asserted that Jesus was a member of Essene Brotherhood. He was taken down from the cross in a women’s house and his Essene Brothers took his body to a safe place. Nicodemus, the physician applied a special balm and his wounds healed in a few days. Later Jesus left the capital for the White Lodge atop the Mount of Olives in disguise. Finally, the latter says, he died in solitude after 6 months in Palestine.

The Mirza’s contribution to the Jewish-masonic theory is the addition of Maham-i-bah (Jesus’ ointment) in place of Nicodemus balm said to have been applied to the body of Jesus which had promptly healed wounds inflicted during ‘crucifixation’. In Jewish-Islamic system of medicine, different names are given to this ointment only because of its fast curing characteristics and no Hakim had ever called it an ointment meant specifically for Jesus wounds.

Yus Asif: The Mitrai Fischer claims that Jesus assumed the name of Yus Asif during his tour in India. It is still an interesting aspect of the theory and very amusing exploitation of the name of Yus Asif. Yus Asif or Yos Asaf, whom he calls Jesus, is no one except Gautama Buddha. When Buddha attained perfect knowledge and enlightenment, he then, according to Buddhist traditions of Mahayana Buddhism became a Bodhisattva (enlightened one). Bodhisattva is a corruption of Budhisattva. The story of Buddha’s miraculous birth and his attainment of the status of Buddha is made its way from India to Central Asia in around 2nd century AD. Subsequently in the reign of Abasige Caliph Al-Mansur, Arab scholars of Al-Makbitad translated many Pali Sutras and Persian works into Arabic. The story of Buddha (Bod or Yos Asaf) made its way into numerous Arabic works. Rashid-Din, in his Akhbar refers to these three books where this story had been narrated with slight variations. With the passage of time, the story of Buddha’s attainment of perfect knowledge which originated in India came back to India in a different shape. The name being Arabized and the events slightly changed.

Quaid-e-Azam had also tried to explore the Sanskrit sources to support this myth. They quote an extract from the Bhagvan Bhagvata Purana by Surta. It may be stated here that the Puranas are eighteen in number. They are purely mythical in nature and are characterized as puranic sectarian compilation of mythology, philosophy, history and law. The earliest Purana was probably compiled around fourth century AD. Bhagvan Bhagvata Purana was printed for the first time in Bombay in 1910 under the order of Moha-rasa Parvta Singh of Kashmir.

In this Purana, a mythical story of a meeting of Shabwahin, Chief of Saka with a white complexion man in the land of the Huns somewhere in a height of the himalaya has been narrated. When Shabwahin met him he asked him about his religious principles. He replied:

O King, the goddess of the savages (dyes) namely beam (the goddess who manifested herself in terrifying disguise and I having reached her in the infidel fishes, attained the status of Maya. O King! I asked that religion (of hers) which I impressed upon the infidel. Having cleared the mind and purified the impurities, and having recourse to the prayer of religion, man must worship the pure triad. By justice, truth, purity of mind and meditation, man must worship in heaven’s have (sunymands which also mean Sun’s distinction). That Lord himself as immovable (from his court) so the Sun, always is first to attract the essence of all erring creatures. With this message, O King! Many sanctified and spiritual image of Lord, the bliss giving, being ever in my heart, my name has been established as Testifier.5  

Having heard these words, the King removed that infidel priest and established him in pleasant land of Idus.
Dr D.D. Kosambi, a renowned Sanskrit scholar at Tata Research Institute, has made the goddess Matrika distinct from the holy book Naimi and has introduced the Hindu Scriptures. The infold priest attained the status of Matrika by following the goddess Matrika and praised the San worship.

Queens scholars call the infold Matrika, Iswara and the goddess Matrika is stated to be the etched Gakshila. By neglecting all non-sense of the legendary story, it is claimed that Raji Shashikan and Jesus Christ when the later Visited India. Khwaja Najar Ahmad got the site Bhavitha Para's text translated from Dr Siv Nath Sahatnth and calls the white complexion infold priest as Bharadwaj.

The story is partly mythical in nature and is about a San worshipper who is a follower of the goddess Matrika, probably a Bharadwaj. The story seems to have been fantasized in around 5th century AD and had no connection whatsoever in any way with Jesus Christ who was living in early 1st Century AD in Jerusalem.

Mirza Qasim and his disciples also picked up the names of mythical Brahmanas from the Buddhist ritual and called them Jesus. A Brahmanda Matrika is called Mavisila, All-Sho-Lu named in the Chinese Buddhist ritual is termed Mavisila, and Buddha's predecessor of a Japa Mayur white-faced Bharadwaj is said to have been meant for Jesus because he was white in complexion.

There is no historical proof either to support the contention that St. Thomas came to India. The churches founded in Malacca and Meluhha are mere names, not founded by him. Archaeological evidence clearly tells all such claims. It is also absurd to say, as Khwaja Najar claims, that Mary, the mother of Jesus, came to India and died in Meluhha where her tomb still exists. 1

It will be interesting to give the story of Budha (Buddhism) as narrated in Arabic and Persian sources 2 to prove that you And is Будда.

"Go to the long-headed King of Shravati, a pagan ruler of Shrivat (i.e. Kevat Valley) in India, a son is born by miraculous means. The king names him Yudhaj (better, Budhad-ji Budhaj)." As an oracle predicts that the prince's greatness will not be of this world; the King, therefore, confines the child in a city set apart, to keep him from the knowledge of human misery. Growing up Yudhaj fears on his confinement, and insists on being allowed out. Riding forth, he sees two infantry men and later a decrepit old man, and learns of human agony and death. The holy sermon of Bharadwaj 3 of Shravati (Ceylon) then appears in dreams and preaches to Yudhaj in parables, convincing him of the vanity of human existence and the impermanence of atomic way.

1. Bharadwaj (15th Century) states Jesus 's name is Jesus and he is from Arakan. Paperwork in a Conference in London in 1975.
2. Jesus is mentioned in the Nizam, p. 156.
3. Islamic writings by Melelie, Raja 1811 in II. Also Mizu-dhukh Amlh, 17th Century, p. 20
4. Ecological writings by Kamar, 1811, in II, also in Mizu-dhukh Amlh, 17th Century, p. 20
5. Islamic writings by Melelie, Raja 1811 in II. Also Mizu-dhukh Amlh, 17th Century, p. 20
6. Jesus is mentioned in the Nizam, p. 156, in II. Also Mizu-dhukh Amlh, 17th Century, p. 20
7. Islamic writings by Melelie, Raja 1811 in II. Also Mizu-dhukh Amlh, 17th Century, p. 20
8. Bharadwaj probably a Buddhist version of Dhagamg, 18th Century, Calcutta Quarterly, 1967, P. 100
Bilawhar spurns riches and indulgences in food and drink and sexual pleasures, and all fleshly delights.

King Jayasvar is hostile to Bilawhar and opposes Yusuf's conversion. In spite of the efforts of the astrologer, Kakin, and the pagan ascetic Al-Balwihan, Jayasvar is overcome in a mock debate on the faith and is himself won over. Yusuf renounces his royal estate and embarks on missionary journeys. After various adventures, he reaches Kashmir (Kushtari) where he enunciates the essence of his religion to his disciple Ahsirad (Ananda) and dies.\(^1\)

There is no reference whatsoever to Jesus Christ. It is a story of an Indian prince Buddha (Bosassaf) who died at Kushtari (Gurakpur, India) and his disciple was Ahsirad (Ananda). In the city of Bilawhar's Banab-ul(del) (10th century AD) and Allama Majalilain's Atul-ul-Hayat, similar version of the story appears with the addition that at the time of his death Ahsirad erected a house (sukra) where he was laid.

In all authentic Arabic sources and works on history like AlMaghari's Maraj-ul-Zahab (756 AD), Imad Nadi's Al-Fath Al-Fathir (988 AD), Al-Balawarian's Fiqq Banon ul Fiqq (1025 AD) and Al Kawsarain's Majalilain Al-Abbas the Buddha's name is popularly known as Boodasaf, Buddha, Yus Asaf, etc. He had been called an Indian prince/physician sent by God to preach them righteousness. His place of burial was Khusamag in Gurakpur, India. The word Khusamag was transformed as Qusamir or Kashmir. Some later historians ascribed it to the Valley of Kashmir. Persia and Mughal historian of Kashmir\(^2\) picked up this story from these sources. However, no one dared to call Buddha, Jesus Christ.

In some quasi-historical sources of Indian history, mostly 16th century works, it has been said that Buddha was ordained in the remote past towards the people of Kashmir. However, no authentic source on Indian or Kashmir history even refers to the arrival of Jesus in Kashmir. Khawaja Nizam Ahmad has quoted a passage from Maula Nadi's History of Kashmir to prove his historical myth of Jesus' visit to India.\(^3\) Mithun was a religious scholar in the court of Zain-ul-Abdin (1420-1470), King of Kashmir. He is commonly called Badushah. It is mentioned in the book of history of Kashmir that the Mullah did compile a book on Kashmir history but no one had ever confirmed its existence. It is an 'excuse' document. Khawaja claims to have seen it in Srinagar in 1946 and put a photo copy of the page where the 'arrival' of Jesus in Kashmir was mentioned. He did not buy this book from G.M. Mostyuddin Wani who possessed it and was willing to sell it at a high price. Despite repeated requests and challenges, Qazis rarely have been able to produce the original manuscript to enable the

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scholars to determine its position. It is nothing but a pure Ahmadya jirai (Italics added).

Prior to the Mirza’s discovery, Hassan Shah, an eminent Kashmiri historian, wrote that adjoining the tomb of Khawaja Nasiruddin in Kashmir, Seeragar was the tomb of Yusuf Ansari who came to Kashmir as an envoy from Egypt during the reign of Ziauddin Abubakar (16th century) 2. He died and was buried in Kashmir. His tomb was built in 16th century. Historical and archeological evidences, curiously the inscriptions on Tablise-Sultanana and the style of Persian writings (Khit-me-Set), belittles all claims made by Qudsi in his treatise on the said tomb located in Khanyar street, Srinagar.

It is also interesting to know that the story of Bhishwak and Yusuf Ansari migrated to Europe and furnished the prototype for the Christian legend of Barnam and Josephat. They were called Christian saints and were held in high esteem. A church was founded in memory of Yusuf in Yemenvor (Sicily). The Mirza has admitted the establishment of this church in the name of Yusuf. 5 It is very strange that in the course of early Middle Ages of Europe, the legendary theme of Barnum and Josephat appeared again. In Greek, in Latin, in Provençal, in French, Italian, Portuguese, Castilian, in Spanish, English and German. The story was known in Christian North Africa and Middle East, and in the Russian province of Georgia. There were also Ethiopian, Armenian, Church Slavonic and Romanian versions as well as non-Christian ones in Arabic and Hebrew. The reason why this legend and its literary versions are so popular was that from the very start, it would seem, this novel romance in verse-form was instructive and entertaining. It told of unknown exotic lands, it was a thoughtful adventurous story, and a conversion report—always welcome at that time edifying, colourful, exciting and satisfying—for all ages at the same time. The framework of the expansive narrative affirmed additions of constrictions, philosophical discourses, theological reasoning and exhortations, and poetic fineness in the form of gnostic verses, similes and parables. It appealed to all strata of medieval society both to the learned and the less-learned. The story of Yusuf and Josephat had at that time became a genuine piece of World Literature. 6

D.M. Lang, in his book The Wisdom of Buddha. A Christian Legend of Buddha, says that the whole Ahmadya story of Yusuf Ansari is simply based on an extract from the familiar Arabic version of the Barnum and Josephat romance. 8

1. The Martyr’s: Ad-Dilawir, Kashmir, December, 1973
d. Jawad, Moulton, Joseph, The Life of Kashmiri Sufism, 1810-1857, ed. Haner and Singh. 6. The same is also mentioned by M. S. Aftab and M. Hamid, Kashmiri, and Call. 2006. Also
7. Review of Religions, Moscow, February 1973, 1846, by Kun Safi
Holy Blood and Grail. It is also asserted that Jesus did not die on the cross but was taken down alive in a state of swoon and was wrapped up in a winding sheet, the holy shroud. This Holy Shroud exists today and proves that Jesus did not go to the Heavens. It was found in Turin, Italy. The alleged old manuscript which narrate the story of the shroud are said to be in possession of a Freemason Society in America.

Equally interesting is a book The Holy Blood and Holy Grail by Michael Baigent, Richard Leigh and Henry Lincoln, featured in the top ten of non-fiction book sales chart in London as it is said to have given a startling secret of more than 2000 years relating to the life of Jesus. Henry Lincoln in the discovery of the mythical riches of small French Church in Rozen-ly-Chaunu at the foot of Pyrenees, South France found cryptically sealed precious treasures of secret societies, the Knights Templar, a dynasty of obscure French King, Freemasons etc. He concluded that Jesus married and his bloodstream still exists. He was killed in 45 AD but no indication of the place has been given.

Qudnian is also referring to this Judeo-masonic study on the life of Jesus. It is said to have shaken the established ideology of the Church. It has been regarded as the most evidence in support of the claims made by Altmanoy. It is short, the claim of Mecca Ghost flows to a Freemasonic membership had Jewish contamination. It has nothing to do with the second coming of Jesus, the son of Mary. Through this claim, he took active part in providing assistance to Jewish nationalism and attempted to Judaised Islam. He used falsy language to undermine Jesus' position and repeatedly Jewish charges against him. The myth of Jesus' journey and his death to Islamic art is supported from Jewish-masonic writings. The network of mythical stories was created in this century to provide fuel and acid to Anglo-Iranian, a Jew-Persian movement. Qudnian is still drawing upon Jewish resources to support their theories about the alleged death of Jesus.

Equally absurd is the Mizrak connection that Baba Guru Nadi, the founder of Sikhism was a Muslim. This has been vehemently denied by the scholars. His much-prominent theory the Arabic is the mother tongue of all languages is simply unsuitable to linguists. They, on the basis of archeological evidences, designate Arabic as a much recent language. The discovery of various scripts is liked like this Sumerian (4000 BC) Chinese (500 BC), Sanskrit (1200 BC) and Aramaic (52 BC). The later discovery of written Arabic nihilize the etymology to the new that the Arabic could not be considered for a study determining primal language.
Separate Religion: By 1905, Mira Gohain planned to give a separate entity to her
heretical sect. She slowly moved to create a new Minhaj (sect) from Islamic Community
of India through her absurd claims and prophetic utterances and looked to the British
for study recognition. At the same time he contrived to win the British Imperial
interest both in India and abroad through a vicious propaganda campaign.

According to the Census of India Report (1901), 1,381 people embraced the
new belief in Kafir. The Mira entered the name of her sect as 'Maualan Sect of
Amrakpal' in the Census Report. He claimed that his sect was the only Islamic sect
existing not only in India but in the whole world of Islam, all other Muslim sects were
Kafir and outside the pale of Islam. He called Amrakpal Community 'true milk', and
all other believers in Islam 'rancid milk' interred with butters.

He cleverly organized his followers into a separate Minhaj on the basis of his
false prophethood. His open claim to prophethood came in November, 1907 when he
wrote a note to clarify his
claim of prophethood and Rastar. It was a dangerous attempt to sabotage and
undermine the Muslim entity. Before that he ingeniously presented his real claim in
sufic jargon like all other Muslims although aimed not to fall short of prophethood. The
claims had a good knowledge of his native society and realized his evil intention.
They condemned him as Kafir even in 1907 on the basis of his claim of Mahishah.

The malicious intention of the Mira in forming a separate community by
dismantling the solidarity of Muslim ummah through his prophetic claims can be
seen in his petition which he sent to Mr. Worley, Young, E. Governor of the Punjab
in January 1905. In its position he plays that he may be granted permission to send
a delegation consisting of 15 of his followers to visit the E. Governor for the
purpose of submitting a memorial praying that the sect of Mohammedan in which
they belonged may be officially recognized.

On the basis of his past family record of loyalty and the extenuating
services he rendered for the imperialism, he insisted to be recognized officially as the
founder of a separate religious entity so that he could exclusively enjoy socio-religious benefits
for his community which means, comprised lower middle class. Earlier he suggested to the
Government to arrange a World Religious Conference under its auspices and allow him to show a
heavenly sign in proof of his claim.

The Government ignored his proposal despite all of his humble requests. He
was informed by the E. Governor is unable to receive the impression proposed to
be sent by Mira Gohain Ahmed of Sialkot.

POLITICAL CONSPIRACIES

With the passage of time Qadhar was turned into the religious aim of the British Intelligence Department. The Maza sent spies abroad under the cover of missions to various countries. We discuss here some of these activities of the Ahmadiyya emissaries in India and abroad to establish the political character of Ahmadis.

Central Asia: Central Asia had always been an area of the British military and political penetration. In 1812, William Moorcroft, an official of the East India Company, sent a group of specially trained agents to Central Asia. Mr. A. Rahmat was a British agent who undertook an extensive journey to collect military intelligence. Alexander Burnes and Mohiuddin, a Kashvi Pandit, led an expedition to this area in early thirty for procuring military and intelligence. 1. Joseph Wolff, the son of a Jewish Rabbi, trained Christianity. He took an expedition to Bukhara in 1844 to discover the fate of the two British agents, Col. Saddam and Cap. Condolly. They had been sent by the Government of India to Bokhara where they were detained by the Amir, imprisoned and executed. 2.

In early cities, after the ruthless suppression of the War of Independence in India, the British agents intensified their subversive activities in Central Asia under the direction of Col. Walker, Superintendent of the Great Trigonometrical Survey. Col. Walker was assisted in this task by a band of specially trained native agents, prominent among whom being Pandit Macphail, Fazl Muhammad, Ziaul Hasam Singh, and Ghulam Rahmat. 3. Muhammad Raza Azad, the famous Urdu critic was also a British agent and he undertook an espionage mission in Central Asia. 4

Philip Knightly and Colin Simpson in their well documented book: The Secret Lives of a mastermind of the Cold War while discussing the political motives of Russia and British India confirm the existence of a key role in opening in Central Asia. 5

By the early 1900s, the struggle between Austria Russia and British India had shifted ground slightly, but was still being pursued to the same end. In Afghanistan, Persia, Mesopotamia, Syria, and the Persian Gulf, a network of British agents, overseas consuls, travelling, merchants, and anthropologists working for the army, the Admiralty, the Foreign and India Offices, or the Intelligence Service, collected fragments of information in the hope that some of one, somewhere they would find a pattern. Their aims were to influence chieftains, to win over tribes, to disrupt and destabilize the Russians and the French all in the cause of promoting the Empire. 6

2. A. Rahmat, Tragedy of Bukhara, London: Longman, 1844
In 1899, the Mira planned to send a mission to Central Asia to carry out their reconnaissance work. It was composed of Mohul Qutab Din, Mirza Jamaldin and Mirza Khuda Bux. The real purpose of the mission was disguised under the cover of finding the traces of the alleged journey of Jesus Christ from Palestine to India via Central Asia. On 4 October, 1899 the Mira proposed to hold a meeting at Quetta to bid farewell to them as they were leaving India on a 'mission'. However, the mission could not leave and only individuals were sent at different occasions to Afghanistan and Central Asian territories in accordance with the political expediency of the time. Afghanistan had always been a centre of political upheavals against the British imperialism. Before giving the abortive activities of Qutab intelligence workers in Quetta, a brief historical background is given to understand the crux of the issue.

As stated earlier, in the second half of 19th century, Britain and Russia followed an aggressive policy with regard to Central Asia. The real cause of rivalry lay in strategic considerations and trade interests as well as in the desire to strengthen their control over the countries already conquered. The British colonialists in India feared that the approach of any foreign troops to Indian frontiers would inevitably lead to an outbreak of popular anger against their rule. They, therefore, also eager to spread their influence and, if possible, complete domination over the adjacent countries of Persia, Afghanistan, Siam and Burma.

The Caspian Russia was also expanding its territory. Between 1866 and 1872 Russia brought Bokhara, Samarkand and Khiva under its control. The British Government thought that Russia would push further southwards and invade India. To guard against this danger, the British wanted, firstly, to get the hilly country lying between the Pamir plateau and the Afghan Sea under their control and, secondly, to place a friendly Amir on the Afghan throne. Accordingly, Quetta was restored from the Khan of Kalat in 1876 and made into a strong military base. She Ali, Amir of Afghanistan, did not like the British advance to Quetta and sought the friendship of Russia. The British colonialists declared war on him. The war lasted two years. She Ali died to Russia and Abdul Rahman became Amir. The British agreed to recognize him on the condition that they would control Afghan foreign policy. They consequently secured hilly territories of Baluchistan, Gilgit and Chitral.

In 1900, a few Afghan tribes rose against the British as they were dissatisfied over the demarcation of the boundary between Afghanistan and British India. The situation further deteriorated when the Afghan launched a jihad offensive against some British officials. On the instructions of Amir of Kabul, a book on Jihad entitled...
Taliban and its Dostum (Other Afghan) was launched in Afghanistan. It added fuel to the fire and put Britons in great political trouble.

All British attempts to stem the Afghan freedom fighters failed. In around 1894, the Punjab Intelligence then called Thagg and Dorkiy Department sent a proposal to Lt. Governor Mawworth Young for the establishment of a Qadian Mission in Kabul in order to counter the Afghan Jihad movement so vigorously launched by the leading tribes against the British and create internal unrest and disintegration in the Afghan society which owed its basis to religion. Harold Dunn, Chief Commissioner NWFP, concurred with the proposal.

It was in 1894, the Mohi-Abdul Laif of Khost, Kabul, a trusted British agent, visited India as one of the members of the Durand Commission which was entrusted with the task of delimitation of the boundary between Afghanistan and British India. He was the confidant of Sheraz Deh Khan, the Governor of Khost and a right hand man in connection with the delimitation. After the Commission had concluded its work, Mohi Laif sent a message to Mirza Ghulam Ahmad through some of his agents viz. Mohi Ahmad Noor and Mohi Abdul Rahman. Abdul Rehman visited Qadian twice or thrice and was influenced by the writings of the Mirza and those of Khwaja Kamaluddin who at that time stayed in Peshawar and published tracts against Jihad. Mohi-Abdul Rahman took the Qadiani literature for distribution in Kabul, but was apprehended by the Kabul Police and was put in jail in 1901 where he was done to death in the prison cell.

Since 1896, the activities of the British agents greatly increased in Kabul. The Mirza wrote a private letter to Abdul Rahman, Amir of Kabul, in May, 1896, explaining him the merits of 'glorious' British rule and asked monetary help to carry out his campaign for the service of Ummat. The letter was not published in the Mirza's life. A.R. Darzi got it from the papers of Muhammad Ashraf (Deputy inspector of Police, Belsea) and published it in his book on the life of Ghulam Ahmad.

In 1902, Mohi-Abdul Laif set out from Kabul on the pretext of proceeding on a pilgrimage by way of Lahor, accompanied by two of his disciples and another doctor. As planned earlier, when he reached India he settled down in Qadian and started sending his agents in Kabul under the guidance of the Punjab Intelligence. He stayed in Qadian for a few months.

Before leaving for Kabul, he wrote a letter to Brigadier Muhammad Jamil, Commissioner of Police, Kabul, to ascertain whether the Amir would permit him to proceed to Kabul. The Amir allowed him to return home. However, on his arrival in Kabul...
Kabul, he was arrested and put in jail on the charges of preaching against Jahad and spreading heterodox beliefs and infidelity.

He was persuaded to repudiate his erroneous doctrines, but he did not. After four months, he was tried in a religious court where he was again persuaded to repudiate his faith which he refused. At last he was pronounced guilty of heresy and was ordered to be sentenced to death on 14 July, 1963.

Mohiuddin Ali Qadiani, editor of the Review of Religious Indian, throws light on the killing of Mohi Latif:

When he returned to Kabul, he preached Ahmadiyya beliefs to some chiefs of Kabul. Out of the main belief which characterized the Ahmadiyya movement, the most important one was the denial of a warrior Mahdi and abrogation of Jahad. Rasheed should be put in this way that it is the very basis of the claim of the Mirza to be the Promised Messiah. The Amir of Afghanistan considered anti-Jahad ideas dangerous to the solidarity of his country as the national integrity and cohesion of the Afghan society are based exclusively on the preaching of the concept of Jahad. That was the opinion the Amir regarded the repudiation of the advent of a bloody Mahdi more than a theological controversy and a potential danger to his state. He secured Jews to condemn the Salafiyya to death by writing:

Frank Martin, an Italian engineer serving at that time in Kabul was a witness to the whole event. He wrote:

“This new man, (Mirza Ghalam Ahmad Qadiani), therefore, if his preaching was listened to, would upset Mohammadanism, and as he preached that Mussalims must regard Christians as brothers, and not as infidels, that would render useless the Amir’s chief weapon (religious war), in case of English or Russian aggression. So the Amir, when he heard of all this, sent word to the Moullah Latif, to return, and the Moullah did so, preaching the new-religion as he came and as soon as he was well within the boundaries of the country, he was made prisoner and brought to Kabul.”

The Mirza exploited this incident in favour of British Imperialism and launched a malicious propaganda campaign against the political policies of Kabul. In his book Tazkira Shahrul, he abused the British Imperialism and exhorted his followers to extend full support to it for their own benefit and that of their Jaamat.

At other occasions also he advised his community in the following words:

‘Just ponder, where on earth is there a haven for you if you quit the patronage of British Government? You cannot simply think of even one Government which will take you under its protection. Every Islamic state is grasping its teeth for

1. Tazkira Shahrul, pp. 57-58
2. Frank Martin, Under the Afghan Ace, Harper and Brothers, London, 1917, P220
cutting you to pieces because you are disobedient and ingratitude in their sight. You should be grateful for the blessing of God, e.g. British Government. You must clearly understand that God was established the British Government in his country for your good only. If it is a matter of belief this Government that will exterminate you also. Just try to live under any Government and you will realize what treatment is meant out to you. Lead your ears to me. The British Government is a divine favour, a blessing of God and a shield for you. So you should be grateful for this from the very core of your heart. The English are accustomed times better than our Muslims-opponents because they do not believe that we deserve to be put in danger, and they do not want to harm you.¹

Iran: The Mirza did not actively involve himself in Iranian affairs as the Bahá'ís had already launched a foreign-inspired movement in the main cities of Iran in collaboration with several Jewish societies. However, in 1906, he published a revelation: 'An upheaval took place in the peace of the Shah of Iran. 'Ordinary writers' explained that it represented downfall of Nassiroddin (1808-1905) and the subsequent movements launched by Iranian people for constitutional reforms (1905). Fundamentalist and Jewish-inspired subversive notions played a critical role in the Iranian upheaval in early 20th.

India: The northwestern Qadiri pay forth certain prophecies about India. One of them related to the Partition of Bengal.

In 1909, Lord Curzon (1859-1925) came to India in Viceroy. In 1902, he set foot on a general diocese of provincial boundaries in India, affecting not only Bengal but also Bihar, the Central Provinces, Madura, Bombay, and Sind. Next year, a plan emerged for severing the eastern and predominantly Muslim regions of the Bengal-speaking areas and uniting them with Assam, creating a new province with a population of 31 million, otherwise known as Muslim 46% Hindu. Bengali leaders demonstrated against the plan. A consortium of British goods followed its consistent failing because vindicating itself from religious Assam, it was by young extremists for the assassination of British officials as an offering to the goddess Kali gave the movement a revolting character.

Lord Curzon refused to accede to the demands of Hindu militant organizations for the annexation of Assam to Bengal. In August, 1906 Sir Hampstead Fuller (1854-1915), Lt. Governor of the new province of East Bengal and Assam submitted his resignation over Government of India's refusal to support reprisals against schoolboys agitators in Serajganj. Lord Minto, the Secretary of State for India accepted the resignation. Hindu agitators regarded it a victory for them. Fuller was succeeded by Sir Jardine Hope (1851-1925).²

¹ Qadi Muhammad, Tajul-Ihsan, Delhi, 1938, P 131
During the Bengal crisis, the Minto came forward with his sympathetic prophecy: "Believing the order that had been given concerning Bengal as first, they would be concluded next." (February 1895). When Sir Fullilower resigned, it was claimed that Akbarly's prophecy had been fulfilled and the official report of Quilliam publicly quoted:

"Could any one guess six months before the resignation of Sir B. Fuller that the Bengal agitation would have thus culminated? There were no Lieutenants who hoped that a Liberal Government in England may sit aside the order of Parnell, but no one ever thought of the conclusion of policy that has been adopted by the Government."

The prophecy was interpreted in a different way when the Partition was annulled in 1911.

"Minto Sahib clearly indicated the reverse of the position is now future time... How the events shaped themselves mysteriously into the divine scheme of things shows the hand of an omnipotent God, who had long foretold the final act in this political drama. And it came dramatically by a proclamation in the Connaught Durbar held in 1911 CE. The Partition of Bengal was revoked as a gesture of conciliation towards the people of Bengal. How truly the prophecy came to be fulfilled three years after the lifetime of Hazrat Mirta Ghulam Ahmad."

The Partition of Bengal is an important event in the movement for a separate Muslim homeland. The Hindus hailed it as unalike but Muslims felt disappointed. It was a day of mourning for them but a day of rejoicing for the Hindu Bengal and the followers of Mirod Quaid who saw in it the fulfillment of their people's desire.

The Assam League: The Minto was so deeply committed to imperialism that he disfranchised the political parties of India, the Indian National Congress and the Muslim League alike and condemned their political programmes. He was equally critical of the Muhammadan Educational Conference, Aligarh College and the Nadwiislami. He could never think of an independent India free from the imperial dominance or a constitutional struggle waged by an enlarged union for restoration of its basic rights.

The Boer War: The Dutch farmers who emigrated from the Cape Colony and settled in Natal, South Africa in 1800 wagged a war against the British colonial state in 1880 and violently resisted the annexation of the country. The discovery of gold and diamonds in the country led to a great influx of the English and other nationals, but the refusal of the Boers to grant them alien electoral rights and privileges excited the greatest discontent. The Boers demanded the abolition of British sovereignty, in return for the grant of independence to the colony, Britain refused, and the war broke out (1889-1900).
The Transvaal Boers invaded the North West of Natal but were driven back at Glenhow by General Durnon. They then invested Lady Smith, which was held by General White. The British defence of Lady Smith distracted the Boer rise for an advance to the coast. Britain eventually granted self-government to Transvaal in 1906.

Mirza Ghulam Ahmad continued to pray for the success of the British Imperialists in the Boer Wars. Funds were collected for the British nurses who were injured during the aggression in Transvaal. When the Boers were driven back by General Smuts, he sent a letter of congratulation to the Punjab Government. The Chief Secretary to the Government of Punjab wrote to Secretary to the Government of India, Foreign Department, on 9 March, 1906:

'It is with my letter No.85-C dated 6th March, 1900, I am directed to submit, for the information of the Government of India, a copy of the message of congratulations received from individuals and associations named on the reverse with the connection with the recent British success in South Africa, and to state that messages have been suitably acknowledged by the Lt. Governor (MacWort Yung) of Punjab:

- Nawab Mohammad Huyin Khan, Hissan, Hissan
- Secretary, Anjuman-i-Islamia, Lahore, Lahore
- Mirza Qulam Ahmad, Rais of Kadiat, Balsia

Mirza Ghulam Ahmad also sent a telegram to the Lt. Governor of the Punjab expressing his sentiments. It is said that on 13th November 1900, the Queen Empress was told that the British General White checked the Boer advance at Lady Smith.

'I hereby congratulate Her Majesty the Empress for the relief of Lady Smith. Kindly forward the information.'

On 10 February, 1900, he issued a circular to call the attention of his Jamats to the Transvaal war. He advised his followers to pray for the success of the British Government in the war and contribute liberally for the injured. Mirza Khush Bux was appointed to receive money from all Ahmadi Jamats of India.

During the passage of Hansard, there is a section written on Asma's movement in two volumes. In this section he emphasized that the only due to the blessings and prayers of the Promised Messiah the British war turned into a victory in Transvaal. As he finished his prayers he was attacked by a specially organized meeting in Qadian. Lord Roberts came to view the war. It is a heavenly sign. The British Government is required to correspond with the successor of the Promised Messiah (May Allah bless him) in order to save lives from anyoming circumstances.1

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1. The Oath of the Holy, translated, transcribed to the Government of the Punjab by the Assistant Secretary of the Government of India, Handwritten Letters, No. 171 dated Lahore, 16th March, 1900, India Office Library.

2. (Ed.) Hansard, Speeches of the Prime Minister, Volume 1, Colombo. Speeches of 19th January 1899. It is said that the Lt. Governor of the Punjab Office Library, Lucknow.

3. Mirza Qulam Ahmad A.D. 1904, written by the author, 1899. To the Prime Minister of Great Britain, 1st March, 1899.

4. Mirza Khush Bux, Khan Mithqal, Calcutta 1913. 179
No such sympathy for Muslims of Turkey, Sudan, Afghanistan or any other Muslim country was ever shown when they were killed by the British soldiers during making aggression against their lands. It simply shows the political character of the movement.

Japan: In 1906, Mira Qadiani announced to have received the following divine revelation from God: 'An Eastern Power and the critical condition of Korea.' It has been interpreted by his followers in the context of Russo-Japanese War of (1905-1906) which ended in signing of the treaty of Portsmouth. Russia gave up half of Sakatch Island to Japan and recognised her suzerainty over Korea. Japan annexed it in 1910.

Russia: Another prophecy concerns Russia. It has an interesting back ground. In an Urdu poem, the Mira made an oblique reference to an earth quake. To meet the imperative need of the poetical rhyme he, in one of his compositions, stated, that at that critical time even the Czar of Russia would be in a pitiable condition. This provided an opportunity to Qadiani's sects to interpret it jinnims of a prophecy for the downfall of the Russian Empire in 1917. It is a foretasted of an amusing explanation of a version. The Mira during his life time always prayed for the success of Britain whenever it had any encounter with Russia.

For Zionism: In 1897, Herzl launched Zionism movement. The immediate object of Zionists was to get from the Sultan of Turkey a legal concession or charter for the settlement of large number of Jews on the basis of local self Government. Three personal interviews of Herzl with Sultan Abdul Hamed in 1901 and 1902 respectively proved fruitless. Herzl wrote in his diary that Turkish officials were like bees from only their expressions were serious but their intentions. He would have to ask the British with whom contacts had already been established for a Jewish colony in Africa. But the mere suggestion of any project outside Palatine aroused violent opposition from Jews. The succession of number of Zionists followed and led to the establishment of Jewish Territorial Organization (ITO). After unsuccessful attempts to find suitable territory in Germania, Canada, Australia, Mesopotamia and Angelo, the ITO ceased to function.

In 1903, the British Government offered the Zionist Congress a territory in East Africa for Jewish settlement but the offer was rejected because the majority of Zionists could not consider any land other than the land of Zion as their homeland.

In the early years of 20th century, movement to establish Zion in Chicago (USA) gained increasing popularity. The Jews of Central and Eastern Europe who came in large numbers to America looked to it with hope. Its moving figure was John Alexander Dowis.
Dowie emerged on the scene with an ambitious plan to establish a Zion in America. He called it a Kingdom of God referred to in the Old Testament. He was born in Edinburgh in 1847 where he studied at the University before entering the ministry. He was ordained in South Australia as a Congregationalist and subsequently founded the Divine Healing Association of Australia and New Zealand. In 1907, he proceeded to America and organized the Christian Apostles Church in Zion. The city of Zion was founded on the West Side of Lake Michigan in Chicago and he became its General Overseer. He called himself Elijah, the Restorer and the Promised Messiah. He started his publication of a paper called the "Laws of Healing. There was no theatre or dancing hall in the Zion city. Severe punishments were inflicted on peak caps and wine addicts.  

The purpose of Zion Movement was to smash every other church in existence in the world. The Zion Restoration House, was organized at Shiloh Tabernacle in the city of Zion on Lord's Day, 21 September 1862. It recognized Dowie as the Messenger of Covenant, the prophet foretold by Nathan, and Elijah, the Restorer.  

By setting up a Kingdom of God/Zion and by taking part in its restoration in the religious cloak of Elijah, the Restorer, Dowie projected himself as a redeemer of Jews and prophet of a new Church to the disciple of Heman Zinzins. Zionists directed their Indian troops to start a small campaign against him. The Mirza, at first, tried to engage him in religious controversy, in a false juggling in which he specialised, but Dowie paid no heed to it. In 1902, he sent him a challenge calling for a prayer duel and predicted a calamity for his Zion. Dowie did not respond. The following year it was repeated more forcefully; still he refused to reply. During that time, premodern cities managed to publish the Mirza's prophecy in as many as 32 leading American papers and gave it impetus to the public. Dowie cleverly avoided a spiritual contest or a prayer duel and did not get himself involved in any controversy with the Zionists.  

By 1905, Zionists succeeded in sabotaging Dowie's movement from within. Dowie was charged with misappropriation of funds, Gern Vohe, his former associate, took control of Zion in 1906. Dowie was deposed. He died in March 1917. The Mirza found a good chance to claim that his prophecy had been fulfilled, although Dowie completely ignored him and had never entered into any type of prayer duel with him.

The Mirza failed to entrap him into theological debates or prayer duels meant to expose him and his movement in the eyes of the public. The expansion of the Mirza’s which received a wider publicity in America may be taken as one of the indirect factors in the tragic end of Dowie besides his own follies. There was also another claimant of prophesied Messiahship in Britain at that time. His name.
was Stuart Pigott. He was not involved in any political movement. The Mizra worked
him a simple letter in 1902 inviting him to accept his faith. We did not launch such
a tirade against him. Nor did Qutbists challenge his wide publicity in the
British press. This shows that Pigott's utterances carried no harm to the political
interests of his masters. The Mizra could only swim in the area where the interests
of his masters were at stake.

It was really a political service which Mizra Qulam Ahmad, the Prominent
Munshi from Gorakhpur, rendered to his Jewish masters for the cause of Zionism.

Turkey: Support and sympathy for the Turkish Sultan began to worry the British
Government in India about the middle of the nineties. They felt alarmed at the
Russo-Turkish war of 1877-78. There was a sharp reaction in India and some Muslims
suggested to the Sultan to forge an alliance with the Muslims of India and
invade India. The Sultan paid little heed to the proposal. However, he was conscious
of the support; the Muslims of India could provide for Turkish cause.

The British Imperialists were also disturbed lest the Amir of Afghanistan
showed his tests when British forces were confronted against the Pathan tribes on the
north west and there was fear of a war in Hyderabad State, coinciding with the call
of Jihad on the Frontier. In July 1877, Maulana Ahmad Riaz, a freedom fighter in
Lucknow was sentenced to an year's imprisonment for making sedition speech at a
public meeting while congratulating the Sultan of Turkey and Amir of Afghanistan
on their championship of Islam.

Sir Anthony MacDonnell, the Lt. Governor of the UP, reported the utilization
of a book preachting Jihad and mentioned to the Viceregal Lord Elgin (1877-1919) a
leaflet describing the Ottoman Sultan as Amir-ul-Mummir and Qutbuddi-ul-Musla-
man. In the same letter he reported signs of Hindu-Muslim rapprochement in
Rohilkhand. In a later letter, MacDonnell passed in reports that "Ramazan is said
to contain a large number of righteous and Turks."

He, in an other report says: "There can be no doubt that there is great
sympathy with Turkey and the prevalent feeling portend of the nature of an
Islamic revival. This I believe to be partly due to inoculation from outside India and
partly spontaneous, and I think I has been growing for sometime and is fostered in
Muhammadan schools. The Commissioner of Artis tells me that many more people
than formerly have taken to wearing the Turkish fez and this is perhaps a straw
indicating how the wind is beginning to blow."

1. C. A. MacNalty, Dixie India's Northern Frontier (1875-1876), p. 33
2. 32nd to Memuori, 20 September, 1877, Nizam's Poonja, India Office Library, U.P.D. 1877, 7.361 quoted by
3. 32nd to Memuori, 14 July, 1877, McDonald Papers, Bodleian Library, Eng. Hist. Coll. 205, Add. 7702-78
4. 32nd, 28 August, 1877
In Greek-Turkish war, the Muslims raised funds for the families of Turkish soldiers and held prayer for their victory. When Greeks were defeated, Turkey occupied Thessaly in 1917, there were riotings all over India. A Muslim delegation waited on the Turkish Consul General requesting him to convey their feelings to the Sultan whom the Muslims owed allegiance.

As a hinting of the world Jewry, the Minto had been reading special material to Turkey through Imperialist agents and Jewish secret societies. He declared that the growing weakness of the Turkish Empire and occasional incursions in certain parts of Arab lands were divine signs for the advent of the Promised Messiah and Mahdi.

In May 1887, Husein Kanit Bel, the Turk Consul, arrived in Lahore. He was given an historic reception at the Lahore station as he was regarded as envoy of the Caliph. Some influential members of the Ahmadiyya Jamat of Lahore, perhaps at the behest of the Chinese (intelligence), proposed him to vast Qadans. The Consul agreed to it. In the words of Dr. Bakhshi, he wanted to fulfil some of his political ambitions, or it was out of Ram-Bahadur sentiments. He sent a letter to the Minto and after receiving his consent visited Qadans. He held closed-door discussions with him. It is not known what discussions took place between them. However, it is stated from the Minto’s subsequent statements that the Consul asked him to support the Sultan and the Turkish Empire. The Minto unashamedly rejected the proposal and instead condemned the Soviets and his Caliphate. He showered all praise upon Queen Victoria and highly extolled the British role. The Muslims of India had pinned high hopes on the outcome of that meeting and eagerly waited on its results. The editor of the daily "Namuz" in Lahore wrote a letter to the Consul expressing about the result of the meeting. The Consul’s reply carried an indirect reference to the political drama the Minto had staged for the British imperialism in the name of Islam. He called the Minto a "Nuruddin", "Shadud", "Natif", as "arch liar", his "embodiments of deceit", etc.

On 24 May 1887 the Minto gave a reply to a letter by publishing a strongly worded statement in which he made it sharply clear that he was only loyal to the British Government which was worthy of every respect and thankfulness under whose blessed rule he had been doing his "earnest" business. The Turkish Government was condemned as an incubator of darkness and doom to destruction. He claimed through a "revelation" that the position of Turkish Sultan, Abdul Hamid II, as well as his associates, was very bad and under the circumstances they were not afraid of the end.

A Qadiani elder gives an overview on Turkish Caliphate in the following words:

The Ahmedis, however, regard the claim of the Sultan of Turkey to Caliphate to be false and refuse to acknowledge any sort of allegiance to him. When Hussein Kamal, the sub-counsel of Turkey, paid visit to Qadian in 1877, Ahmad told him in plain words that the Sultan had no title to khilafat. This infuriated the sub-counsel and many other non-Ahmades, whereupon he published an libelous (Public Notice) wherein he wrote:

'I have no need of the Sultan of Turkey and have no desire to see his Consul. For me, one Khilafah is sufficient who is the true King of heaven and earth. When the Sultan of Turkey is but a straw before my king, of what significance is his Consul? In my opinion, however, chicanery, and gratitude are due to the British Government under the pretence of which I am coping on this heinous propaganda with great safety. The Turk Government is now a days full of darkness and is reaping what it sowed. For me it is impossible to spread any truth under its protection. I am afraid many people will be disillusioned at this Fatawa (opinion), but this is the truth. I tried to impress this fact, in several ways, on the mind of the Consul who came to Qadian, that the Turkish Government stood blamed before God for several reasons. But I looked into his heart and found that he took these words very ill, and this clearly shows that Turkey will have no more good days, and his remarks against me on his return from Qadian are a clear indication of Turkey's downfall. I told him that now it was the will of God that those among the Muslims who remained separate from me would be destroyed, they Kings or subjects, and I think these words pierced him like arrows. I did not speak from myself, but said what God had revealed to me.' In another notice Ahmad says:

'The claim of the Sultan to be the ninth or spiritual head of the Muslims is only a word of mouth.'

The Muslim Press took strong note of the Mirza's filthy language and critical remarks against the Sultan, and his ideology for British Imperialism. The daily Singal Alhabr, Buhum, stated that Mirza Qadiani was not only an enemy of Muslim siems but also an arch enemy of Islamic brotherhood and Muslims of the world. As Gurdaspur was the bitter opponent of Turkey in Britain, similarly Mirza Qadiani was a staunch enemy of the Turkish Caliphate in India.

In January, 1904, the Mirza prophesied:

'The Turks shall be defeated in the land hard by but after the defeat they shall defeat their foes.' The propaganda against Turkey was intensified during these years by Qadiani and other non-Muslim agencies. It ultimately became one of the factors responsible for the Government's disendorsement of the Caliphate. By 1906, the Young Turks backed by the Jews and Freemasons came to power in Turkey.
An Overview: The sum and substance of the anti-Islamic Ahmadiya movement launched by the revered son of a pro-British Mughal intellectual was to serve the political interests of British colonialism and to perpetuate their rule in India. It provided a discreet support to the Jewish militant nationalist movement that took shape at the close of 19th century with the active collaboration of European powers. Basically, the movement was political in nature mistaken as only a religious heresy. Nevertheless it inflated the elements of neo-colonialism in the body politic of Islam and created a new Unahban on the basis of false prophethood.

Through his alleged prophethood, the Mirza declared all Muslims as infidels even if they recited Kalima. It was a virtual abrogation of Kalima and a sinister attempt to claim superiority over the Holy Prophet Hazrat Muhammad (p.b.u.h.).

To segregate the Muslims from his followers, he strictly prohibited the marriage of a Muslim with an Ahmadi girl. It was one of his strongest commands as allegedly 'revealed' to him by God. He prohibited his followers in joining daily prayers with Muslims. Similarly offering of funeral prayers of non-Ahmads (even of a child) was forbidden.

Qadian was declared to be a sacred sanctuary to allocate his followers from Mecca and Medina in a peaceful manner. It was called the Holy Kashia (Atta-e-Haram) and Masjids-ul-Nahi (the city of the prophet). The Mirza visualized its name written in the Holy Quran. The annual gatherings in Qadian during the Xmas week was a Zulfi Haj for Ahmadis. The Mirza founded the Cemetery of Paradise (Babihiy Mazba) in Qadian. Only those Ahmadis could find burial place in it who had accomplished one oath of their belongings to the Qadiani exchquer. He entitled the 'mosque' built by his father in Qadian and called it the real Masjid-i-Aqa mentioned in the Holy Quran.

The British naturally had great sympathy with a movement which fulfilled their political ends and created disengagement in the Muslim society. Secret funds were made available to the organization through indirect channels to let it grow and keep its impact felt. It is strongly believed that besides some religious enthusiasts, a group of prolific writers was placed at the disposal of the organization by the British to save the nascent movement from a debacle which otherwise could have taken place due to absurdities and stupidity of the over-zealous British group. Under the religious cover Qadiani missionaries were planted in Arab lands and the British colonies to carry out political works in accordance with the dictates of the British diplomatic missions.

The movement bears great similarity with Bhashan, another Jewish-backed political movement openly declaring itself against Islam. Both these movements had powerful missions in Israel. Ahmadis sprang from Satti community of India and Bhashans from Shia Iran. Bhashanullah (d.1992) agitated Islam and claimed to be a
manifestation of God. The Mirza cleverly projected his image as a prophet and a savior and won widespread support from Muslim princes. He deceitfully distorted the Koranic verses by interpreting his Persian-oriented Arabic sentences in it. Both claimed divine inspirations. Baha ardely rejected the doctrine of finality of prophethood, the Mirza hypocritically changed its meaning to make room for his heretical claims. The former openly resisted against him and the latter employed a cloak and dagger policy. Both hated Christian dogma but loved its mentors and imperialism. They had some set of interpretations regarding the miracles of Jesus. Both claimed to be the Promised Messiah, and the Future Redeemer of mankind. Baha threw challenges of writing Arabic under revolutionary spell. Baha wrote Isra in one sight and the Mirza gave his revolutionary address in one sitting in 1900. There are many other points of similarity which establish the identical character of these movements. Politically both Baha and the Mirza were Western missionaries and Jewish agents. They subverted Judeo-Masal, praised the European expansionism, condemned the world of Islam and preached servile submission to an alien rule. They worked for the downfall of the Ottoman Empire and prophesied on its fate for the Turk Caliph. They predicted establishment of a Jewish state in Palestine and worked for it with devotion and zeal. The Mirza prayed for the prosperity and long life of his god mother, Queen Victoria and Saadiullah showed praise on his main mentor, Baha's son Abdu'l Baha welcomed the British mandatory system in Palestine enforced at the end of First World War and earned Kingdomhood. Both of them looked in imperialism and its by-product Zionism for their betterment and survival and are still engaged in dirty works under the Imperialistic-Zionist tutelage.

2. For Abdi Ali-Daqiqi see Abdul Rehman, The Epistle of Baha, Henry A. Gran, Ellen Hood, C. R. Nemer, The Iranian Revolution and Iran's Struggle with the West (London:}
HAKIM NUR-uddin, THE DEMI-god (1908–1914)

On 24 May, 1908 Mirza Ghulam Ahmad died of chronic dysentery 1 in Lahore, allegedly in a despicable state in a livery. After his death, his chief acolyte, Hakim Nuruddin Bhai, assumed the gaddi of Qadian as successor of the 'Promised Messiah.'

The Hakim (1841–1914) was a physician by profession. He studied medicine and theology in India and spent some time (1851–66) in Mecca. He belonged to a brother's family of Bhera, a town of district Sargodha, west Punjab. In 1876, he managed to secure the job of a court physician in the durbar of Maharaja Ranbir Singh of Kashmir. Lala Mantra Das, a Hindi police officer of the State, and Dewan Karam Ram, the famous Kashmiri historian, helped him get the job.8 In 1877 he attended the Darbar at Delhi where Queen Victoria was proclaimed the Empress of Delhi.

The Hakim was a very staid and sober person. He maintained close relations with the British officers who visited Kashmir at different occasions and developed friendship with some of them. The British Government employed him as an informer and relied on his information on the activities of Kashmir durbar.

At the close of the 19th century, the British were alarmed at the Russian activities in Central Asia. The Hakim kept a close watch on the war hogs of Ranbir Singh who aspired to get rid of British domination in collaboration with the Czarist Russia.

To seek Russian help, the Maharaja sent a four-man mission to Russia. Two of his emissaries, including the leader, were murdered on the way, probably by the powerful spymen of the British agents active in Central Asia and the letter they carried from the Maharaja to Russian authorities in Tashkent vanished with them. The survivors, Abdul Raham Khan and Sifat Khan reached Tashkent in November, 1865. They were received by General of Chetnayev to whom they conveyed a declaration of friendship and enjoined what might be expected of the Russians. The mission did not achieve any success because the Czarist Government was not interested in promoting the cause of national liberation in India. A second mission from Maharaja Ranbir Singh of Kashmir, headed by Baha Karam Prakash, reached Tashkent in 1870 to seek military help from Russia. It also failed to achieve any success.4

After the death of Ranbir Singh, Partap Singh (1885–1885) ascended the throne of Kashmir. He was the eldest son of Ranbir Singh. Ram Singh was younger than him and Amar Singh was the youngest of the three. According to the Treaty of

4. Ibid.
Amrinoor, Partap Singh wanted to keep his absolute position over all affairs of the State. The British Government was, however, determined to exert its influence by appointing a Resident in Kashmir who was supposed to check the Russian expansionism and see improvements in internal conditions of the State. The Maharaja had accepted the position. Sir Oliver St. John was the first Resident, followed by Powiden and Col. Parry Hubert. Soon after his appointment, Hubert claimed to possess certain letters which Partap Singh allegedly wrote to Czarina Empress. London and Calcutta reacted sharply over it and decided to annexe the State. Amrit Singh, who was in collaboration with Col. Nobot, worked behind the scene to acquire power for Partition Singh to sign a letter of abdication.¹

Hakim Nuruddin, who worked as an agent of the British Resident and a collaborating of Amir Singh, he was actively involved in the court intrigues.² The British would have solely annexed the State had a serious development not taken place at that time. The course of events took a different turn when the newspaper *Amrit Bazar Patria*, Calcutta which represented nationalist ideas, first published an autographed copy of the letter from Partap Singh to the Victory denying all allegations against him. In the second instalment, the paper published a top secret note of the British Foreign Secretary to the Government of India regarding the annexation of borderline states. The British Government planned to annex Gilgit at the initial stage. Sufi Amba Pardah, an Indian nationalist, who posed himself dead and dumb and got himself employed with the British representative, stole the secret documents and handed them over to the paper for publication. Two members of the British Parliament, William Digby and Bradlaugh wrote several articles in defense of the Maharaja.³ At last the British Government was forced to abandon its decision of annexation of the State.

Nuruddin exerted considerable influence over Amir Singh. He convinced him that collaboration with the British was a pre-requisite to attain power. Nuruddin also handled another joker which was meant to establish British control in Kashmir, but the plan was subsequently dropped by the British Political Department, Maharaja Ali Chisti, who edited a paper, *Rag-e-Hind*, Lahore, after his expulsion from Kashmir, was also involved in the plot.⁴

The British established a Council to rule over Kashmir in 1889. The Council comprised Ran Singh, Amir Singh, a British Officer, Pandit Seraj Kaul and Pandit Bhag Ram. The entire administration was in the hands of Amir Singh who presided, over the Council until 1895 when Partap Singh himself became the President. Seraj Kaul handled the Rajput for his clientele activities and collaboration with the British Resident. However, as soon as Partition Singh became President of the Council and Amir Singh its Vice President, he issued orders of immediate expulsion of the Hakim.

² Munshi Munir, *Mazhar-e-Hind*, Lahore, 1938
³ Digby, op. cit., 365-366
from the State. He had to leave the State within 24 hours. Hence this notorious court ingénue went to British agent hurriedly packed off to his native town Bihar. Afterwards, he settled down in Calcutta. Raja Amrit Singh continued to make contacts with him and twenty-one years later he used to visit him after that incident and held him in esteem. 2

Sheikh Naseef Atw being the opponent of Hakim Nuruddin accused him of having a political conspiracy to install Mahboob Ali Singh on the throne in place of Pratap Singh. That was the reason of his expulsion from the State. 3 Nizam Mahmood maintains that the Hakim wanted to convert Amrit Singh to Islam. Pratap Singh came to know of it. 4 At the time of expulsion, the Hakim was under a heavy debt of huge rupees. Raja Amrit Singh sanctioned a big business contract to a Hindu businessman and managed to pay his debt out of his profit. 5

The Hakim became the first successor of Mirza Qadiani in 1908 and was called the counterpart of Hazrat Abul Kabeer Badshah, the first caliph of Islam. Many an year passed, a bug of war started between him and the members of Sadr Anjuman Ahmadiyya, the central body responsible to administer the community's affairs, which ultimately resulted in a split. He, very cunningly managed the whole affair. Influential Qadianis condemned and deplored him in private meetings and called him an autocratic head of the community. He won the confidence of the Mirza family and a few members of Sadr Anjuman Ahmadi. He led a miserable life and passed his last days in great despair and mental agony.

The Great Game: The Hakim, like the Mirza, fully supported British imperialism and international Zionism. During the period of his papacy many political events took place in India and abroad. The turmoil of thePartition of Bengal (1911) and the affairs of the Balkans brought disillusionment amongst the Muslims of India. In the year 1908, the international Zionist conspiracy against the Turkish Empire reached its apex. The German, French, Russians and British Imperialists had already been planning to enter the prospective power vacuum which they expected to be created after the much awaited dissolution of the Ottoman Empire. If Turkey were to collapse, Britain would have to protect her own military and economic lines of communication with India whose half the British Army was stationed. The Suez Canal had to be defended. The only way of ensuring this was for Britain to control Syria and Arabia. 6

The most important event in the history of the partition was the partition of India. The British government ordered a general election in March 1919. The Hudsonians, a group of British civil servants, were instrumental in carrying out the partition. The Hudsonians were able to carry out the partition because of their intimate knowledge of Indian history and politics. The Hudsonians were also able to carry out the partition because of their indoctrination in Western thought. The Hudsonians were able to carry out the partition because of their indoctrination in Western thought.

"Generations of young English men working from Delhi, Lahore, Kabul, Teheran, Tashkent, and Samarkand played the Great Game for King, country, and the safety of India. Kipling wrote of it in Kim, but the truth was equally..."
fascinating. Eric Newby described how, in the abandoned offices of the British Consulate in Mecca, the province of Hauran in south east Feirun, in 1956, he found a map of Central Asia heavily marked in coloured pencil and on some sand dunes in Ksar Kom desert, well inside Russian territory, the mystic inscription Captain X. July 1943. It was precisely the same time when the Zionist conspiracy against the Turkish Empire was at its climax. D.G. Hogarth, the notorious political intelligence officer, masterminded Lawrence of Arabia to spy for the Empire by making his way to Arabia. Lawrence, an illegitimate son of an Anglo-Irish baronet, with the help of other agents were on a secret trip to Sinai desert to draw some important maps. It was obvious that whoever controlled Sinai could definitely control the Suez Canal. But the Turks were not allowing the British agents to spy so Lawrence and his friend Leonard Woolley sought the Jewish help. They prevailed to be interested in exploring the Sinai as scholars for the Palestine Exploration Fund. Captain Sir Newcombe of the British Engineering Corps did military work. They undertook spy missions on the directions of the British Agency in Cairo.

Expedition Mission. In September 1912, the Hikim sent an espionage mission to Arabia. It comprised Miro Mahmut Ahmet, Mir Natiq Nawab, Mahmut's maternal grandfather and an Arab. The Hikim had been cleverly preparing Mirza Mahmut to take his place in future. This mission had already founded a society 'Ammanlkh' in order to use it against Sadre Arab and to grab power in the days to come. Abdual Moby Arab of Iraq, a British agent settled in Dukan, was the third member of the mission.

Before his departure for Hejaz, Jerusalem and Egypt, Mirza Mahmut maintained that he would be undertaking the journey with a view of opening new horizons of propaganda of Ahmadia, besides there are certain other reasons which may not be proper to mention, he emphasized.

On 26 October 1912 Mirza Mahmut and Ahmad Moby Arab reached Port Said and held discussions with the British source agents. After a short stay, they moved from Egypt to Mecca. Mir Natiq joined them at Jeddah. They started their religious-political activities by propagating main Ahmadia beliefs like abrogation of Jeelal, Messiahship and prophethood of the Mirza and loyalty to the British. When the Arabs came to know that the son of a Qadiani imam had been inviting them to the false prophethood in the Holy City of Mecca, they strongly protested to the Administration and demanded their immediate expulsion from the city. Tarbiki-e-Ahmadia was the people pointed towards Mirza Mahmut and called him the son of Qadiani, whenever he passed by. Mir Ibrahim Stakouzi, the famous Ahle-Hadith
The mission made close contacts with the native agents and held frequent meetings with them. Mira Mahmud also called on the Sherif of Mecca, who was preparing to rise against the Turks and proved to be the loyal British agent at the time of the First World War. The Turk Intelligence got alarmed at the underground political activities of the Qadiani mission. The police made all efforts to apprehend them but they were fortunate to escape arrest. Mira Mahmud gives an account of his activities in Hijaz:

"[Mira Mahmud's story of his encounter with the Sherif of Mecca and his protection by the Qadiani mission."

Lawrence of Qadian: The same year (September, 1912) the Hakim sent Khawaja Kamaluddin, an important member of Sadar Ahmad's Administration to England. He set

up a mission at Woking and planned his political activities on the directions of the British Foreign Office and the World Zionist Organization (WZO).

The three-man spy mission returned from Hijaz and submitted a report to the Hakim. In the light of the Report on Arab countries, the Hakim sent Zain-ud-Din Wailullah Shah and Sheikh Abdul Rahman to Egypt on 26 July, 1913 under the cover of Ahmadi missionaries with the object of working with the British Intelligence, Cairo. In June, 1913 he gave Ch. Fazal Muhammad Sajid and Sheikh Noor Ahmad to assist Khawaja Kamaluddin in his work. In those days, the British Agency, Cairo had been recruiting a number of agents and posting them in Syria, Arabia and Iraq. Christian missionaries had spread their tentacles in Arab lands. Christian evangelists, particularly Dr. Zwemer, a militant Christian missionary, went to Arabia in 1913 with the agent of the Bible Society from Cairo to explore the possibility of setting up a mission there.

As stated earlier, Lawrence of Arabia, the notorious British spy, was actively involved in obtaining military intelligence in Sanaa and Taiz with the Zionist aid. He recommended to the British to extend support to the Sheik of Mecca who planned to rise in revolt against the Turks. The British realized that the end of the Turk rule in
The Holy Places would prove fatal to their ascendency in Arabia. The Muslims would presumably shift their allegiance to the new ruler who would assume power and be the guardian of the Holy Places.

Zainul Abidin and Abdul Rohman reached Egypt in 1913. For a few months, they worked for the British Intelligence Corps which was actively engaged in supporting Arab nationalism to resist Turkish rule. Abdul Rohman (Mair) stayed in Cairo and Walsallah left for Beirut, where he, besides acquiring knowledge of Arabic, developed contacts with young Arab students. The pro-Turk movement started in India had already created a feeling of friendship for Indian Muslims in the hearts of Turks. Walsallah exploited this for his religious purpose and secured the post of professorship in the Al-Mustafa Arabic College, Jerusalem. He was then transferred to Damascus as Vice Principal, Nazim College. He actively worked for the British interests in Beirut, Syria and Jerusalem in all those crucial days when Arab revolt was in the offing.

Muhammad Minti-ul-Qarani, a well known Syrian scholar, has given us explicit account of the Ahmadiyya activities on the eve of the First World War in his famous book entitled Al-Qadisiyyah.

It can be said with utmost responsibility that the ongoing Qadissiyya activities will prove highly dangerous for the Muslims, especially overlooking their spring activities. It was at the time of First World War, that the British Imperialists sent a Qadissiyya (agent) to the Ottoman Empire whose name was Walsallah Zainul Abidin. He pretended to be a Muslim and well-wisher of the Turkish Empire. The Turks fell victim to his deception. They sent him to Jamal Pasha, the Commander-in-Chief, the 5th Army Division who gave him an appointment in the Gudia University. Afterwards when the English Army entered into Syria (under General Allenby) during the War, the said Walsallah Zainul Abidin was once joined then.

Musallai-ul-Abad

In order to make British War policy a success, two new papers were launched on the directive of Nuruddin. Khawaja Rohmani established the Muslim India and Islamic Review from Britain for distribution in America, Africa and Europe. Abdul Moly Ali brought out a weekly supplement in Arabic to the existing Badi, Qadian. The paper was sent to highly placed officials of Egypt, Hejaz, Iraq, the Arab lands, Iran etc. It was named Mussalai-ul-Abad (Arab Affairs) after a revelation of Mirza Ghulam Ahmad. It projected Imperialist point of view and viciously served the Zionist cause. The Arab Bureau, Cairo also published an Arab Bulletin with the same object in view. It was edited by Cormandia, an Egyptian civil servant. European
diplomatic missions, clandestine Jewish organization and Freemason circles distributed massive literature against Turkey in the Middle East and some parts of Europe.

The Balkan War proved disastrous for Turkey. Khawaja Kamaluddin, the London Missionary, addressed an *An Imam to the Turks* referring to the Harat's prophecy regarding the downfall and dismemberment of the Turkish Empire. He emphasized that Harat Ahmad's prophecy had been fulfilled which he had foretold nine years ago. The other part of the prophecy, says Mirza Mahmood, related to their temporary success caused by the quarrel that suddenly erupted between the victors and the other states. The defeated Turkish army advanced and within a few days captured Adrianople with all the territory adjoining it from which they had apparently been expelled for ever. Thus the sand was this wonderful prophecy brought to fruition.2

**Caliphate Issue** The Muslims of the subcontinent zealously supported all Turks in the Balkan War (1911-13). Several Turks visited India on various missions during these days. Kamal Omar Bey and Adnan Bey came to India on behalf of Turkish Red Crescent Society and met leading Muslims to gain their support. Syed Bey also came on such mission but was identified by the Indian Intelligence as an emissary of Young Turks. His brother Askali Bey went to Egypt for obtaining support for Turks and was arrested. Afghanistan was the centre of political activities of Indian revolutionaries. A leading paper of Kabul, *Simpal Ashusually* expressed deep sympathy for Turkey and asserted that India was "derelict here." 3

The issue of Turkish Caliphate had little significance for Qadianis. They had the British King as their temporal head and Khaliq Nasiruddin as the religious head. According to the Qadiani belief Sultan of Turkey was a heretic (Kafir) whose Caliphate was a "Tare". The Promised Messiah had already prophesied that his Empire would soon crumble.4

During the Balkan War, some ulama made appeal to the Muslims of India to forgo sacrifices of animals on the occasion of Eid-ul-Azha and subscribe the money to the Turkish fund. Hakim Nasiruddin criticized the proposal and issued a "fatwa" against it in December, 1912.5 The "fatwa" was not liked even by some Ahmadis.

**Alifal launched**: The malicious propaganda campaign against the Turkish Caliphate was intensified in 1913 when the Muslim press specially the *Al! Huda, Calcutta and Zamindar*, Lahore wrote continuous articles in favor of Turkey. To prove Imperialists point of view, Mirza Mahmood, on his return from the Middle East, launched a paper *Alifal* Qadian which became the official organ of the community in subsequent years.6

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1. *Khawaja Nasiruddin, An Imam to the Turks*, 133, Park Street, London, 1st February, 1913
3. *Hindustan Khudda Aam*, 9, Lahore, 1911-12
4. *Alifal*, 11-12 April 1913
5. *Calcutta in Rumal in Phulwana* 2.10
Mirza Mahmud says:

"The year 1913 was marked by two important events. On my return from the Haj, I was much impressed by the need for strengthening the press at Qadian. This need was suggested to me by Mohi Abdul Kalam Azad's paper Al Hilal which was largely subscribed to by Ahmadis so that there was reason to apprehend that some Ahmadis might be influenced by the poisonous writings of that paper. Accordingly I beseeched myself for the purpose and secured the permission of Hazrat Khalifatul Masih for the publication of a new paper from Qadian, which, in addition to religious matters, should contain matters of general interest, and thus enable Ahmadis to satisfy their needs for religious as well as general reading from the organ of the Movement.\(^1\)

Cawnpore Mosque Agitation: The Cawnpore mosque affair (August 1913) is a milestone in the history of our independence movement. The immediate cause of the protest was Muslim resentment over the demolition of a bath attached to the mosque. The Muslims of India became highly excited over the demolition of a bath attached to a mosque in Cawnpore. The men who lost their lives in the riot in connection with this affair were exonerated as shaheeds (religious martyrs). Various articles were published in the public organs against the action of the Government.

Qadian Jamaat justified Government action and extended full support to it.\(^2\)

Allâh wrote articles to pacify religious sentiments of Indian Muslims. Hakim Nuruddin also supported the Government action and condemned and accused the agitators of disturbing the peace. He explained that the baths did not form part of a mosque; and that those who were engaged in agitation over the affair were wrong and were in fact acting hypocritically.\(^3\)

Mohi Muhammad Ali, who afterwards became the head of Lahore Jamaat, wrote three articles in the Paigham-e-Sult Lahore, in favour of Muslim demands over Cawnpore agitation. The Hakim strongly disapproved of them. A reply to the articles appeared in Allâh, Qadian. It was one of the causes of split in the Qadian Community.\(^4\)

The Lahore Ahmads community made efforts to come closer to the Muslim political aspirations. Its organ Paigham-e-Sult carried articles in favour of Turkish Caliphate and softened its policy over religious issues with the view to bringing Ahmads back into the mainstream of Islam. Perhaps, it was Paigham as the first newspaper to come to support Maulana Zafar Ali Khan, when he was served with extortion orders on 17 October, 1914. It called the Punjab press to support Maulana Zafar Ali. Again, at the end of May 1915, the paper supported Ali Brothers. Support

\(^1\) Mirza Mahmud, The Truth About the Split, p.288
\(^2\) Allâh, Qadian, 3 July, 1914
\(^3\) Mirza Mahmud, op. cit., p.289
\(^4\) See P.210 also Mohiuddin Ali, True Facts About the Split, Lahore, 1939, p.67
was also extended to the Muslim cause during the Khilafat days. While Qadian group continued to stress their unflinching loyalty to the Government and non-involvement in the political affairs. In March 1914, the Hakim died leaving a divided Ahmadiyya community to choose a new head for them. He, in fact, desired Mirza Mahmood, his brother-in-law, to succeed him. The liberal group and elders of Sadr Anjuman Ahmadiyya already knew about it. Due to their stiff resistance he could neither expel the 'mischievous mongers' from Qadian nor dared to install Mirza Mahmood on Qadian throne during his lifetime.
After the death of Hakim Nisrulnizam, the spirit of discontent and question which had been slowly smoldering for the last six years (1906-14) burst into flame.

Mir Nasser Nawaz, Mir Ishqaique and the Ansarulah party installed Mirza Mahmud to power after a show of strength and grandeur, unparalleled in the history of the community. The Hakim, who exercised authoritarianism in the capacity of Khalifa of the community was Mirza Mahmud to his successor although he knew the moral weakness of the son of his prophet. When Mirza Mahmud was a student and an adolescent, some very immoral and shameful incidents were attributed to him.

One of them was the offense of sodomy which he is said to have committed. A few close disciples of Mirza Ghulam Ahmad disputed in their prayer meetings the 'improper' acts of his addicted transvestite Mirza Ghulam Ahmad also tried to kill it off. In solving the problem through his evolution, he appeared a commission to inquire into the incident of sodomy. Nisrulnizam realized the gravity of situation. He cleverly bought over a witness and prevailed upon others to be silent as it irrevocably involved the prestige of the Promised Messiah. The matter was hushed up for want of four witnesses required to prove the offense of sodomy in Islamic law.

After becoming head of the community, the Hakim faced an opposing Sadat Arjuman Anwarsya. Some of his members utilized him openly for his overpowering attitude. The question whether the Ansarulah or the Caliphs is the successor of the Promised Messiah was frequently discussed by a group of Qadiians in 1907. This disordering group later was known as Lahor Group after the split in 1916. This group maintained that the Mirza, in his last will (Alwaishe, 1905) gave a set up to ren the community. In this context, he founded Sadat Arjuman Anwarsya, Quaid (1906) as an executive body. Its decisions were normally final and binding. The other group led by Mirza Mahmud and justified by Mir Nasser Nawaz and Mir Ishqaique, his maternal grandfather and uncle respectively undermined the Arjuman. A ruddy known as Arjuman was focused to keep on with false and malicious propaganda against the dissident group considered as Khwajah Kamatullah and party.

The internal morality dragged down to the questioning of prophecy of the Mirza, Kifr (heresy) of non-Ahmaddiyas and allied matters. Each group extensively quoted from the writings of the Mirza in support of their claims. It is funny to see each one of them deduced whatever was liked from the ambiguous writings and vague revelations of Mirza Ghulam Ahmad.
in the life time of the Hazim (end of 1913); two unsuccessful men zhahihad
Hague, and if appeared from Lahore. The writer disputed issues like the Holy
Caliphate, powers of the Asmara, high handedness of the Amir and his cynical
behave towards senior members of the community. Allegations and untrue
allegations were leveled against onshore by different groups of the community.
The Faiyam-e-Salt, Lahore represented Lahore salt and Salt, Qadian voiced the
Qadiani Jamat's feelings. The Haim saw the grave with great sorrow and happiness.
He was then being sick in bed. In extreme distress he wrote a letter to Khwaja
Khumaluddin (then in England) and lamented:
'That his imagery is at stake. He is charged with misappropriating money.'
Then he remarked: 'Nowab Muhammad Ali (of Mirza Kaila the Mirza's son in law),
Mir Nasir and Mirza Mazhar Ahmad are worthless people whose name is a
devilish one. I am plagued by them. May Allah rid of them, Amen! (30 November, 1912).'
Earlier, in another letter to Dr Muhammad Hussain, he said, The Mian Salti is heavy
and sympathetic with heart and weak. Small wonder, then he should fly into passion.
You're a medical man, Can't you understand this. A long suffering man must
be cure by his own self. No proof on him, it can, however, be on you. May Allah
blessed you all! Amen! (9 May, 1913).
At other letters heahoned and insulted the Lahore members to assert his position.6
Any how, after the death of the Haim, Mirza Muhammad and his party involved an
election drama in Qadian. An unprecedented show of strength and rowdyism was put up by the\nAamirullah. Those went up to 2 to few words were moved and shouted down. Mirza Muhammad carried the day.
Telegrams were sent to the British Government and all branches of the Asmara were
informed accordingly.7 He was 25 at the time.

The British Imperialists certainly sympathized with Mirza Muhammad and
recognized him as heir apparent to the 'khans.' The clique that wielded real power
behind the scene had close links with some senior British officials. Also Malmud had
already proved his worth by witting against the Muslim struggle movement that was
going on at that time in India and by undertaking a spy mission in the Middle East
during the period of the Haim's ascendancy. The British newspapers knew that a young
and middle class head of the community could rise their line better.

Condensation of Araba World: During the 1st World War, Qadian strongly
condonned the Turkish Caliphate. To appear Zeenat maqamat and strengthen his
position, Mirza Muhammad extended full support to the British with men and money in
the 1st World War. A multiform propaganda campaign was launched in India and

Indian National Congress in Lahore, 1922, Qadian, 1924, Part 1. Adventures of Ahmad, Ahmad Khan.
2. Mirza Farooq, p. 19, p. 39
3. Muhammad Ali, p. 120, 125
4. The Vol. II, Chronicles of Ahmad, p. 615, Ghulam Ahmad Lahouza, p. 27
5. Turkish-Anavyal Vol. II, Parkkh Qadiani Jamat, p. 21
joined as Turkey sided with Germany against the Allies. The immediate downfall and dismemberment was predicted.

Turkish-Ahmadit says: He (Mirza Mahmud) wrote a pamphlet in Arabic entitled Al Daul Sayyid (A Living Religion) for wider distribution in the Arab World. It contained Mirza Qaidian Ahmad's prophecy concerning the downfall of the Turkish Empire. He invited the Muslim world to accept Hazrat Mirza's prophetic guidance. 1 Zionist circles managed to disseminate this pamphlet in many Middle East countries. Certain Qadianis equipped with anti-Turk literature visited the Muslim countries to carry out subversive activities on the directive of the British Imperialists and their Zionist collaborators.

First World War: The First World War lasted for four years (1914-18) without any interruption. In the beginning it was a war among a few states of Europe. Gradually it absorbed almost the whole of the human race. Turkey was driven to come in on the side of Germany, followed by Austria and Hungary in November 1914 and Bulgaria in October, 1915.

A day before World War I broke out in the East, the Turks signed a secret alliance with the Germans. But for three months they did not enter the War. The German resolved to end the strife shattering, authored off Constantinople were two warships the Germans had sold to the Turks. Without a word to Enver Paşa, the Turk Commander, the German ordered the ships with their German crews into the Black Sea to bombard the Russian coast. The trick worked. Russia Scared and then rest of the Alliance declared war on the Ottoman Empire. Against the four powers ultimately stood almost 15 powers of the world. Britain played a peculiar role in the War as a leading colonial power. 2

Mirza Mahmud wrote an article on 9 November, 1914 on the entry of Turkey into the World War on German side. He called Turkey's declaration of war against the Allies as "an act committed without any reason" and forcefully announced the end of the localised Caliphate of Turk Khalifat and Muslims in accordance with the prophecy of the Promised Messiah. 3 He proved himself an outspoken and outstanding champion of Great Britain and offered its moral support and considerable financial aid to the Imperialist War Fund-Indian Imperial Relief Fund.

Qadiani community, although less in number was united in their loyalty to the British Raj. Alliances called on all Muslims to be loyal to the Government. Total disappearance of the Turkish Empire and its colonisation from Europe and Asia were predicted by Qadiani community from time to time during the War. 4

The Government of India was constantly afraid that Turkey's call for a jihad against the British Infidels might lead to a revolt among the Indian Muslims. If
combined with an invasion of northwest India from the western Kingdom of Afghani-
tan, this would mean the creation of a new war front at a time when much of the Indian
Army had been sent to fight in the Middle East and France. Although the entire British
bureaucrats in India including the Vicerey. Lord Cabelford, feared that the Afgha-

During their expansionist moves, the British Imperialis tried to stop the
Moslems from that any harm could be done to the Holy Places. British Prime
Minister Aqifullah assured them that the Afghan armies against all invaders as a part of their
foreign policy. Qudhian prayed for the British control over the Holy Places and it was
emphasized that under the British control these places would be free from mismanagement
during the War.

The Revival of Religion, Qudhian, found a confirmation of the Prophet 'Allah'
the Promise of Great Britain to defend the holy places in Arabia against an attack.

But the God of Khaza, who in His Holy Book has made a promise for its
protection against all invaders, had on this occasion moved the Moslems of one
of these Christian powers to make the solemn promise at the very outset of the war
that not only they themselves could refuse from attacking the holy places of Muslims,
but they would also fight on behalf of every invaders. If any state or people under
their inspiration, was the Promise of Great Britain, who made the above declara-
tion. While thanking him for this announcement of his, we assure him that if ever Great
Britain be called upon to fight any invader of the holy city of Mecca, God will be with
Great Britain, and will fight the enemy as He fought the forces of Khaza in the year of
the Holy Prophet's birth.1

Qudhian agents volunteered their services to the British. Although not much
in number in 1915, some of them joined the intelligence agencies and were sent to the
Middle East with the British Army units to undertake spying activities. Miftah
Muhammad Sharif Khan Qudhian, a Freemason in Border Military, Peshawar was
promoted as Sub Inspector Police by Gram, the Superintendent Police, Peshawar for
working as spy. He was sent to the Persian Gulf to check the flow of arms into
Baluchistan Coast by the submarine. He returned successful and became 'Moderator in
Peshawar Police. Gram also promoted another Qudhian Miftah Naw Ahmadi as
Sub Inspector Police and sent him to the Persian Gulf for espionage activities.2

2. The Moslem World 32, 2, 1952, p. 290
4. John Whitehead, Professor, Ahmad Shah, Tehs-i-Jinnah Yathat, Martin printer Press, Peshawar 1939, pp. 150-152
A few British agents under the cover of Ahmadia missionaries spied on the Revolutionary council members who had become leaders of an independent Islamic Republic in London, Paris, Berlin, and Tokyo. At the time of the War, a Programme to liberate India was prepared by Stehlik and Maulana Mahmood-Hasan. He left for Hejaz in order to make contacts with the Turks. After his meeting with Fethi Pasha (1881–1922) and Jamal Pasha (1871–1922) he was acquainted by Shafi of Mecia's men when they were in revolt against the Turks and handed him over to the British who interested him in Malta between 1917–1920. One of his aides, Maulana Ghulamuddin Singh went to Afghanistan and worked with German and Turkish Revolutionary agents to stir up riots against the British on the north-west frontier.

During the first two years of the war, the Revolutionary Committee, outside and independent of the Allies behind the lines, was of great help. The Allies decided to trick Turkish capital through errors at Dardanelles. In 1915, a French–British attack on Gallipoli failed. The Allies shifted their attack to the Dardanelles. In 1916, the British, supported by the French, captured the Dardanelles, and Turkey was defeated. Turkey was forced to sign an armistice on 11 November 1918.

A British force from India had been fighting in the Turkey. In 1917, the Turkish government was asked to sign a peace treaty with the Allies. The Allies threatened to send troops to Mesopotamia, and to help the Arab states of Arabia and Iraq. The British were encouraged to invade Turkey by the promise of Turkish support for Britain's war against the Central Powers. The Turks were forced to sign a peace treaty with the Allies on 24 November 1918.

In 1917, the British Army was led by Sir Henry Barlow. In the Middle East, Qadir Ismail said that the British had not been fighting against the Turks, but against the British. The British were said to have been fighting for the British and not against the Turks. The British were said to have been fighting for the Ottoman Empire.

A British force from India had been fighting in the Turkey. In 1917, the Turkish government was asked to sign a peace treaty with the Allies. The Allies threatened to send troops to Mesopotamia, and to help the Arab states of Arabia and Iraq. The British were encouraged to invade Turkey by the promise of Turkish support for Britain's war against the Central Powers. The Turks were forced to sign a peace treaty with the Allies on 24 November 1918.
Major Haidullah, the brother-in-law of Mirza Haidullah Ahmad served in the Medical Corps. He was offered key administrative posts in Iraq and was regarded the most trusted imperial official. He was the brother of Zain-ul-Abidin Haidullah, the notorious Quaid-i-Azam's second son, who was appointed in Palestine during the War.

The Qaqarsh community in India rejoiced at the fall of Baghdad and expressed their immense satisfaction over the tragedy of Attila Qaqarsh commenting on the fall of Baghdad stated:

'In the hour of the nadir, we in the land of the Bani Haidullah, we are happy to see that the land of our ancestors has fallen to the feet of our lord.'

I was told by a family who were in the house of the British Government at Baghdad that they had seen the British officers and the British crown destroy the land of their ancestors and all the buildings.

The fall of Baghdad was a great victory for the British forces and a setback for the Ottoman Empire. The British forces quickly marched towards the rival power and the Ottoman forces were forced to retreat. The British forces continued their advance and soon occupied the city of Baghdad.

After the fall of Baghdad, the British forces continued their advance and soon occupied the city of Baghdad. The British forces continued their advance and soon occupied the city of Baghdad.

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Syria. The Imperial and Zionist leaders had been looking for an opportunity to open the Turkish road to Syria since long. In early July 1917, Jamal Pasha, Turk GOC in Syria, found some documents which had been abandoned by F.G. Picot, the French Consul in Syria. These papers incriminated certain nationalists. Jamal imprisoned, deposed, or hanged some of them and put down the movement. The situation was very tense when the World War came. Lawrence, with the help of Shaw of Monro and his son Faisal seized the strategic port of Aqaba which enabled the British to move into Syria. The British Army, under Sir Archibald Murray, made a little success. After the Second Battle of Gaza (June 1917) Sir Edward Allenby succeeded Sir Archibald as Commander of the Army. His cavalry raced up the coast, driving east across the Jordan hills and finally drove on to capture Damascus. Jerusalem fell on 11 December 1917. A few months later, on 30 October, 1918 twelve days before Germany gave up, the Turks surrendered.

In Syria, Zaim Abidin Wafiullah Shah, the notorious Chishtian secret agent worked under the cover of a Turk ally since 1913. During the war he joined the Turk Army and posed as a soldier from their side. In 1918, when Syria fell to the British, its Army, led by Allenby marched into Syria. Wafiullah immediately turned over to them. It may be stated here that during the expedition the British forces, though heavily bombarded Turkish Army Headquarters at Tel Karesem yet could not advance. It was due to persistent attacks of RAF and Australian Flying Corps coupled with the Boys of road that several places that the British could make an advance. Wafiullah was fighting along with the Turk soldiers on that very front. When the war ended, he was arrested.

He gave the story of his arrest and activities during the war on the Syrian front:

"In the last week of the last year of First World War i.e. in October 1918 I was arrested from Damascus on the order of General Allenby as a political and war prisoner. I was taken to Palestina on the promise that after a certain inquiry I would be sent back to Damascus where I held the post of vice principalship of Salamon College. I had not handed over my charge yet. But at the Damascus Station which lay towards the open and where I had been taken in a car, I came to know about my arrest from the station master who was acquainted with me. The British military officer approached me and arranged tickets for travel. As the station master did not understand English, he brought the papers to me. It was written that Said Zaim Abidin had been arrested on the orders of Allenby as a political and war prisoner and he might be provided travelling facilities. However I was otherwise informed that the British wanted to investigate certain things after which I would be sent back to Damascus. I included my participation in the expedition of Tel Karesem. As I came..."
a. Know from Majow Vivian, who told me for the first time, two days before my arrest that in that expedition an English company suffered badly. A charge was levelled against me that I was involved in that and that only on the basis of my intelligence the British troops which planned to ambush and were taking themselves in nearby mountains were besiegled by the Turkish Army and sufferd heavy losses. Moreover there was also a charge that I participated in a military expedition in 1915-16. I give a sole reply that being an Ahmadi it was my religious duty to cooperate with the Government in power. I was sent in a military camp for court martial. But when the military guards received an order from the officer who should be sent to take me from the officer's camp, it brought great astonishment to them. I was lodged in a camp. It was a Turk POW military officers camp.

After 4 or 5 days I was taken to Cairo where I was put in Qasr-el-Nile Fort situated near the bank of the river Nile. I had to undergo imprisonment for 7 months. The Turks, Bulgarians and German military officers were also present there. Zaghul Pasha was imprisoned for one or two days in the Fort.17

After the war, Zainul Abidin was sent to India. Mussa Mahmed had full knowledge of his arrest. He called on the Vicinity of India to secure his release. He was freed and reached Qadian on 26 May, 1919. He held the post of Propaganda Secretary for a number of years at Qadian.

Balfour Declaration: Over a month before the capture of Jerusalem, in 2 November, 1917 the notorious Balfour Declaration was issued by the British Government in the form of a letter written by the British Secretary of State for Foreign Affairs to Lord Rothschild. Arabs knew nothing about the Declaration. The British Imperialism were double dealing with the Arabs.

The British pledged Arab independence in return for help in the War against Turks. This can be corroborated by the correspondence that took place during the period July 1917 to March 1918, between the Shirif Hamas of Mecca on behalf of the Arabs, and Sir Henry McMahon, the British High Commissioner in Egypt on behalf of the British Government. But the British deceived Arabs to appease Zionists and fulfill their sinister political designs in the Arab World.2 The British Government also concluded an agreement with the French Government in May, 1916 in consultation with the Tsarina Russia which stipulated the Palestine was to be separated from Turkish territory and subjected to a special regime but not given independence. It is called Picot Syker Agreement. The agreement was secret until November, 1917 when the Civil Service Government in Russia published a copy of it found in the archives of the Foreign Ministry at Petrograd.2

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The Turks gave it a wide publicity to stop the Arab Revolt. Jamal Pasha, the Turk-Cia-C, sent the details of an agreement to Faisal, the son of Sharif of Mecca through a secret letter. The British were perturbed over it, but the Foreign Office eventually, on Wingate's advice and with the approval of A.J.Balfour, the British Foreign Secretary authorised the British agent in Jeddah to send Faisal a reassuring price of ovation, distortion, optimism which in effect decided that the Sykes-Picot agreement stated.1

Imperialism intrigues against the Muslim world constitute a tragic part of history. We put, however, convinced only with what Mirza Ghayum Ahmad and his successors say about the conviction of Jews in Palestine and dismantlement of Turkish Empire.

Prophecy about Israel Fulfilled : Qasim had always held the belief that is accurate with the prophecies of the Promised Messiah, a Jewish state would be established. His prophecies about gathering of Jews in Palestine and change in the attitude of European nations for them are quite clear. The following prophetic utterances of the Mirza are given to elaborate his viewpoint: 'I have saved Israel from destitution. The Qurans and Hadith, the armies of both, in the wrong, Avenues useful for Arabs. Arabs set out from their home.'

Review of Religions, after giving Qasim's prophecies of Mirza Ghayum Ahmad says: 'The prophecy contains the resolution, I have saved Israel from destitution. This indicates that the destiny was to exist in some advantage for Jews.'

Giving a background to the Jewish 'nationalist' movement that emerged during the 1st World War, the paper adds:

'A very feature of the War (1914-1915) was relief to the people of Israel. This feature of the prophecy received a clear fulfillment. The War was not yet over when, as a consequence of War itself, M. Herbert Lord Balfour declared that the people of Israel who had been without a homeland would be settled in their ancient homeland, Palestine. The Allied nations promised to compensate the people of Israel for injustices done to them in the past. In accordance with that declaration, Palestine was taken from Turkey and declared the national home of the Jews. The administration of Palestine was stepped up as to make it easy for Jews to make their homelands. A very old demand of the Jews that conditions promoting their national cohesion should be created for them was met.4

The paper continues that the strangest thing about all this part of the prophecy is its reference to the Holy Qurans of gathering of Jews in Palestine in latter days. The promise of later days relates in Promised Messiah. The registering of Israel,
therefore, was it take place in the title of the Promised Messiah. The Geman words 'We shall bring you together' refer to the present influence of Jews into Palestine. Jews from different countries are provided facilities of ease and rehabilitation. The realization of the Promised Messiah said, 'I will relieve the Children of Israel. This indicated the end of opposition which nations of the world had offered so long to an independent home for Jews.'

This makes Qudimi's attitude clear about the gathering of Jews in Palestine and the creation of their 'real' against a curtain of justice. Jews should be involved in the Mizr for he prepared them in what came. In the 20th century, many years before the Balfour Declaration, Bahaullah, a contemporary of the Mizr and a Jewish-Zionist agent, also published his Alawb, revisions and estimations predicting the establishment of a state for Jews and sympathized with their national aspirations.

Meeting with Menasseh: During the war, Mirza Mahomed called on Menasseh, the Jew Secretary of State for India. He explained him Qudimi's point of view on the question of Indian self-governments and discussed the prospective Qudimi role in the Indian politics. Aliab Qudimi called the meeting a landmark in the history of Ahmadiyya. The discussions were said to have concerned with very important and necessary affairs.

In India, Mirza Mahomed was chalking out his Palestinian policy in the light of new political developments in the Middle East while in Britain Qudimi Muhammad Abubakr, valuable of the London Ahmadiyya Mission had launched a pro-Jewish campaign in the European press, after the fall of Jerusalem and capture of Syria by the British forces. He contributed an article in the British press on the fall of Palestine and paid great tribute to the British Government and its policy of peace, justice and religious tolerance. He emphasized that only the British rule was best for Muslims. Almasb's liberation of Jerusalem was discussed as a triumphal last chance. The copy of the article was sent to Lloyd George, a pro-Zionist British Prime Minister to approve him of the Ahmadiyya point of view on the establishment of a Jewish homeland.

Sir Philip Sassoon, the Secretary to the Prime Minister and a diehard Jew wrote him a letter of thanks and conveyed Lloyd George's highest appreciation for it.

The War Ends: Turkey sued for an armistice with the Allied in October, 1918 and the German High Command decided to drop a month. The war came to an end.

The Muslims of India had sympathetic for Turkey and its Sultan. They felt the anguish of the vanishing Empire which subsequently continued into Khalifate Movement. On the other hand, Qudimi's expressed the fall of Hijaz, Baghdad, Syria and Constantinople and celebrated the occasion with illuminations. They emphatically
assured the British Government of the unflinching loyalty and whole-hearted devotion of Quaid-i-Azam's community at every critical juncture. The unstinting motive has been given by Allal:

"As a matter of fact, the British Government has shielded under the protection of the Amritsar act government advancing further and further. Just move away from this shield and you will be propped by a volley of poisoned arrows from all directions. Who should say then we be grateful to this Government? Our interests are linked with this Government so that if a storm is coming, we will be in the rage of the storm. Where does the British Empire spread, we will find a field for our Misadventures." The Muslims generally refused to participate in the so-called peace celebrations and faced the repressive measures of the British Government. At the Amritsar Session of the Muslim League, it was declared that the Muslims should maintain from such celebrations so that their holy places have been desecrated from the Muslim custody, and their religion forbids any such rejoicing and whatever there was any conflict between the inhabitants of their land and the wishes of the officials, their first duty should be to obey the former, which no earthly consideration could possibly override. It was then resolved to launch an agitation, including the boycott of the British Army.

It is instructive to quote from a Christian missionary journal's confidential report about Muslim reaction to the Peace Conference celebrations:

"As we go to press, the Victory Celebrations are about us. At the last moment, a edict was sent forth from Lucknow to the effect that it was hazardous for Muslim to take part in the rejoicing. 'If our rulers believe, so also, rejoice when there is the prospect of their last great prove passing away, when the Khilafat of the Prince of Believers, the deputy of the Prophet of God, is like a lamp of wax, say, say rather when preparations are made for the ruin and destruction of Islam itself. This is rather a time for mourning (Munirul Alam of Lucknow).

The news is being acted upon. In this city, as in many other, down every by-lane we see the notice being distributed. Mass meetings of Hindus and Muslims making common cause are being called to put an effect the intrigues of Mahatma Gandhi and Munirul Alam. But Muslim leaders have gone so far as to threaten the Muslims who take part in it.

Those who took part in Victory Celebrations were called 'worse than fraud by the Muslim press. We have no hesitation in characterizing those who profess to be Muslims who had the heart and the audacity to join the Peace Celebrations, as, worse, of the laws of the umma on the contrary, we see better reasons to return to Islam whether
they have become Kafrin or not it is not for us to say, it is for the ulama to express an opinion on the point (The Muslim Calmam, Friday, January, 9, 1920). 3

Qadianis rejoiced the occasion and took active part in the Peace Celebrations.

Affaf wrote:

"On 13th (November 1918) when Germany signed the Armistice and the War ended, a wave of happiness and joy passed through the heart of all the people (in Qadian) like an electric current. Whosoever heard the news, bathed in happiness and joy. The officers of both the schools viz. Anjuman-i-Tarbiyat-i-Islam and Saddar Anjuman-i- Ahmadiya were closed. A meeting was held in Manjali-Mashri after the Azr prayer, Moulana Syed Mohammad Sarwar Shah, in his address expressed satisfaction over the British victory on behalf of Jamat Ahmadiya. He stated that the victory would prove very beneficial for the long-term-objectives of Ahmadiyya Islam. 2

Takht-i-Ahmadiyat says: 'Congratulatory telegrams were sent on behalf of Hazrat Khalifat-ul-Masih-II and Hazir (Mirza Mahmud) himself sent a sum of Rs.500 to the Deputy Commissioner, Gorypur to spend it wherever he deemed necessary. Before that he had handed over a sum of Rs.5,000 to the Deputy Commissioner for the purposes of War when Turkey and Austria surrendered. On the occasion of rejoicing over the British victory, Masali Abdul Ghani, Secretary Anjuman-i-Ahmadiya for War Assistance and Sheikh Yaqub Ali, Editor, Al-Islahul, Qadian sent congratulatory telegrams to His Honour Lt. Governor of the Punjab. 6

Mirza Mahmud, in his Present to the Prince of Wales (1921) states:

His Mityes, the King-Emperor and your Royal Highnesses are witnesses of the fulfillment of this (The Messiah's) prophecy by virtue of the victory which was vouchsafed to Britain as a result of the Promised Messiah's prayers, the Kalai is a witness of its fulfillment by virtue of defeat sustained by him and the Czar has sealed its truth by the misery suffered by him. 4

Affaf added that the British victory in the War was the result of Mirza Mahmud's prayers. It is a great blessing of God that with the increase in power and influence of the British, (in the conquered territories) those areas which were hitherto completely closed for the Ahmadiyya preaching had been opened for them. There was a dire need to preach Ahmadiyya beliefs in those countries. 4

Munir Report states that the celebrations at Qadian of the victory when Baghdad fell to the British in 1918 during the First War in which Turkey was defeated.
caused bitter resentment among Musalmans and Ahmadiyya began to be considered as a handmaid of the British. This can be further confirmed from the addresses of Mirza Mahmud in which he dwelt on the British relations with the Ahmadiyya Community.

"The relations of the Ahmadiyya Community with the British Government are of a quite different nature from those of the other communities as they are intertwined. The farther the British rule spreads, the more chances do we get for advancing forward. And God forbid, if this Government suffers a setback, we too will not escape its consequences." 2

The Lahore origin of Ahmadiyya community wrote that during the War, Qadian had turned itself into a political centre and people from every nook and corner of India had been sending letters on political matters to seek advice from Mirza Mahmud. Even people from other parts of world like Afghanistan came to Qadian and Mirza Sahib served as a tie house broker between them and the British Government. Qadian is a purely political centre and what Mirza Sahib was doing could not be done even by great political conspirators. 3
AFTER THE WAR

Political happenings in India gave a new turn and outlook to the nationalist movement after the War. The declaration of the British Government on 26 August, 1917 made during the War recognized impossibility of Government as the goal of the British policy in India. As a result of it, the Government's policy of Heinlein, the Secretary of State for India, a Jew, with a small majority (the Earl of Derwentmore, Sir William Duke, B. Bown and Charles Roberts MP) to consult the Indian-government and politician over this issue. The Secretary of State for India received addresses from deputationists and constitutional aspects with individuals and organizations of all political compliances were discussed.

Qadiani community, a homeland of Islamism got petrified over the British declaration and felt their existence in jeopardy. Review of Religious, Qadian announced that the Ahmaddi community was sending a deputation to meet the Secretary of State for India in order to protest Ahmaddi view-point to Hra, it would also wait on the Viceroy, Lord Chelmsford at Delhi. The paper also remarked that educated people of India are demanding Home Rule in the grant of which the Ahmaddi community raise the claims of its own interest.

On 15 November, 1917 a 9-man Qadiani deputation led by Zafarullah presented an address to Morozov at Delhi. An extreme concern was expressed on behalf of the community over the British policy and the goal of self-government for India was regarded suicidal for religious minorities specially for Ahmaddi community. Mirza Muhammad prepared an address in which he retorted his views in details and went to Delhi with a delegation to wait on the Governor-General and the Secretary of State for India. The address underlined the causes which led the people to demand self-government for India. It stressed the following points:

i) Mis-treatment shown by the English towards their subjects.

ii) A discriminatory policy adopted by the Europeans against the Indians in the sphere of social life such as railway journey, possession of arms, court trials, etc.

iii) Socio-economic problems caused by population growth.

iv) Lack of education specially technical education.

Sir Zafarullah says that the Secretary of State was much impressed with the address and sought clarification of certain points. He also said that he had taken careful note of the suggestions made in the address, two or three of which he intended to incorporate in his report so that they should not be overlooked when final proposals

1. Lee Behrend, The Indian League, Delhi Times Letters, 1917, P. 122
2. Review of Religions, Quaid-i-Azam University, 1963
3. Review of Religions, Quaid-i-Azam University, 1963
4. Review of Religions, Quaid-i-Azam University, 1917
would be formulated. This was the Khatmundj Mosh's debut in the field of politics and public life.

Martial Law in Punjab: Indian participation in the War made the Montagu-Chelmsford Declaration of 1917 that the Indians expected an appreciable measure of independence. But the Mont-Fraser reforms that followed were disappointing both to the Congress and the Muslim League. To crush the emerging freedom movement, the British Government enacted the Rowlatt Act in March 1919 which was based on the Simon Committee Report. The Act legalized imprisonment without a proper trial of any person suspected of seditions or subversive activities. The arrest of some leaders brought a direct clash between the Government and the masses. A terrific tragedy took place at Jallianwala Bagh, Amritsar on 13 April, 1919. General Dyer ordered the soldiers in live on the peaceful crowd. It resulted in the death of forty hundred men and between one to two thousand wounded. Martial Law was imposed in the Punjab and a reign of terror was set loose in many parts of India.

Ostensibly had no sympathy for the oppressed Muslims of India. During the Rowlatt Law, their missionaries visited the chief cities and towns of the Punjab and sang the palms equally for the British. They also spread an occasion lighteners and got them arrested. Full cooperation was extended to the Rowlatt Law functionaries to restore so-called peace in the country. Mirza Mahmood wrote a letter to the Viceregal at Simla during the April agitation explaining him that Ostensibly were not involved in the bhatla (strike). He instructed his followers to keep their shops open during the strike. The British government, to explain the Rowlatt Act to the people, it was asserted that the Act was essential for the administrative reforms in India. A pamphlet in Gurmukh meant for Sikhs reminded them of a prophecy of a Guru of theirs which spoke of the establishment of British Government in India and of its being a just and equitable Government. The Punjab Government, in one of its public announcements, accused the sepoys nominated by the Qadiani community during the disturbances in the Punjab. In a Friday address, Mirza Mahmood described the services rendered by Ahmadnagar community during the disturbances in the Punjab, after the enactment of Rowlatt Act in the following words:

"When a strong protest started in India against the British Government it inflamed all sections of Indian opinion. The Hinuds armezd the Home Rule and Muslims demonstrated in favour of Turkish Caliphate. There was not a single organization willing to cooperate with the Britiah. At that perilous hour every one felt afraid except the Ahmadnagar Jumia which a party freely cooperated with the British. I remember the disturbance started over the Rowlatt Act and I went members of my Jumia to secure the wealthy and influential persons of surrounding

2. "Great Famine of Bengal and Bihar and India, P 338
3. "The Social colleagues, 1849 to 1947
4. "London Chronicle, Ahmadnagar Movement, India, 1911, P 132
5. "After details, 1 May, 1913"
villages to fall. As soon as I could advise them not to take part in riots. When we suggested to them that they should not participate in anti-British disturbances, they flow at us like hungry wolves. But we succeeded in making them understand our viewpoint. We very humbly advised them and in a soothing way persuaded them to keep away from these disturbances. This helped to promote peace in this area. Besides, we sent our men in whole of the Punjab to actively work for peace. This was such a dangerous time, as the English writers had admitted, that a spark of (uprising) could have sparked the British a lot. We were, in turn, shocked and even beaten up by the people but never turned traitors. We lived peacefully and indeed when to do so.1

1 In Pursuit to the Office of Justice, Missy Mardum says: 2

'During the period when Martial Law was in force in the Punjab and the situation was fraught with danger, as much as there in certain cases even Government officials were compelled to leave their posts and seek safety elsewhere, the members of this community not only themselves continued loyal, but also assisted a large number of other people to do the same. At some places the sisters inflicted loss and injuries on the members of the community but they could not shake them from their loyalty.'2 Sir Michael O'Dwyer, LL D, Governor of Punjab - letter dated 15 April, 1919 where the following words are one of Missy Mardum's statements:

'During the six years terms of his office, the community under the guidance of its respected Head had throughout shown itself thoroughly loyal to the Government and eager to promote the welfare and progress of the country. He, Mr. Honour has pleasure in acknowledging the valuable opinions received from the Community in many important questions bearing on these matters, and their active assistance in connection with the prosecution of War and the maintenance of internal peace, and shall be glad to bring them to the notice of his successor, who, he is sure can rely on receiving from the Community and its respected Head the same cooperation and support.3

Afghan War: During the World War I, Afghanistan remained neutral despite German efforts. In 1919, following the assassination of his father, Amirshah ascended the throne. He sought to terminate British control on Afghanistan's foreign affairs, this resulted in the Third Afghan War. Since Communal Revolution of Russia had changed the political scene in 1917, the Afghan War had grown implicit for the British foreign policy. The war started on 7 May, 1919. The British forces advanced towards Jalalabad but met severe resistance. Marshal Nadi Khan seized the fort of Thal and the British were forced to start negotiations with Kabul. It resulted in the Treaty of Rawalpindi which was signed in August, 1919 and ratified in 1922. The British had to give up their control over the foreign policy of Afghanistan. At the very outset

1: Afghanistan, 4 April, 1919.
2: Sir Michael O'Dwyer, LL D, Governor of Punjab, October, 1919
3: Sir Michael O'Dwyer, LL D, Governor of Punjab, October, 1919.
of the war, Qasimia announced their full support to the British in men, money and materials because Kabul was the country where their missionaries were to be killed.

Afzal Qasimia wrote:

"Kabul has declared war on the British due to its foolishness. It is obligatory for all the Ahmadis to serve the British Government and it is our foremost duty too. Moreover, the Afghan War had a special significance for us, as Kabul is a land where our precious men were executed mercilessly with no reason. It is also closed to Ahmadabad and door of truth are shut on it. For the sake of propagation of truth, it is the religious duty of the Ahmadis to join the British Army and to assist the Government in order to remove the harsh obstructions (in the way of preachings). Thus go on endeavoring to set up those branches which had been proscribed by the Promised Messiah (Mirza Ghulam Ahmad).

Similar views were expressed by a Missionary paper in its confidential report on the Afghan war."

"Thanksgiving for the breaking down of the stronghold of Islam through the War... That today there are only two lands closed to the Gospel, Arabian and Afghanistan; and of these the former is now being opened up, and that Baghdad is already in our hands; and for the latter, who can tell what will be the result of the War proposed by the Amir of Kabul.

In an address to Lord Reithing, the then Vicerey of India who was a Jew, Qasimia elders enumerated their services during the Afghan War by stating:

"When a war broke out with the Kabul Government our Jamat extended full support beyond our resources to the British Army. Besides other services, a double company was offered to the Government. The recruitments were stopped due to the end of the War. However, more than one thousand persons offered their names for recruitment. Even the younger son of the founder, the brother of our present Imam (Mirza Mahmud) offered his services and had worked in the Transport Corps for six months in an honorary capacity."

The Ahmadia Jamat presented an address of welcome to Sir Malcolm Hailey, Governor of the Punjab in 1924. He, in reply to the address said:

"Like my predecessor, Sir Edward Maclagan, I welcome the attitude you have adopted in political matters. You have, as a Community, shown yourself to be disciples of the doctrine that political improvement should be effected by reason and conviction, not by violent agitation or mass movement. You have as a body, shown your attitude in the Great War, and in our trouble with Afghanistan in 1919, that you..."
were prepared to make sacrifices in a just cause, you have given heart and practical support to the Territorial Movement. It would be out of place if I did not pay my
tribute to you in making an effort in reason's policy, and working for the stability of
the society.

Spelling Activities in Russia: The War provided a good opportunity to Minta Mahammad in
send many-quotes in different countries in the field of Akhada missionaries. They were
dispatched specially to those countries where there was a dire need to serve the
British and Zoroastrian political interests. In close collaboration with the British Political
Department, many trained agents went to the Middle East, Afghanistan, Turkey and Russia.
Special importance was given to Russia as the anti-imperialist policy of the
Communist regime posed a great threat to the British ascendancy in India.

To check the possible Russian advance, Britain tried to increase its influence in
strategic parts of Central Asia where it provided good bases to Indian Revolutionaries
to carry out anti-British activities. A steady stream of Indian missions passed into
that region after 1917. Towards the end of 1920 a large number of Muslims migrated to
Kabul and then to Tashkent. They acquired arms and military training from Russia to
wage an armed struggle against the British. The Indian revolutionaries who subsequently
returned India were arrested by the British Government. They were tried in the
Peshawar Conspiracy Case and sentenced to various terms of imprisonment.

In early twenties, Comintern Russia embarked on a policy to crush the uprisings of
Uzbeks, Turkmen and Kura-Railph delkirs, while the British sent their
agents in Central Asia to counter Soviet plans. The American Consul, the French
agent Cartagene and the British Col. Bailey of Indian Political Department burned
Ishangul uprisings, where Buhis had established a strong centre. Col. Bailey arrived
in Tashkent in 1919. He was threatened with arrest and even execution and had to go
underground. After more than a year of hide and seek, he managed to tide up
his efforts by taking the initiative to go to Bokhara in disguise and offering to park and catch
him. His offer was accepted and he caught himself with alacrity into Tashkent early in
1920 under the flag of bullets to the last.

In Khiva and Bokhara a strong anti-Soviet and Pan-Islamic movement
prevailed. The Muslims waged a holy war against the Russians, but did not succeed. In
October, 1920 Khiva was taken under Soviet control. British agents from all sides blocked
Central Asia to fulfill their political ends. Turk Commissionerewan and Jamal Pasha
were in Bokhara and Afghanim respectively. Their presence was closely watched by the
British. Jamal reached Tashkent in August, 1920. He went to Kabul to start an
Islamic Revolutionary League for freeing India. He organized armies in Afghanistan.
He was, however, murdered at Tifti on 21 July, 1922. Esher arrived in Bokhara in
October, 1921. Huggins was to promote alliance with Bolsheviks in the light of Islamic ideals against the Imperialism. His exploits however cause great anxiety to the British in India. He was killed in ambush in 1922.1

In 1921, Mirza Mahmud sent Motti Muhammad Amm to spy on revolutionary centres in Central Asia. He had already been making statements concerning the setting up of missions in Bokhara, Iran, Afghanistan and other Arab countries.2 Faiz Muhammad Sufi, a Quaidi missionary, gives the brief account of Motti Amm's activities in Russia.

In 1921, we sent our friend Motti Muhammad Amm Khan to Russia as a missionary. The relations between the British Government and Russia were strained after the First War. He, therefore, could not acquire a passport. Motti Sahib travelled to Iran on foot. He entered into the Russian territory through Iran. As he reached there, the Russian Government arrested him and put him in prison on the charge of being a spy. Motti Sahib underwent imprisonment in different jails for two years. He bore great hardships. Many times the Russians wanted to shoot him dead. During these two years of imprisonment he was released for a few months. It helped him study the moral and religious conditions of the Muslims. He preached them to adhere firmly to the teachings of Islam. After two years when Motti Amm returned to India our Imam (Mirza Mahmud) again sent him to Russia after a few days. This time he was accompanied by Motti Zahir Hussain. They again translated Russian through Urdu.3

A close study of Orthodox activities in Russia revealed that through the active support of the Russian Intelligence they tried to set up a strong centre in Central Asia in the name of Ahmadia Mission to subjugate the activities of the real Muslims of India. This is also confirmed from the writings of Mirza Mahmud, specially his book 'A Present to the Prince of Wales' allude to it.

Mirza Mahmud himself at Russia and Central Asia in the following words: 'Excited Prince? Another prophecy of his (Promised Messiah) concerning Russia is that the Government of that country would be the last ray in the hands of Ahmadus. Other prophets are that Hint (Ahmad's Movement) will spread rapidly in Bokhara, not very long since'.4

This shows the high ambitions the Quaidia Community had nourished for their future political role in Central Asia.

In 1923, Motti Amm again reached Russia. Many times he was arrested on the charges of spying for the British Imperialists by the Russian Government. He was lodged in jails of Bokhara, Sexual etc. and on the completion of his terms of

4. Motti Amm Khan, a Present to HRH The Prince of Wales, Goslin, 1920, F 169.
improvement was to be exported to Iraq or Afghanistan, but he continued to undertake his earlier missions.

Mirza Mahmud gave the following account of Mohiuddin's mission in Russia:

"Since Mohammed Anis Khan had no passport, he set out to reach the first railway station at Qudra, where he was held up on the charge of spying for the British. All that he possessed included clothes, books, etc., were seized. He remained there for one month after which he was imprisoned at Irano Caspia Jail. From there he was removed to Tashkent via Samarkand under the guard of a Muslim Russian Police where he was jailed. During his two months imprisonment, his statements were repeatedly recorded to prove him a British spy. His statements could not serve his purpose as they returned to thrusts and tried to allure him. His photographs were taken so that he could only be recognized and arrested again. As at last he was taken to the Afghan border at Kozug where he was deported to Wazir (Afghanistan).

Since the Majlids had discontinued to propagate truth in that territory, he preferred death to his return. He anyhow, again continued to escape from the Russian Police and reached Bokhara. There he freely lived for two months but was, at last, arrested on the charge of spying for the British. He was subjected to torture and a heart-rending crucifixion was fixed on to him during his imprisonment. Subsequently under the guard of the Russian Muslim Police he was deported towards Iran.

Even after those months his body did not quench. He got an opportunity to escape at Kahan Railway Station from the Police custody and fled to Bokhara. All the way he travelled on foot. After one week he was arrested in Bokhara and was taken to Samarkand via Kahan. He, managed to escape from Police custody this time too and reached Bokhara."

Mohi Anis, given an account of his so-called missionary activities in Central Asia:

"Although I had gone to Russia for the propagation of Ahmadiyya yet I served the interests of the British Government also side by side my preaching because the interests of the Ahmadiyya sect and those of the British Government are closely interlinked with each other and whenever my preaching met the enemy I had to retreat to serve the British Government. The centre of our Ahmadiyya sect in India therefore, in my preaching had to desist from religious freedom and blessings of the British rule in India."

"In the second week of October, 1924, these Qadianis acted via Mohiuddin Anis, Mohi Abdul Majid and Mohi Zahir Hussain and Qadian for..."
They were briefed by the British Intelligence at Qadian before they undertook their missions. Mohi Zahir stayed at Mathabad due to his illness and Mohi Amin moved to Russia. In December, 1934 Mohi Zahir recovered from his illness and marched towards the Russian territory. He was arrested at Arthik Railway Station on the charge of being a British spy when he was about to board a train for Bokhara. Russian secret Police Chets recorded Mohi Zahir's statements and put numerous questions to him on the relationship of the Ahmadis with the British Government. Mohi Zahir's account of his activities throws light on the role of Qadiani missionaries in Russia. He writes:

"The Russian Officer asked me some questions on politics and others on religion. He asked my opinion on the political movements started by Gandhi, Muhammad Ali and Shabab Ali against the British Government. I answered that we Ahmadis worked under the guidance of our Imam. We did not take part in any movement that disturbed peace in the country and amounted to treason. We actively cooperated with the rulers to maintain peace wherever we lied." 2

Mohi Zahir remained in Russian jails for about two years. In 1926, Mirza Mahmood requested the British Government to secure his release from the Communist regime. The British envoy in Moscow was asked to take up the matter with Russia which he did to save the life of Mohi Zahir.

In an address to Lord Irwin, the then Viceroy of India, Qadiani Community expressed their utmost gratitude for securing the release of Mohi Zahir from the Russian prison:

"On this occasion, we express our gratitude to the Government for the help which it provided to us. A few days ago, during the time of His Excellency's Visit to Qadian, one of our missionaries, Mohi Zahir Hussaini, who was under arrest in Russia after his health had been impaired by his imprisonment, was very bravely brought to the religious centre (Qadian). We again extend our thanks on this occasion (for securing his release)." 3

It may, however, be mentioned that in 1937 certain well-informed Qadiani disidents started a movement against the person of Mirza Muhammad Ahmad. They levelled grim charges of immorality against him and forwarded very 'solid proofs' in support of their allegations. Prominent among them were Faizan-ud-din Mehtar and Abdul Rahman Miri. Mohi Amin had friendly terms with some of them. He threatened to expose those political and clandestine activities of the Jamat at which he himself had seriously been involved for quite a long time. Faisal Muhammad Salaj, a blue-eyed boy of Mirza Mahmood posed up a quarrel with him and twisted him to

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3. Mirza Zahir Hussaini, vol. 1, p. 28
Turkey. After the 1st War, all that was left for the Turks to rule independently was a small strip of the Black Sea. But when wins the encouragement of the British, Greece invaded the Mediterranean coast of Anatolia, the resilient spirit of the Turks reasserted itself. Mustafa Kemal, who had fought brilliantly during the war, bungs to rally the forces of resistance in eastern Anatolia. A new national assembly meeting in Ankara elected him President and rejected the harsh terms of the Treaty of Sèvres of August, 1920 which would have left Turkey helpless and deprived of some of its richest provinces. The bitter Greek-Turkish War of 1920-22 ended with the decisive defeat of the Greeks. When Mustafa Kemal's forces advanced towards the Dardanelles to drive the Greeks out of European Turkey, the plan with the British was only narrowly averted.

Musa Mahmut sent his agents and spies undermencover to carry out subversive activities in Turkey. He, in cooperation with the British Intelligence sent Mustafa, the Lessor an Indian Muslim from Benaras along with Mirj Fao, a notorious C.I.D. Superintendent of India to Turkey for the assassination of Mustafa Kemal. He was arrest before he could make any attempt on Kemal's life. He confessed his guilt and gave the names of those Turks who had been won over by the British Government through money. He also disclosed that he had been involved in the assassination of Amir Habibullah of Kabul. He had to get two half pears for the assassination of Atti Turk. Muslim greatly revered the British ancestry.3

During the war days when the British influence shrewdly penetrated in the wake of Turkish national movement, Qasim infiltrators landed in Izmir and other parts of Turkey but were spotted and many of them were ejected. Musa Mahmut deplored the arrival of these Qasims by the Turkish authorities.4

The Treaty of Sèvres (1929) provided for a Kurdish State in the predominantly Kurdish areas of the collapse of Ottoman Empire. When Mustafa Kemal rejected the Treaty, the Imperialists plan of a Kurdish State met its own death. After three years when the Treaty of Lausanne was concluded on 23 July, 1923 there was a reference to the state. In 1924, Atti Turk abolished the institution of Khalifat.

In February, 1925 Kurds rose in revolt against him. They, under the leadership of Sheikh Saud, a Parliamentary Chief of Nangapsht, order to rescue Kelat.5 Mustafa Kemal got alarmed at the Kurd uprisings and announced that Turkey was in danger because England was behind the Kurd revolt. It took two months
After The War

to smash the revolt. Special military tribunals constituted the Tribunals of Independence were set up. Forty-six chiefs were hanged including Sheikh Saad.

Mustafa Kamal disclosed in the Assembly. England was behind it all. England had always used Kurds to injure Turkey in the World War. She had sent her agents. Lawrence and Noel to reconcile them to sit in Turkey in the back, at the Treaty of Sevres they had promised to make them into a separate State; her agents had been found there again this time, arming and mixing the Turks. England wanted Mosul and its oil. The Kurds were the key to Mosul and the oil of Iran. She was using this back handed blow to force Turkey to give up Mosul. Had not Sheikh Saad gone into battle shouting for the Sultan Caliph, for Bashir Pasha the traitor. They all know the connection between England and that old road. And the opposition leaders had joined forces with this gang to break the Republic and destroy Turkey. They were traitors, they had been at work throughout the whole country stirring up the people. The Kurds were beaten, but Turkey was still in grave peril. The danger came from within, the country must be purged.1

In 1918, after 33 years of revolt, Mitra Mahmud disclosed that Sheikh Saad Kard was in fact an Egyptian. He says, "Saad Pasha, the Kurdish leader who rebelled during the time of Mustafa Kamal was an Egyptian. He was tried in a military court and his statement was published in the Turkish Press from where it was reprinted by the Egyptian press."2

This proves that Sheikh Saad's movement was inspired by the British Imperialism and Qudsinis agents were actively behind it. There are evidences that Qudsinis agents continued in operation in Turkey quite sometimes. On 18 August, 1926, Ataullah Qudsin declared that "the upheaval in Turkey had been proving the disloyalty of Turkish functionaries and treachery to the prophecies of the Promised Messiah, although the meanwhile Ottoman Empire had been completely replaced by a new regime.3

Khalifat Movement. After signing the armistice, the Allies' hostility toward Turkey took a further militant turn which alarmed the Muslims of the subcontinent. A Muslim Conference was held in Lucknow on 26 January, 1919 under the presidency of Maulana Abdul Bari and the Khalifat Committee was formed. A Khalifat Conference was convened at Delhi on 22 September, 1919 to chalk out a plan of action for making the movement successful. It was resolved to boycott victory celebrations, hold protest meetings and organize a movement if an explicit treaty was imposed on Turkey.

Qudsinis showed increasing interest in the Khalifat movement. Mitra Mahmud wrote a paper for the All India Muslim Conference which was held at Lucknow on 21 September, 1919 to consider the question of the future of Turkey. In his paper he emphasized that loyalty to the British Government must be maintained as a

2. Ataullah Qudsin, 15th February, 1926
3. Ataullah Qudsin, 16th August, 1926
religious duty since the Muslims had received many favours from the British Government. The Ahmadis were by no means prepared to integrate the Sultan as the Khilafa in the true sense of the word. The peerless rightly entitled to be Khilafa can no other than this holy writer. and 'The temporal sovereign of the Ahmadiya community of India is in His Majesty George V, King of Great Britain and Ireland and Emperor of India,' he added.

Mirza Mahfuzuddin states that amongst the Allied powers the only one expressing any sympathy for Turkey and willing to render any help to her was Great Britain. It was the same power which had been advocating the cause of the King of Italy in the Peace Conference as had been more than once admired by the Khilafa a semi-official organ of the Holy Government. All these good services of the British Government should always be borne in mind by the Muslims whenever the course of action they might choose to adopt, lest in their precipitativeness they should beact the last friend they have, and be guilty of ingratitude, he claimed.

He justified the British unilateral policy against the Ottoman Empire by stating that it had great sympathy for Muslims. The Muslims should realize, that since Britain had to take account of the military and monetary services of other nations which were far more than those rendered by the Muslims to bring the War to a victorious conclusion and certain agreements had been entered into by the belligerent states, the fulfilment of which was being pressed upon Britain by the powers concerned, these things had been preventing Britain from advocating the cause of the Muslims to the extent the latter would desire. He, in the end, advised that under those circumstances, no agitation should be started or allowed to exist as might create impression that Britain had not been dealing fairly with the Muslims. The Muslims should do all they could to strengthen the hands of Great Britain and not to create internal differences in the country.

He then emphasized in his paper:

"It is all the more necessary to reconcile this, because there are many ill-disposed people who would like to take advantage of the present situation, and use them instead, where they should use prayer, and unfriendly pressure instead of friendly request. Since Britain has already been advocating the Muslim cause, the proper course for the Muslims should be to express gratitude for what it had already done in the past, and request it to make increased efforts in the same direction in the future. There should be no conference, leagues, collections of funds, distribution of pamphlets and books sending money to the Committee in England but only a standing committee may be appointed to gather arguments in support of proposed propositions."

1. Tahir Ul Ulf, 248
2. Mirza Mahmood Ahmad, The Future of Turkey, Calcutta, 1919
3. Mirza Mahmood Ahmad, The Future of Turkey, Calcutta, 1919
4. Mirza Mahmood Ahmad, The Future of Turkey, Calcutta, 1919
5. Ibid
In mid December 1921, a Qadiani delegation led by Zafarullah waited on Lt. Governor of Punjab, Sir Edward Maclagan. After expressing their utmost gratitude to the British Government and enumerating their services in the First World War, the address dwelt on the Turko-Sikh question:

Religiously speaking we do not admit seeing any allegiance to the Sultan. We hold that only a successor of the Promised Messiah is entitled to be the spiritual Head of the Muslims, and for our temporal sovereignty we recognize only the power under whose rule we live.2

The copies of address were circulated among members of the British Parliament to introduce them with the widely spreading Ahmadiya Jamaat and its political belief.

During the key days of the Khilafat movement, Mirza Ahmad claimed to have received an invitation from Maulana Abul Basi PasangMahf for participation in Allahabad Khilafat Conference. He, on the one hand, apprehended attacks from Khilafat leaders and on the other hand a love and goodwill for his brethren and an earnest desire to be of some service to Islam persuaded him to acquiesce with his views on the subject regardless of the manner in which the same might be received.3

He sent a delegation with a paper giving Qadiani view point on Khilafat. He raised certain political questions about the juridict of the mandate system in the Arab world and the Jewish settlement in Palestine. Love and pity questions. "Could one imagine with action being taken by Mirza Ghulam Ahmad or by Nasrud-din Qadiani Ahmady participation in Allahabad, even at the possible cost of securing peace from the Sunni Community indicated that the Ahmady had gone beyond depictions and letters to the government. Now they were ready for direct confrontation with the nationalists, Pan-Islamic and Khilafat-oriented Muslims.4

Qadianis and Christians, in their private meetings, expressed satisfaction over the development of the Muslim countries. In a Confidential Report, a Christian paper observes: "Rasul-Mohammed-based on Khilafat idea are increasing. It is strange to find Hindus and Muslims fasting in this way. One wonders how much farther it will go, and whether it is true fastening or temporary advantage. But further, it appears to most Christians that the time long foretold has come when the fall of the great Gentile power which for long centuries has rotted down the Holy City Jerusalem and the Holy Nation the Jews must take place.5"
Non-Cooperation. Coming to the most extraordinary events which occurred after the issue of the British Bill, Amritsar tragedy, Treaty of Sorens and Khilafat agitation, the programme of non-cooperation seemed inevitable. In August, 1920 the non-cooperation movement was at its peak. The people were asked to extend all available means of resistance to the British Government and refuse to attend official and semi-official functions organized by the Government. The withdrawal of students from the Government institutions, boycotting of British goods, and foreign goods were advocated.

To put away anti-British sentiments, Mahatma Gandhi strongly criticized the idea of non-cooperation against the Government and undertook all main implications for the Muslims of India at large. He was obviously motivated more by love for his British masters than any sympathy for the Muslim aspirations, otherwise he would have upheld the cause of independence.

Pt. 2: Non-cooperation was enforced by the British Government. A section of ulama preached the boycott from the subcontinent to Afghanistan. The Khilafat movement at first, sympathized with the movement but in the end could not accommodate the influx of embattled Muslims. It forced many Muslims to return to India. Some made their way to Russia and became potential agents of Communism. They subsequently formed the Communist party in India and launched certain terrorist movements for the end of the British rule in the subcontinent. Rowlatt act set up a large number of training camps in Central Asia for these radical revolutionaries.2

During the high and non-cooperation movements, Mahatma Gandhi wrote pamphlets to explain Ahmadiyya political stance. He condemned the idea of Jehad, bitterly opposed the Khilafat and questioned the religious and legal foundation of the Khilafah given for such movements. He described those who preached crusade against the British and termed it as an extremist language against the state and Hindu leaders for misguiding masses and bringing them against the British Government. In the end, he advised the Muslims to adopt peaceful method of expressing their views instead of agrarian measures. Sultim of Turkey should only be called more revered by many Muslims, he emphasized, and not the caliph of all the Muslims of the world. He offered to pay fifty thousand rupees and services of all of his foreign missionaries at the disposal of the Muslims. (This above-mentioned proposal was endorsed.)

Addreses to Lord Reading: On 21 June, 1921, the Amurdiya Jamil presented an address in welcome to Lord Reading, the King Vicem of India, setting forth their urgings and self-righteousness for the Crown and meeting certain suggestions regarding the internal government of India. They referred to the Near East question and the future of Caliphate, and pointed out the Muslims unceasingly upholding that...
the freeing of Hijaz from Turkish control might mean the bringing of it under the control of a European power. Mr. Churchill, the Secretary of State for Colonies had mentioned a schema wherein "an ultimate subsidy to Hijaz Government was promised provided the latter should undertake to maintain internal peace and put its foreign policy under the control of Great Britain. It amounted to complete subject, with the difference that Great Britain would rule Hijaz not directly but through a Muslim Chief."

The address goes on to say: "If the Hijaz Government is not able to take care of itself as may better the part under Turkish control subject to the same conditions under which Mr. Churchill proposes to place it under British Control," Lord Rezaul, paid tribute to the services rendered by Qudsi Quddusi during the War and expressed his full satisfaction over their loyalty.

Sawarajist Attracted. In early 20s, we see Qudsi Quddusi denouncing the movements launched by Sawarajists and the Congress. They bitterly opposed Mahatma Gandhi's movements of satyagraha and sawaraj. Their papers came out with sharp criticism of Gandhi and stood staunchly with the Government. To combat these movements and the threat of Ahmadiyya, the government passed a law in 1920 banning the Ahmadiyya movement in India. This law was later extended to the entire British Empire, effectively banning the Ahmadiyya movement in Pakistan, India, and Bangladesh.

The Qudsi Quddusi press also attacked theseite of the political poet, Saifuddin, and sang in praise of the sultan and the caliph, expressing nationalistic feeling. Their interpretation of sawaraj was rooted in the sense of national dignity and the pursuit of spiritual salvation. It was like the ideas of non-violence and self-determination. Hindu-Muslim unity was half truth. The whole truth was God's ultimate Incarnation and manifestation was Mirza Ghalib Ahmad Qudsi, only his message (Ahmadiyyat) is based on truth.

1. Quaid-e-Azam, p. 126
2. Rezaud Quddusi's Bhajans on the Qudsi Quddusi, p. 127
3. Quaid-e-Azam, p. 128
4. Ibid
PILGRIMAGE TO LONDON

In 1924, Mira Mahmud made preparations to travel to London in order to attend the Ethiopia World Faith Congress of the British Empire at Westminster. He claimed that he had already received revelations regarding the proposed journey to London. In Atidabawarith, the book of his dreams, revelations etc. we find some of his "divine" revelations; he had received three months before he undertook the proposed journey to London.1

Tellah Ahmadu states: "When Hazrat Khalifath Masih II ponders over the wills of the Promised Messiah, it transpired to him that in the Holy Quran it is said that Zulqarnain (Osmany) give this name to Mira Ghalam Ahmad-composer) or his successor would go to Europe and there were also prophecies in the Hadith about his journey to Damascus. On his further meditation on Zulqarnain's journey, it occurred to Hazrat (Mira Mahmud) that his proposed journey to London would not necessarily be undertaken for Tilbigh (preaching) but to prepare a scheme for Islamic Revolution' in Western countries.2

Mira Mahmud shouted the God revealed to him that he was William, the Conqueror.3 On 12 July, 1924 he set out from his journey to England along with his twelve green turbaned disciples. On his way he stopped off at Port Said and visited among other places, Jerusalem and Damascus.4

The world situation in 1924 was volatile both politically and economically. There was a world wide depression and growing doubts of continuity activities coupled with general unemployment. In Britain, Ramsey MacDonald's Government was in power. The political scene in the Middle East was bright with danger for colonial powers, Turkey, under Mustafa Kemal marched towards progress. Syria was fighting to liberate its territory from the French colonialist. In Iraq, Sir Percy Cox persuaded Faisal and his Government to ratify an Anglo-Iraq Treaty (1922) which provided for Britain's special interest. In Egjer, after a massive anti-British agitation Said Zaghlol emerged as a nationalist leader. India passed through an economic and political crisis. Lord Reading, the Viceregal of India suppressed the freedom movements in India and being a Jew took interest in political developments in the Middle East.

Palestine, the hot bed of intrigue passed into the hands of British colonialists. From the time of Allenby's advance into Palestine until June, 1920, 1920, it was ruled by a military administration as Occupied Enemy Territory (O.E.T.). It ended in early July, 1920 when Sir Herbert Samuel assumed office as the First High Commissioner of newly mandated territory. Under the terms of mandate, Britain was made responsible for the country under such political, administrative, and economic conditions as would be conducive to the establishment of a 'Jewish National

1. M. Mahmud, Kalaam-e-Masih II, Damascus, P. 78
2. Nuurul Haq, P. 352
3. Ibid P. 352
4. Ibid P. 352
Britain's virtual seizure of Palestine gave her important strategic and political advantages. Its quarter of a century rule is a classic example of colonial subjugation and a policy of suppressing Arab aspirations. In September 1929, the British authorities published the first register of Jewish immigration by writing an annual quota of 16,000 Jews. Mufti Amin al-Husseini headlined the anti-Jewish demonstration and was sentenced by a British military court to 15 years' imprisonment. In subsequent years, there were several riots which resulted in a heavy loss of lives and the properties of the Arabs.

In the first week of April 1930, a high level Christian Missionary Conference was held at Jerusalem. Eighty one delegate from fifteen different countries participated. The first thing the Conference undertook, was a Christian paper, was got before it a wide survey of the general conditions and accessibility found in the different lands. It was observed: 'The abolition of Caliphate by Turkeys, the spread of Bolshevism propaganda, the abolition of parties, etc. had left the Muslim World a senselessness of grouping humanity stunned and dis integrating, hunting for solutions of its pressing problems and planning its defence without reason."

Egyp. Against this political scene, Mitra Mahmut sat at his feet at the Middle East. On 29 July, he reached Cairo and stayed with Sheikh Mahmud Ahmad Idrissi, a Qadiani agent working in Egypt since 1922. He held a series of meetings with the Cairo Intelligence Bureau and afterwards sought the advice of the British High Commissioner of Egypt on some political issues of the Middle East. Egyptian almoner condemned the presence and activities of exiled missionaries in Cairo.

Mitra Mahmut says:

'There are three parties in Egypt. One party is headed by Suqri Zaghlol, the Prime Minister of Egypt, the other belongs to Wafd and the third party is called Hafshi Ahrar. Arbul, Shafiq Wahba, a Wadati, is against Amadi, the Ashar Group, and Suli Syed Ali Alli. Who are not, who wanted to appoint someone as Khalif for the Muslim World. This is not possible, only at the hands of a spiritual nucleus of people can assemble. He was obviously referring to himself.'
From Egypt he went to Jerusalem where he was accorded a warm welcome by a Zionist organization.

Jerusalem: On his arrival in Jerusalem, he announced that on the basis of revelations and prophecies of the Promised Messiah (Muhammad), it had been a proven fact that Jews would succeed in colonizing Palestine. Mirza Mahmud said that he had seen the 'prophetic condition' of Jews. They were bitterly weeping in front of the Wailing Wall. It was a highly pathetic scene. He was greatly moved by it.

I felt that these people had the right to have a part of the Solomon's Temple (Al Aqsa) so that their synagogues for their prayers. More than that I had in my mind the condition of those Muslims who had not accepted the Promised Messiah and became Jews like people. I thought over their (Muslims) crimes and the punishment they would receive. It terrified and moved me. They are inviting the wrath of God without having any fear. I felt.

He then added:

They (Mirza Mahmud) saw Muslim chiefs (in Palestine) and found them satisfied. They thought they would succeed in restoring Jews. But I believe they are wrong. The Jewish nation has determined to occupy their ancestral land. Though they, for some time, had not been successful in colonization as they were mostly businessmen and had less experience in agriculture; nevertheless, it could not shake their determination. No wonder, if they met some setbacks in their early attempts at colonization. The prophecies of the Holy Qur'an and certain revelations of the Promised Messiah reveal that Jews must succeed in colonizing this land, as subsequent events testified. Hassan (Mirza Mahmud's statement was based on a note by Dost Muhammad Qadiani in Tarih-e Ahmadiyat). As far as I think Muslims should welcome in terms with the Christians and Jews. According to these terms Jews could settle in this country and Muslims could maintain their superiority as well. I had a scheme in my mind which I could not explain here.

Sir Herbert Samuel (1870-1963), the High Commissioner of Palestine was in London at that time and Sir Gilbert Clayton was the officiating High Commissioner of Palestine. It may be recalled that Sir Clayton was a staunch Zionist and had been the head of Military Intelligence in Cornwall during the war. He was a strong advocate of Lawrence of Arabia and also worked as an advisor to General Allenby during his campaign in Syria. He was, in fact, the architect of the spying network in the Middle East which played a significant part to bring the Arab under Imperialist-Zionist subjugation. Mirza Mahmud had very frank discussions with him. The President of the Jewish Agency and head of the Foreign Political Department took keen interest in...
The outcome of those meetings, Sir Clayton highly appreciated Arabi's beliefs and discussed various aspects of Palestine question with him.

On 12 August, Mirza Mahmud was invited to tea by Mufti Amin al-Husaini, President Supreme Council of Palestine. At present there was Chief of the City. He explained him the nature and growth of Arabi's menace. Discussions were held over a wide range of subjects from Dajjal prediction of Amin al-Husaini. The Chief of the City felt interested in his companionship.

Mirza Mahmud then called on the High Commissioner of the Regency. He gave the following account of his meeting with Clayton:

The Governor was called High Commissioner (H.C.) of Palestine. The H.C. of Palestine is now resident in Britain, but Sir Herbert Clayton is working in his place. I met him and had discussions with him for an hour on Palestinian affairs. He is a European and had sympathy with Muslims. He had prepared a scheme for future development of the country which I think could prove very beneficial. Regrettably, he wants to go at early retirement. It is possible that other people may not execute it in a better way. The Muslims were complaining about their educational affairs. He admitted it and told me that he had sent a proposal to the British Government for the formation of a sub-committee vested with certain powers on educational matters.

Mirza Mahmud then said:

"In the very first meeting, Mr. Clayton expressed his very keen interest in our Arabi's order. Although we have to leave next day, he insisted to have lunch with him at 1.30 p.m. (on 13 August). This discussion was also held with him the next day by 11/2 hours. I got a lot of information from him regarding the affairs of Palestine. Clayton denounced the Indian politics to install British conditions of Palestine. We gave him some proposals which he accepted with pleasure and respect. He was very pleased until and at the time of our departure showed a map of Palestine to us which highlighted the Dead Sea. He said, without any request from us, brought two letters for me. One was addressed to the Consul in Damascus and the other to the Consul in Italy. He used a highly complimentary language and showed a lot of praise in them. He also showed his keen interest in my further stay in Damascus.

Mr. Clayton ordered the Railway authorities to provide all facilities to us during our journey to Damascus. A letter was also sent to the District Magistrate, Hafsa for taking care of us."

Damascus: In Damascus, a number of Qadiriya agnostics and had been working since the time of Ziauddin Aflakser (112), the prominent Lawrence of the Qadiriya. The establishment of a mission there. Mirza Mahmud stayed in the Central Hotel. To attract Syrain community.
Muslims, Qadiani officials agitated to feed distribution of Ahmadiyya literature they had already prepared in Qadian for that purpose. The Syrian press strongly reacted over this vicious campaign and the ulama demanded the expulsion of Qadiani troops from Damascus.

Miss Mahmod grew up on account of circumstances in the following words: "As we arrived in Damascus, we found great difficulty in finding a place to stay. There was no one to pay attention towards us and our presence remained unobserved for two days. I got upset and prayed to God for the fulfillment of the prophecy concerning Damascus. I feared I had to leave after a short stay without any success. I prayed for my success. When I stood praying, the following words were revealed to me which I slowly uttered: 'Alone-Makerum' i.e. My (God) swoon again when the movements is bestowed. I was now sure of my success in preserving Ahmadiyya beliefs there. Thus the very next day people posted in. From morning till midnight two to twelve hundred persons awaited a front of the hotel. The owner of the hotel instigated distribution and the police arrived. The police officers also failed the emperor of disturbances. To stop their fear, I stood in front of the people to show that they had not come to create any disturbance. A few among them hurled abuse at us but most of them expressed their feelings of love by printing if me and saying, He is the son of Mahdi and also thanked. The police forced us to stay in hotel as to be afraid to take responsibility of it. We were confined in our room. I explained the British Consul at Damascus and explained him the position. He made necessary arrangements and the people could come after obtaining permission from us." 

Syrian Muslims strongly protested to General Maxime Wergaud, the French High Commissioner of Syria against the presence and provocative activities of the Qadiani troops and demanded their immediate expulsion from Damascus. They also denigrated the confiscation of Qadiani literature they had been distributing in Syria. Miss Mahmod tried his best through the good offices of the British Consul to prolong his stay in Damascus but could not succeed. On 13 August, the British Consul in Damascus called Miss Mahmod at the Central Hotel and briefed him on his future strategy. Miss Mahmod also met the Governor of Syria Sahib dog and explained him the nature of Ahmadiyyas movement. Some ulama and Chiefs who were present there were bitterly against Ahmadiyya mission and demanded their immediate expulsion. Miss Mahmod, in one of his Friday addresses, compared the British Syriacs with the Qadiani mission abroad with that of other colonial powers specially the French and stated: 

"When I reached Syria on my way to England, I published a pamphlet for Tabigh purpose. The Muslims strongly protested and demanded a ban on it. It was just a chance that on that day I had a meeting with the French invented. When I met him he talked in a wise manner and asked whether I would like to take a glass of
lemonade or a cup of coffee. He also inquired about my health and assured me of his full cooperation to me. All this was in line with our (Indian) traditions. During the course of conversation, there came up the question of Ahmadis' faith which the Muslim ulama demanded be banned. I told him that people were arguing for nothing and sought his opinion on it. He expressed his firm belief that it was not reasonable to ban something that one had to maintain in religious matters. Afterwards, I came to know that the Government had, in fact, already censored it. When a complaint was lodged with us in the office, the Government's argument was that the pamphlet had been published without their knowledge, and it was printed without the license given by the Government. Our men were also informed at the time that the Government was offering a glass of lemonade and encouraging his policy of non-interference in religious matters, he said, since we instructed him to ban that pamphlet. 1

During his stay in Damascus, M. M. M. had not only been invited by the correspondence of an Arab journal, Al-Ansor on 9 Maharoun, 1324 H, 9 August (1924).

Q. What do you think about Al-Khulafa-ul-Islam (Caliphate in Islam) ?
A. I do not believe any one could have a right to proclaim his Caliphate except me. The Caliphate of Islam when the people all over the world remember living in East or West, they are not more than me.

Q. What is the future of the East? How can Ahmadis' order exert influence on its political condition?
A. I do not believe in politics. I may like to say that the Ahmadis' order will spread all over the world. At that time all people will be like brothers and no one will be a ruler and a ruled one like these days. 2

The Syrian newspaper, especially Fallah and Al-Ansor were containing articles to deplore Disillusion and to anti-Islamic and pro-imperialist stance. 3

Tanwar-e-Ahmadis observes:

"Despite adverse circumstances, God bestowed upon the Khilafat an extraordinary success and reputation in completion of his mission. 4" 5

Italy: On 17 August, the M. M. and his party reached Italy. He collected Italian Fascist leader Mussolini on 19 August and explained him the aims and objectives of the Ahmadis' order. He requested the Prime to give him some time for exchange of views, but he declined. The Assistant Editor of the daily La Tribuna held an interview with him. He

1 Amlat Qadri, 3 November 1924
2 Amlat Qadri, Al-Ansor, Calcutta, 9 August
asked him some questions on Indian politics. Regarding the possibilities of forging unity among different religious and ethnic groups in India, Mirza Mahmud explained that no unity could be achieved in a multi-religious society where mutual respect prevailed. He criticized the Khilafat movement and claimed that it was the true Khilafah.

London: On 22 August, he reached London and took up his residence at the Cheam House. A British newspaper reported his presence, the Khilafah's head, Aliy Mirza Bashiruddin Mahmud Ahmad, the head of the Ahmadiyya movement in Islam, who is responsible for the Church which is the foremost Conference of Religion in the Empire. When Cheam arrived at Victoria station, London on August 22. Owing to a misunderstanding, the Khalifa arrived at a time when half of those who were to have assembled were already present. Those present, however, joined in a prayer, and the luggage having been put in charge of a member of the party, they moved off to the Lodgiate Hall, and went to St. Paul's Churchyard. This was his first visit to London. He was to be entertained with a meal at the British Embassy and the British public. The Conference of Religion within the Empire was organized under the presidency of Sir Denison Ross. The School of Oriental Studies and Sociology in London were also present. The Imperial Institute, South Kensington, from 22 September to 21 October, 1924.

The session devoted to Islam was preceded by two by Dr. Margalith and during the three discussions were delivered Khawaja Khaliq Dehlvi's paper The Basic Principles of Islam was read by Yusuf Ali. It consisted of a careful analysis of the techniques and the sources of the Koran, the corollaries of the Qur'an, the meaning of the kalma, the obsolescence of the caliphate and the modern qualifications that are desired in a man to obey the shahadat. This paper explained the position of women which was elevated by Islam to equality with men. Material progress was the closing subject of the paper.

The second paper was from Swami Brahmananda, a learned Shia from Baghdad. He gave the historical development of Shia faith and explained the main elements of Shia creed. Then came Mirza Mahmud's paper entitled Theological. It was read out by Prof. Ahmad Khan. Before that Thevaz Esmann, the British MP, introdun
Pilgrimage To London

dined him to the participants of the Conference. In his paper he introduced the
Ahmady movement, gave the main aspects of weight and subjected to Interna-
tional Peace Formula. The formula was based on the following broad principles:

1) International conduct should be subject to acceptable individual moral
standards. A League of Nations to be established.

2) Aggression should be collectively fought by all member
nations of the International Peace Commission.

3) Treaties should be fully respected but unjust treaties should not
be sought to be implemented.

4) Hard conditions should not be imposed on wrong-doing party.

5) Nationalism should not encourage aggressive policies.

6) No power should sully what a neighbour possesses and therefore
should not disturb its peace or infringe its rights on frontiers.

7) No nation should harbor feelings of superiority.

8) There should be peace between Government and their respective
nations.

9) No nation should take advantage of any situation at the expense
of a weak nation.

10) Nations should not take sides in disputes between sister nations
but collectively endeavour to settle the differences amicably and
justly.

11) Nations should be prepared to make sacrifices for international
peace.

12) Nations should forget old jealousies and prejudices and act justly
towards one another.

13) Each nation should be well prepared to fight back aggression
so that its weak defenses may not tempt a more equipped neighbour
to invade its territory.

Quaid-i-Azam's finals: In the second week of his stay in London he received news of
the death by streaming of a Quaid-i-Azam missionary in Kabul. The death of the
missionary caused great concern and was followed by aivalent. At last, he was deposited in

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1) Interview, Radio Pakistan, March 1964

2) Ibid.

3) "Quaid-i-Azam's finals" delivered by the Afghan Chief of Staff, published in the Daily Khabrain, September 25, 1924.

4) "Quaid-i-Azam's finals" published in the Daily Khabrain, September 25, 1924.
Qadianis never lost any opportunity to spread their heretical beliefs in Afghanistan. They were well informed that any propaganda against established religion of the state was punishable by death but they openly defied the Amin's decree of ban and forced the Kabul authorities to take action against them for the sanctity of the state.1

A London paper reports: When the news of Niaz Muhammad Khan's martyrdom was received in London Hazrat Khalifatul Masih and his party were overwhelmed with grief and pity for the young martyr. A protest meeting was held in Essex Hall, Essex Street, which was from the eastern end of the street down to Victoria Embankment. It was presided over by Dr. Walter Robson and was well attended.2 Khwaja Nazir Ahmad, son of Khwaja Mirak Khan of Woking Nazian was also present there. He sharply reacted over the test of the Resignation and called it 'one sided and partial.' ‘This helped people know the other side of the story.3

Zafarullah expressed his resentment over the cruel murder of the young 'martyr' and rekindled the animosities and the Anis. He called it a barbaric act and a ‘story of meanness and deceit.’4

Telegrams of protest were sent to the League of Nations and the Prime Minister of Great Britain, France, and Italy and the President of the United States5 to approve them of the policy of persecution adopted by the Afghan Government under Ammulullah against Ahmadis. Zafarullah addressed a strong protest note to the Afghan Ambassador in Paris, who was also accredited to Britain. He tore it into pieces.6 Zafarullah also offered his services to serve as an Ahmadis missionary in Kabul.

Sir Zafarullah says that a year after the killing of Ahmadis missionary when King Ammulullah and his cousin Queen Sarojtuli returned from their European tour, ‘Within weeks an uprising led by a warlock overpowered the monarchy, and the King and the Queen reappearing into ignominious exile. Ammulullah Khan settled in Rome to a life of low drudgery, his wife and daughter left him in disgust, and he dropped out the remaining long years of his miserable existence in loneliness. So transit gloria mundi.’7

In reply to Qadiani propaganda, the Afghan Government clarified that the freedom of religion given in the Republic's Constitution safeguarded the rights of followers of all religions, but was not license for so-called Muslims to preach heretical doctrines. It was officially stated that the Qadianis were involved in politics and conspired to foster the 1924 rebellion of Khog against Ammulullah Government.8

2. See also the letter of Khwaja Nazir Ahmad, p.31
3. See also the letter of Khwaja Mirak Khan of Woking Nazian, p.31
4. The New Eden and other Letters, 29 August, 1924
5. Ibid, p.10
6. Ibid, p.10
7. Ibid, p.10
The Secretary of State for India informed Mr. Mahmood in London that
the Government would take up this matter with Afghan Government on informal
basis. Sher Ali, Amir Afghanly Community (Madarsa) sent telegram to the Presidents
of Muslims League and the Congress requesting them to condemn the killings. Gandhi, at
his personal capacity, called the incidents 'deplorable'.

A public meeting was held in London and a resolution was passed to express
grief and resentment over the incident. Copies of resolution went sent to the
Governments of Afghanistan, USA, France, Italy, Germany, Japan, Turkey, Egypt and
India. The resolution was signed by the following eminent personalities of Britain:

1) A.R. Nicholls, M.A. D.L., Prof Cambridge
2) H.G. Wells
3) Sir A. Cauton-Dreyfus, M.D. Litt
4) G.R. Emsedd, Editor, the Court, London
5) Sir Sydney Lee Lawd, D.D. Litt, Prof. English Literature
6) Sir Oliver Lodge, F.R.S.C.

The Muslim press in India the Viceroy and Zanzibar of Labbri, Hosh, Ammatari and
Hamedu Latif were much on the issue and revealed the political
sympathy of Qaisar. The Abdul Qahar (Anomalous) was an accomplice of Khan
rebels. The Kabul Government never persecuted Hindus, Sikhs and other minorities
as they lived peacefully and did not come against the adjutants of the State.

Telegraph published the news and wrote leading articles on 'Panama of Afghanistan'.

A British paper, The News Age and India selected Amaturlah of
Kabul's righting real. From the fact that Maulvi Nazimuddin Khan, who has thus
met his death, enjoyed at one time the favor of the Amir, and that his offense was
as much his adherence to a borned Muslim sect, as his alleged crime in political
regime, it has to be inferred that the general rumor represents the popular attempt
on the Amir's part to divert the storm which his measures had raised among his
subjects.

To the great surprise of Qaisar, the London press published a telegram
received from the British Government. Simla stating that Nazimuddin had been
involved in political affair and that resulted in his wrongly to death by the Kabul
Government. That was too enough to wound Mr. Mahmood. Indian mood exposed

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1. The News Age and India, 18 February, 1926
2. The News Age and India, 15 April, 1926
3. The News Age and India, 12 September, 1926
4. The News Age and India, 11 September, 1926
Mitta Mahmadin no time to send a telegram to the Viceroy of India from London denouncing the Simla’s telegrams published in the Times, London which stated the political involvement of Qutub in Kabul affairs. He called it ‘unbelievable and misconstrued’ and stated:

‘Foreign Political Department of India had already guessed in June the upcoming events. If the story of Motta Mahmadin’s assassination attempt on Amir Kabir is true then why the Kabul authorities arrested Ghulam Rais and Abdul Hakim four or five months before the incident?’ Chhumbo Rais stated due to police atrocities and Hakim was under arrest when I left Qutub. Moreover why did the Afghan Government inform the British Government of India to call back Dr. Fazal Khan who is an Ahmadis and is serving in the British Embassy in Kabul? These events show that all was a pre-planned effort. I do not believe that the Government of India, instead of sympathizing with the Ahmadis who had a centre in India and who had made tremendous sacrifices for the Government and extended help to it under extraordinary difficult conditions, would add to their anguish and grief by publishing and authorizing the blasphemous story of assassination attempt’.

Qutubisubramanian continued and said a heinous role in Afghan politics in subsequent years. In February 1925, two more Qutubis were arrested on the charge of conspiring against the integrity of the Afghan Republic and were put to death. The Interior Minister of Afghanis issued the following statement on the execution of these ‘traitor’-spies’:

‘Two Kabulis, Malook, Abdul Hakim, Chhator Aslani and Malook, Nour Ali shopkeeper imprisoned the Qutubis were arrested and were executed for the ill wishes of the right path. The Republic was forced to execute against them in the court. As a result of it, they were proved guilty and were sentenced to death by the people on Thursday, the 15th of Rajab. Another case had also been pending against them for a long time and vehement letters from foreigners against the arrest of the Afghan government were found in their possession. This shows that they had allied themselves to the enemies of Afghanistan. More details will be made public after final inquiry’.

Qutubis intended full support in men and money to the British in their offensive to west King Amurath Khan from his Kingdom. Birha Saloo was procured by the British to acquire the throne. It resulted in the death of hundreds of Afghan fighters. Qutubis from that in accordance with the prophecy of the Motta pronounced on 15 April, 1923 “About 85,000 men shall be also in the dominion of Kabul, the civil war claimed 100,000 lives.”
On 9 March, General Nadir Khan returned from France, declared war against British Suez and captured Kabul. Unfortunately, on 8 November, 1933 he was shot and Mirza Mahmud publicly declared, "Mirta Ghalam Ahmad's prophecy 'Ali! Where is Nadir Shah gone?" had been fulfilled.

Qadiani counterattacks against the solidarity of Khalij regime never ended. The anti-Afghan pressure of Qadiani took different shapes at different occasions. They hurt the Afghan rulers immensely, completely questioned their policies.

London 'Mosque': Dr. Henry Leitner, an ex-rector and former Principal of the Oriental College, Lahore thought of establishing an Islamic Institute in London which should have a mosque attached to it. He received substantial contributions from India, the largest subscribers were Heytaigne, the Begum of Bhopal and Nawab Sir Salim Jang, Prime Minister of the State of Hyderabad. Dr. Leitner set up the Institute and mosque at Woking in Surrey, some 24 miles from London. The mosque was called St. John's Mosque, in honour of Begum of Bhopal and adjacent to it were erected a confectionery building which was named Sir Salim Jang Memorial House. After Dr. Leitner's death the whole estate passed into the hands of his family headed by his eldest son.

The Mosque and the Memorial House were locked after by his family but were not put to any practical use. Sardar Amir Ali and other leading Muslims then in London requested them that the entire being a Muslim institution should be handed over to them. It was not acceptable to them because they considered it their personal property. However, a compromise was struck whereby the family handed over the Mosque and Memorial House to the control and management of the Muslims and received the lifetime and the rent attributable to it.

In 1913, Khawja Kamaluddin was sent to England by Majid Nanavati to preach Qadiani beliefs. He requested Sardar Amir Ali that he should be put in charge of the Mosque and the House so that the Mosque could be used as a place of worship and the Memorial House could be used to reside the residence of the Imam. Sardar Amir Ali agreed and a formal deed of trust was executed in 1913 whereby the management of the Mosque and the House was given in his.

In 1914, Qadiani community was divided into two intelligence groups. Fatah Muhammad Sattar, an agent of Mirza Mahmud planted in London to check the activities of Khawja Kamaluddin was ousted by the Khawjas. Members of Jamat Ahmadia Lahore contributed to use that platform for the propagation of their ideals.

The Woking Mosque is now under the Muslim council.
Ondian Imam felt a great need to establish their Mosque in London. The house and ground at 63, Morrice Road, London were acquired from a Jew to build a Mosque. Before leaving for India, Mina Mahomed laid the foundation stone of the ‘Mosque’ in London. The stone laying ceremony was attended by Sir Alexander Drake, former Financial Commissioner of the Punjab, Mrs. Reni Spain of India Office, the Japanese Ambassador, the German Chargé d’Affaires, the Eskihimian and Althamian Ministers, the Serbian consul and the Mayor of Wandsworth. The Turkish Minster was powered by illness from attending.

It was announced that the ‘Mosque’ would be erected as a box of about ten thousand pounds for which funds were said to be in hand. At the time of ceremony only the Mihrab or praying place was built.  

Mina Mahomed also made it clear that the ‘Mosque’ was meant for the worship of God and would be open to Christians and Jews alike as they believed in God. He emphasized that humble efforts of the Ahmadiyya community would help in promotion of justice, amity and love.

A report of the Yorkshire Observer, London says:

“The afternoon the foundation stone of the first London Mosque was laid at Southfield, under the auspices of the Ahmadiyya community which owes much to Western environment. His Holiness, the Khilafat Moulvi, who visits this Community, which was founded in the Punjab thirty four years ago, and who is the third in succession to the founder, revisited. The assembly proved a picturesque one, and I noticed especially the green turbans signifying that the pilgrimage to Mecca had been made by their wearers and the red fez.”

A confidential report of a Christian missionary journal says:

“Other Muslims treat the Ahmadiyya movement as an impostor, but it is, nevertheless, steadily gaining converts, particularly in Western countries. It stands towards Islam as Christianity stood in its early stages towards Judaism, and its founder claimed, of course, to be the Mahdi and the Messiah of prophecy.”

The paper adds:

“Many British residents in Muslim countries under our rule or influence deplore the indifferent manner in which the Government treated the recent proposal that it should lend its support to a project for building a ‘Mosque’ in London worthy of the religion. The French Government has built a such a Mosque for the use of its Muslim subjects, and has thereby greatly increased its prestige.”

In the last week of October, 1924 Mirza Mahmud left for India. Before his departure he said:

"There is, in my opinion, a great responsibility on the shoulders of the English people. They are the nucleus and bond of the British Empire, which I hope will be strengthened more and never be shaken. For myself and my community I assure you all my efforts will be directed to strengthen the movement of cooperation and unity in the British Empire, and with all the world."\(^1\)

Opening Ceremony: The London Mosque served as a powerful propaganda centre in portraying the Islamic image. It was a church as well as a synagogue. The opening of the Mosque after its completion in 1926 was also an interesting episode. Mirza Mahmud, at first, proposed the name of Amir Zad, the son of former Chief of Mecca for the task. Subsequently his name was replaced by King Faisal of Iraq. An invitation was extended to him but he simply declined. Mirza Mahmud's real intention in proposing the name of an eminent Arab Muslim was to establish the position of that structure as Mosque as well as to project the image of Qaisar Jamat as a missionary movement in Islam. He turned his attention towards Prince Faisal of Saudi Arabia (Shah Faisal Shahab) and wrote to King Saud to instruct his son to inaugurate the function. He also requested St John Philby, a great friend of King Saud whose association with the Saud family was not above-board, to persuade him to instruct his son to perform the ceremony. It may be mentioned here that Philby was the father of Kim Philby. Kim became a notorious double agent and said to have betrayed the British in the post-WWII period by siding with the Russians.\(^2\)

In September 1928, Amir Faisal was on an official visit to London. Mirza Mahmud sent telegrams to the senior British officials including Mr. London, British Consul in Jeddah and Mr. Victor Naylor of Department of Foreign Affairs and made repeated requests to King Ibn Saud to instruct his son to perform the ceremony. The London Missionary, Abdul Rahman Daoud continued to make announcements that the proposed opening ceremony would be performed by Amir Faisal without getting his formal consent and confirmation.

Mirza Mahmud went to the extent of urging upon King Saud that if he could not instruct his son to perform ceremony, his Government, having already lost the sympathetic of a Muslim, would invite the wrath of wise and educated class of India.\(^3\) Amir Faisal did not perform the opening ceremony of the Mosque despite strong persuasion from different British quarters. The arrest of Sir Abdul Qadir, President, Punjab Legislative Council and the editor of the Mukhtasar, Lahore helped

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1. [Zafar, 1924: 191]
2. [Zafar, 1924: 191]
3. [Zafar, 1924: 191]
4. [Zafar, 1924: 191]
5. [Zafar, 1924: 191]
Although Prince Faisal did not come yet Alhmadu Jamal had said what he pleased about opening ceremony of the Faisal Mosque. The British Press gave wider publicity to the London 'Mosque' and Alhmadu Jamal.1

The New England India, London noted upon the misunderstanding by which the young Emir was supposed to open the Mosque and then debarked from doing so which caused a lax manner choice to be made of a picturesquely historic function. This fell upon Khul Bahadur, the Sheikh Abdul Qadir, member of the Indian Delegation to the League of Nations.

The Indian noted the message of the Khilafat, the keynote of which was the duty which lay equally at the door of Christian and the Moslem was to strive for peace and friendliness on earth. To this end houses consecrated in the name of God might be made centres of unity. The Indian, in his address, expressed his inability to understand the change in attitude on the part of Ibn Saud towards this offshoot of the Alhmadu Community.

Sheikh Abdul Qadir protested his unworthiness to open the Mosque. First he was not a prince, and secondly he lacked manners. He, however, expressed the hope that the British Government would follow the example of France, and build mosques in the capital of the British Empire.

Then came a striking address by a non Muslim, the Maharaja of Bikaner. He also concurred in his duty to attend the ceremony to give proof that Hindu and Muslim could live in unity. He was glad to have asked to attend a Muslim gathering, regarding this occasion, with Khur Bahadur presiding, is a manifestation of the catholicity of Islam. Among those who accepted the invitations to be present were some members of the diplomatic and consular corps, Viceroy Versailles, Lord Veysey, Lord Adair, Lord Halden, Sir Newton Moor, MP; Col Sir Arthur Sefton, MP; Sir Packford MP; Sir Michael and Lady Vanier, Sir William Simpson, Sir Henry Jackson, MP, Mr. H.S.I.B. Phileen, Lt. Col T.S.B. Williams and Lt. Col. Cartlidge. It was noticeable that no Muslim Country was officially represented.2 (Hindu added).

The paper concluded that the 'Mosque' does itself represent the kind of compromise between East and West that the members of the Alhmadu Community endeavour to strike between Islam and Christianity.3

1. News, 26th June 1929
2. The Times East and West, 7 October, 1929
3. ibid
PALESTINE MISSION

Munir Mahmud chalked out a 'suitable programme' for the Middle East in accordance with the instructions of the Colonial Office, London. In October 1924, on his way back to India, he stayed at Grand Hotel, Paris, along with Sir Zafarullah Khan. On 29 October, he went to a Cabaret called the Cabaret du Monde. In a show of life and death, he also decided to see the sexual behaviour and aspects of nudes of the European Society. He took Zafarullah Khan to opera house and saw obscure scenes and performance of French girl girls. This was his own confession. He left the house only after the end of the show.

On 29 October, he called on Lord Curzon, the British Minister in Paris and discussed the political conditions of India. His visit of view was appreciated by Lord Curzon.

During his short stay in Egypt, the Egyptian Muslims staged violent demonstration and disrupted the reception being arranged for Munir Mahmud by some Ahmadis and pro-British elements. Munir Mahmud says:

"When I was coming back from England in 1924, the Ahmadis of Egypt convinced me of getting a meeting at Alexandria in order to decide about making arrangements for my reception. Whereupon people, accusing them of being agents of the British attacked them unaware and killed some innocent members of the party, causing great damage to the property of certain others."

In the light of "achievements of the tour" and in accordance with the advice he received from the senior British officials in London, Munir Mahmud chalked out his future political programme. He paid a good deal of attention to the affairs of Middle East where Qudumis had no roots and tried to involve his community to serve imperialist aims. He launched a visible plan by setting up Ahmadia Missions in the Arab lands. For that purpose, he sent Waliullah Shah and Jalaluddin Shams to Middle East in June 1925. Both these imperialist agents reached Syria which was then under the French control. Shams stayed in Syria and Waliullah proceeded to Iraq to deliver some important letters to certain British functionaries. He called on Sir Percy Cox, the British High Commissioner of Iraq to persuade King Faisal to remove the ban imposed by the Government on the activities of Qudumi Jamat in Iraq. Through the efforts of Sir Henry Dobbs, the new British High Commissioner, and with the active support of Russian Bay Hawat, Minister of Finance, Iraq, who was an old friend of Waliullah, King Faisal agreed to relax restrictions on Qudumi Jamat. Munir Mahmud, in one of his addresses to his community explained its political significance and implications for Qudumi Jamat.

2. PAPA GOKAR, 1 July 1946
3. QUDUMI JAMAT AL-SAUD, 26 Mar 1946
"To me, Shah SAHit had done a great job concerning Iraq during his journey (to Middle East). Politically, it would not have reached its limits. We had been terrified through Government of India (to remove him) but were not allowed to carry out our activities. Our men were expelled from Iraq on the charge of propagation of Ahmadiyah creed. Even holding of a meeting within the premises of a private house was not allowed. The removal of partitions is really an important achievement and has certain political implications. This will prove that Ahmadiyah nation can change the decisions of a Government."

After fulfilling his political mission in Iraq, Waliullah returned to Damascus the place where he had been installed by the British to spy on Turks during the First World War. He called on French High Commissioner, General Maurice Serrail and explained him the prospective political role of Qadian Mission in Syria. By 1925, French rule in Syria was shaken to the foundations when the Druze rose in revolt and formed an alliance with the nationalists in Damascus. The French Imperialists imposed Martial Law to crush the uprising. As fate an agreement was reached. Abdal Rahman Shah announced the formation of a revolutionary Government for Syria. During the period of turmoil, Stams secretly propagated Qadian beliefs. He published a tract, Al Hangay-e-Ahmadya and compiled Mirza Ghulam Ahmad’s book Kashmir Nahi into Arabic. His anti-Jewish and pro-British writings forced Syrian Muslims to lodge protest with the Government and to make a demand for his expulsion from Syria.

In his Mission Report to Qadian, Stams stated the difficulties being faced in ‘rabiah’. He hinted at the political unrest prevailing in Syria and paid great tribute to the British for the protection and help extended to the Ahmadis missionaries by their diplomatic missions abroad.

In December, 1927 some Syrian nationalists provoked by his activities made an attempt on his life. He, however, narrowly escaped. Mirza Ahmad took strong exception to this attack. He sent protest letters to the British and French officials, specially to Harry Pritch, the French High Commissioner in Syria. On the other hand, Syrian Muslims continued to press for his expulsion and closure of Qadian Mission in Syria both for religious and political reasons.

In 1928, Martial Law was lifted and Tajuddin Al-Hassan was invited to form a cabinet. Elections were announced to be held on 10 March, 1928 and a day before that the French Government served a 24-hour expulsion notice on Jalaluddin Shah.
Palestine Mission

He, on the instructions of Muzaffr al-Mahmud, left for Palestine. Mustafà Hasini, a Syrian Qadiri convert was appointed an Ameer in his place.

Shams reached Palestine in March, 1928. In the words of Allah Ditta, a notorious Qadiri controversialist, he set up an Ahdabyya mission at Mount Carmel in accordance with the prophecies of the Holy Scriptures. 1 Palestine was under the British mandate and Qadian mission had their full support. Ahmadis were active in Palestine since the time of Muzaffr al-Mahmud. They maintained links with secret Jewish societies, Imperialist-backed nationalist organizations and Freemasonry. According to Don Mohammad Shahid, the compiler of Tohfa-e-Ahmadyan, Muhammad Ali Maghri of Tripoli had secretly been propagating Ahmadyya creed for the last 25 years since (1903). 2 Muzaffr al-Mahmud himself had employed certain Arabs to distribute anti-Jewish and pro-British literature in the Arab World. At Acre near Haifa (now a centre of Bahaiism) Sheikh Qasim, a member of Shazliyya Sufi order was a Qadiri convert. By 1930, Salih Ahmad Qasim of Kabah converted to Qadianism. On his arrival at Palestine, Shams found an already existing community of Ahmadis flourishing there.

Shams called on Sir Herbert Plumer, the High Commissioner of Palestine and held informal meetings with other British officials. Muzaffr al-Mahmud made contacts with the India Office, Lord Irwin, the Viceroy of India and Colonial Office, London to seek instructions on the future political role of Qadian mission in Palestine. Jewish circles looked favourably to the formal establishment of an Ahmadya Mission in Palestine. The Mission was immediately turned into a headquarters for the whole of Middle East. 3 Qadari missionaries of Egypt, Syria, Iraq and the Gulf received guidelines from Qadian Mission to carry out their political-religious activities. The head of the Palestine Mission frequently toured the Middle East and sent his reports to Qadian.

Palestine Mission played a leading role in fulfilling the political aims of Zionists. It is ridiculous to believe Jewish conversion to Ahmadyya, which is in a plantation of their own. Jews had not spared Jesus Christ, the real Messiah, how could they believe in a false Messiah of Qadian. One who knew the Jewish mind can easily understand that Jews could never allow a mission to be established in Palestine if it went against the basic ideology of Zionist state. They never let anti-Jewish religious organizations flourish in the Promised Land. Qadiani and Bahai missions were exceptions. The Qadiani Mission proved highly harmful to the political struggle of the Palestinian Muslims. It aimed to sabotage their liberation movements and led to create reaction pressure groups among Muslims by turning them into Ahmadyya heretics. It also served as a base to launch and support pro-Impiralist political movements in Arab lands and to maintain the flow of spies to Middle East countries. Jewish Agency...
subsidized the Mission for furtherance of its political ends. Jews could possibly have no objection to preaching of non-Judaism under the cover of Almsday.

Shams gradually intensified his 'missionary' activities. He distributed anti-Jewish literature and compiled a pamphlet entitled Al Jadh-al-Islami to prove that Jews had been待遇ed by the caliphate of Muzaffar Ghulam Ahmad, the Promised Messiah. It was a prototype copy of Muzaffar Ghulam Ahmad's booklets. The British Government and Jewish organizations took keen interest in its dissemination on a massive scale during the days when Palestine was in the grip of severe riots. The disturbances started due to a dispute concerning religious practices at the Wailing Wall in Jerusalem, took a sharp turn and culminated in a strong anti-Jewish movement. Multitudes of Muslims played a leading role in organizing the Jewish movement against the Zionist territories. To counteract this, Qadiani propaganda campaigns, Al-Mujtahid-Islami Al-Mujtahid-Islami and Jami'at-ul-Shahid-ul- Mustafia rendered significant services. 1

Once Shams was attacked by Arab Majaphis but succeeded in escaping to nearby Jewish settlements. There remained a constant strife between Palestinians and Jewish-backed Qadiani elements in the mid-twentieth century in the British mandated territory of Palestine. During his retirement, Shams was able to set up a 'Mosque' in Khuheir (April, 1951) with the Zionist aid and extended the sphere of his activities to the Gulf States.

Jerusalem Congress: In 1924, after the riots of the Wailing Wall i.e. Al-Aqsa Mosque the place where Angel Gishrad witnessed Barak during the Night-Journey of the Holy Prophet (P.B.U.H.), the League of Nations sent a Commission to decide the matter. Its report pointed out the Zionist right of property but Jews continued their violent attacks on Muslims. To meet Jewish challenges and to provide a common platform for Muslims of the world, Multanis of Amrit gav a call for World Muslim Congress at Jerusalem from 7-16 December, 1931 (27th Rajab).

The Congress was held in the Royalist Mawar Hill. The Congress was held on behalf of Muslims were represented by Allama Iqbal, Maulanas Ghulam Rasul Meir and Maulana Shaukat Ali. Allama Iqbal and Meir, on their return from the Round Table Conference, London reached Cairo on 1st December, 1931. They were received by the representatives of Shaukat-al-Muslimin, Jami'at-ul-Pakistan Al-Hisnwa, (a predominantly Qadiani organization). Dr Abdal Homayed, Saeed Bay (member Parliament), Allama Rashid Russ (Editor, Almirah), Masteer Iqbal Din, Khanzada, Sultan Ahmad, Sheikh Muhammad Hussain and Sheikh Muhammad Ahmad Irfani (Qadiani). 2 Irfani edited a paper Al Atiqut Islami, in Arabic to propagate Imperialist point of view on political matters. He sowed the seeds of mistrust and created dissensions among Arab world. He was an active member of the Rosita Hindutiya.

2. Muhammad Hanif Farooqi, Deputy Governor-Iqbal Khanzada, P. 157
On 2nd December, sharif reached Cairo. Hennet some Muslim leaders and exchanged views on Palestinian affairs with them. Next day, the Muslim delegates left for Damascus and reached Jerusalem on 25 December to participate in the Congress. They were received at the Jerusalem Railway Station by Mufi Amirud-Din and other leading members of the World Muslim Congress.

Qudsia and Jews hold hands at the Congress. At Wachshope, the British H.C. of Palestine persuaded some Muslim representatives to secure an entry for Qudsia, but neither Jews nor Qudsia were allowed to attend any of its sessions. Journalists were admitted, except the first day, but no Jew or Qudsia could either the hall in the path of a journalist. A Christian magazine sent a Jew as its reporter, who was not admitted. The editor was asked to send any Christian or Muslim in his place.

Tamkeeb-Abu-Najib claims that Mezra Mehmed was invited to attend the Conference but the instructed Shams to represent. It is a purely business and even ridiculous claim. Rather Muslim delegates kept a close watch on Jews and Qudsia. Shams was not allowed to attend the Conference. Tamkeeb-Abu-Najib admits that although he was refused admission, it established the international position of Al-Madina community.

The World Muslim Congress was very successful. It was attended by leading political and religious persons of the Muslim world. Abdul Aziz (Tunisia), Moos Juffish (China), Raza Towraq (Turkey), Suqia Al-Jassit (Algeria), Rashid Kass (Egypt), Zawadi Tahthobi (former Premier of Iran), Sheikh Shubh Shubu (grandson of Imam Shubu of Tunisia) and representatives from Balkan, Yugoslavia, Africa, Java, Ceylon etc. were present at the opening ceremony which took place at Al-Masjid. Besides 133 delegates a large number of freedom fighters from Jerusalem and other parts of Palestine participated in the Congress.

Qudsia agents launched a malicious campaign against Muffi-e-Azam in collaboration with Jews and certain dissidents of Nasrullah who did not accept the Muffi's leading the whole affair and so adding to his influence. They gave to the outside world the gravest misgivings upon the bona fides of the Congress. Rumours were spread that Muffi-e-Azam would proclaim himself caliph in a few days.

The Zionists were alarmed at the united front with Muslims of the world's fame to know of the injustices being done to their Palestinian brethren. The Grand Muffi continued the delegates that the Zionists had intended to conquer the Wailing Wall (the Yalaz Wall) for Judaism and their aims had also been extended to the Al-Aqsa Mosque. The resolutions of the Congress included the establishment

1. The Modern World, October-November, 1931
2. Y莴 (April 1932)
3. Judd, E:
4. Yalaz Mubarak, January 1934
5. Muffi Kamil, op. cit. P.156
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of a Youngmen Muslim Association, a Notion University in Jerusalem and provision of help to Arab refugees in Palestine.

In the last week of December, Shas in Palestine for India Allah Ditta the new mission arranged a farewell party for his benefactor which was attended, among others, by sons Christians and Jews. They spoke high of him and paid high tribute. 1

Invitations Policy: Allah Ditta was a Qadiani missionary in Palestine from September, 1937 to January, 1938. He served as a Zoroastrian missionary. He continues to propagate the political theory of Godwin which centered on active cooperation with the British authorities and protection of Jews. He also organized a police mutiny organization to curb nationalistic activities. In comprised various terrorist organizations of Egypt, Syria and Palestine. Ali al-Taqi, Ahmad Miari, Salim Rabi, Abdul Rehman Rm, Salim Qasim, Khalil Al-Ali and some other subversive elements had been active in Arab countries. This joined Qadiani organization at the behest of the Jewish Agency and sabotaged the activities of the organization of Palestinian Arabs. 2

In 1937, Allah Ditta visited Egypt. He held meetings with Saed Bakhit, a notorious agent of Gam Intelligence, who aided in the movement against Christian missionaries in Egypt by the Jesuit. He desired to acquire his services for Palestine Mission. On his return, he requested the British Government to allow him entry into Palestine. The Government at first, declined the request. Bakhit settled in Palestine under the cover of a teacher in an Arab school.

Allah Ditta says: 'After a long drawn correspondence for 8 months with the Palestine Government, entry to our friend Muhammad Saed Bakhit was allowed. He left for Egypt. He had been studying in At Azhar. On 8th April, 1934 he was appointed leader in the Arabian school.' 3

The same year, the French Government expelled the Ahmed missionary from Syria for some unknown reasons. 4

This year (1934) Mono al-Rami, the (Ghadar) missionary of Syria was expelled by the French Government and reached Haifa (Palestine). 4

During his stay in Palestine, Allah Ditta completed the construction of the 'Mosque' at Khatibsh and a library a book depot, and a printing press was established. Discussing the role of peace he observed:

'Although we are a minority yet our opponents are afraid of us. The Egyptians, Syrian and Iraqi press consider it their foremost duty to oppose and create

1. J. Muhammad, Magazine of the World's Religions, 1939
2. John Miari, in 1938
3. J. Ahmad, Palestine, 1938
4. Allah Ditta, in 1938
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hated against us. To counteract their propaganda and with a view to introducing Almanah, the press is an indispensable necessity. An Arab journalist, M. Bu'ushan was also hurried to express Qudusawi's viewpoint on various religious and political issues of the time.

Mervat Mahnoud paid him tribute in the following words:

"Model! Allah Ditta Sahib is doing well in Egypt and Syria. People in those countries are bitterly opposed to Almanah. Some Almanah were even severely beaten. The Government is also against us. In Haifa, a large Jami'a was then closed. Most of the members returned to Almanah when Jalaluddin Sherwani reached there. However, Allah Ditta has intensified the activities."

Sir Zafarullah was in London in May, 1933 in connection with Round Table Conferences. He was sending letters to Mervat Mahnoud to apprise him of the proceedings of the Conferences and the British reaction towards Muslim demands. In his letter dated 26 May, 1933 he wrote: "I had called on the Colonial Secretary to discuss Palestinian affairs. Sir Evelyn Baring had asked me to inform the British Government to adopt a sympathetic policy towards Arabs, as there was a general feeling in India over the basis. Also the Government of India should be apprised of the current state of Palestinian affairs. I discussed various aspects of the issue with him and had an opportunity to discuss it with the High Commissioner of Palestine too who was in London those days."

In his letter, Zafarullah sought the permission of Mervat Mahnoud to visit Palestine and Constantinople on his return from London. He sought his instructions regarding the specific problems he should consider during his proposed visit: "As to the High Commissioner of Palestine has specially promised to provide necessary facilities to enable him to know the policy of the Government, and the way it was being implemented."

Sir Zafarullah, in his autobiography disclosed that he held a meeting with Sir Samuel Hoare, the Secretary of State for India in London over Palestine issue in 1934 and gave certain proposals to him. The Secretary of State conveyed these proposals to Sir P. F. Lister, the Colonial Secretary Sir Arthur Wedderburn, the British High Commissioner of Palestine was in London at that time. He explained them the implication of the issue to him by Arabs. Although, on the request of Sir Samuel Hoare, Sir Phillip Lister agreed to see him (Zafarullah) but showed little sympathy for Arabs."

1. Almanah, No. 6, March 1932
2. Almanah, No. 7, June 1932
3. Tuma Almanah, June 1932
4. Tuma Almanah, July 1932
Between 1933 and 1935, there was a great surge of Jewish immigration into Palestine. Initially it was encouraged by Zionist funds and the optimistic economic prospects in Palestine at a time when the rest of the world was suffering from a slump.

Qadiist agents organized armed bands in the name of Talibah (Purchasing) Days and anti-Arab and pro-British literature was widely distributed in all parts of Palestine. From a report which Allah Ditta sent to Qadiist, it appears that Qadiist elements were very active during Arab-Jewish riots. The British supported British policy in Palestine and checked the Arab gangs. In this report Allah Ditta admits that he sent his missionaries comprising 18 delegates to distant parts of Palestine on a mission to distribute specially prepared literature for the Talibah Days.1

In last quarter of 1935, Arab political groups in Palestine were sufficiently united to launch a movement against Zivotov, Muza Mahomed, called the Qadiist Office. London and instructed Mustafa Yar Muhammad, a Qadiist missionary based in London to proceed to Jaffa to prepare a detailed report on Palestinian affairs. Yar Muhammad arrived in Palestine and met members of Jewish Agency and Sir Wadihpur, Chief Commissioner of Palestine to prepare his report.

In 1936, the new Qadiist missionary was sent to Palestine. During his 5 year tenure in Palestine, Allah Ditta organized resistance against Arab freedom fighters. Anti-Islamic literature was widely circulated and maximum support was extended at political level to Anglo-Paistan policies. The Qadiist journal Al Rauza published all sections of Muslims in Mideast. The Reformed of Al-Azhur University protested to the Home Minister against the distribution of Qadiist literature in Egypt and demanded a total ban on it.2

Palestine Mission contributed thousands of copies to Qadiist envoys. The total number of Qadiists living in Palestine were said to be 300 only but those contributions ran into thousands of copies. Allah Ditta's own admission is stated below.

"Ahmad Izzat in Palestine is a very sincere one. Their annual subscriptions amount to thousands of copies." 3

One can easily understand that Zionists placed large funds at the disposal of their Qadiist agents to help them carry out subversive activities in and outside Palestine. There were frequent instances of attacks and interruptions made out to Qadiist agents by Jewish waves in Arab lands.

In Iraq, after the death of Faisal in 1933, Ghurun came into power. The rival political factions encouraged tribal and series of cabinets succeeded each other in office. In 1936, General Bakr Sidqi seized power. Qadiist agents were involved in Iraq...

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1. Allah Ditta, 15 December, 1935
2. Allah Ditta, 1 February, 1936
3. Allah Ditta, 24 February, 1934
politics at the instance of Sir Francis Umhaghe, H.C. of Iraq, Haji Abdullah, Minaj Din, former CID Superintendent of India and Sheikh Ahmad Fargani watched the British oil interests in Iraq. In January 1935, Sheikh Ahmad Fargani was assassinated by Iraqi freedom fighters. He faced 10 years of boycott from Iraqi Muslims. He stayed with Mutasim Muhammad Al-Baghdadi when he was on the run to London in 1924.1

In February, 1934 Adil Dada left for Quddus. He was given warm welcome by Mirza Mahmood. His ‘service’ in Palestine were tasted. Mohammad Salim became the new head of the Mission. After this arrival in Palestine, the new Quddus missionary held a series of meetings with Zionist members of Jewish Agency to chalk out a future plan of action. In April, 1936 over 2 months after his arrival in Palestine, the Arab political groups united sufficiently to form an Arab High Commission under Salam Amm-Husaini. In reaction against the continuing fear of the growth of Jewish number in Palestine and more immediate alarm at the discovery that the Zionists were smuggling in arms, the Higher Committee called for a general strike which developed into a mass movement supported by Syrian and Iraqi volunteers.2

Captain Orde Wingate, a professional secret agent who was responsible for killing the successor of Malachi of Zuidan and had been associated with the Cairo Military Intelligence, was attached to the Command of the Jewish para military units for the purpose of turning them into professional military punitive detachments.3 One of their tasks was the forcible eviction of Arabs from their ancient lands.

Israel Bir, Ben-Gurion’s scribe wrote the following about the functions of Zuidan punitive detachments, after being trained by Wingate (Bir was contributing to the suppression of the 1936-38 Arab uprising):

‘The special night units did more that other forces to suppress the (Arab) disturbances, which were directed more against the British than the Jews as the Palestine Royal Commission admitted. Wingate’s special detachments were formed not only with the object of putting an end to the guerrilla warfare (using the same tactics), but more especially for the purpose of protecting a valuable imperial objective, the Jewish oil pipe line which ended at Haifa.4

Since Quddus were involved in subversive activities, they were given official permission to carry shot guns with them. Some Quddus functionaries of Zuidan organizations had frequent clashes with Arab freedom fighters. Mouis Salim, in one of his reports to Quddus says:

‘The House of Al-Sayed Mouis Al-Saleh, a member of Kahtal Jumaa has been raided twice in the last six months by some vagrains (Palestine freedom fighters-compiiler). Although on both occasions they could not succeed yet it becomes
necessary for your secretary to examine. I wrote a detailed letter to the Deputy Commissioner, Northern Districts, Haifa, and sought permission to pass arms. I brought no appreciable results. Later, I informed the Commissioner, which had been issued to the Police to evacuate the area of Kfarshi in their patrolling and an inquiry was being conducted. It was not a satisfactory reply. The second incident heard to explain the matter of affairs to American Commissioner, Haifa. He was apprised of the history of Ahmadu movement. He was a Muslim. He listened to our request with care and allowed us to pass arms.

The Acting Assistant Commissioner was surprised Ahmadu point of view concerning the political turmoil in Palestine. It was stated that only the religion of Islam upheld peace and taught us to do justice under whatever circumstances ever in a brotherly manner. This meeting lasted for an hour. As had to proceed to study the Ahmadu literature.

Ameruwallah, an organization of Qadiani adherents, toured various villages and distributed literature in Ta'ana, Haifa, Mahdia, Acre, and in some other places. The average of the Ahmadis was given to Ahmadis who were ladies (Bahisht-i-qada). Among others, Syed Muhammad Salah, Syed Abdul Malik, Mr. Huzain Ali and Abdul Rashid Barjawi received special appreciation. They distributed more or less 254 tracts or handbills. As a result of these efforts some people wrote in our office to get further information. They were apprised of the Ahmadu movement and given literature for study.

In the middle of 1934, Briton introduced some forces in Palestine from ten to thirty thousand men. The unit stationed near properties that then Royal Commission was sent to Palestine under W.R. Peet. The Commission recommended the partitioning of Palestine, the formation of a Jewish State, the neutralization of the territory round Jerusalem and Bethlehem, and the incorporation of the rest of territory in Transjordan. This idea was rejected by both Arabs and Jews and in the following year was discarded unworkable by Woodhead Technical Committee.

The Arab and Jewish press multiply criticized Royal Commission's plan. Adjoining motions were raised in the Punjab and U.P. Assemblies which were opposed by the Government. On 27 July, 1937, Allah Gholi issued a statement in assemblance of the partition of Palestine. It was read out at a public meeting held under the auspices of the Punjab Provincial Muslim League.

It was in 1932 when Mullah Amin Husaini visited the subsequent and converted to Muslim leader the plight of Persian Muslims. Indian Muslim organzations specially the League had been condemning the British policy to term Palestine as a Jewish state. In the very first meeting of the Council of the Muslims League held in April 1934 under the presidency of the Quaid, the Council endorsed

2. Nath Manzoor, "A., P. 250"
the proposal of a strong and influential deputation to wait on the Viceroy to lay before him the facts of how the Balfour Declaration had supported the Jews of the world to buy land and settle towns in Palestine, which had deprived their original Arab inhabitants, Muslims and Christians of their rights, and had received the place of the eaved-hand (Holies added). 1

The Quaid-e-Azam criticized the Royal Commission recommendations in his Presidential address at Lucknow session of the Muslim League held in 1937. 2 Under the directions of the Quaid-e-Azam, Palestinian Day was observed on 26 August, 1938 and meetings were held to condemn the unjust, repressive and inhuman policy pursued by the British Imperialists in Palestine. Special prayers were offered for the complete success of Arab brethren in their honorable and just struggle.

Alfred Forster expressed his views on the Palestinian issue. Discussing the Royal Commission Report, he posed questions, "whether the partition of Palestine would be in line with the just policy of Britain and satisfy the Palestinians, only the future would decide the issue." 3

The Quaid-e-Azam papers sharply criticized the convening of Palestinian Conferences and observance of Palestinian Days in India. The whole sequence of collection of money, passing of resolutions, condemnation of the British policy in Palestine, sending of delegation abroad to voice Indian Muslims sentiments was called a useless and futile exercise meant to dissipate the energies of Indian Muslims in unproductive affairs and to extract money for some selfish ends. 4

Blutan Congress: As discussed earlier, the last quarter of 1937 witnessed a great upsurge in Palestine. The Arab Higher Committee continued to protest against the British policy of increasing the pressure of Jewish immigration into Palestine. There were strong anti-Jewish riots by the Arabs. To meet the Arab threats, Qasim Khan invited their agents in Palestine. In May, 1937 Muhammad Sadiq, Mughal Tekbir-e-Jahid scheme reached Palestine to assist Moslem Salim in his work. 5 Earlier, the underwater politically motivated moves to Egypt and Syria.

On 8 September, a Conference was held at Blutan (Syria). It was attended by 400 delegates representing all Arab states including Palestine. The Conference was presided over by Twelf-i-Kul-Seead, a former Premier of Iraq. The resolutions passed in the Conference were unanimous and gave Pan-Arab expressions to Arab Higher Committees. The amendment of Balfour Declaration, abrogation of the British Mandate, and declaration of Palestine as an integral part of Arabian homeland were some of the major demands.

1. Reid, Shafiquallah Naseem, Foundations of Pakistan, p 232
2. Ibid, p 234
3. Ibid, p 237
4. Ibid, p 237
5. Ibid, p 238
Mehdi Sulayman and his Qadiri associates carefully watched the proceedings of the Congress. Manuel Huerta, the German missionary in Syria made contacts with Arab delegates and lobbied for the Jews. He had the backing of the French High Commissioner Dummont de Martel, at France did not like holding of such congresses in its mandated territory.1

On 1st October 1932, members of the Arab Higher Committee were arrested in Palestine. A strict censorship was imposed on the press. Most of the Arab leaders were either arrested or deported to Syria and the Mandatory government continued to guide the Arab political leaders during this exile. Meanwhile Sir Wacehope resigned and was replaced by Sir Harold MacMichael as new H.C. of Palestine.

Mizra Brothers in Egypt In 1937, the Arab leaders resumed their struggle in Palestine. It was against the British and Zionist terrorists of secret army, the Haganah. The sinister group of the Haganah formed Iyoun (National Military Organization) which soon developed into a national terrorist force. In Egypt some political developments took place in 1936. The Walel Famy softened its attitude towards Britain and it had come to accept that it could no longer remain in office against the wishes of both the British and the Palestine Britain, on the other hand, saw the advantage of dealing with politicians who had a popular appeal. It raised the bogey of Mossadegh’s African ambitions and signed Anglo-Egyptian Treaty (1936) for the defence of Egypt.2

In June, 1938 Mizra Mahmud sent his son Mirza Maahub Ahmad to Egypt presumbly to study Arabic and gather information on Egyptian cotton. Before his departure for Egypt, Mirza Mahmud instructed him to meet Ahmad ibn in Egypt, Palestine and Syria. Mirza Ahmad movement was not strong in these regions. He advised him to work for the reorganization of the organization by bringing new members into their fold.3

Mirza Na’ir Ahmad, who afterwards became the third head of the community had just finished his studies in Oxford. He was instructed to join Maahub in Egypt. Na’ir was seen off by Sir Zafarullah at the London airport.

Mizra Mahmud dispatched Chaudhry Muhammad Sharif (September, 1938) as a new missionary in Palestine. Although the British Government had imposed severe restrictions on the entry of foreigners in Aden and Palestine yet Sharif received permission. Mizra Mahmud instructed him to study the character of Arab nation.4

Qadiri brothers were interested in the forthcoming conference going to be held in Egypt on Palestine issue. Muhammad Shukri Pasha of Egypt had invited Imad Masri to represent the Palestinian Conference proposals to be held in

1. Al-Mansouriyya 22-11-1932, P 134
2. Peter Meston 29-12-1936
3. Imam Murtaza 1-3-1936
4. Rasheed-At-Wilayyat, January 1934
In two separate statements, the main actors in the Egyptian political scene have announced their intention to seek peace. The Egyptian government, headed by President Anwar al-Sadat, has called for a cessation of hostilities as a prerequisite for any discussions, while the Israeli government, led by Prime Minister Menachem Begin, has responded positively to the Egyptian overture.

The recent peace initiative between Egypt and Israel has sparked enthusiasm among the Arab world as a whole, with countries such as Jordan and Lebanon expressing their support for the peace process. However, there is also a significant degree of skepticism among some Arab leaders, who view the Israeli-Palestinian conflict as being too complex to be resolved through a single agreement.

Arab leaders have called for a comprehensive solution to the Israeli-Palestinian conflict, which includes the recognition of the Palestinian people's right to self-determination and the establishment of an independent Palestinian state. The Arab world has also called for the lifting of the Israeli siege of Gaza and the release of Palestinian prisoners held in Israeli custody.

The Egyptian government has been actively working to promote peace in the region, and its efforts have been supported by the United Nations and other international organizations. The Arab League has also condemned any actions that undermine the peace process.

The recent diplomatic efforts have been building on the work of previous initiatives, such as the Oslo Accords and the Roadmap for Peace. The United Nations has played a key role in facilitating these efforts, and its continued involvement will be crucial for the success of the peace process.

In conclusion, there is a growing consensus among the Arab world and the international community that a peaceful resolution to the Israeli-Palestinian conflict is achievable through sustained diplomatic efforts and a commitment to peaceful negotiations. The recent initiatives are a positive step towards this goal, and the world will be watching closely to see if they can lead to a lasting peace in the region.
London Conference: For a settlement over Palestine issue, Britain called a Round Table Conference of Muslim Heads in London in 1939. It acknowledged the Arab World's interest in Palestine by inviting the states of Egypt, Iraq, Sudan, Arabia, Transjordan and Yemen to attend but the Conference broke down in failure. No conceivable compromise was possible between Palestinian Arabs' just demands and the Zionists' insistence to forcibly turn it into the Land of Israel. Nuri el-Azm was not allowed to attend the Conference. His cousin, Jamal Husaini participated. Any how, the Palestine delegation set the tone of Arab opinion.1

Jehudi Shams, the Qadiani missionary in London worked for the Jewish lobby. On 31 January, 1939 the day of Eid-ul-Azha, he organized a meeting in the premises of London Mosque under the presidency of Sir Francis Younghusband. Brig General Sir Peter Sykes addressed the meeting. He called the Palestine problem a complicated one as the Jews expelled from Germany and Italy were going there, even past the size of the Wales could not accommodate them. He expressed the hope that the participants of the Conference could find a solution. The participants of the London Mosque meeting included British Knights, members of the Church of England, military officers, members of Parliament, Sir Abdul Qadir, Member Council for India and Sir Arthur Waughop, former H.C. Palestine. J.D. Shams, in his concluding remarks revealed that Mirza Mahmud Ahmad had sent a telegram to the British Prime Minister congratulating him on his bold efforts for the cause of peace and expressed the hope that the efforts would also be made for establishment of that kind of peace in India and Palestine as had been done for Europe. He wished success to the Congress.2

The Conference failed to reach any agreement. Lord Halifax, the Foreign Secretary under some pressures from other Governments raised the time limit of transfer of power from 5 to 10 years which was not acceptable to the Arabs. Initially, he announced the immediate transfer of power to be developed into full-fledged Government.

The British Government issued a White Paper in May, 1939. It envisaged the creation of an independent self-governing state of Palestine in ten years and the limitation of Zionist immigration to 7,000 over the next five years. The Zionists called it an attempt to 'assassinate the Arabs during the expected war with Germany and strongly protested against it.3 The Arabs rejoiced on the issue of Multa-Azm Palestine.

Palestinian Arabs continued to consult with Qadiani secret agents at several occasions. A fatwa was issued by the ulama for the excommunication of Qadiani apostates operating as agents of Imperialism and Jewish militant organizations.4

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1. Sykes, Cross Roads in Israel, p. 325
3. Sykes, ibid, p. 257
4. Sykes, ibid, p. 327
Jewish settlers were held responsible for killing some Muslim leaders with the Zionists assistance. The hatred mounted when a Muslim leader was assassinated.  

POLITICAL AMBITIONS

The Hindu-Muslim unity of non-cooperation days ended with Morley-Minto amendments (1912) and the Chauri Chaura happenings in 1912. Movements like Satyagraha or conversion of Muslims to Hinduism and Sangathan or organization as Hindus to meet Muslim challenges were launched. Swami Shraddhananda, who took active part in non-cooperation and Khilafat movements was jailed and finally released before the expiry of his term, was the chief organizer of Shudhi movement. It has been said that Swami had been propped up by the Viceregal, Lord Reading who had met him after the Meerut riots.

Shudhi Movement: The Janisat-ul-Ulama Hind reported the cause of opposing these movements. The All India Anjuman Tabligh of Islam was formed to combine various schools of thought for joint work. The Tabligh's movement was started in the Punjab, Khwaja Hasan Nisar, Maulana Zafar Ali and scores of other Muslim leaders saved Muslims from fickle conversions. Swami Shraddhananda and his followers bitterly attacked Islam in their writings. Qutbuddin stated the movements as favourable for their influence. They posed themselves champions of Islam in order to win over the sympathies of Muslims. They tried to trick Muslims by making a plea for a common cause but no Muslim organization was prepared to welcome their suggestion.

Supported by the British secret funds, Qutbuddin poured out much abuse in the form of sharp speeches, articles, pamphlets and tracts with a view to promoting hatred among different sections of society. That in turn encouraged militant Hindu organizations to put out vile literature against Islam. Qutbuddin served the British interest well by creating bitter antagonism among Hindus and Muslims of India and thereby sabotaged the unity of national elements. The leading ulama issued a Fatwa against Qutbuddin to warn Muslims against his kufri beliefs. Mirza Usman Ali appealed to Qadiani Community to send him Rs.10,000 to field 150 missionaries in different parts of India to combat the Shudhi threat.

To stop communal antagonism a conference for communal unity was held at Delhi. The Muslim and Muslim leaders agreed to withdraw their missionaries from the scene. One party (Qutubuddin) still held at the field. Hakim Amin Khan and Dr. Ambedkar sent telegram to Mirza Usman Ali to send his representative to the Conference. Zulfiqar Ali Khan and Sheikh Yaqub All-i Islam represented Jamat Ahmadi at the Conference. They did not agree to the peace move and announced to carry out propaganda against Hindus, extirpating the 20,000 conversions into the fold of Islam. It was

1. B.R. Ambedkar, 'Paths to Parnassus', p. 201
6. Abdul Qadir, 14 March, 1933
7. See ibid.
however, decided to set up an Inquiry Committee to submit a report to the Congress giving the circumstances that led to that bitter assassination. Zulfiqar Ali Khani was one of the authors of the Committee. Neither the Committee submitted any report nor Qadiani were able to bring back any Newark back to the fold of Islam. It was only in 1910, that Qadiani activism withdrew swiftly from the scene when they found their interests at stake.

Views on Communal Issue: Mirza Muhammad Ahmad addressed a letter to the Viceroys of India, Lord Irwin on 15 February, 1927 giving his views and suggestions on communal problem of India. He emphasized that 'British should not stand over the reins of Government to the Indian until the position of the minorities is secure'. From political point of view, he suggested the continuance of communal representation as an inescapable necessity for India. Change in the law of separate electorate under the new attitude of the Viceroy of India was regarded harmful for peace in the country. He suggested that the existing system of electorate could not be changed by a mere majority vote in the Assembly unless three fourths of the representatives of the Community in the Assembly vote for it in three consecutive terms of the Assembly and unless the elected members of the community affected did not agree by a three fourths majority to expel it in their provinces. He proposed that as a rule the representative of each community should be proportionate to its strength, and if a weightage was given to it, care should be taken not to turn the majority of some other communities into a minority.

He also emphasized that there should be liberty of actions with regard to religious and social rites which regard to the susceptibilities of other communities. He gave suggestions to improve laws relating to the press and to public speeches with a view to checking the publication of objectionable writings. In the end he stated that the proposals given by Mirza Ghulam Ahmad in his book The Message of Jesus should be adopted for communal harmony.

On 27 December, 1927, Baisalee Banoo attacked the Swami. Swami Shrisharanand was resented in communal disturbances at various places and contributed to the political tension in India. Mirza Ahmad expressed his disapproval of the Swami's action.

In the year 1927, an Aryan Samaj member named Rajpur published a scurrilous attack upon Hazrat Muhammad (p.b.u.h). The Government of the Punjab prosecuted the publisher. The trying judge Mr. Pbukas found the accused guilty of publishing a grossly impious book and sentenced him to ten months rigorous

1. Mirza Muhammad Ahmad, 1 lyth Madin Publications, Qadian, February 1927.
3. Ibid 758.
The general feeling among the Muslims was that the judgement was political in nature. The Muslim Editor, in his daily write an editorial "Stasr" in its issue of 14 June, 1927 demanding that Justice Dulip Singh should vacate his seat on the bench as he had betrayed a deplorable lack of experience. The paper demanded that an enquiry should be held to find out what were the circumstances under which such an extraordinary judgement was given.

Syed Palzof Shab Bakhtri, the Quaidian editor of the paper and Momi Naqvi of Hayaq publication were served with the notice of court notice. Sir Zafarullah appeared on behalf of Uddar Shaf. A Division Bench of the High Court heard the case and a majority judgement the editor was awarded 6 months imprisonment and a fine of Rs. 750 and the publisher was given 3 months rigorous imprisonment.

Another Hindu journal "Varnam Aatkar" published an equally offensive article in its issue of May, 1927. Mirza Mahmud incorporated it into a poster and displayed it in the length and breadth of India in order to create the feelings of Muslims of India. It provoked further antagonism among Hindus and Muslims and the communal frenzy reached its zenith. The Government confiscated all copies of the poster.

The Hindu press demanded that Mirza Mahmud should be prosecuted for giving seditious publicity to the article and be equally held responsible for this offensive act. But the Punjab Administration did not take any action.

To win the sympathies of the Muslims of India and to 'jose' himself a spokesman of Islam, Mirza Mahmud proposed that firstly a Muslim delegation consisting of different sects (obviously including Quaidist) should visit the Governor of Punjab and demand the release of the Ahmadi Editor of Musal-ul-Qur'an, Lahore. Secondly, a memorandum signed by half a million persons from the Punjab, NWFP and Delhi he presented to the Government demanding proper safeguards for the respect of 'honours of religious and religious heads. He put forth a proposal for the removal of Justice Dulip Singh from the Punjab High Court Bench and appointment of a judge from the Muslim Barom of the Punjab (India added). He should be a permanent judge of the Punjab High Court and through an out-of-court tenency be appointed Chief Justice of the Punjab High Court after expiry of Sir Shadi Lal's term.
High Court Judgeship—the matter seems to have travelled beyond our Province and if it is such a pity that your Excellency's and Government of India's choice will fall on some one in the Punjim, Abdul Gadir, Muhammad Iqbal, Nial Nawaz, Shafiqullah to mention the names alphabetically are all capable lawyers of standing and anyone of them will discharge the functions of this office as well as several of his colleagues. I am inclined to go even so far as to submit that importing a Muslim from outside will be more open to criticism than not to appoint a Muslim, because the importation of an inferior man will cause more widespread irritation than the former. Amongst younger men, Dr. Shagjullah and Zafarullah Khan are quite good, while Naz Muhammad Vakil is a lawyer of considerable ability.\(^5\)

Sir Fazal-Hussain also prevailed Sir Zafarullah in his letter dated 27 September, 1928 to get the appointment of High Court Judge.\(^4\)

Mufti Muhammad Salig, "Foreign Secretary to His Holiness the Khaliq, na-Muhammad" addressed a letter on 27 August, 1927 to Lord Irwin, the Viceregal of India which emphasized the need to amend law to safeguard the honour of prophets, Avatars and founders of all religions.\(^3\)

Lalah Fazal Chaudhry, the Editor of Naiasat was awarded a sum of rupees 200 in default to pay the fine he had to undergo three months rigorous imprisonment. The contributior of the article was awarded one year rigorous imprisonment and a fine of Rs five hundred, in default to pay the fine he had to undergo six months rigorous imprisonment. The decision was given by Acting Chief Judge Mr. Justice Board and Justice Scaggs. It proved that the interpretation of article 153 A as given by Justice Dilk Shap Sing was wrong. Allahabad High Court also gave a judgment in a similar offence (153 A) and convicted Pandit Kali Charan Sharma, compiler of Vashishtho Anvash.\(^4\)

The Muslim demand for an enactment of law to safeguard the honour of founders of religion gained further strength. On 24 August, 1927 a bill was introduced

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1. Allah Quddus 15 July and QDI, 9 July, 1927
4. Lallah, p. 135
5. Allah Quddus, 16 August, 1927
in the Legislative Assembly which was defeated and placed on the Statute Book within two days. Section 205A of the IPC which amended the current law was drafted by Mauza Muhammad Aij, Mirza Mahmud was holidaying in Rome since mid-August, 1927.

One of the implacable motives of Mirza Mahmud in launching this movement was to save his own position. He was not moved by any feeling of love for Islam and Hazrat Muhammad [Pbuh] but rather he was in his own interest to invoke law in order to save himself and his father from the onslaught of allegations and accusations of such persons as Moin Abdullah Karim of Mubhaha. A brief background of the Mubhaha campaign will help understand the nature of its right perspective.

Mubhaha Campaign: Impelled by religious zeal, Fauz Karim, an iron smith from Allahabad was arrested in 1914 and sentenced to death in Qadian with his two sons, Abdullah Karim and Mohammad Zahid. A young woman, a daughter of Qadian, was accused of acting as an agent between Hazrat Mirza Ghulam Ahmad’s clerics. Through their sustained efforts, the government is unable to stop leaving its mark of the death record of a small town which was enshrined in Qadian. Qadian was married to Mirza Abdullah Husn, an advocate.

The mission of Qadiani, Phulka gave a very tough time to Fauz Karim and his sons from August 1916 to September 1926 because they installed the conduct of Mirza Mahmud and some of their fellow members of the Mirza family. They were falsely implicated in some cases of non-payment of dues by the Interior Ministry of Qadian and subjected to intimidations and threats. They continued to disprove Mirza Mahmud’s behaviour, another voice of Mirza Mahmud, Sheikh Abdullah, a Head Company in Nizam Hospital. Qadian joined them, Mirza Mahmud reacted sharply and expelled all of them from Ahmadiyaha Jamat. They were threatened by Qadiani group to leave Qadian. Fauz Karim and his sons narrated their worst tale to the Muslims of Punjab.

In 1927, says a senior Lahori Jamat member, Moin Abdullah Karim and his relatives and friends, openly levied a charge of slander against him and terminated the proof of the same. They also challenged him to a Mutual Prayer for excommunication of the party in the wrong (Mubhaha) but Mirza Mahmud Ahmad made steady excuses and could not accept the same. This, indeed, is the fact, that Hazrat Mirza Ghulam Ahmad, the Promised Messiah, had laid down clearly two conditions in which a ‘Prayer of the nature called Mubhaha is permissible between two parties.’

In his paper, ‘Mubhaha’ Abdul Karim Bhat on levelling serious charges against Mirza Mahmud. He was called a debased, lustrious, and mortals became
who had heaped up all the indignities and gladded himself with them under a sacred "maga." Challenge after challenge were thrown to him for a Muhabah but he avoided it under various pretexts. To take average of it, Qadiani goonda elements led by Muhammad Amin, Ch. Farid Muhammad Syal and Nain Muhammad Afghan disgraced and bullied Abdul Kadir and his family at the behest of Mirza Mahmud. They sued in the Court and requested Government of the Punjab to save them from the clutches of Qadianis "rascals." Nothing could be done against Mirza Mahmud and his terrorist squad because of his influence and collaboration with the government.

District Magistrate, Gujranwala had already ordered the exile of Qadianis under Section 144 I.P.C. to stop publication of any poster and other "obscene" material against Mirza Mahmud. To hound and pummel the Qadian Jamat, certain prophecies and dreams were put forth by Qadiani mendicants and all that was termed as deep conspiracy hatched by bigoted ulama, short sighted Hindus and members of the Lahore Jamat. The Muhabah campaign rapidly spread not only in the Punjab but the whole of India. Mirza Mahmud looked to the Punjab Government for a drastic step.

To put pressure on the Punjab Government, Mirza Mahmud ordered the head of Foreign Missions to send telegrams to leading British papers and make appeal to the British public to put moral pressure on Indian authorities to intervene on behalf of the Ahmadi community to stop the propaganda campaign launched by dastards against him. Imam Ahmad of Saltpond (Africa) Mission sent the following telegram to a London paper:

"Thousands of West African Ahmadiya condemn the scandalous and most provocative propaganda against the Head of the Ahmadiya Movement in India conducted by reactionaries. Since 1919 our Indian Community has kept peaceful on religious principles. When the police led, their representatives preached cooperation - from Congress platforms, they suffered boycotts and persecutions. The Punjab government has failed to protect the honour of his Majesty's law abiding subjects. India needs organized loyal communities today and will need short tomorrow. We appeal to the British public to cause moral pressure so be brought on the Indian authorities."

In short, Mirza Mahmud started a campaign for enactment of legislation against offensive publication in order to save his own skin and to give a false posture of being an exponent of Islamic cause. He appeared in real colours when in April, 1929 during River, moved by the love of the Holy Prophet (p.b.u.h), killed Rajal as Lohate. He was tried for murder, proudly confessed it and was sentenced to death.

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1. See Mirza Mahmud Ahmad, Taree—Otta: Bokaro Books, Delhi, October, 1926, PP. 33-35.
He went to his execution very cheerfully and met a martyr's death on 31 December, 1929.

Mirza Mahmud strongly criticized2 Imam Din as he had already done in case of the massacre of Swami Shraddhanand. The incident was said to be the result of religious fanaticism and madness. All those who expressed their satisfaction over the killing of Rajaip were labelled guilty and enemies of their nation. He deployed the incident and suggested to Imam Din's well-wishers and sympathizers to call on him to explain that he had committed an offence for which he should expect to save himself from God's punishment.3

On the contrary, when Qazi Muhammad Ali Quaidi killed Muhammad Hussain, a friend of Abdul Karim of Murshidabad, he was given great respect and reverence by Mirza Mahmud himself. The trial court sentenced him to death. An appeal was made to the High Court. The High Court upheld the order of the trial court. Then an appeal was made to the Privy Council but it was also rejected. He was hanged on 15 May, 1931 in Gorakhpur jail. Mirza Mahmud himself carried his funeral pries for burial into Bishnupur Maqbara (Cemetery of Paradise). He was called Shahid-e-Ahmadya.4 But Abdul Rashid and Ghazi Imam Din were condemned for their offences of murder and held guilty for their 'obscene acts'.

Against Revolutionary: The revolutionary or so-called 'terrorist' movement continued in the British India in one form or another after the War of Independence in 1857. The indiscriminate arrests and police measures did not stamp out the 'terrorist' organizations.5 The suspension of Non-cooperation movement by Mahatma Gandhi in 1922 and his imprisonment were followed by the revival of these activities. Its main centre was Bengal. Widespread circulation of Bengali newspapers and a campaign of assassination of civil police officers and the British officials of CID alarmed the British government. Smooth manufacture of bombs were also discovered in Calcutta and other places. Revolutionary organisations extended their activities in the UP and styled themselves Hindustani Socialist Republican Army.6

There was a hole in activities of the revolutionaries after 1927 and the Government felt justified in releasing rigorous imposed upon them. By September, 1928 the Government released all the persons who had been imprisoned under the Bengal Criminal Law Amendment Act and Ordinance of 1925, and the Act itself was allowed to lapse in 1930. But within a fortnight the revolutionary activities sharply increased.7 It included the murder of Europeans in hotels, clubs, missionary centres, burning of strategic places, disruption of means of communication etc. The Bengal Criminal Law

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1. Tasadd: Vol. X, P. 149
2. Tasadd: Vol. X, P. 149
3. Tasadd: I, P. 214
4. Tasadd: I, P. 214
7. Two Bengali Hindu Organisations: Jugantar and Aria Shromani were mostly responsible for 'terrorist' activities in 1936-37
Amendment was re-enacted in 1930 and the Bengal Emergency Power Ordinance, XI of 1911 was also issued to curb "armed" and "terrorist" movements.1

Mitra Mahmud launched a strong movement against Bengal Revolutionary in mid-1920s. His agents collaborated with the British Intelligence agencies to curb their activities and to neutralize their organizations. He advised his followers to keep a close watch on the activities of the anarchist elements and to thwart their plans. God had appointed Ahmadi Community to wipe out that evil plan not only from India but also from Britain, if it existed there. Ahmadi had to put forth their best efforts to combat such activities.2

A Quaidi elder pays tribute to Mira Mahmud for his efforts to curb Bengal "terrorism":

"During these eventful days when there was an alarming increase of anarchical crimes in the country, lawlessness prevailed, murderous assaults and sensational disorders were committed in broad daylight and the British felt that their lives were in danger despite their rule in India. Hazrat Khalifuddin Molla (Mira Mahmud) prepared thousands of his followers to nip these baleful crimes. He endeavored to kill that very spirit among the youth which prompted them to commit such brutalities endlessly... The British, their families and even the Government of India must be dedicated to him for it... The reports of these officers can testify the circumstances under which we put Bengal anarchy... We fought against the forces of anarchy but refused to disclose the names of anarchists to the Government to get them arrested.

In pursuance of our service there was one incident when we informed the Government of the secret activities of a person, only because he was new in India. It was not possible to realize his understanding of point of view. He was involved in a great conspiracy against the British Government when we gave information about him. The British Foreign Secretary expressed his inability to take any action against him. Luckily the Government of that country expelled him from the place where he had stayed and could have caused harm to the British Government."3

Simon Commission: In November, 1927 the British Government, in partnership of the Act of 1919 sent a Commission under Sir John Simon to make recommendations for constitutional changes in India. There was a lot of resentment in India on the all-Whit composition of the Commission. Harassments and disturbances were held all over the country. Allal justified the arrest of Commission by saying: "Communism has reached such an extent that no Indian organization can represent the whole of India. Hence the existing arrangement of all-white Commission is commendable in all respects.4

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1. Maulana, op. cit., p. 502
2. Ariyachit, J. July, 1930
3. Allal Ossia, April 1930, see Ray Zafar Press, Patna—One Ray Zafar Karmaker, Odisha
4. Allal Ossia, 21 November, 1931
Before the arrival of Commission in India, Sir Fazl-Hussain sent Zafarullah to London.\(^1\) Fazl-Hussain promoted Zafarullah to secure a seat in the Punjab Legislative Council and made him a member of his United Party. He requested his young collaborator, Zafarullah call himself, to proceed to England and acquaint members of the Parliament and other public men with the Muslim point of view. He agreed to comply with the request and spent a couple of months in London in discharge of the responsibility placed upon him. Under the instructions of Mirza Mahmud he received valuable help from Mr. A.R. Dastu Imam of the London Mosque.\(^2\) On returning to Lahore he submitted a somewhat detailed report to Sir Fazl-Hussain who professed himself well satisfied with it.\(^3\)

Mirza Mahmud, impelled by the love for his British masters and with a view to securing some safeguards for his community in the future constitutional set up of India, stressed the need for cooperation with the Commission both at provincial and central levels.\(^4\) Members of the Qadiani community prepared elaborate memoranda to put their point of view on political and constitutional issues and met the Commission at Gurdaspur and Ambala respectively. The Commission was apprised of the Ahmadiyya movement, its origin and political ideas. A group of leading Ahmadis placed before it certain proposals to provide some constitutional safeguards to the loyal Ahmadis of India. Ahmadiya memoranda was endorsed by half a million signatures. The President of the Royal Commission, John Simon expressed his profound thanks for extending cooperation and putting forth the Ahmadi point of view on political issues and underlined the importance of Ahmadiyya community of India.\(^5\) Mirza Mahmud was so hopeful of the outcome of deliberations of Ahmadis with the Commission members that he, in his Advisory Committee Meeting on 6th April, 1928 predicted an unqualified victory over the world in due course of time.\(^6\)

Mirza Mahmud warned the Muslims against the ‘danger’ of non-cooperation with the Commission and proposed that they should prepare their case for presentation before it in terms that could be understood by the Commission. He, inter alia, dealt with the following political issues:

(a) Muslims should take up the case of untouchables and create among them, as well as in the minds of the member of the Commission, an awareness of their rights.

(b) Under the special conditions obtaining in India, Muslims should insist on separate electorates which should be provided in the Constitution of India, subject to repeal only with the willing and clear verdict of the Muslims.

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1. Quaid-i-Azam Mohammed Ali Jinnah Political League in London • 1926: Near view points to British MPs and those interested.
2. 12 Zafarullah, Speech at Islam (Nidah) August 30 (1927).
4. 12, Speech at Islam (Nidah) August 30 (1927).
5. 12, Speech at Islam (Nidah) August 30 (1927).
6. 12, Speech at Islam (Nidah) August 30 (1927).
Physical Ambitions

(c) The position of Muslims in Bengal and Punjab should be maintained as majorities. The principle should apply to all areas that might be carved out into autonomous provinces in the future.

(d) Reforms should be extended to the NWFP and Sind and should constitute autonomous provinces.

(e) The constitution should be very firm on the point that no community should be permitted, at any stage to restrict or curb the freedom of another community, in any matter under the label of religion, cultural or economic reform.

(f) Propagation of faith should never be placed under any restriction at any rate.

(g) Status of Urdu be recognized as official language in all provinces where it was the popular tongue and Muslims should enjoy full freedom to use it as their medium of education.

Delhi Proposals. The All India Muslim League, through Shaukat Ali and Khan Bahadur the commission, radiantly built a strong defense over the basic Muslim demands. It was in March, 1927, when Quaid-e-Azam called a meeting of several prominent Muslims, most of whom were members of Congress legislature at Delhi. At the end of deliberations following proposals were evolved in basis for Muslim representation in various legislatures in any scheme of constitution.

i) Separation of Sind from Bombay presidency.

ii) Introduction of Reforms in NWFP and Baluchistan on the same footing as in other provinces. If these were done, Muslims were prepared to accept a joint electorate in all provinces as considered and were willing to make to Hindu Minorities Sind, Baluchistan, and NWFP the same concessions that Hindus minorities in other provinces were prepared to make to Muslim minorities.

iii) Proportional representation on the basis of population in Bengal and the Punjab.

iv) Muslim representation should not be less that 1/3 in Central legislature and that also by a mixed electorate.

These proposals were published on 28 March, 1927. In May, the Congress Committee passed a resolution which could be summarised to mean a substantial acceptance of these proposals. However, in December, 1927 the Congress in its

Madras Session called for an All Parties Conference to draft a Swaraj Constitution of India" and authorized its Working Committee to secure with similar Committees to be appointed by other parties. The Indian League, in its annual session at Calcutta, authorized its Council to appoint a sub-committee to work with the Working Committee of the Congress in the light of Delhi proposals and without making any compromizations or sacrifice of the principles. The Indian National Congress and the Swaraj Party were accepted and implemented. Shaik League, in its meeting at Lahore, demanded retention of separate electorate, separation of Sind from Bombay and extension of reform in Bahawalpur and the Swaraj Party.

Nehru Report: In pursuance of its Madras Resolution, the Congress issued invitations to all political groups to cooperate in preparing a Swaraj constitution for India. The Indian League accepted the offer, the Shiit League declined to keep away. The All Parties Conference first met at Delhi on 12 February, 1928 and adjusted in March after appointing two sub-committees. Due to the financial implications of separation of Sind from Bombay and the other to investigate the feasibility and suitability of the system of proportional representation in India. When the Conference assembled in Bombay it could not give any report. However, a small Committee was appointed under the chairmanship of Maulvi Nehru to view the communal problem as a whole and in relation to the constitution. This Committee presented Nehru Report in August, 1928.

On 3 November, 1928 the All India Congress Committee accepted the Nehru Report. The Report was later criticized by the Muslim members of the Indian Legislative Assembly, Provincial Legislative Councils, All India Muslim Federation, All Parties Indian Muslim Conference, All Brothers, Al-Qaeda Khula’s Conference and even the Jamaat-e-Islami. Mirza Mahmud carried out an analysis of the report which was published in seven installments in Atal (22 October, 1928, 21st and 22nd November, 1928 and was subsequently issued in the form of a book entitled Muslims Rights and the Nehru Report on 20 November, 1928.

The book was more or less a summary of the demands put forth by Sir Shahidullah. Mirza Mahmud emphasized that the All Parties Conference which entranced Nehru Committee with the work of constitution framing was not representative in character as it did not, for example, consult Ahmadu Bello at any stage of its working although Ahmadu was numerically greater than Parsis. A salient feature of the analysis was the advice given to Britain to ensure the confidence of Muslims in perpetuate and consolidate its power in Asia as an ext from Europe in near future was imminent.
Muslim Conference: One result of Nehru Report was the establishment of All India Muslim Conference. Its prime movers were persons like Sir Shafi, (Punjab), Sir Abdul Rahim Gauwuli, Dr Shafiutf Ahsan (UP), Shafi Daud (Punjab), Abdulah Hussain (Sind), and Sir Abdul Qayyum (NWP). The Conference extended invitation to Mr. M.A.Jinnah but he declined and considered it an attempt to sabotage Muslim unity.1

In the first All India Muslim Conference held at Delhi in December, 1928 held under the Chairmanship of Sir Agha Khan, representatives from different political parties, prominent public figures, and young Muslims participated. A formal invitation was extended to Mirza Muhammad for representation of his community. He sent 21 Qadiani members as provincial representatives which included Hakim Abu Tahir, Amir Jamiat Ahmadya, Cakclusa, Hakim Khasi Ahmad Manghieri (Behat), Zafarullah (Punjab), Buhu Iqr Hussain (Delhi) and Mufti Muhammad Sadiq a representative from the centre (Qadianis).2 The Conference, in its resolution, emphasized the need for separate electorates unlike the Qaudd’s approach of joint electorates conditioned by certain safeguards for the Muslims. It may be emphasized that the Qaudd did not consider separate electorate as an end but a means to an end and was never ready to abandon this system without the fulfillment of conditions as incorporated in Delhi Proposals. He was the leading figure in formulating the Delhi Proposals and the Resolution of the Calcutta Session of the League in which the Muslim demands were fully recognized and put before the country. The draft resolution containing the fourteen points of the Qaudd moved at the League Session on 28-31 March, 1929 at Delhi swept the All India Muslim Conference and it lost its importance for the future in its Resolution either its base was weakened by the popularity of the 14 points. It made its lasting impact on the Simon Commission Report (1928-30), KTC’s, (1930-32), the White Paper (1931), proceedings of the Select Committee (1933-34) and the Act of 1935.

Some writers claim that the Qaudd prepared his points on the basis of the proposals of Delhi Muslim Conference.3 It is incorrect as the Delhi proposals itself owe their formulation to the long chain of events which shaped them as Muslim demands. The credit goes to the Qaudd for giving a remarkable document to the Muslims to help them chalk out their future course of action.

Civil Disobedience: The Congress, in its Lahore session in December, 1929 adopted the resolution for self-independence of India outside the British Commonwealth. In March 1930, Mahatma Gandhi began the Salt Satyagraha and the Civil Disobedience movement. No sooner did the Congress launch the movement than the Qadiani Community started a counter movement against it at the behest of the British. The Lahore Ahmadya Jama’at paper wrote:

1. SA AMR, vol. 1, p. 193
2.選集 Vol. 10, p. 100
3. سیاست 11, P. 100
‘Nowadays the Congress had to face the Government and Quaid-i-Azam. They are in a critical position. Quaid-i-Azam missionaries are roaming about the villages to counteract the Congress propaganda against the Government through their lectures and addresses. A lesson of loyalty for the British given to the public. The British are called God-sent rulers of India in accordance with the Quranic injunction of O i Amil.’

The paper condemned the espionage network of Qadian and deployed their political collaboration with the British Imperialism for fulfilling their nefarious designs. A strict confidential circular was issued by Mufid Muhammad Sadig Nazar Amoona-Kharja (incharge Department of Foreign Affairs, Qadian) to Qadian Imams advising them to keep a close check on the political movements of their areas and to inform the Centre of ups and downs of the Council influence. It was also directed that the Centre should be informed immediately if any Government servant would take part in the political activities of the Congress or entertained it ideas.2

Qadian elders continued to maintain their sinister collaboration with the British Imperialism and made frequent references to their fidelity. Mufid Mahmood claimed that in the last fifty years (1894-1934) the Ahmadiyya had very loyalty served the British Government whenever it faced a critical situation. They extended full cooperation to the Government during the First World War, the Rowlatt Act disturbances and the Hijn movement. They boldly faced the challenge of Non-cooperation Movement by distributing free literature, organizing lectures and public meetings against it in India. Equally, the challenges of tumultuous Civil Disturbance movements, the Red Shirt threat and the Bengal Terrorist were met with courage. Qadian Khalifa stressed in the foregoing address that Ahmadiyya Community, since its birth has always been pleased and proud of serving the British with unwavering loyalty and zeal in the interests of the King’s service. He claimed to possess many baskets full of commendatory letters written either to him or to the Secretaries of his Jamat by the British Government officials paying high tribute to the spirit of loyalty of the Ahmadiyya community shown to the British at various occasions. He further emphasized that his Jamat had possessed several baskets full of medals which Ahmadi had earned for sacrificing their lives for the Government. These baskets even outweighed an official’s weight, he claimed.3

He neverhesitated to admit that Ahmadiyya movement had always opposed every political movement which posed threat to the supremacy of British in the Indian sub-continent. He referred to counter movements which Ahmadi launched against the first organized resistance against the British in 1903, disturbances started after the

1. Khushnood-in-Dili Linacre, 29 June, 1930
2. AMM (25 July, 1930)
3. AMM (19 November, 1934)
Political Ambitions

Partition of Bengal, Composers Mopasangwad (19) and the first (1916-21), second (1921-22) and third non-Cooperation movements (1930-31).

It was widely held that Ahmadnagar community was the backbone of British imperialism and its secret agent means to serve its political interests. The top leadership of the Congress unequivocally condemned Osmanji Jamas as British stooge. Mirza Mahammad made reference to it in his address in his community.

"The idea that Ahmadnagar are the agents of the British was so deeplyrooted in the hearts of people that even some top level political leaders asked me to bring this secret and confidential matter as I had entered into a secret alliance with the British. Dr. Syed Mahammad, who is now (1955) the Secretary of the Congress, visited Quadian. He told me when Pandit Jawahar Lal Nehru returned after his tour from Europe, the very first thing he discussed was his experience which he had gained during his visit to Europe about the Ahmadnagar Community. He carefully drafted in India and asked for the dissolution of the British Government in the subcontinent. It must take steps to weaken the Ahmadnagar Jamas as the first instance. This means that every one thanks Ahmadnagar Jamas as an agent of the British Government."

In his several addresses, Mirza Mahammad enumerated the nature and extent of services rendered to Ahmadnagar for the strengthening and establishment of the British hegemony in India and abroad. Not only Quadian but also other towns in their lives for the British imperialism. He also spent millions of rupees for a publishing and political movements that threatened the British ascendency in India and abroad. He proudly claimed that while the British officials received payments for their services, he and his community spent millions of rupees from their pockets to mobilize and legitimize movements in India. Their keen desire to establish the Government of the King Emperor had rendered them the enemy of the whole of India, he remarked.

Ahmadnagar Mission. London watched the British imperialist interests in all its colours. It enjoyed a unique position in the eyes of our British officials and the Secretary of State for India. The exchange of that Mission was always a close-knit network of Mirza Mahammad because he had been entrusted with important political assignments which carried out confidentially. Abul Kalam Azam was the head of the Ahmadnagar Mission, London in 1928 when he was replaced by Malvi Faridkot Ali as the new head. A grand party was organized by Hashim in May, 1928 on the occasion of Eid-ul-Adha which was participated by leading British figures. It will be of interest to give a report by a British paper.

"On the 31st May, 1928 the second day of Eid-ul-Adha, a grand party was held, and an address on Islam" was given by Sir Dorrien Rees, at the Ahmadnagar Mission at Southfields. The party was attended by Vincent and Vincenese Attire, Lord Leight,
Sir William Bull MP; Sir Clements Ridsdell-Cook, MP; Lady Clements Cook; Sir Park Goof, MP; Sir Frank Sanderson MP; Sir Henry and Lady Cowan; Sir Murdoch MacDonald MP; and Lady MacDonald; Capel Carrington Jones, MP; Mr. J.P. and Mrs. Kuiper; Colonel Aplin, MP; Mr. Blythe Dogica, MP; Mr. and Mrs. Reginald Elmer; Sir Stanford, London; Sir T.D. Ahmad, Mr. & Mrs. Nasreen; Mr. H.D. Watson, R.S. Bishop James; Secretary, German Embassy; Secretary Persian Legation; Lt.-Col. E. Murray, Secretary, British Empire League, Mr. G.R.S. Mead, Mr. H. Cobham; SirArthur Iskandar Ali Shah, Sir Edward Maclagan; former Lt. Governor of Punjab, and Mahraja of BURDWAN.

Sir Edward Maclagan, who presided at the meeting of the Indian A.R.D. for the "Catholic Comprehension" of the invitations to the celebrations of the 250th anniversary, which were extended to Muslims who were not of the Almuni persuasion as well as to Christians and Hindus—"referred to the splendid spirit of patriotism and self-sacrifice shown by Ahmedabad Community in the Punjab, particularly during the Great War. He added his voice to the impending departure of the Indian from London.

Sir Denison Ross referred to some of his experiences in living among Muslims in the study of Islam and applauded the growing spirit of historical research among Hindus and Muslims.

The Mahraja of BURDWAN stated his pleasure at being present at such an undenominational assembly. Meetings of this kind, he said, where he could meet his Muslim friends, could not fail to cement the friendship between peoples of different faith.

The Indian Daily referred to his belief that all observers of the Heavenly Father—whether Muslim, Christian or Jew—should daily meet together on such occasions as this. Tolerance was one of the fundamentals of his creed. He then announced the fact that he had, for reasons of health, been restored to India by the Head of the Ahmedabad Community, and introduced to the audience, his successor, M. Farazand Ali, to whom he hoped that the same kindness and support which he had extended to himself would be shown.

RTCS London: The Simon Commission Report was published in May 1930. It proved most disappointing and was widely condemned in India. To discuss the political situation of India, some local leaders called an All-Muslim Parties Conference which was held in Simla in July 1930. All pro-British political leaders, including landlords, participated. The Indian press called it an "All-India Tidal Conference." Miroz Mahmud attended it on the request of Sir Zafarullah. He emphasized that leaders should not abuse Muslims to avoid the outcome of bettering Round Table Conference in London by taking any further action. He apprehended that some elements...
might exploit the situation for reading a Civil Disobedience Movement. He was obviously referring to the Congress.

The Labour Government announced Dominion Status for India and invited representatives of the British India and Indian states for consultation to a Round Table Conference to be held in London. On this occasion Mirza Mahmood prepared and published an analysis of the Simon Report. This booklet was published under the title The Solution of the Political Problem of India. It was widely circulated among Muslim representatives of RTC in London in 1936-32.

In this booklet, he proposed a provisional form of Central Government for India and emphasized its ill-preparedness for independence, taking among others, its military needs which it had to carry for its survival. He asserted that the delegates of RTC should begin by considering the Simon Commission Report and the related question of fitness of India for independence. The latter question required a moral, political and religious answer, he continued. A religious answer could not be given because of the broad religious differences between Europeans and Indians, but certainly, moral and political answer could be ventured. To both of these, his answer was clear yes. England was morally and politically obliged by previous commitments to grant eventual independence to India. "But Mahmood Ahmed stood far from a radical position," says Levan, "when he expressed his continued support of the British presence in India in the statement. In short, separation from England is not only impossible but it is also opposed to the Divine Scheme of things." He maintained that the British political system laid the basis for polarization of the work. A pure thought of disassociating India from England is against the will of God and we with thinks of it is an arch enemy of the country. Even, to him, the demand for Dominion Status for India was a curse.

Mirza Mahmood exonerated England from the charge of communal communalism in India and fully supported the Simon Commission proposals, especially appreciating their recognition of the need to protect the interests of minority groups. He proposed a visual pattern for India in the proposed future constitutional set up:

'The need it necessary to state here that if India is to continue as a part of the British Commonwealth of Nations under the British Crown, as I think it must, also I am not to hesitate to sacrifice even the strongest political alliance on this account, then it is necessary that the British element must be retained for a long time to come. At present all the British dominions are either wholly colonized by the British blood, such as Australia and New Zealand, or partly by the British and partly by the non-British elements, such as the Dominions of Canada and South Africa. These dominions can easily maintain their connection with the mother country owing to the
ries of kingly and language, but in a land like India which is inhabited by quite a different people from the British, who widen differ from the latter in speech, race, religion and civilization, it is but necessary that some sort of connection be maintained between the two in order that free and independent India may be in a position to keep alive with her feelings of friendship towards Great Britain. And as the best way to do it is to retain the services of British officials, otherwise the feeling of being one Empire will never be maintained, and there will be fear of India cutting adrift from the British Commonwealth Nations which I think will result not in the desire of self-government but in confusion as worse than slavery. 2

1. First RTC: The first RTC opened on 12 November, 1930 in London. It was boycotted by the Congress. Sir Fazal Husain, the Member of the Viceregal Executive Council met Zafarullah, his principal collaborator and Shafat Ahmad in London to exercise direct on activities of the Quaid-e-Azam. Zafarullah's public career during 1930s had widened his influence most respect with the British after his appointment as Senior Cynorn on the Delhi Concomity Co in 1938-39, in which Bhagat Singh and Dutt were involved. Sir Fazal Husain and Dutt were involved in a letter dated 20 May, 1930 addressed to Sir Malcolm Hailey, the Governor of UP, explained:

"Agite, frankly, I do not like the idea of hindutvaism all the talking and of course there being no one strong-minded enough to make a protest in case Jamaat starts upon expressing his views when those views are not acceptable to the Indian Muslim. I want some one who would frankly say that it is not the Indian Muslim view. It is a difficult thing to say that and an unpleasant one, and the higher the position of a representative, the more difficult it is for him to say as in a Conference. I believe Shafat Ahmad and Zafarullah will not hesitate, while Shafat's reputation may be attributed to India. 3

There was no approachable progress achieved in the First Round Table Conference. The Ovad asked the opinion and helped form a vote for the Hindu-Muslim agreement which was vetoed by Jinnah. The first session of RTC closed on 19 January 1931, with a statement by the British Prime Minerer, Ramsay MacDonald that the Government accepted the proposals for full responsible government with "some features of dominion" at a federated centre. A truce development had already taken place in India. Dr. Josp, as President of the Muslim League, in its Allahabad Session (1930) suggested the idea of the separate state for the predominantly Muslim areas of North West India. The Hindu press brought the idea under attack and rejected it as a solution of India's problem.

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1. Ibid. p. 287
2. Ibid. p. 13.
4. Letters of Mr. Fazal Husain, Mr. Dutt, Mr. Ahmad, Mr. Shafat, Mr. Hailey, p. 289.
Lord Irwin, in his letter to His Holiness Mirza Muhammad, officially recognized and appreciated the services rendered by Ahmadiyya Community during his term of Viceroyalty in India. He assured him of his interest and sympathy with the Ahmadi community even after leaving India.1

Linguistic Session: On 1st December, 1933, the second RTC ended and Zuhurahallah was on time to be free for India to preside over the League Session at Delhi. Certain pro-British elements pushed his candidates in the League Council for the presidency of the Muslim League for that session. Before undertaking this venture, he wrote a letter to Mirza Muhammad for his advice. The letter is recorded in Farhat-ul-Ahmadiya. It says:

"It is a unique political occasion. I have accepted to preside over the session with a view to providing political guidance and advice to Indian Muslims in the capacity of Hazrat's (Mirza Muhammad) mouthpiece. I earnestly request your honor to spare some time and write the address for me. Moreover after the announcement of my name as the candidate of the League, Jamil-ul-Ulema etc. would protest and oppose it. They consider it so due to the aforesaid. We may make efforts that such a letter of Ahmadi members should participate in the session to make a big gathering and to get the desired resolutions passed. In writing the address Hazrat may take note of the predicament of Indian Muslims as the context of current politics. Review the present political events and write in preparation of a forceful programme of action. Hazrat may also emphasize the future need to work on cooperative basis with a system.2"

1. Mirza Mahmood-ul-Mirza, Tarikh Lord Irwin, Mathru Book Stores, Delhi, March 1931
2. Farhat-ul-Ahmadiya Vol. 1, P. 209
Anti-Zafarullah demonstration forced the participants to move to some other place. At last the so-called "session" was held at the residence of Nawab Muhammad Ali under close guard. Zafarullah, in his "presidential" address, discussed the political issues like Dominion Status for India, All India Federation, provincial autonomy; constitutional safeguards for minorities, rights of Kashmir Muslims, and revolutionary and sectarian crimes committed by certain elements in the country. 2

It was a "long and attenuated House of scarcely 120 people in all. During this speech the quarter at the annual session was reached from 75 to 50, the annual subscription from Rupees 1,000 to Rs. 1, and the admission of Rs. 5 was abolished altogether to attract new members." The other important amendment in the League Constitution related to the very object of the League which had been defined as "the attainment of Swaraj for India by all peaceful and legitimate means." This was changed to "the attainment of full responsible Government for India by all peaceful and legitimate means with adequate and effective safeguards for Muslims." 3 Dr. M. U. S. Jang suggested the retention of the word Swaraj (independence), while Mr. Sabri wanted to substitute it with the phrase "complete independence." Both the amendments were rejected by a large majority, only a couple of members voting for them.

Among the resolutions passed, one related to the appointment of a committee to negotiate with the Working Committee of All India Muslim Conference to bring a union between the two bodies. The committee was to submit its report by March, 1932 to the League's Council which would take steps "as may be necessary to effect the proposal of amalgamation and frame a constitution of the resulting organization. The Committee comprised: Zafarullah, President of the League; S.M. Abdulla and Mirza Ijaz Husain as Joint Secretaries of the League."

It was a deep-seated conspiracy to use the League's platform for the imperial game. Qudaisa wanted to gain hold over the League and to finish its independent status by merging it in the Muslim Conference.

Pakistan Scheme: Zafarullah was nominated by the British for all three RTCs. At the end of the meetings, his name was included in the Joint Select Committee formed to examine witnesses on the feasibility of proposals with regard to the future constitution of India. When the delegates of the Conference and the league appeared before the Joint Select Committee, a leaflet called "Now or Never: All we Live or Perish" was distributed among some members of the RTC. Zafarullah dismissed Pakistan scheme and remarked before the Joint Select Committee of Parliament on 1st August, 1933 that it was only a 'student's scheme' and there was nothing in it. He
called the scheme "democratic" and "proportional" which meant the Federation of certain provinces. However, justified his stand afterward (1982) by arguing that since Ch. Rahman Ali's Pakistan scheme involved an exchange of population from one part of India or on an other that was the reason he called it "democratic" and "proportional" in nature.

Zahurul had a remarkable record of service to his credit for his British masters. In view of his services he was knighted as the end of the RTOs Sir Samuel Hoare, the Secretary of State for India told him glowing tribute and expressed his firm belief over his glorious future in India and hoped that he would continue to be sincere to the British.

He also opined the favor and respect of some upper British officials like Sir Fosdick Stewart, Permanent Under Secretary of State for India and Sir Maurice Gwyer, Chief Treasury Counsel, who subsequently became Chief Justice of India.

Quaid↩

Quaid-e-Azam was so sagacious in the discussions of the RTO as well as non-coercive of the British again that he decided to settle in London with the intention of carrying on practice as an advocate before the Judicial Committee of the Privy Council. He was not invited to later sessions of the RTO because he was the strongest opponent of the federal scheme.

Quaid-e-Azam directed Abdul Razaq Ahmad, Quaid-e-Azam's secretary to London to persuade the Quaid to return to India and again take part in politics. Abdul Razaq Ahmad interviewed with Mr. Jinnah. Eventually, Mr. Jinnah changed his mind and agreed to return to India and resume the political struggle for Indian Muslims. This step was made in London. Abdul Razaq arranged a meeting on the floor of the London Mosque on 7 April, 1933 on the occasion of Eid of Aahi. Some 200 politicians and intellectuals attended. These included Pakhi Lall, Sir Edward Latham, Prof. Aftab, Shaukat Hussain, S. S. Ahmed, Shaukat Ahmad, Professor Mr. Jinnah spoke of India of the Future. He started his talk with the announcement. "The quasim government of the Imam left me to escape...."

The Sunday Times, London reported in its issue of 9 April, 1933. There was also a large gathering in the grounds of the Mosque in the Melrose Road, Westminister, when Mr. Jinnah, the famous Muslim spoke on India's future. Mr. Jinnah made an favourable comments on the Indian White Paper from a national point of view. The Chairman Sir N Stewart Sandeman, MP took up the Churchill's attitude on the subject and this led to heckling by some of the Muslim students, who were however, mercifully calmed by the Imam of the Mosque.

There is no concrete proof to substantiate Qadiani claim. Rather the attitude of Zafarullah in the RTCs and the role of Qadian leadership played in mid 30's are sufficient evidences to reject the absurd contention of Qadiani writers. The Quaid came to India in September 1931 and spent few days in Bombay. He addressed a public meeting in which he advised Muslims to close up their ranks. Liaquat Ali visited London in 1933 and persuaded him to lead the nation. In April 1934, he again came back to India for about a month. The main object of his visit was to address a League Council Meeting and to persuade Muslims to accept the communal award and make preparations for the next elections. In January, 1935 the Quaid returned to India to attend the session of the Central Legislative Assembly to which he had returned unopposed earlier in October, 1934 in his absence. He was also elected the permanent President of the League in 1934.

The Quaid was slow in making up his mind to accept the challenge to build up non-Hindu Muslim League into an effective organization and visited India several times during 1934-35 in an effort to gauge the situation, before finally settling again in Bombay. There was no element of Qadiani persuasion in making his decision to return to India. Qadianis never extended cooperation to the Quaid after his return. They bitterly opposed the Muslim League policy in general and in Punjab in particular due to their sinister collaboration with the Unionists. In late 36 they openly sided with the Congress and were jubilant on the formation of Congress Ministries in six provinces of India.

1. Quaid 27 April 1933 was nothing of the sort why giving a speech of the meeting.
QADIANI INTRIGUES IN KASHMIR

Qadiani always yearned for Kashmir. Mirza Mahmud disclose that his grandfather Mirza Ghulam Mortaza was a great friend of Sheikh Ahmaduddin, the last Governor of Kashmir appointed by the Sikh rulers. When he was ousted by the Sikh darbar to take charge in Kashmir, he insisted to take Mirza Ghulam Mortaza with him. Mirza Ghulam Mortaza was in Kashmir with Imamuddin at the time of Anglo-Sikh war (1846). The British acquired the Sikh power in the Punjab and Kashmir was said not to suit Singh in March 1846 for Rs 75 lac in accordance with the Treaty of Amritsar. Gulab Singh had suffered in retaining actual possession of Kashmir. Imamuddin made for a time, successful resistance and it was not till the end of 1849 that Gulab Singh was established in Kashmir with the aid of the British troops and those of Ummat darbar. Mirza Mahmud further said that Imamuddin wanted to form a confederacy of states surrounding Kashmir. He, however, could not carry out any plan for the fear that many of his subjects might not be in a position to fight against the British power. It was not considered advisable to have direct communica-
tion with the British. This was said to be the first reason which led Mirza Mahmud to abandon in Kashmir affairs.

The second reason given to him is that Hakan Nevizadi, the teacher, (later-in-law and the first Khizbi of Ahmadiyya Community was the court physician in Kashmir darbar. Amir Singh, the father of Hakan Nevizadi, (a.k.a. Mahzah of Kashmir) and his brother Ram Singh were said to have trembling the Holy Quran from the alam. Partab Singh, the elder brother of Amir Singh came to know of it. He reduced the Hakan's immediate expulsion from the court. This is not the correct reasoning as for his expulsion.

The actual story is that after the death of Raja Singh in 1885, he was succeeded by his eldest son Partab Singh. In 1890 Partab Singh was commanded by the British for an alleged pro-Russian policy. On that pretext, the British made Partab to annex Kashmir and some parts of Gilgit. 

This plan was foiled by the Indian nationalist Sial Amir Panthi who was working amongst the educated and devout himself employed with the British representatives, stole the secret documents, and got them published in the Amrit Kaur Pattna, Calcutta. It created a lot of stir in the British Parliament and the Calcutta Administration. The British, however, snubbed the Maharaj and a Council was organized to carry out administration of the State. It comprised Mahuraja's two brothers: Raja Singh and Amir Singh and certain selected officials from British service. They were to take no important step without consulting the Resident. In November, 1891, the Mahraraj was restored in a position of honor and power.
of power he ordered the immediate expulsion of the Hakim from the State. The Hakim was an agent of the British Intelligence and was responsible to keep a watch on Fauz Singh's political activities. He kept the British Resident informed of all the Court intrigues. On the advice of his imperialism masters he said Mahammad Ali Chahili plotted to establish a vassal state on the border of Kashmir and Kashmiri7 to render it as a buffer zone to check Russian incursions. The plot could not be materialized due to some political reasons. Amur Singh stayed in the Hakim's hands and aspired for power.

The third reason was Mirza Mahmud for taking interest in Kashmir affairs was the plight of Kashmir Muslims which he had seen during his three visits to Kashmir. He first visited Kashmir in July, 1909 and saw "Jeau" camp in Khagur tree, Srinagar. In June, 1921 he paid second visit, a political one, to explore the possibility of sending his agents in Central Asia by making Kashmir a launching pad. The British policy in those days was directness towards Communal Riots.8 Mughal Muhammad Amin and Maqsood Ali Husaini undertook espionage missions and were arrested by the Russian police several times. Mirza Mahmud hated at the possibility of setting up of an Afghan state at the day of Qadriani inflation in Central Asia.9

Mirza Mahmud paid the third visit to Kashmir in June, 1929. 1929, the Russian Revolution (1917) had made a considerable headway. It posed a great threat to British imperialism in India. Communal Riots continued to make appeals to Muslims of the east to throw off the yoke of Imperialism and help the Russian Revolution. These slogans caused great embarrassment to the British. However Russian's need for imports moved from the West and his signing of a commercial treaty with Britain in March, 1921 for which to obtain from any attempt militarily or diplomatically to encourage peoples of Asia in any form of hatred against the British interests or Empire especially in India and in the independent state of Afghanistan. Despite Russia continued to help Indian Revolutionaries in one way or the other. Rashid was the main training centre for Indian revolutionaries. A school was also founded at Simarkan in 1929 which was attended by 3500 students who were sent to India well provided with money to undertake revolutionary activities. The Soviet Minister at Kabul Rashidkhan gave special attention to the Chinese in Washington.10

Even after the Russian invasions of not interfering in the internal affairs of India, the Colonial Department of the Communist Party of India continued to direct the activities of Indian Communists.11 After the Sixth Congress of the Third International in 1928 the Communists intensified their activities in India. They earlier
led workers into a strike like that of Bombay, Bengal and the U.P. (the Coompperay Case, 1924) and its leaders were sent behind the bars (The Meherpur Conspiracy case). In 1936, a Draft Programme of Action asked for a violent overthrow of the Indian Government and the establishment of a Soviet Government. A turned by these announcements the British took great interest in emerging political developments in strategic areas of Kashmir. They wanted to plant their loyal agents in those areas where Russian infiltration could be possible.

The most dependable agents of Imperialism could be none except Qadianis. They had a 'helialatic' record of sowing, sabotage and pro-British activities. Any movement launched through them could be properly checked and maintained. They could also be relied upon in all matters. In India they had already proved their worth by launching counter-attacks against the national independence movements. During the days of Coompareray Mosque agitation, Jalaluddin Bhag Tajuddin, Khokhak and Civil Disobedience Movements, they collaborated with the British to undermine the efforts of the freedom fighters. They were specially active against Congressmen and so-called Bengali terrorists. Their existence in Kashmir borders could serve to meet the Communist inceptions and check the flow of revolutionaries from Srinagar into Kashmir.

Situation in Kashmir: In the last year of 20th, the political situation in Kashmir became explosive and volatile. In March, 1929, Sir Aftab Bhatnagar, the Political Affairs Minister, resigned to protest against the bloodbath of affairs in Kashmir and made starting observations on the plight of Kashmir Muslims which caused a stir in the State. Soon after that Mirza Mahmood paid his third visit to Kashmir (June 1929) to give a final shape to his pre-conceived menacing plan. He trained Qadianis workers to infiltrate and help and inflame at will those parties likely to form the nucleus for future political leadership. There were scores of Qadianis in Kashmir. As many as 85 Qadiani centers managed by clever missionaries worked enthusiastically to exploit the political situation prevailing in Kashmir for their nefarious ends. Mirza Mahmood, against this development, raised the slogan of an Abolition of state and inspired to establish it any where in India as a future base. He was obviously missing reference to Kashmir.

The year 1929 witnessed a great political upheaval in Kashmir. The incident of sacrilege of the Holy Quran and interruption of the Eid Khutbas at congregational prayers in Jammu infuriated the Muslims. They assembled at Jama Masjid in Srinagar to protest against the high-handedness of the Dogra rulers. On 23 June, a protest meeting was held at Khanqah-e-Moosle in Srinagar. As the end of the meeting, Abdul Qadir, a young partner from the UP and a guide in profession...
delivered a fiery speech against the Dogra ruler and was arrested and tried for sedition. 1

On 3 July, 1931, thousands of people assembled outside the Sheragarh jail where the trial was being held. They were interested in the fate of Abdul Qambar. The police opened fire on the peaceful demonstrators killing twenty-three men and wounding forty. A wave of indignation swept the whole of India. The Muslims of India protested against the Dogra atrocities and sympathized with the Kashmir Muslims.

Contemporary observers were divided about the causes of the Kashmir unrest. Spokesmen for the Darbar and some British politicians thought that it was the work of outside agitators—Buddhists agents, as one British MP put it in the House of Commons. But the majority of Kashmiris were on the spot preferred to emphasize internal factors. According to E.M. Jenkins, the Deputy Commissioner of Anantnag, 'the root of the trouble is in the State and not in the Punjab. To hold otherwise is to lie in one's own patriotic. 2' By the root of the trouble, he meant the seizable position of Muslims in Kashmir Society.

Kashmir Committe: On 25 July, 1931, Mirza Muhammed invaded leading Muslims of India for consultation on Kashmir affairs is the residence of Nawab Zulfikar Ali Khan at Srinagar. The participants included Sir Fazal-ur-Rehman, Kh. Hamid Nizami, Dr. Muhammad Tahir, Sir Zulfikar Ali, Nawab Kangaria, Sheikh Rasik Bux (recently session judge), Syed Mohsin Shah (advocate), Mohibul Islam Ghani, Mohib Nisam Ali (Editor, Muslim Outlook), Labroz, Syed Habib, (Editor, Sipah, La'ab), Meeral Shah, A.K. Sagar and Abdul Kazim (brother of Sir Abdul Qambar of Nawan). Ch. Zafar Ahmad (Quaid-i-Azam) attended as the Press Secretary. 3

An All India Kashmir Committee (AIRC) was formed with Mirza Muhammed as its president. He declined to be the chairman of the Committee. 4 A.E. Dard became its Secretary. It was to wage a constitutional struggle for the restoration of rights of Kashmir Muslims. 5

Ist Copeland explains the Qadiani menace in taking interest in Kashmir affairs by formulas of an AIRC.

To this missionary-oriented sect (Qadiani), Kashmir represented a natural field for expansion. Qadian, the Ahmadiyya headquarters was situated at Gujranwala district which abutted the Jammu frontier, and the Ahmadiyya creed emphasized the belief that Sheragarh was the last testing place of Jesus Christ revered by all Muslims.

1. See Copeland, Third World University, Vols. I and II.
2. Idem.
3. Idem.
4. See Dr. W. H. S. Green, 1932. The Deputy Political Secretary thought the country of this report was 1931-32 in the House of Commons.
5. See also the President's statement in the House of Commons, 23 February, 1931, Press (India) (1931), reported in Simla Session.
6. See Dr. W. H. S. Green, 1932. The Deputy Political Secretary thought the report of this letter was 1931-32 in the House of Commons.
As proposed. However, it was the Jiyal agitation which suggested to the Ahmadiya Khalsa, Mirza Bashiruddin Ahmad that the time was now for a concerted missionary push, and convinced the civil rights cause would establish a firm foothold in the hearts and minds of the Kashmiri people. He hoped to put this goodwill to work in his campaign for converstions. Nevertheless it is doubtful whether he would have achieved his aim so easily a few years had the Jiyal not possessed some important local contacts in Srinagar namely Jumaldin (the brother of Khaqan Jumaldin) and the Darbar's Director of Public Instruction, the ubiquitous Sheikh Abdullah.

The main office of AIKC was set up in Quadian. Mirza Mohammad formed a Publicity Committee at Jacobabad and all the Quadian papers got engaged in preparing the image of Mirza Mohammad as a political sage, a well-wisher of Muslims, and protagonist of Kashmir Muslim cause. A section of the Muslim press in India also created a picture and advocated its pages with laudatory remarks about Kashmir Committee, Affairs Quadian which specialized in the art of loweing, introduced certain Quadian or pro-Quadian elements of Kashmir in the outspoken leafllets of oppressed people of Kashmir. It was a carefully contrived brouhaha by the necessities of Quadian and a group of feudal aristocracy under Sir Fazal-ur-Rahman to facilitate their popularity in India. In the Valley of Kashmir cheerleaders of Mirza Mohammad took pains to modify croaks to manipulate support.

Maglis-e-Khaliq: Quadian missionaries in Kashmir were challenged by newly formed political body of Punjabi Muslims, Majlis-e-Ahrar. They were former Khadinis, infuriated with the Congress over certain issues and afterward announced the formation of their party in a meeting at Habsha Hall, Lahore on 11 July, 1931. They were also opposed to the policies of Muslim League. The declared objectives of the party were to ensure independence for the country, promote better relations with other communities and establish an Islamic system in the country. They were anti-imperialist and progressive in outlook. Chaudhry Abdul Haq was the moving force behind the party. The other prominent Ahrar leaders were Syed Husein Ali Shabah, Majlata Mazar, Sheikh Hafizuddin, Master Taqfiyar Ansari, and Sayyid Habibur Rehman Lashkari. It was a galaxy of spell busters. They attacked Capitalism, the leagued feudlism and space in the language of a common man. They targeted Quaid-i-Azam for not represented the high point of pragmatism and sincerity. The involvement of Quaid in the politics of Kashmir was a source of concern to them. They firmly held that the AIKC was a tool of British Imperialism and Ahmadis, the most loyal of all sections of British India were playing their game.

For Capelite evaluation: "The Ahmadiya's adopted a two-pronged strategy with regard to Kashmir. Their first, of which they spoke not at all, was to capture control of AIKC, a Lahore-based lobby group founded by Sir Fazal-i-Husain (Branston added). How they
managed this, given the hostile, with which the Quadians were regarded in orthodox circles, it is a puzzle, but manage it they did. The second part of the strategy was to utilize the Commissariat's prestige to put pressure on the Government of India.

Kaul as New Dewan: The establishment of the AJK was coincided by the appointment of Harish Chandra Kaul as the Prime Minister of Kashmir. On 25 July, Mr. Mahendra Mohan Sethi, a noted lawyer and politician, who was awarded the Padma Shri, was appointed the Prime Minister. Kaul adopted a repressive policy, detained many political workers and suspended some Muslim civil servants from their jobs. Kaul was also accused of using his brother, Dr. Sanjay Singh, a renowned doctor, to make up the list of the new cabinet.

Miss Mahmoud launched a programme of action for the AJK, Kashmir. The plan was to organize a series of meetings in the state to discuss the future of the state. The meetings were to be held in all parts of the state, and the future of the state was discussed. The plan was to be implemented in the near future, and the meetings were to be held in all parts of the state.

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Lord Willingdon on 1st August, 1931 and stressed the desirability of British intercourse in the internal affairs of Kashmir. The Viceregent demanded time for taking suitable action. However, he liked Mirza Mahmud's proposal for sending a delegation to Kashmir comprising Nawab-ul-Zafar Ali Khan Bahadur, Rizam Bux Khan, Haneen Nazir, Daud and Mushtaq Ali to improve the situation. Later, the name of Dr Iqbal was included into it. Dr Iqbal strongly opposed the proposal as it was considered to be against the larger interest of Kashmir Muslims. He thought it was premature at that stage and would only provide a tool to the Kashmir Government, to exploit the affairs in Kashmir. He, instead, proposed to send a three-man mission including Mirza Mahmud, to London to explain the problems to the British public and Parliament. He promised to criticize boldly Kashmir Administration in case he found some time during the RTC. Mirza Mahmud knew that he was well the Mohajirs would not agree to the proposal as he feared not another Dr Iqbal's suggestion. He was on hook to find an opportunity to persuade the Viceregent to interfere in the State affairs. The Mohajirs rejected the delegation proposal as it was anticipated. Mirza Mahmud claims that the Viceregent came to realize that the British Government had to interfere sooner or later in Kashmir affairs. 

Sir Agha Khan, Sir Shaukat Dr Iqbal and Sir Zahoorullah were elected to the Secretary of State for India separately during the RTC. London and distributed Kashmir issues with him. The Secretary of State for India later informed the President AIEC (Mirza Mahmud) that the correspondence had been started with the State on the issue.

The AIEC held meeting in Lucknow on 12th September, 1931. Another meeting was held in Lahore on 54 October, 1931. The Committee arranged for the publication of Kashmir news in the British press. Certain sections of the British press supported the demand of Kashmir Muslims which included the resolution of Kautil from the State and introduction of reforms. Fazl-ul-Amin of London 'Masqat' organized a campaign in London. The matter was raised several times in the British Parliament. The British public question was not much in favour of the Mohajirs. He had forthrightly delivered a pro-Congress speech at the RTC, merging its Imperialism mission. Forgetting his position as usual he had also been rather tough towards the British Resident over which he ceased the throne. 

Sandil Jones, in a bid to justify the mass movement of Kashmir Muslims, utilized the services of his close friend Sir Meer Shaukat of the Punjab to arrange a meeting with some Muslim representatives. Both parties agreed that Muslims would call off agitation and Kashmir would suspend emergency regulations and grants in truce since two months. Muslim civil servants would be returned to their posts.
Qadiani Intrigues in Kashmir

In August, Government ordered the release of some Kashmiri leaders. They, however, were arrested upon the government that unless their demands were accepted, there was no sense in releasing them. The government threatened them to present a memorandum of their grievances to the maharaja. The initial draft was prepared by Ghulam Ahmad Qadiani. It was carried to Lahore by A.R. Daud to be shown to the AIJK. It was still under scrutiny when Abdulah was arrested on 21 September. A public meeting was held in Srinagar and a "war council" was formed to carry out the agitation.

On the occasion of his 25th birthday on 3 October, 1911, the maharaja in a darbar held in Srinagar announced the release of all political prisoners and withdrawal of Notified Areas No. 19 L as well as other emergency laws. The Muslims were allowed to present their entreaty memorandum of grievances on 2 October, 1911. The memorandum drafted by AIJK was presented to the maharaja by a seven-member delegation which gave an outline of the constitutional reforms.

A Massive Movement: The Muslim leaders in Jammu waited no time to express Qadiani designs. The eminent Muslim leaders led by Ghulam Ahmad, Hadits Bihari, Rashid Ludhianvi, Abdul Qayyum, Ahmad Ali, and many others played a prominent role for the cause of Kashmir Muslims. Their movement had a middle-class character in contrast to the pro-British fanaticism of AIJK.

The fiery speeches of these leaders raised the sympathies of Muslims of India for their Kashmir brethren. Their speeches also indicated a strong anti-imperialist and anti-Amanullah trend. Muslims in Delhi, Shah Bokhari, sharply condemned Qadiani in his addresses in a manner that they liked the message of the British. The Amir also expoused Shahi Abdullah because he received support from the Kashmir committee and Ahmad. It is interesting to note that the British resident in his report of 3 October, 1911 referred to the speech of Sheikh Abdullah, a Qadiani.

The Amir leaders saw behind the Kashmir issue a deep British conspiracy and opposed Muslims of recent Qadiani narratives. They explained that Qadianis were diligently building up their influence in Kashmir. They had been playing the imperialist game behind the facade of the Kashmir Committee. The Amir leaders disclosed that Khawaja was an obedient brother of Khawaja in Lahore because he had been influenced by the statement of Professor of Public Instruction to fill all educational institutions with Marxists. Qadianis also received a good inducement from Khawaja Abdul Rashid Qadiani. He was the son of Khawaja Nureddin Qadiani. Khawaja Nureddin and Khawaja Naazim were close friends. During their stay in Jammu, Khawaja collected evidence to prove that the British's 'tomb' existed in Kashmir. Khawaja 1
The fact that the AIKC was headed by Ahmad bin Ahmad Jamat, and its Secretary was also an Ahmad, and that the campaign was being conducted mostly with the funds provided by Ahmad, was commented upon as an unholy sign from the religious point of view. There had been acute differences between the Ahmadis and the general body of Muslims. There was a section of Muslims, Ahmad included who did not take kindly to the Kashmir agitation for self-governance being held or conducted in Punjab by the Ahmadis. One reason was that it provided the latter with an opportunity to win the general mass of Muslims to the question that stirred their fears and also enabled them to establish their bases. There were also elements who thought that the Ahmadis thereby wanted to make inroads in the Valley and thus use it as a base to spread their influence in northern India. The Ahmadis also seem to have thought that the Ahmadis, being wedded, as a matter of fundamental policy, to an English Crown, could not revitalize the situation or go beyond certain limits which according to their light, did not furnish the requisite answer to the dictates of the situation. They also seem to have believed that it afforded them (Ahmadis) an opportunity of mass contacts as well as of winning the respect of the Muslim masses. Therefore, they declared not to associate themselves with the AIKC but, nevertheless, made their contribution, independently. They, therefore, decided to storm the State with what may be called a civil invasion by sending in a mass of volunteers and thus involve not only the British Government but also the resources of the State. Consequently, towards the middle of September some volunteers started entering into State from different directions, but the movement could not gain momentum. Abdul- lah was released on 4 October and the way cleared for presentation of a memorandum.

Forced by these emerging developments, the Ahmadis thought to suspend their movement for the time being. On the instance of Kazi, negotiations began between them and the Kashmir Government. The Ahmad leader Mashit Ali agreed to suspend his Jalsa bands on the undertaking that he would henceforth be employed by the Mahar as its sole medium of communication with the Punjab Muslims. The Darbar later denied that any such understanding had reached. The Ahmad leader
The Azad, despite the congratulation of the Congress members and of Mahatma Gandhi himself from London, appointed Mahat Ali in distant Kashmir Programme to continue the movement. The Jinnah realised that it was difficult to stop the Azad movement. He decided to use the Indian political party the Indian National Congress to bribe the leaders. However, his plan backfired and he was ultimately defeated. The British Government was all set to arrest the leaders and to ban the movement. It was a major setback for Jinnah and his party.

Glancy Commission: The British Government professed a policy of non-interference in the internal affairs of the states. Sir Charles Glancy, the Political Secretary of India told A.R. Dard in an interview that the Muslim Congress could participate in the right things for the Muslim subjects. Jinnah's party was not only traditional but representative. With the RTC in London, the Raj could not afford to alienate its well-to-do Muslim clients in the Punjab whose support was vital to the success of negotiations yet neither could they afford to neglect the interests of one of their major partners unless the result could affect the future of the Congress party in the Raj. The British procrastinated in the hope that the crisis would disappear on its own accord.

By September, the failure of this policy was obvious to all. The position of the Muslims had not improved and disorder was growing, giving rise to fears that the safety of the Punjab would be endangered and the lives of the European inhabitants in the 'happy valley' might be at risk.

Declaration: On 25 September, following a summit Conference at Viceroy's Lodge Sir Charles Glancy called on the Maharaja to get rid of the Khairat Fund and to accept the services of Sir J.B. Glancy to head its inquiry into grievances of Kashmir Muslims. The participants included the Viceroy, the Governor of the Punjab, the Con C, Sir James Creer, Sir Henry Craig, Lie. Col. Sir Keith Wigram, Sir Watson and N.H. Emerson.

1. [Note: Further details on the individuals and events mentioned in the text would be necessary for a full understanding.]
Mirza Muhammad claims that the declaration made by the Kashmir Government to look into Kashmir Mehfil grievances was the result of his efforts and the AIJK. Hari Khush Kaul prepared the declaration and sent it to Kistiner, the Resident who desired to discuss it with A.R. Dard on 12 November, 1933 in the presence of S.B. Gohar. Dard agreed to it and promised not to oppose the declaration in the public meeting to be held next day.

The AIJK movement crested the position of the AIJK and even the Viceroy expressed his surprise about it to Mirza Muhammad. Subsequently, he, in a reply to a letter from Mirza Muhammad, stated on 13 November, 1933 that he regretted very much to learn that they were dissatisfied with his previous reply and felt that the efforts made by you and your community in the interest of peace in Kashmir had received scant appreciation or little attention from the Government of India. His Excellency is sure that this is due to some misunderstanding for a long time never been his intention to be in any way the loyal assistance which your community is always ready to render to the Government. Expressing its inability to interfere in internal affairs of an Indian state, he felt assured that he could rely upon you and the other members of AIJK to use their best efforts to produce the peaceful atmosphere which would go far to assist an early and satisfactory solution.

Ahrar Muted: Quadriens took every possible step to dispose the Ahrar leaders. They were visibly embarrassed by the massive movement which had shaken the Maharaja Government. Mirza Mahtab responded by starting a propaganda campaign against the Maharaja Government when it invited the Ahrar leaders to talks and lengthy interviews with the high Government officials in India. A.R. Dard visits Political Secretary to the Government of India and called for the dismissal of Kaul. Quadriens spoke with greater confidence in those days as the most loyal between them and the Government i.e. Sir Zafarullah had been writing to Mirza Muhammad on several occasions during his stay in London for RTC. He conveyed the British policy to him and gave his suggestions for taking further necessary step from the platform of AIJK. In December, he hurriedly left India for Delhi for the Delhi session of the Muslim League. There he also spoke on Kashmir issue in the closed door session of the League in Mussaaba did not allow him to hold an open session. He stressed the need for cooperation to arrive at some solution.

Mufti’s Mission: The Maharaja-Ahrar requested Mufti K一半overflowed, president of Indian Muslim Council, to come to Kashmir in late November, 1933 to help in arriving at a compromise solution with the Maharaja on behalf of the AIJK. Mufti K一半overflowed and Maulana Ahmad Seed called on the Maharaja on 2 December, 1933. They proposed to consult the jaded Ahrar leaders to come to an agreed stand. Through the efforts of Sir Fazal-Hussain,
the Afghan leaders were brought to Brestlail Jail Lahore and held long discussions with Mafiz Khalid. They pressed the need of a responsible Government for Kashmir and the necessity of making further negotiations with a responsible representative of the Kashmir Durbars in order to assure just treatment for Kashmir Muslim. The Afghan representatives hereby pressed the matter with Kaul but he reiterated the real issue and requested Mafiz Khalid to make contacts with Sir Sikander Hayat and Sir Henry Craig in order to convene the Meeting of the Working Committee of the Afghan leaders they asked in the Punjab. A meeting with Sir Sikander Hayat, then Revenue Member of the Punjab Government was convened at his residence on 5 January, 1932. It was attended, among others, by Mirza Mahmood, Chaudhry Afzal Haq, Nawab Mansoor M-align, All Ghalib and Malik Sardar Ali the representatives of the Muslim League. Sir Sikander convened on behalf of the Government of India the announcement made by the Kashmir Government in the interest of the future of the appointment of the Garchy Commission, while the Afghan rejected the announcement on the spot, others sought to consider its implications. Sikander spoke in his personal and no official capacity. The Punjab Government then arranged to convene a second meeting of the Afghan Working Committee at Brestlail Jail Lahore on 6 January, 1932. The Working Committee was unwilling to discuss the problem within the other basic issues were settling.

Moudana Azfar, the son of Syed Attarwali Shah Bokhari states that the back door manoeuvres of Sir Fazil-I-Hussein, Qadri and other feudals interested as they saw a bright political future for the Afghan in making fruitful negotiations with the Kashmir Durbar. They compared to bring the talks to an abrupt end.\\n
Accommodating Dewan. There also started a movement by the Muslims in Amros and Poonch and other parts of Kashmir against the Dogra rule. It continued disruptive anti-measures and enforcement of an additional force of 100,000 to Kashmir.\\n
To save the Maharaja from unanswerable end, the Chancellor of the Chamber of Princes, the Nawab of Bhopal sent the Director of Chamber's Social Organisation, Khanl Hakim to Srinagar to work on a Beaconing compromise. He persuaded the Maharaja to sack Kaul and to appoint in his stead a friendly Englishman and former Dewan of Alawa, Col. Colin. Having told the Plims to the Maharaja, Hakim hastened back to Delhi and in the company of Bhopal put the same proposal to the Vicerepy, Lord Willingdon, again with complete success.

Hakim was writing to Sir Ty Babahder, Nagpur, disclose.\\n
"The result of our interview, which lasted for one and a half hours, was that we get the Vicerepy in April tentatively to agree to all our proposals. He definitely promised that he would not hold a pint to the Maharaja's head and that he will 
Qadiani Intrigues in Kashmir

entirely leave the initiative to the Mahuris, so long as he was assured by them the needle was done. 1

Approved in the Petrol Department, the Haski-Weigern post was duly received in Lahore who declared that political officer stowed in the British mystique of the "two Indias," the one British and the other oriental and uncongenial but the best sort of people to express with the reformations of Kashmir. 2 As it turned out, the local government's misgivings were well justified. Colin proved to be an accommodating Devan quickly dissimilar any suggestion of what sort change 3 and adopting a hard line towards the Muslim elite 4. Lattimer, moreover shared his view that such was "to be gathered by precautionary act, so it was left to kind of the British triumvirate, Glancy to make out a case for reform. Yet Glancy's Report, when it finally appeared in March 1932, satisfied nobody. 5

On 22 March, 1933 EDO Colin was appointed Prime Minister of Kashmir. After a fortnight, on 4 April, 1932. a dozen revolution of the AIEG led by Zafarullah met the Victory in New Delhi in press for an agreement of importance between the Constituent Assembly. New Delhi press on 2 May, 1932 and presented almost similar demands today. 6

Qadianis Gebusted: In May, 1933 eleven Muslim members of Kashmir Committee wrote a letter to Mir Qasim asking him to hold a special session of the Committee to prepare a constitution for the Constituent and to set a new Ahmadi President. 7 The Qadianis got alarmed at these developments. Mirza Muhammad Ahmad foresee that he could no more surmount the AIEG platform for his political motives. To win cheap popularity, he asked the Qadiani agitators to start a low key agitation in Kashmir against the imprisonment of Sheikh Abdulh. On the other hand, they manufactured to bring Mir Wazeer Mustafa Yousuf Shah and Mir Wazeer Hameed group into an open conflict with each other in Srinagar. Although the smallest dispute by the end of June 1932, the arrival in Srinagar of two Qadianas Zainul Abidin, the notorious Lawrence of Quadian and Sh. Bashir Ahmad, an acquaintance from Lahore (both were then to Mirza Muhammad) caused British Resident in Kashmir

to feel that their presence in the State would provoke the local tension. They were sent by Mirza Mahmudul in Kashmir. Abdullah had more on his Col. Cobden, and Sir Basil Ahamed was interested to fight the cause of Kashmiri and both Quadri were therefore, deputed from the State. At the same time Cobden met with another Panjabi delegation which asked that Sir Muhammad Labba be allowed to enter Kashmir to join a co-ordination board. Cobden,.admirum against any Punjabi intervention, would only promise that, if there were no agitation for six weeks, he would free Abdullah but under no circumstances could Labba visit Kashmir.

Government reports dated 1st July, 1933 indicated that Lhulal and Malik Baktar Ali plannned a seeragur trip to stir up agitation. The rumours about Dr Iqbal also suggested that some militant Kashmiri Muslims who supported him were planning to publish a tract in answer to these recently disseminated in Kashmir by Abdullah. It was reported further that Malik Kedalwali would finance money, and men to the Kashmir cause and all Quadri were dissipated from the Kashmir Committee. A private meeting held Seeragur was attended among others by Mirazed Zulfi Ali Shah and Daud Ungarwala to press the need of a Committee free of Quadri. Dr Iqbal was invited to read the organization.

In the second week of July, a meeting which appeared to Kashmir under the signatures of Dr Iqbal, Baktar Ali and Muzha Shah issued a sten in the Valley. The Punjab Government, on advice from Rawalpindi in Kashmir advised Dr Iqbal to keep his hands off Kashmir. Dr Iqbal misjudged the civil disobedience and were a high from Kashmir were contemplated by Muslims who could no longer tolerate the situation and that the A.I.K.C. only wanted to see 'normal conditions' in the State, and thus he could not speak for the future actions of the Committee (not actually in existence at the moment). In conclusion, Dr Iqbal urged official pressure on the Maharaja to remedy the grievous conditions of the Kashmiri Muslim community.

New A.I.K.C. Dr Iqbal became the new President of A.I.K.C. The selfish Misra lost all love and sympathy for Kashmiri Muslims. He withdrew all calls directed Ahmadis workers and lawyers to extend no cooperation to the new President. Quadrinian elements also started a malicious campaign against Atmaul Iqbal and the Kashmir Committee.

In a statement issued on 7 June 1933, Dr Iqbal observed:

"Recently several Muslims from Jammu and Kashmir have brought to me and other Muslims in various reports about Kashmir affairs. It was, however, clear to see that their object was to position the minds of British Indian Muslims against the Muslims of Kashmir. I am not sure why these people have undertaken this nonsense."

2. Zulfi Ali Shah's letter to the Madras Leader, 16th May, 1933:
5. Delhi Legal Times, 7 June, 1933, D. C. O'Meara to Dr Iqbal, 12th June, 1933 (quoted by Lewis, p. 159).
6. ibid, p. 160.
mission. In this case, however, consider it my duty to warn, whatever may be at the back of this move, that members of the Kashmir Committee are not fools and will not fall into the snare which are perhaps being laid for them.3

On 20 June, 1933 the Allens resigned from the Presidency of the Kashmir Committee. He observed that his presidency was a temporary arrangement as the Committee itself was formed to meet a situation which had arisen in Kashmir. He deplored that Qadriani members of the Committee recognized no loyalty except to their head. i.e. Mirza Mahmood. 2 He referred to Sir Zafrullah's statement that he did not recognize any committee and whatever he or his colleagues had done was performed in obedience to the demand of their religious leaders.

Sir Fazal Hussain, in his letter to Sir Zafrullah on 26 June, 1933 writes on Kashmir Committee:

"I am afraid there has been some intrigue about the Kashmir Committee here. Mirza Sahib resigned and Jhajh became President. Now Jhajh has resigned and given a statement to the press assigning his resignation to the disruptive influences of Mirza Sahib's followers in the Committee. He said some others are carrying on a propaganda against different people for different reasons. I have always desired this question of separatism being kept very much in the background, but for personal reasons some Muslim leaders feel that by bringing in this element they might be improving their position in the political world. Nothing should be done on the other side to raise the controversy because the mere fact of the controversy having been raised, it does all the damage that one would like to avoid. Is it possible for you to mention this to Mirza Sahib."

A new AKPC was established on 2 July, 1933 at Lahore. Dr Jhajh was elected provincial President and Malik Bakhari Ali as Secretary and Maulana Ziafar Ali Khan as one of the eight Vice Presidents, with a Working Committee of 35 members. At the end of the meeting the Committee passed a resolution for the restoration of legislative rule for the Muslim majority in Kashmir. Some pro-Qadriani elements protested to sabotage the newly elected Committee and tried to release Qadriani Khalifa Mirza Mahmood as President but their attempt miserably failed.

Jaz Copland while discussing the quick crumbling of the Kashmir movement emphasizes:

"To the extent that the movement was inspired and supported by external forces, it was materially weakened from 1933 on by the withdrawal of the Afghans and the decline of the AKBC. The departure of the Afghans was brought about by a combination of British pressure (as by 1934 most of the senior Afghan leaders were in

1. LEF AHMAD Shamsi, Speech: Writing and Statements of Isgh, copy, Academy Lebun, 1971, P.237
2. Shams, 1971, P.42
3. Letter of Sir Fazal Hussain, 26-6-33.
July and financial stringency, but the AICK's troubles were a product of internal fighting. In July 1932, an alliance of orthodox Muslims led by Sir Muhammad Iqbal and Malvi Burak Ali with the promise of monetary aid from the Jamia-ul-ulama i Hind formed a new Kashmir Committee representative of all shades of Muslim opinion,1 a move strongly opposed by the Awam.prod. However, when it came to a show of strength it was Dr. Iqbal who produced the members.2 Mahmoud Ahmad held a meeting at the Great Hotel, Lahore in opposition to the 'official' meeting called by Dr. Iqbal. But attendance was poor. The daily Hindu Lahore, 19 July, 1932 gave a list of delegations, Mahmoud Ahmad was forced to retire, humiliated from the scene. Meanwhile the adviser publicly which accompanied the split caused Mahmoud Ahmad to think again about the potential benefits of his association with the movement and, after consultation with Abdullah, the Khilaf issued a statement pointing that the Akhbar will not do any propaganda for Ahmadat among the Muslims (of Kashmir) for two years, they will hold any religious discussions with other Muslims adding that he had already declined an invitation to hear a reconstituted AICK.3 In terms of the organization's image, Mirza's retirement probably was the reason and Kashmir Muslim Conference some good by helping to quieten speculation about Abdullah's religious leanings--but in financial terms, the loss of his patronage was sorely felt.4

The activities of the new AICK led by Dr. Iqbal were closely watched by the Government. Through out the summer, their reluctance to provoke Iqbal or his supporters prevented decisive intervention. Fortunately for the British, the Committee seemed content able to get off the ground Members never ceased the Kashmir Government has on the organization by trying to cross the board.5

No Committee: Dissatisfied with the Quoacy Committee Report, Abdullah, after his release plans to start agitation in July, 1932. His strategy was to unify the Muslim movement and consolidate his hold over the Kashmir people. He went to Lahore to try to further his plan with the Akhbar.6 But had little success. In November, he launched a new political party, the Jamia and Kashmir Muslim Conference with himself as president, but there was a great need for unity, the篾imaks of Kashmir, unfortunately divided into two factions in Simring, Mir Zia Noor: Ahmad Yusuf Singh group was called Iylawi and the Abdullah Mirzani group were titled Quadianis again.

Sparteys says that Kashmir Administration also pressed the Punjab Government to support the Punjab Muslim Committee. But Ceil does not refer to a series of grievances, resolution was passed by the Committee on 31 July, 1933 by asking 'Doha to give the Committee a hint that it is in any future agitation, the Government of India

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1. Akbar, The Story of India, W. Jyll, 1923 K.P., P. 190 (64 quoted by Ceil)
2. Akbar, The Story of India, P. 190
3. Akbar, The Story of India, P. 190
4. Akbar, The Story of India, P. 190
5. Akbar, The Story of India, P. 190
6. Akbar, The Story of India, P. 190
would stand behind the Kashmir State Government. Besides, Col-Inn affirmed that there would be no more aggression as progress was being made on the Glancy Expert recommendations. Although others in the Government at Delhi felt that the Maharaja was implementing reforms too slowly, Col. Blake, now the Resident in Kashmir, supported Col-Inn in asking 'Delhi to support such Punjabi Muslim groups as the Kashmir Committee.'

Partition Plan: It will be of interest to give some details of a partition plan of Jammu and Kashmir which took shape in 1933. In accordance with the British plan, Maharaja Hari Singh was expected to pay with the Valley and Gilgit which were to be placed under Sir Aga Khan as ruler. In return, the Maharaja was to be given the district of Kangra in the Punjab. The scheme was discussed in the Joint Select Committee of the Round Table Conference in 1933. Sir Samuel House, Secretary of the State for India welcomed the scheme and wrote to the Governor General of India. The Maharaja rejected the partition scheme. Political developments of the year 1933 in Kashmir particularly an ominous rapprochement between the British and the Kashmir Government resulted in the suspension of the plan.

Quadian Apology: The deposition of Zain-ul-Abidin and Bhind Ahmad from Kalamis shortly after their arrival on 28 June certainly shocked the Ahmadnagar community. Sir Bertrand Glancy became the focus of much Ahmadi discord after unsuccessful attempts to change his orientation towards the organization. A representative of the Khudda, Maulana Feroz Ali, argued to Glancy that the arguments given for the expulsion were inconsistent with an earlier letter Zain-ul-Abidin had received praising him for his moderate position. Glancy responded by noting that the expulsion did not impinge his character. The Kashmir Government simply saw no need for Zain-ul-Abidin to be there. In a rather patriarchal moment, Glancy informed Feroz Ali that he had heard Zain-ul-Abidin had overstepped the directions which the Mecca had given him and feared to adhere to the policy of peace which the which one liked to associate the Qu不乏 movement... Glancy refused to help get an Ahmadi into Kashmir and followed the line which the Punjabi Government already had taken with the Ahmadis. The organization should keep out of Kashmir where a potential confrontation might occur. The Darbar was doing its best, he insisted, to carry out reforms and in the interest of the people no kind of encouragement should be given to any disturbances. In his report Glancy noted that Feroz Ali had declared Sheikh Abdullah to be unstandable, an indication of growing Ahmadi resentment against Abdullah for his attempt to gain support from any group. Glancy also reported that Molavi Farrand
promised to relive the "muslin" or conversation. I hope that he will retain an unexhasted memory of our conversation", he concluded sarcastically.1

On 21 July, 1933 Fazl i Ali and Zaideh-Abdin received Quaid-i-Azam. The meeting was uneventful for all three men. As Quaid-i-Azam is reporting in his report he was unassimilably impressed with Zaideh-Abdin. He also believed Fazl i Ali reported that he had brought Zaideh-Abdin a letter from Zaideh-Abdin to Qasim before the Ahmad deposed from State, the situation worse. He again justified his right to be in Kashmir and claimed that Mir Wazir Mohammad Yatani of the Azad group wanted every Ahlu to out of Kashmir if he could arrange it. Supporting 'Abdullah, Zaideh-Abdin charged that he was in jail while Muhammad Yawd and his party had really caused difficulties in the State. A letter from Fazl i Ali soon followed apologizing for the remarks made by Zaideh-Abdin.

Another Ahmad, Sadiq, Abdul Qadir, stopped off to see Quaid-i-Azam on August 4. Abdul Qadir came on the pretext of apologizing for his role during 1933 year's dawn agitation in Kashmir.2 Since the Mirza didn't have the chance of agitation. Qadir felt he must explain his involvement. At the same time, he also informed Quaid that the Kashmir Committee (probably the Ahmadis) for 'Abdullah affairs.3 The only good feature about 'Abdullah supposedly was his voice, a remnant, alluding to his speech-making ability.4

The largest problem facing both the Kashmiri and Punjab Governments with respect to the Ahmadis during the remainder of 1933 and 1934 was the dissemination of several pro-Ahmadis Ahmad Iqbal. Written by Mirza Mahmud himself, they principally justified Ahmadis' involvement in Kashmir. The most controversial was Husaini ul Ulm (Written in early 1934) in which the Mirza indicated continued support for 'Abdullah.5

Mirza Mahmud moved in several directions. First, he sent a R.Q. to England to publish the letter in the press and in Parliament. He also provided funds for legal assistance to Ahmadis in Kashmir, attempted to get power released and tried to get a cancellation of the recent sentence of Mir Wazir Hamid. Zaideh-Abdin, Zaideh-Abdin Khan and others were dispatched by high level talks with the Government. Although advising Kashmir Muslims against riot and disobedience, the Mirza's practical suggestions were vague. His only specific points consisted of desire against the Azad Party and Yawd Sialu and an permission to Muslims to oppose the Azad Party's austerity in the 1934 legislative elections because they were "in league with the Government of Kashmir. Mirza concluded his tract with an appeal for Muslims.

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2. Ibid.
3. Yawd Sialu.
4. See Naimul Haq's Apparatus.
Through it at all these events, the Ahmadiyya attempted to keep a missionary foothold in Kashmir despite the declarers of Mahmood Ahmad. As Urdu paper of Simnagar, Itum, in a series of articles espoused Oidavism and their political designs as the British agents. On 16 July, 1934 Aasifur-Azeem met with R.E. Wingate, Political Secretary of the Government of India and drew his attention to these activities and to the exploitation of Mullahs Ahmad Qadiani in Kashmir. He told him that Mir Wais Yusuf and Aazad pura had turned both the Government and the Muslims of Kashmir against Ahmaddi. He urged Wingate to inform Dehli that Ahmaddi were "peaceful and right. While not promising any action, Wingate noted in his report that Col Lang, the new Resident in Kashmir, and Col Ghosh of the Punjab Police, had informed him that the information of this information.

An overview: A close look at the events of 1931-34 reveals that Qadiani, the loyal agents of British Imperialism, started a movement conducive for the Kashmir Muslims was actually meant to set up a power base in Kashmir through its activities among Ahmadiyya Muslims. The NIA was the brain child of Sir Fadd-e-Hussain and a tool in the hands of Mirza Mahmood to get political muscle, pave the way for an entry into the body politic of India and to serve the Imperialist interests. On the other hand, the British wanted to maintain Qadianism in Kashmir to check the activities of infiltrations from Russia. When the movement subsided, the Government of India paid a sum of Rs. 16,220 to the Punjab Government as expenditure for the maintenance of law and order. The Mazarana looked to the British for favour and by 1935 when the grabbed Srinagar, the British took direct control of Gilgit and Kashmir territories adjacent to Russian border and 60 years line from the Mazarana of Kashmir. The plan to partition Kashmir was also in the mind of the Britsh which was subsequently dropped. The Ahmadi movement exposed Qadiani designs and frustrated their plans politically. Their movement contributed a great deal to the political awakening in the state.

"The anzakend", says Prof. Lavan, "as Ahmaddi activities, came a few days later. E.C. Sargent of the Punjab Government informed Wingate that legal action could not be taken against the Mazarana Mahmood's tract, but he suggested strongly that the Government give no future interview to Ahmaddi as they were using these
occasions as propaganda. Gehcart's crucial but perceptive remark about became a policy of both the Punjab and Delhi Government and helped explain the ambiguous role the Government took towards the Ahmadiyya in their direct confrontations with the Ahmadiyya in the Punjab during the 1930s. The Ahmadiyya, while claiming to be in Kashmir for religious reasons and intensely loyal to Government, in fact were being in a most political manner which ran counter to British support of the Dogra in Kashmir. 1

Prof Copland makes the following appraisal of the Kashmir movement. 'The Ahmadiyya gained some new converts but scarcely in the numbers that Mirza Mahmud had anticipated when he launched the Kashmir operation nor sufficient, it would seem, to compensate the Dogra leadership for the adverse publicity generated by their association with Abdulah and Harunuddin. Moreover, the Ahmadiyya's role in Kashmir cost them much official sympathy sympathies, not by the Punjab Government's prosecution of the Secretary of the Pathankot branch in January, 1934 for publishing an inflammatory tract and its refusal, later in the year, to intervene to prevent the Ahrars holding a Tehsil Conference with a short distance of the Ahmadiyya headquarters at Gilliat.'

The Ahrars, too, failed to profit as expected from their Kashmir incursion. For all their flag waving or, perhaps, because of it, they made no permanent impact on the conservative Punjabi Muslim leaders on whom they were counting for electoral support. Indeed, whatever short term popularity the Ahmadiyya did acquire as a result of their efforts in Kashmir was soon dissipated when the new, refused to take part in the Shindeji Mosque dispute of 1936 a League, ironically divided by lessons learned in the earlier agitation. 2

1. *India* op. cit. P. 84
2. *Copper* op. cit. P. 84
AHRAR CONFERENCE

Mirza Mahmud wielded absolute power in Qadian. It was his own estate. No one dared to challenge his authority. Extreme excesses were perpetrated on innocent Qadianis if they dared to criticize the private life of the Khalif. Qadian had all the characteristics of a Government being run parallel to the British Government. People called it a state within a state.

The organization of Qadian Jamaa masked all elements of a Government. To carry out the work of the movement there was one entity Anjuman (Sadar Anjuman Ahmada) under an autocratic head called Khalifa. The Anjuman looked after all the executive, educational and other affairs of the community, including looking after the comforts of guests who came to Qadian and maintaining schools for secular and religious instructions of the community.

All the work connected with the management of the movement was carried out by a number of Secretaries under the direction of the head of the community. The main super structure of the establishment is stated below:

i) There was a Chief Secretary who presided over Cabinet meetings and supervised the work of different Secretaries.

ii) Secretary for Missionary work was in charge of all missionary activities of the movement and supervised the work of different missions established in various parts of India and other countries. He was also the Director of the Ahmada Press and the Publishing Department.

iii) Secretary for Education dealt with affairs of education.

iv) Home Secretary had the charge of social, economic, judicial and other miscellaneous works.

v) Foreign Secretary had the charge of work connected with the relations of the community with the Government and other communities.

vi) Secretary for Literary Department was responsible to produce suitable literature and organize a Central Ahmada Library and carry on research work.

vii) Secretary Commerce was incharge of Industrial and Commerce Departments.

viii) Finance Secretary managed financial affairs of the Community.

Besides there was a Private Secretary to the Khalifa, an Accountant and an Auditor of Accounts.
The sources of finance for the establishment included (i) general contribution of about 1/16th of total incomes of every earning member, (ii) special contribution of 1/16th of total income to get a burial plot in the Cemetery of Parthal, (iii) Zakan contributions (iv) Pirana, (v) Endowments, (vi) Endowment Funds, (vii) for orphans and poor expansion of place of worships funds and various other contributions. Every penny was under the control of Mirza Mahmood. He also acquired money from unknown sources and kept it in the banks in India and abroad in his own name or in the name of his family members.

As stated earlier, the Qadianis had become increasingly involved in political issues of the time. Kashmir, Muslim League, Round Table Conference, Simon Report, etc. Sir Zafarullah became the member of the Viceregal Executive Council through the efforts of Sir Fazl-Hussain,2 despite strong protest campaign launched by the Akbar and the Zamindar, Lahore, a very popular Muslim daily of the Punjab.3

The political influence of the missionary groups backed by the patronage of the British Imperialism in the Punjab. The credit goes to the Akbar in launching a minor campaign against the Vodias and pro-British elements. Since Fazl-Hussain patronized and sympathized with the Qadianis, the Akbar leaders started an indirect campaign against him and his Unionist Party by making Qadianis their target of attack.4 The Akbar firmly believed that Qadianis had been merely collaborating with the British Imperialism and clandestinely worked as Fifth Columnists among Muslims.5 It was an open secret backed by hundreds of statements and writings of Qadiani clerics. Its very recent example was the address of well-known 22-man delegation presented to Lord Willingdon at Delhi when he came to India in Vicerecy. Qadianis pledged that no power on earth could move them from the path of submitting loyalty towards the British Government despite all odds, opposition and misconceptions created by hostile elements.6 The Vicerecy expressed its profound satisfaction over it and highly appreciated the Ahmadis' policy of cooperation with the Government. He promised to convey the feelings of Qadiani delegations to the King Emperor and hoped that they would continue to be loyal to the Government.7

Sir Zafarullah sent a letter to Sir Fazl-Hussain from London on 24 September, 1934 concerning strong Muslim protest on his appointment as Member of the Viceregal Executive Council. Sir Fazl-Hussain wrote:

Well, you will now be here and know all about this agitation. It is based on what you call, the score of religious doctrine, but the moving spirit is that this unity of doctrine with other Ahmadis makes one partial to them and

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1. Fernando Alc. Minor, A History of Qadiani, p. 132-177
Ahrar Conference

help them against non-Ahmadi Muslims. They actually stated to, firstly, that a number of such men were appointed in 1932, though temporarily, secondly, that the position is occupied by Ahmadi preachers in doing propaganda amongst Muslims of converting Muslims to the Ahmadi creed on account of this position; thirdly, that it gives a general prestige to a sect which one should try to suppress rather than encourage; for instance, your visit to Qadian in 1932.4

O'Brien's Theory. The Ahmadia Establishment in Qadian led certain British officials to believe that the Ahmadia could establish a state in Qadian after acquiring sufficient strength in collaboration with the British. A former Commissioner of the Punjab, Mr. O'Brien discussed openly the Ahmadiya political designs of setting up a state of their own, when they found it opportune.5 Mirza Mahmood disclosed that Sir W.H. Bailey, the Governor of the Punjab (1924-26) received certain secret reports regarding the establishment of an Ahmadiya state and he himself had visited Gujranwala twice or thrice for further investigations.6 In 1932, every British official from Governor of the Punjab up to the Viceregal in India believed in O'Brien's theory.7 The Qadian baby turned out to be a juvenile and recalcitrant.

As a first attack on Qadian hierarchy the Ahrar sent their two workers to Qadian on 6 October, 1933. They were maltreated and attacked by Qadianis goons. The Ahrar protected against it and appointed Maulana Bashir Ullah Chehl to a whole-time mission in Qadian.8 In early 1934, an office of the Majlis-e-Ahrar was set up in Qadian. The Qadian press continued to attack the Ahrar leaders while the Punjab Government put certain restrictions on the Muslim dailies via the Ahrar and Lashkar Lahore for publishing anti-Ahmadiya materials.

The Ahrar, in the first instance, decided to hold a Conference at a place in the close vicinity of Qadian on 21-23rd October, 1934 and sought permission from one Eshter Singh, a resident of Qadian to hold it on his land.9 The Qadianis resorted to goondasim and prevented them from holding the conference by building a wall in the village round the site. Unable to find another site, Ahrar arranged for the Conference on the DAV High School premises in Bajaur, a village one mile from Qadian. Contrary to Qadian expectation, the Government granted permission to the Ahrar to hold the Conference, lest the Ahrar claimed undue interference with their religious rights. The Government did try without success to convince the Ahrar to abandon the confrontation. As an alternative, the Government took steps to maintain peace at Qadian.

1. Justice of the High Court, 1930
3. Ibid
4. O’Brien’s Theory
5. Mirza Mahmood
6. Bailey’s secret reports regarding the establishment of an Ahmadiya state
7. Every British official from Governor of the Punjab up to the Viceregal in India believed in O’Brien’s theory
8. Majlis-e-Ahrar was set up in Qadian
9. Held permission to hold the Conference on the DAV High School premises in Bajaur
The Punjab Government insisted that the conference might not be held in hotels immediately adjacent to the town, that no processions be allowed through Qadian, that the Ahmadi be permitted no counter-demonstrating, and that both parties be fully aware of current security. The Ahmadi were on the offensive, the Qadian on the defensive and the government of the Punjab in the middle. It proved very disconcerting to the Khalda and his supporters at Qadian, especially because of the militant and anti-British stance of the Ahmadi.

On the directive of Mirza Mahmud, Mirza Sharif Ahmad, Secretary Special Department, Qadian sent letters to branches of the movement requiring dispatch to Qadian of a specified number (over 2500) of armed volunteers to intimidate and bully the Ahmadi workers in the name of security of Qadian. Although Mirza Mirza Din, Superintendent CID persuaded Mirza Mahmud and Sharif Ahmad, the Secretary to recall the letter, they simply ignored it. Qadiani volunteers continued to pour into Qadian from Gurdaspur and all over India to save the birthplace of their Nabi from the Ahmadi onslaught. Under the circumstances, the Punjab Government was constrained to issue a notice to Mirza Mahmud under the Criminal Law Amendment Act (1932) calling upon him to stop the inflow of armed volunteers into Qadian during the period of the Ahmadi Conference, to provide no accommodation or food for any member of the movement who might arrive at Qadian during that period, and to make certain other specified measures which were designed to obviate the risk of any conflict between the Ahmadi and the usually Qadianis.

The following is the text of the order:

Order Under Section 3(1)(d) of the Punjab Criminal Law (Amendment) Act 1932.

Whereas the Punjab Government is satisfied that there are reasonable grounds for believing that you Mirza Rashiduddin Mahmud Ahmad of Qadian in the District of Gurdaspur have been summons persons to Qadian to present at the Conference convened by the Shabahul-Hqal Maji-e-Ahrar-e-Islam at or near Qadian to be held on or about the 21st to 23rd of October, 1934 inclusive and whereas your act in so doing is prejudicial to the public peace or safety, the Punjab Government now directs you under section 3(1)(d) of the Punjab Criminal Law (Amendment) Act, 1932:

1) To cancel and revoke any summons sent by you or under your authority to any person to attend at Qadian on the dates aforesaid.

1. Jutitar, ibid, p. 621.
2) To abstain until after 19th to 24th of October, 1934 from sum- 
momoting any person or persons to Qadian.

3) To abstain until after the 24th of October, 1934 from promoting 
or conveying any meeting in Qadian.

4) To abstain until after the 24th of October, 1934 from making 
arrangements for the reception at Qadian of any person called by 
you and from providing them with food and shelter.

Given under my hand this 17th day of October, 1934.

G. Garbett
Chief Secretary to the
Government of Punjab
17.10.1934

The order proved a bombshell. It badly hurt the tender susceptibilities of 
the Khaliqis who always cherished love for the British and preached the idea of absolute 
loyalty for them to his community. He rebuked Sir Herbert Emerson, Governor of the 
Punjab in his private meetings and called him an 'idiot' from the British Raj. It was 
very difficult for him to pocket this insult. He was so offended and embarrassed by 
this disgrace that he could not deliver his usual Friday address. The honour of 'His 
Holiness' was at stake. Could the British their master, patroniser and godfather do 
such a thing? It was unbelievable.

Successful Conference: Syed Atra Ullah Shah Bukhari who presided over the Con-
ference exposed the Qadiani creed and attacked the founder of the movement. He 
called Qadianis the agents of the British Imperialism, the tailcoats of foreign 
powers and the bootlickers of their masters. A resolution was passed against Sir 
Zafarullah for his inclusion into Viceregy's Executive Council on the recommendation 
of Sir Fazl-i-Hussain. The Punjab Government action against the Zмир and 
Ahm was criticized. There were electroneering speeches in favour of Mr. K.L. Gaiaba, 
a candidate for Assembly elections against Khan Bahadar Haji Rahim Bux who was 
supported by the Muslim Conference and the League.

A very successful Ahtrak Conference near Qadian and the Punjab 
Government's notice to Mirza Mahmud affecting his dignity and honour made him 
resent over the indifferent attitude of the British. He, in his Friday addresses,
recruited the past political services of his family and those of the members of the movement for the British Imperialism to oppose his masters.

In a letter to Sir Fazl Hussain he cleverly affected his ignorance regarding issues of returns for sacrificing of Ahmadis in Odhni. It was a shamul presentation on the part of Mirza Mahmud who claimed to be the "bride of prophet" (Fakhr-ul-Rasul) and a truthful religious head of a reformist movement in Islam.

Punjab Chief Secretary Garbett analysed the reasons for such a successful Ahrar Conference by catchinhg them to the unique position Qadiania had created for themselves at Qadian, "out of which the Ahrar make considerable capital."

When the Ahmads had attempted to establish an office in Qadian in 1913, the Ahmads claiming the building in question to be theirs, tore it down and built barracks on the site. In addition, the Government often had received complaints from non-Ahmadi residents of Qadian that they had been harassed by Ahmadis. Such oppression, Garbett suggested, might have been the reason that the Ahrar had won the sympathy of so many persons.

Key significance was the closing statement of Garbett's sixth paragraph:

"On the other hand, apart from the party which the Ahmadis took in the Kashmir agitation, the head of the community and his followers have always been strong supporters of Government and in civil disobedience and other subversive movements have taken out openly on the side of law and order." 16

Sir Fazl-Hussain wrote a letter to Sir Emerston, Governor Punjab on 27 October, 1934, impressing upon him the need to be soft to Ahmadis:

"Since I met you, I have read Mirza Sahib's statement of the case, and have received since then two or three communications from his Secretary mentioning developments. I think the present dispute does not offer a suitable opportunity for attaining two objectives: firstly making the Ahmadi community feel that they are growing aggressive and that they should be made to feel that they resume their position as one of the numerous classes and communities in the province; and, secondly, not allowing or encouraging Ahrars to gain in strength and enterprise. The pursuit of the dual policy is likely to result to the following results: encouragement of Ahmadis and discouragement of Ahmadis, thus developing a situation wherein the friends grow weaker and the opponents grow stronger. The suitable policy to adopt would be to act firmly in the matter and deal strictly with the aggression of Ahmadis against Ahmadis, and put an end to it; and then, in a suitable pause, to proceed to deal with the Ahmadis boldly so that they do not develop the aggressive mentality against others who live with them or near

1. Fazl-e-Qadian, 1st November, 1934 (copy of 14 May, 1934).
2. Copy of letter to Emerston dated 12th June, 1934.
there. Trying to achieve the two objects at once blow seems to me unsound and unlikely to succeed.

I have thought over the matter and have arrived at the conclusion given above, and am sending it on to you as you were occupied in dealing with the matter.\(^1\)

National League: In the last week of January, 1935 Mithu Mahmud introduced the formation of a quasi-political body: the All India National League. Its headquarters was set up at Lahore and Shiekh Bostel Ahmad advocate became its first president. A para-military corps was attached to it. The first commander of the League Corps was Ch. Abdullah, brother of Sir Zafrullah.\(^2\) Main object of these bodies was to buttress the sagging position of Qadian in the wake of mounting pressure from anti-Ahmadia groups specially the Ahmadi and to show muscles to the Punjab government. To avoid any direct clash between the Ahmadi and Qadian, the Punjab Government imposed Section 144 in and around Qadian on January 30, 1935 for 3 months forbidding the holding of any public meeting.\(^3\) Qadiani belligerence, however, challenged the order of the District Magistrate J.M. Sari Nagah in the Session Court, Gurdaspur. Sessions Court upheld the orders of the District Magistrate. An appeal was made in the High Court, Lahore but by that time, the period of two months ended on 30 March, 1935.\(^4\)

The Ahmadi organization was also forbidden by the Government of Punjab\(^5\) to hold any meeting at Qadian because they said to have threatened breach of peace, strike and bloodshed. The prestige of the Qadianis remained unshakable and unsailable.\(^6\)

Khoda's Judgement: For his speech in the Ahmadi Conference (21-23 October, 1934), Syed Attaullah Shah Bokhari was convicted to imprisonment for six months by Dewan Sukha Anand, Special Magistrate Gurdaspur. Syed went before J.D. Khoda, the Session Judge in Gurdaspur. Khoda reduced the term of imprisonment till the rising of the Court and made other but realistic remarks in regard to Ahmadia movement and its founder, Mithu Ghulam Ahmad. Mr Khoda wrote:

"In order to enforce our argument and further their cause they called into play weapons which would ordinarily be termed highly undesirable. They so only intimidated the person who refused to come within their fold with boycott and ex-communication and occasionally threats of some thing worse, but they frequently fortified the process of persuying by actually carrying out these threats. A volunteer
cops was established in Qadian with the object, probably of giving sanction to these decrees.1

He further stated:

To propagate their ideas and to expand the number of their Community, those people (the Marzeds of Mirza Muhammad Ahmad) started using such weapons and methods which are generally considered as objectionable. So that three persons who refused to tow their fire, were subjected to (social and economic) boycott and exclusion (from the town or community, and at times, they were threatened by fire and ghastly consequences.2

The judgement confirmed the existence of civil and criminal courts in Qadian. Para-military cops carried out their excesses to intimidate dissenters. Bhagat Singh, Gurdial Singh, and Mirza Abdul Kadir were threatened with death. Muhammad Hussain, a friend of M. Abdul Karim was murdered by Qazi Mustansir Ali. Muhammad Aziz, a notorious Qadiani spy involved in espionage activities against the Communist Russia in Central Asia was used to die by Fateh Muhammad Sialyi, a trusted Government of Mirza Mahmud. Police was helpless in the state of Qadian. It was a partial Government with a supreme head, a citizen of Muslims, and an executive and judicial system.3

Mr Khalsa very ably put Qadianism and its frontage in the right perspective on the basis of Mirza Ghulam Ahmad's letters to his disciples. He concluded that the Mirza was addicted to toxic wine and used sex stimulants.4 Tote of the Judgement is given at the end of the book.

Some Remarks espoused: Khalsa's judgments exposed Qadianist and Qadianism. Qadianists brought the matter to the High Court. The case was heard by Justice Coldstream and Sir Taj Behadar Sipri argued the case for Qadian.5 There are clear evidences to prove that the Government of the Punjab and India came to the side of Qadian. The High Court Judgement rendered by Mr Justice J. Coldstream on 11 November, 1935, on the petition of the Punjab Government and of the Ahluqda Community... for the expungement of certain remarks under Sec. 58A of CPC passed in the course of the judgement by Mr G. D. Khalsa, the Session Judge of Guraspur in the appeal of the case of Crown Vs. Mustafa Shah Bokhari, leader of the Majalis-ul-Ahle-i-Islam give some relevance to Qadian.6 Some 36 districts of objections to the remarks of the Justice were submitted on 10 September at Lahore, one month after the Punjab Government initiated known procedure to force a retraction of the statements. Justice Khalsa had made. Justice Coldstream described some of his language as

1. The Punjab Law Reporter PP 484 60
2. The Punjab Law Reporter PP 241
3. Statements of Mr. Justice J. Coldstream, S. P. 1935, Ahmad (pp. 113, 115).
4. The Punjab Law Reporter PP 241
5. For Writing see Abdul Qadir, 25.27, which was trea/s, 1935
6. Statesmen of Indian History, (200).
"exaggerated" and citing description of Ahmad as a "new fuqaha" a factor which had no bearing on the evidence of the case. He expunged the passage involving this term. 

He however, wrote: 

The Quadianis, however, remained heedless to these foreign criticism and secure in the local safety of their home town, nourished as well as they could under the circumstances. This comparative security of their position gave birth to pride amounting almost to arrogance on the part of the Quadianis.1

Fauiz Pas: The Ahtr leaders could never leave Quadian unchallenged. They thought out a new plan of confrontation. In July 1935, they prepared an Ahtr worker Muhammad Hariff alias Hamid to attack Mirza Sharif Ahmad, the younger brother of Mirza Mahmud and insult him publicly. Their trick worked. Hamid disgraced and beat Mirza Sharif with a hockey stick in a Quadian bazaar in broad daylight. Ahmad reacted violently to this during attempt of an Ahtr worker. Numerous protest resolutions were passed to express resentment over the incident. Sir Zafarullah took his mother to the Villegale Lodge to explain the plight of Ahmadis under the Punjab Administration. His mother was the first in the family to accept Mirza Ghulam Ahmad's claim of prophethood when he visited Sialkot in 1904. She protested love for the Mirzais sons. During her meeting with the Vicerecy and Lady Willingdon she lamented "I belong to Ahmadi Community. The Promised Messiah was the founder of Ahmadiyat. He taught us love for the British and advised to pray for their rule as they had given us religious freedom. I always pray for the welfare of the British Government. But for the last two years the Punjab Government had been showing such an unjust attitude towards us and our Imam and the Jamat had undergone such hardships that though, I am still bound by the advice of the Promised Messiah to pray for the British Government, these prayers are devoid of motivation and zest. We are now sad. A few days ago an Ahtr vagabond/goonza attacked the son of the Promised Messiah, the younger brother of our Imam. The Vicerecy replied that the matter was under the jurisdiction of the Punjab Governor. Before he could make any promise to redress her grievance, she was able to persuade Lady Willingdon (Woopee) who promised to take up the matter with the Punjab Government and would advise the Governor Emerson not to show a partisan attitude to an anti-British and anti-Ahmadiyya political organization.2 Zafarullah says Lady Willingdon had considerable influence over her husband. She was uniformly grateful to him (Zafarullah) and had great affection for his mother and continue to honour him with her friendship for long years after her husband's retirement.3

It is interesting to note that Lord Willingdon sued much of his access to his wife Woopee. She was nine years younger than her husband. Her talent for coping

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2. Zafarullah, Seven of God, P.89

3. Lord Willingdon, Seven of God, P.89
people in far outweighed that of his husband," Lord Willingdon. She once admitted that she never met any one for the first time without wondering how he or she would fit into her scheme.1

"Though people admired Lady Willingdon's energy," says Jones, "there were many who could not grant her vulgarity and autocratic ways. Once at a Viceregal dinner party, a senior official felt such a relief when the Viceroy rose to leave the dining room that he threw his napkin into the air and shouted 'Whoopee' for which he was punished by not being invited to the Investiture to receive his CIE, which instead was delivered to him by Churpesh.2

The British feared that the Akhans were growing in strength and could become a real menace. "In the last two weeks," writes Ronald, "the British nervously investigated activities at Qadian and thereby created even more tension between themselves and the Ahmadas. The growing political awareness and involvement of the Qadian movement more clearly when the Ahmadas decided to put up candidates for public election in the Punjab Legislative Council. The move was obviously a response to political activities already undertaken by the Akhans.3

Embarrassed by the malicious campaign launched by Qadians in London, Sir Emerson, the Governor Punjab persuaded Zafarullah, an important link between the Government and the community to help in removing 'misunderstanding' between the Punjab Government and Missa Mahmood. He was quite successful to resolve past relations between them. Nevertheless, subsequent events indicated, says Zafarullah that the Governor's mind had not yet been cleared of suspicions concerning the designs of the movement.4

Although pressed hard by the Punjab Administration, the Akhans leaders thought of yet another plan to provoke Qadian into an open conflict. The unfortunate happenings of Shabah Gung/Mountain agitation had turned the whole gradually in favour of Qadian. The Akhans did not take part in this agitation which ended the Punjab in 1935. Missa Mahmood was quick to exploit the Shahad Gung incident to defame and criticise the Akhans leadership. He poured out a large amount of money for the character assassination campaign of Akhans leadership and even threw up a Muslim challenge to them in September, 1935 which they gladly accepted. He repeated his challenge in October, 1935 in a tricky way to see the reaction of the Muslims towards them and to judge their popularity and the extent of damage Qadianis could possibly have done to bring ill-repute to Akhans leaders through their malicious tri-fold Akhans campaign. Qadians extended full support to workers of 18th Muslim Party (Meeti Pooh, Bye-writes) of Maulana Zafar Ali Khan to circulate obscene literature against Akhans. Despite all this the Akhars leaders faced 23 November, 1935 for Mubailas and

2. R. H. Emery, op. cit.
4. G. S. Zafarullah, Mehtabul Jaf, P. 73
announced to go to Qadian to raise the House of Qadian Khalifa to ground. They, in fact, found an excuse to hold another Ahmadi Conference in the name of Mutahida campaign. Through sixty-five speeches they could build up public opinion in favour of them. That was enough to terrify Mirza Mushtaq who fully knew the implied motive of the Ahmadi leaders. He realized the absurdity of his challenge and approached the Punjab Government for help in order to avoid any confrontation with the Ahmadi in the name of Mutahida. He, however, realized that the Ahmadi could still arrest masses in the name of Khuram-i-Nabwai despite their non-participation in Sitabodh Ganj Mosque agitation. The Punjab Government imposed a ban on public meetings in and around Qadian. Saying of Friday prayer near Qadian was not allowed. The Ahmadi leaders violated this ban and Syed Ataullah Shah courted arrest on 6 December, 1935. Subsequently four leading elders viz., Maulana Abroo Shahjahanpuri, Maulana Muhammad Hussain Saifi, Maulana Bashir Ahmad and Osul Abbas Ahmad Shuja-Abadi violated the Government orders and courted arrest on successive Fridays. On 5 January, 1936 the Punjab Government had to lift the ban on Friday congregation at Qadian. Maulana Lal Fazlul Ahsan Alizai led the memorable Jama prayer and attacked the Qadian heresy in his charming way.1

1. Jeehoo Mira, Hazara-i-Ahmadi, Vol 1, P-268-269
QADIANI AND THE CONGRESS

The Congress leadership knew well that Qadianism was pro-British and feared it would undermine their propaganda to the Indians. They realized that the Muslims strongly condemned their religious ideas and political beliefs. They were a distinct community excommunicated by the Muslims of the world. But they looked to Ahmadis in a different perspective for different reasons mainly political. After all it was the only Muslim sect in India and had a Swadhisht (indigenous) character and the potential to be Americanised and to become a centre of Muslim influence in India.

In the wake of emerging national trends in India, some militant Hindu nationalists looked favourably to the growth of Qadiani movement in India. Qadiani leaders had also been advocating the theory of National Prophet since late 1927 and inviting the people to accept Ahmad of Qadian, their National Prophet, for their salvation. Multi-Mahammad Khadi expounded and preached this idea not only in India but also in America.

Dr Shankar Das Mehta, a Hindu nationalist, says that Ahmadis movement provided a platform to achieve the spirit of nationhood in India and disseminated love for the Arabian Prophet (p.b.u.h.) from the hearts of Indian Muslims. The larger the number of Ahmadis, the more Indians would look up to Qadian as their Mecca and cherish love for India. Mecca and Madina become only religious holy cities for them. Any Qadianis, whether he lives in Arabia, Turkey or in any corner of the world, turns his face towards Qadian for spiritual guidance and peace. The land of Qadian is for him the land of salvation. In this lies the secret of the superiority of India. The founder of the movement was an Indian and all his successors who are heading this sect at the present juncture are Indians.2

Dr Shankar, in his lengthy article analyses the Muslim reaction towards Qadianism and finally concluded:

Muslims knew Qadianism is inimical to the Arabian civilization and Islam. During the Khalifat movement also the Ahmadis did not side with the Muslims, for they wished to establish the caliphate in Qadian rather than in Turkey or Arabia. However, disappointing this may be for the common Muslims who are always dreaming of pan Islamism and pan Arabism but it truly is very pleasing for a nationalist.3

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1. See Wajid Ahmad (December, 1943). Mult-i-Qadiani's speech at Calcutta.
2. Shankar Das Mehta, Qadianis Khadi, P.V. Dr. Shankar Das Mehtas article in Modern Mehars, Lahore 22 April, 1927
3. 105
An Exposee of Qudianism: Mid-90s were very crucial days for the Ahmadiyya movement. Maulana Zafar Ali Khan's illuminating articles and beautifully worded poems appeared regularly on Qudiani topics in the Zamindar, Lahore. Syed Habib Jalalpur1 Editor Siasat Lahore and Mirza Zafar Ali, a retired judge made scathing criticisms on Ahmadiyya beliefs. Rahatullah Court decision against Qudians and OOI Khalsa's judgment on the character of Qudian movement considerably humbled Ahmadiyya zealots. The eloquent leaders of Ahad toured different parts of India to expose religious-political designs of Qudian.

An excellent exposee of Qudianism came from Dr Muhammad Iqbal. His convincing arguments and cogent arguments explicitly exposed the religious-political agency of Qudianism in the public eye. What prompted Dr. Iqbal to launch this crusade against Qudianism is not difficult to comprehend.

Dr Iqbal knew Qudianism very well since its inception and had been a keen observer of its development and growth that took place in the last half of century in India. According to Mohi-ud-Din Muhammad Ali, he had a chance to see Mirza Ghulam Ahmad at Qadian alongside Syed Farid Hussain in 1908. Farid Hussain asked him (The Mirza) whether these Muslims were Kafirs who did not believe in his claims. The Mirza活力 replied in negative, Qudianis also sneaked into his family and his father and elder brother were influenced by it, though they subsequently dissociated themselves. Dr. Iqbal never understood Qudianism. However, he had some kind of soft feelings for the movement in early years when its real character was not established. In early 90s he had fully come to know about the role Qudianis had been playing in India particularly in Kashmir movement in which he himself was closely associated. He had been a prime mover to secure presidency for Mirza Mumtaz in Kashmir Committee for a better deal with Maharaja of Kashmir through suitable intervention. In a few month's time he realized that Qudianism had a very ugly face which it had been concealing under the mask of islamism. He found that the movement had dangerous political implications not only for the Muslims of India but also for the whole world of Islam. He, on the basis of past 50 years (1880-1935) review of the movement observed the metamorphosis it underwent and as a student of history visualized its future role as an anti-Jamia, reactionary and pro-Imperialist body operating under the thin veneer of so-called religious revivalism.

The immediate opportunity to make a statement on Qudianism was provided by speech delivered by the Governor of Punjab. He preached tolerance in religious matters. He was alluring to the militant stance of Ahad against Qudianas.

On 2nd May, 1935 Dr Muhammad Iqbal sent his typical statement to the press on social and political implications of the Qudian issue. He explained that the

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1. Qudianis, Editors, Daily Siasat, Lahore wrote a series of articles on Qudian Movement in his paper in 1920-21. I have collected articles of similar articles on Qudian movement under the editorship of Dr. Iqbal and printed them in this book.

2. Syed Habib, Editors, Daily Siasat, Lahore wrote a series of articles on Qudian Movement in his paper in 1920-21. I have collected articles of similar articles on Qudian movement under the editorship of Dr. Iqbal and printed them in this book.

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community of Islam is India based its existence on religious idea alone. That is why any religious society, historically arising from the bosom of Islam when claims a new proquested its basis and declares all Muslims who do not recognize the truth of its alleged revelations as Kafir must, therefore, he regarded by every Muslim as a serious danger to the solidarity of Islam. This must necessarily be so, since the integrity of Muslim society is secured by the idea of the finality of proquested stone.

He gave the significance of the idea of the continuity of proquested in Indian Culture which included culture associated with Zoroastrianism, Judaism, Jewish Christianity, and other religions. The religious adventurism, he argued, formed new communities on the basis of proquested and kept the people in the perpetual expectation. Islam cannot reconcile itself to such movements.

Dr. Iqbal termed Bahaus, far more honest than Qadianis for the former openly departs from Islam whereas the latter apparently retains some of more honest external to Islam with an inwardness wholly unical to it the spirit and aspirations of Islam. Its idea of Jesus Christ with all the accountable duties towards religious and spiritual duties as an opponent, its conception of the prophet as a messenger, its idea of the community of the spirit of Messiah, are so absolutely Jewish that the movement can easily be regarded as a return to early Judaism (Ittar added).

Dr. Iqbal criticized the idea of western liberalism and explained that solidarity of the Muslim Community in India under the British is far less safe than solidarity of the Jewish Community in the days of Jesus under the Roman. Any religious adventurism in India can set up any claim and carve out a new community for its own exploitation, if the assurance of its loyalty and his follower pays taxes due to the State. In the end, he suggested to the Government to declare Qadianis a separate community which is consistent with the belief and policy of Qadianism themselves. "Indian Muslim would tolerate them just as they tolerate the other religions", he concluded.

Muslims of India welcomed Dr. Iqbal's proposal while it invited a great deal of criticism from apologists of Lahore and Qadian, Janus. Sir Muzaffar had devoted his Friday address of 24 May, 1933 to Dr. Iqbal's statement. It carried emotional and unrelated comments on the issue with no argument worth consideration. Subsequently he wrote an article in which he relies on typical way of Qadiani argumentation to support his absurd conclusions. It logically proved counterproductive. The Amir Lahore Jamat also wrote a reply in the light of his "poli" beliefs and vainly justified his community's position.2
The Indian press came out with their views/comments on the separation of Qadianis from the body politic of Islam. The statesman, Gulzar, wrote a leading on Dr Iqbal’s statement in its 14 May, 1935 issue. Dr Iqbal furnished a very convincing reply to the issues raised in it. He made it clear that only two courses were open to Qadianis, either frankly to follow Babism or to eschew their interpretation of the idea of finality in Islam and to accept the idea with all its implications. The Qadianis were anxious to remain within the fold of Islam for political advantages in the sphere of Government service as their numerical strength enabled them to see seat in legislature. He urged the Government to take necessary steps to declare them a separate community, without making a formal representation from them. The Government had not wanted a formal representation for separation of Sikhs from Hindus in 1919 why should they wait for a formal representation by the Qadianis, he emphasized.1

A critical survey of Ahmadiyya literature2 reveals that Qadianis could never dare to refute Dr Iqbal’s cogent arguments and factual analysis of Ahmadiyya movement and its implications for the world of Islam. To sidetrack the real issues, Qadiani critics of Iqbal have, from time to time, leveled baseless charges against him. Most of these outpourings came after his death. Dr Javed Iqbal, the illustrious son of Dr Muhammad Iqbal has aptly rejected these charges in Zinda Rood3 which provides a good comparative study on the life and ideas of the great poet and scholar of Islam.

We cannot deny that one time Dr Iqbal called Mirza Ghulam Ahmad probably the profoundest theologian in India.4 He was in 1900 when the Miaras had not openly proclaimed his prophethood and was skillfully trying with the idea without testing the degree of its acceptability.

Dr Iqbal made these remarks in an article while discussing the Doctrine of Unity as expounded by Abdul Karim Ali Jami. His article appeared in the Hindustan Antiquary, Bombay in 1900. It was a journal of Oriental Research edited by Sir Richard Temple.

A few years later, Dr Iqbal again referred to Qadianism in his lecture which he delivered at Sracchi Hall, Agra in 1911, and observed, “In the Punjab the essentially Muslim type character has found powerful expression in the so-called Qadiani sect.”5

This lecture was subsequently published under the heading The Muslim Community: a Sociological Study and was rendered into Urdu by Maulana Zafar Ali Khan under the caption Mullah-e-Basra par Allama Iqbal Niaz.”6 In this thought-provoking lecture Dr Iqbal referred to the Qadiani sect in the following context:

1. Speeches and Statements, P. 113-174
2. The Allied Dividends, 18 February, 1925, Review of Religious, Qadian Mission (1925) Pioneers in Ahmadiyya, VA VIII, P. 113-174
3. Zinda Rood, Allama Iqbal
4. Javed Iqbal, Allama Iqbal, A Critical Survey
5. The Muslim Community: A Sociological Study, Pp. 125-126

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"It is in our aim to secure a continuous life of the community we must produce a type of character which at all costs holds fast to its own, and while it readily assimilates all that is good in all that is its cherished traditions and institutions. A careful observation of the Muslim Community in India reveals the point on which the various lines of moral experience of the Community are tending to converge: In the Punjab the essentially Muslim type of character has found a powerful expression in the travelled Qadian sect, while in the United Provinces owing to a slightly different intellectual environment, the need of such a type of character is loudly proclaimed by a great poetic voice."

(Allah Belief)

In 1935, Dr. Iqbal reviewed the whole lecture and made significant changes in its text. His explanatory note gives an interesting analysis of Qadianism. O指導ions only quote his lecture in support of their contention but always omit the note he subsequently wrote on it.

Iqbal explains:

"This lecture was delivered at Aligarh in 1911. The remark about the O'guidians in this lecture must be revised in the light of revelations of the spirit of the movement since 1911. The O'guidians still appear to be Muslims in externals. Indeed they are very particular in the matter of externals but the spirit of the movement as revealed often is wholly anti-Islam. Outwardly they look Muslims and anxious to look so; but internally their whole mentality is Magian. It is probably that eventually the movement will end in Bahai from which it originally appears to have received inspiration." (Signed Md. Iqbal Ali, October, 1935).

As far as other O'guidian assertions are concerned he had no hesitation in admitting that a quarter of century ago, he had hoped of good results flowing from the movement. He explained that even the eminent Muslim, Mohd. Chiragh Ali, the author of several English books on Islam, cooperated with the founder of the movement and made valuable contribution to the book called "Fath-ul-Adham". "But the real content and spirit of a religious movement does not reveal itself in a Day. It takes decades to unfold itself. The internal quarrel between the two sections of the movement is evidence of the fact that even those who were in personal contact with the founder were not quite sure of how the movement would evolve itself. Personally, I became suspicious of the movement when the claim of a new prophethood, superior even to the prophethood of the Founder of Islam (p.b.u.h.) I was definitely put forward, and the Muslim world was declared Kuff. Later my suspicions developed..."
into a positive revolt when I heard with my own ears an adherent of the movement mentioning the Holy Prophet of Islam (p.t.o.h.) in a most disparaging language. Not by their roots but by their fruits will you know them. If my present attitude is self-contradictory, then, well, only a living and thinking man has the privilege of contradicting himself. Only aces do not contradict themselves, as Emerson says.1

To misquote Dr. Qadri, the Qadiani detractors allege that he aspired to be a High Court Judge in Punjab in 1925 but he could not succeed in it. Then he decided to leave practice and secure an appointment in Kashmir State Council. He could not succeed in it either. Another opportunity arose in 1935 when Sir Fatir-i-Hussain's death in the Vicereine's Executive Council got vacant. Dr. Iqbal wanted to be a member of the Council but the British, on the recommendation of Sir Fatir-i-Hussain, offered this 'prestigious' appointment to Sir Zafrullah. In a desperate bid and under the influence of Ahrar leaders, specially on the persuasion of Syed Amor Shah Kashmiri, he launched a severe attack on Ahmadiyya.2

No doubt it was Dr Iqbal's right to be appointed as Judge of the Punjab High Court but he fell victim to the mis and caprice of Justice Sir Shadi Lal. K.L.Gauha, himself a witness to all events of that time states in his revealing autobiography that Dr Iqbal was recognised as a certain incumbent for highship of the Punjab High Court. It was expected many times that his name would be sent up, but (Chief Justice) Sir Shadi Lal had a narrow communal policy of his own and he did not want to appoint prominent Muslims to the High Court Bench, and, therefore, picked up inconspicuous Muslims. For instance he picked up Mirza Zafar Ali, a Davidist Judge, who was generally known as Duffer Ali, as he was a simpleton Sir Shadi Lal liked him. Then there was Agha Haider whom he brought from UP because, he said, he could not then find a suitable Muslim in Punjab to be appointed as a Judge.3

Sir Mian Shafi was a mentor of Sir Shadi Lal. When he became Chief Justice of the Punjab High Court he ungraciously turned against the Mian family specially towards Shah Nawaz, Mian Shafi's son-in-law. Dr Iqbal was a good friend of Shah Nawaz. Shadi Lal tried to implicate Dr Iqbal in the matter, which simply failed. The hostile attitude of Shadi Lal forced Dr Iqbal to leave practice and seek employment in Kashmir Council.4 Shadi Lal's evil intentions are also evident from the story given by an Indian writer of repute, Ved Mehta in his reminiscences which appeared in 23rd July, 1979 issue of the New Yorker, USA.

Shahi Lal said Ved Mehta's letter that he deliberately manipulated to get an appointment of his own choice on the High Court Bench to fill a Muslim seat. The
Government of the Punjab did not consider the names of Dr Iqbal and Moin Shah Nawaz for the juvenility due to his maneuverings.1

Agha Sher Mohammad Khursheed, however, reveals that due to maneuvering of the Moin family of Sughnampur Lahore, Dr Iqbal could not get a seat on the High Court Bench. Thus Dr Iqbal himself told Ayub Ahmad Shah Bokhari about this in his presence when he along with Bokhari once had a chance to visit him at Lahore.2

It is quite interesting to note here that Mirza Mahmud lodged a case of secession to secure the Juvenile High Court in 1927 for Zarfarani when he sent a Memorial to the British Government in August, 1927 to safeguard the respect of holy founder of religions.3

Dr Iqbal did not want to be a member of the Viceregal Executive Council. The Muslims of India certainly desired to see a strong representative of their cause appointed as a member of the Viceregal Executive Council in place of Sir Fazl-ud-Husain. The Muslim press specially the Jamindar, Lahore launched a campaign for it. Although it was inevitable that Sir Zarfarani could be the ultimate choice of the Viceregal as he was the faithful servant of the British and was motivated by his faith to serve Imperialism. In numerous occasions he proved himself a loyal servant of the Empire, more loyal than the King. He was also Sir Fazl-ud-Husain's choice. On the other hand, Dr Iqbal was not liked by Sir Fazl-ud-Husain because he criticized the policy of the Viceregal Party, Sir Fazl-ud-Husain's party came up against Zarfarani and Qadiani. It is interesting to note here that the British Bureau of Central Intelligence gave a very adverse report to Dr Iqbal. He was called a 'Quaintest Rogue in India.'4 Could a so-called 'Rogue' become a member of the Viceregal Executive Council in the presence of the most holy Qadianis' 'gentleman'5.

In Reply to Pandit Nehru's Criticism: It is a strange event of history that Ahmadis found a queer sympathiser in India, a nationalist, secularist and socialistic leader of the Congress i.e. Pandit Jawaharlal Nehru. He read Dr Iqbal's articles when he was languishing in Ahmoy jail. He wrote short notes on these articles obviously to use his good in Indian politics. His observations are regarded sacrosanct by Ahmadis alike of Dr Iqbal. Pandit Nehru fully realized that Qadianism was a by product of Imperialism and it had always professed proBritish stance in politics. It had also been responsible to sabotage numerous movements launched by the Congress, yet the political expediency impelled him to support Qadianites to malign Muslims and tarnish the image of Sir Agha Khan and the Muslim league.

In his short articles Pandit Nehru expressed his interest in the writings of Dr Iqbal as they gave him a insight into a world which he found difficult to understand. He called Dr Iqbal an authority on Islam worthy of respect and held that be

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1. Weekly Lahore, Lahore, 3 December 1926
2. Agha Sher Khursheed, 29 April 1974
3. Ahmad Najeeb, Ramzan Poshani, 1929 pp. 2
4. Weekly Chahar Lahore, 29 April, 1924
5.
represented the orthodox viewpoint correctly. He referred to Dr Iqbal’s article Qadianis and Orthodox Muslims which he stated to have read with keen interest in Allora jail that dealt with the solidarity of Islam in the context of Ahmadya issue. It provoked him to send his views to Modern Review, Calcutta on 20 August, 1935 which appeared in November, 1935 edition of the paper.

Pandit Nehru briefly described the emerging wave of nationalism going on in the Arab World at the expense of the pure orthodox religious outlook. He thought that nations had fallen away from the ideal of Islamic solidarity after adoption of nationalism. He contended that the question of the Qadianis sank into relative insignificance before these world happenings. Dr Iqbal stresses the need of a real leader to rise in the Punjab apparently to combat Qadiani menace. But what lead does he give in regard to the wider menace. The Agha Khan, we are told, is the leader of Indian Muslims. Does he stand for this solidarity of Islam as defined by Sir Muhammad Iqbal? Pandit Nehru remarked.

In another note written on 21 August 1935 he singled out HH Sir Agha Khan for his attack and questioned whether his sect was a partner in the solidarity of religious belief. Pandit Nehru’s third note captured ‘Orthodox of All Religious Unite’ was written in the last week of August, 1935 and published in December 1935 issue of Modern Review, Calcutta.

It transpired from these short articles that Pandit Nehru wanted to convey the impression to the Muslims that the anti-Qadian movement launched by Najaf i-Ahhar, so-called pre-Congress organization, had not got any blessings of the Congress. He also wanted to weaken the constitutional and financial position of Muslim League through alienation of Sir Agha Khan by bracing Ismailis with Ahmadis as a non-Muslim entity.

Pandit Nehru received a rebuff from different political quarters for writing on Ahmadya issue. J.D. Jenkins, in his letters which appeared in the Times of India dated 18 and 24 July, 1936 respectively characterised Pandit Nehru’s first article as ‘most dangerous’, ‘wholly improper’, ‘most offensive’, ‘disgraceful’, ‘amazing’ full of falsehood and ‘an absurd effusion’. He charged Pandit Nehru with deliberately going out of his way to wound Muslim feeling and thereby creating extreme bitterness between one community and another. He also invited the British Government to take action against him.

Dr Iqbal received a number of letters from Muslims of different shades of religious and political opinion urging him to give a suitable reply to Pandit’s articles. Some of them wanted him to forfend eloquence and justify the attitude of the Indian

2. Selected Works, vols 18-19, 1979
5. Selected Works, vols 24-25, 1980
6. Selected Works, vols 1-10. See also reply of Pandit Nehru, ganev in a letter dated 6 August 1936.
Muslims towards the Ahmadiyya. In January, 1936 he wrote: 'I am inclined to think that my statement on Quaidia, no more than a mere expression of a religious doctrine on modern lines, has embarrassed both the Fundi and the Qadiani; perhaps, because both are firmly convinced, for different reasons, the prospects of Muslim political and religious solidarity, particularly in India. It is obvious to the Indian Nationalist, whose political ideology has practically killed his sense of fact, intolerant of their birth of a doctrine for self-determination at the heart of North-West India itself. He thinks, wrongly in my opinion, that the only way to Indian Nationalism is in the total suppression of the cultural elements of the country through the introduction of which India can evolve a rich and enduring culture. A Nationalism achieved by such methods can mean nothing but pain's bitterness and even subjugation. It is equally obvious that the Qadiani, too, feel nervous by the political awakening of the Indian Muslims, because they feel that the rise in the political prestige of the Indian Muslim is sure to defeat their designs to carve out an autonomy from the annulment of the Arabian prophet. It is no small surprise to see that my efforts to impress on the Indian Muslims the extreme necessity of internal cohesion in the present critical moment of their history in India, and my warning them against the forces of disintegrative, massacring as imperialist movements, should have given the Fundi an occasion to sympathize with such forces.'

Dr. Iqbal very aptly discussed the nature of Ahmadiyya beliefs vis-a-vis the cultural significance of ideas of faithfulness of prophethood in Islam and described the attitude of the Muree employed to claim the status of prophethood. He proved that the real nature of Ahmadi is hidden behind the aid of medieval mysticism and theology. The movement is political in nature and subservient to British Imperialism.

Hereafter in Pandit Nehru's articles and replies:

"Pandit Jawahar Lal Nehru addresses the orthodoxy of all religions to unite and thus to dispel the coming of what he considers to be the Indian nationalism. This ironical advice assumes that Ahmadiyya is a reform movement, he does not know that as far as Islam in India is concerned, Ahmadiyya involves both religious and political issues of the highest importance. The function of Ahmadiyya in the history of Muslim religious thoughts is to furnish a revolutionary basis for India's present political subjugation. Leaving aside the purely religious issues, on the ground of political issues alone, I think it does not lie in the mouth of a man like Pandit Jawahar Lal Nehru to accuse Indian Muslims of reactionary conservatism. I have no doubt that if he had grappled the real nature of Ahmadiyya he would have very much appreciated the attitude of Indian Muslims towards a religious movement which claims Divine authority for the woes of India."

1. Speeches and Statements, P. 177
2. Speeches and Statements, P. 199
In the end he contradicted Pandit Nehru's assertion that Qadianism and Ismailism fell under the same category. Unlike Qadianism, Ismailism believed in basic principles of Islam.1 He explained.

In a letter written to Pandit Jawahar Lal Nehru on 21 June, 1936 Dr Iqbal stated that Ahmadis are traitors both in India and Islam.2

"Thank you so much for your interest which I received yesterday. As the time I wrote in reply to your articles I believed that you had no idea of the political attitude of the Ahmadis. Indeed the main reason why I wrote a reply was to show especially to you how Muslim loyalty had originated and how eventually it had found a revolutionary basis in Ahmadism. After the publication of my paper I discovered, to my great happiness, that even the educated Muslims had no idea of the historical causes which had shaped the teachings of Ahmadism. Moreover your Muslim admirers in the Punjab and elsewhere felt perplexed over your articles as they thought you were in sympathy with the Ahmadis movement. This was mainly due to the fact that the Ahmadis were jubilant over your articles. The Ahmadi Press was mainly responsible for this misunderstanding about you. However I am glad to know that my impression was erroneous. I myself had little interest in theology, but had to dabble in it a bit in order to meet the Ahmadis on their own ground. I assure you that my paper was written with the best of intention for Islam and India. I have no doubt in my mind that the Ahmadis are traitors both to Islam and to India."

Dr Muhammad Iqbal's writings on Qadianism had a great bearing on the minds of Muslims. There developed a considerable resentment in India and the Islamic world for the Qadianis here. It was the result of Dr Iqbal's crusade against Qadianism that Anjuman-i-Hamayat-i-Islam, Lahore passed a resolution in its annual session of 1935 against the inclusion of Sir Zafarullah in the Vicere's Executive Council as a Muslim member.3 Dr Iqbal presided over the session and Mehmood Zafar Ali Khan moved the resolution with the popular support. The next year (1936) members of the Ahmadiya community were expelled from the Anjuman.4 It proved fatal for Mirza Yaqub Baj4, a senior Ahmad of Lahore Jamat and member of the Anjuman's General Council Mubin Muhammad Ali, Amir Jamiat Lahore was also shocked to learn it. He tried to defend the religious beliefs of Lahore Jamat to forestall such expulsion moves. He, however, felt quite embarrassed when called upon to explain and reconcile his earlier belief on the prophethood of the Mirza which he professed and propagated during the lifetime of Mirza with that of the missing one. He always gave interesting explanations.

1. Note
3. A letter of Dr Iqbal to J. P. Godley, 12 June 1936.
4. Flaghaman Baj, Lahore, 1 November, 1943 quoted by Capt Muhammad Hadi, Ghulam Ali, Research
Reception for Nehru: Qadzianis drew very close to the Congress in mid 30s. Mirza Mahmud sent his emissaries to the Congress leaders and sought their advice on political matters. Qadzianis para-military force-the National League with its wide network in India demonstrated its strength and made preparations for the coming elections of 1937. The ‘alliance’ between a pro-Imperialist, reactionary political body representing spars, squatters and British plants and a so-called progressive and liberal political party with secular orientations give an interesting topic to political scientists for study.

To strengthen ties with the Congress, Qadziani volunteers and the All India National League gave a rousing reception to Pandit Nehru on his arrival in Lahore on 28 May, 1936. He was profusely garlanded and greeted with slogans of the ‘Pride of Nation’ and the ‘Pride of Country’. Qadziani volunteers carried placards on which was inscribed:

-Be lavish of the Nation Welcome you!
-We join in Civil Liberties Union
-Long live Jawahar Lal Nehru

Leaders of the Congress were greatly impressed by the reception given by 500 corps members. One senior Qadzian told the President of the National League that the Congress would surely succeed if Ahmadia joined it.

Punjabi-e-Suik, the organ of the Lahore Ahmadiyya community commented on the reception given by Qadzians to Pandit Nehru at Lahore.

“It was not long ago, the Khalifa of Qadzian was the worst and bitterest enemy of the Congress. The Qadzian Community helped the Government by opposing the Congress movements and did intelligence work for it. Nowadays they are giving a red carpet reception to an extremist and Communist leader of the Congress. Alas! they had left faith and were taking part in politics in a clumsy way.”

Pandit Nehru who received a colourful reception from the National League, one time firmly believed that in order to end the British rule in India it was indispensable to crush Qadzian power because they were the tools of Imperialism. Some Qadzians certainly disliked the reception dreamt and objected to calling Pandit Nehru Pakht-e-Qawwul. However Mirza Mahmud in an address, justified calling Nehru ‘Faiznay Qura’ (Pride of the Nation) as he had given a defining reply to Dr Jaiap when he criticized Ahmadiyat.

Elections of 1937: Under the Act of 1935, elections were going to be held in the winter of 1936. In the Punjab, the Muslim League formed by Sir Fazl-i-Hussain in 1923 had a
strong base among feudal landlords and pro-British groups like Qadianis. The Muslim League had no standing in the province. Early in 1916 when the Quaid took command of the Muslim League and started organizing the party in the Punjab, Sir Fazl-ur-\n
Ahm,Hut.* demanded funds that the lawyer from Bombay would keep his fingers out of the Punjab pie. The League was appointing a Parliamentary Board to fight elections.

Qadianis were the active supporters of the Ummisons. Sir Fazl-ur-Hussain, in his Itwari dated 23rd October, 1935 records "Sir Misa Saba of Qadian. The Mirza is active and is attracted by political life, and has a flare for it." On Sir Fazl-ur-Hussain’s arrival Qadianis opposed the Muslim League and its policy of so-called ‘commemoration’ during the elections.

The Ahmets came into open conflict with Sir Fazl-ur-Hussain and the Ummisons Party. He, however, succeeded to modify the Ahmets influence during the elections by raising the Shahid Gung Mosque issue. The Ahmets did not take part in the agitation. They feared that in case of their participation, the Punjab Government would crush them. On the other hand they knew that they would lose Muslim sympathizers for not participating in an anti-Sikh movement. Qadianis exploited the situation for their nefarious ends and spent thousands of rupees on defamating and character assassination campaign of Ahmets readers to wipe them completely out of the election arena.

In order to achieve the desired political ends, Misa Mahmud lavishly spent money to buy over a section of the Punjab press. He secretly financed a Hindu, nationalist weekly the People, Lahore to promote Congress with the Congress and pressure on the Punjab Administration. The Manager of the paper, Ram Pal frequent-\n
ly visited Qadian to get money and policy line from Misa Mahmud. After Ram Pal, Lalis Force Chaudhry became the Managing Editor of the paper and Dr Gopi Chand Bhargava, its Managing Director. The paper became a daily under the new Admin-

istration and continued to tow Qadian line. Its policy was to sow the seeds of hatred among different Muslim organizations in order to disrupt their unity and to discredit the League’s leadership.

Jamma Das Ahkhtar, a veteran Indian Journalist who lived in Lahore before the Partition, says that Misa Mahmud bought more than fifty thousand rupees shares of the new Limited Company which run the daily People. He intended to use openly on the Congress side and wanted to make a statement to that effect at the Anwari Gathering of his community at Qadian in 1936 but shied away perhaps on the request of Sir Zafarullah and/or on the persuasion of some of his British friends. It was also not in line with the policy of Sir Fazl-ur-Hussain who wanted to strengthen the rank and file of the Ummison’s Party in the Punjab and related in active support from Qadian.
A meeting between the Ahur leaders and the Quid was held in May, 1936 to forge an electoral alliance between the Muslim League and Majlis-e-Attar. It greatly perturbed Qadian. Qadiani-shirked silly, the People wanted the Quid-e-Azam. Arriving at a meeting an outcast along with the Ahur and organised their past role in Punjab politics. The paper advised the Quid to learn a lesson from it if he wanted to see his peace.

Afzal earlier urged Muslims of Punjab to raise their voice against Mr. Jinnah and persuade him to join Unionist Party.

We can never afford to underestimate the efforts of Mr. Jinnah. We have no doubt that his part will fall apart under the impact of his own abilities.

Ostensibly felt relieved when an Ahur-League pact was not materialised. On May 26 Afzal expressed satisfaction over the futures of Mr Jinnah in Punjab. He left Lahore 'high and dry', says the paper, and 'so well known leader gave him a sound off.' The Ahur and the Islah-Milli Party of Zafar Ali Khan at first joined the League and later armed and approved the League in elections. Misaq Ahmad spent a lot of money during the Punjab elections and Sir Zafarullah worked actively for the Unionist Party. Qadiani miseries gave frequent tours of country areas and convicted the down trodden masses that the Unions represented the rural as opposed to urban interests. An important section of the Hindu Jat's and a group of Sikh agriculturists provided great support to the party in winning elections in the Punjab.

Congress Ministries: In the 1937 elections, the Congress formed ministries in Madras, Bombay, the CP, the UP, Behar, Orissa, and the NWFP. It formed a coalition ministry in Assam. The Punjab and Bengal remained outside the siphon of the Congress Government. The League did not have a majority of its own in the province of Bengal, the Punjab, NWFP and Sind. In the Punjab it was only one seat. The Unionist Party formed the government in the Punjab. On 16 October, 1937 Sir Sikandar Hayat concluded a pact with the League called Sikander-Jinnah Pact. Nevertheless there occurred no change in the pattern of Punjab-politics as Sikander continued to assure non-Muslim members of the Union Cabinet that there would be no change in the policy of the party.

The Qadiani press expressed satisfaction on the formation of the Congress Ministries in India. Sheikh Bashir Ahmad, President National League, in an address of welcome presented to Missa Ahmad made reference to the formation of

1. Afzal Qadri, 16 May, 1936 quoted from the People, Lahore. See also Afzal 26 April to 17 May 1936.
2. Rasul Ahmad, The Road to Qadian, Lahore, 1938.
3. Qadianis and The Congress
4. See Zafar Ali and Aziz of Sir Fazal: Qadiani is by Dr. Mammad Ahmad and Sir Fazal's biography compiled by Miana Farooq Yowni.
the Congress ministries and expressed his satisfaction and pay over acceptance of the offer by the Congress. He made an earnest appeal to his Khilafat guide the National League to redress the grievances of the humanity and solve immediate political and economic problems of India.  

M. A. Jinnah was quite satisfied at the League's defeat in the Punjab. In one of his addresses, he criticized the League's policy towards Qad Linked and said:

"We do not win by opposition. Even the Muslim League which could not hold 70 sessions without financial support, its Punjab branch had decided to stop Aldraus from its membership. Its leaders thought that in this way they could win votes. But God punished them and in the Punjab Assembly the Muslim League could get only one seat. In other words, they are just like us. It is our great success and a humiliating defeat for the League."

The League and the Congress had a rough fight in Bhopal (P) bye-elections. It was a predominantly Muslim constituency. Hafiz Muhammad Abidulla was the Congress candidate and Abdul Sattar, the League candidate. Pandit Nehru, Abdul Ghaffar Khan, Maulana Azad, Dr. Syed Mahmud, Syed Wazir Husain and Malik Kalamullah conducted the election campaign of the Congress candidate. On the other hand, the Qazwai-Azam, Maulana Shaukat Ali, Maulana Hassan Mohuri, Begum Muhammad Ali, and Maulana Zafar Ali canvassed for the Congress candidate. Bhopal elections became a matter of prestige for two most political organizations. Despite all efforts of the League, the Congress won the seat.

Aftab Qadria wrote an editorial under the title The Main Cause of British Sunn of the Congress and Failure of the League in Bhopal Elections. The essay criticized the League by calling it an disorganized and ineffective organization having hardly any mass following. Its failure at polls was inevitable, he said.

The Lahore section of Qadri focused extensively on Qadri's policy of cooperation with the Congress by reminding the followers of Mirza Mohammad of his shameful role in the past in organizing terrorist and espionage activities against the Congress movement in close collaboration with the British Imperialism. The Qadri's emphasis was heavily on Mirza Mahmud's speeches and addresses he delivered in support of the British Imperialism in the last two decades as well his confessions in subverting the political movements launched by the Congress. It also deplored the way Qadri's press had gone jaundiced over the Congress victory in the elections.

In late 1937, Qadri's-Congress relations further strengthened. Qadri's emphasis was that Qadri's were fast promising relations with the Congress. On 20
November, 1937, Qadiani Community invited leading Congress leaders like Rani Zutani, President Punjabi Congress and Comrade Giani Inderjit to Qadian. A meeting was held in Qadian under the Chairmanship of Patel MahendraSaya, Naini-Agra (Chief Secretary) Qadian and speeches were delivered on 'Muslim Man-Concept' issue. The Congress Mass Contact movement was an attempt to win over the Muslims to the Congress ideology and programme. Discussions over the issue of Ahmadis' joining the Congress also took place. It was finally decided by a majority vote that Ahmadiyya Jamat should join the Congress. In subsequent years Qadiani adhered to it till the partition of India,1 says an Ahmadi elder.

In July, 1938 Afzal wrote an editorial under the caption "Jama' Ahmadiyya and the Congress". It says that the time Jamat Ahmadiyya have changed its attitude to acquire its political and national rights and desire to join a party to serve the country, people are waiting with great interest. The Times Lahore in its 16 July issue says that the Ahmadis have been corresponding with the All India Congress Committee and had decided that every Ahmad should join the Congress, if he was not a Government servant. The Congress High Command Musammat Aziz, Subhaan Chanda Saeed and Mahatma Gandhi had assured Ahmadis that the Congress would not interfere in their proselytizing activities.

Afzal Qadiani confirmed that the concerned Department of the Jamat had been in touch with this and was corresponding with the Congress High Command but no final decision has been reached yet.2

The Times Lahore in its 16 July issue disclosed that the Congress Committee recently set up in Qadian had three Ahmadis on its strength. It questioned since Ahmadis, considering the obedience to the Congress in an article of their faith, a fact supported by a bulk of Ahmadis literature, the Congress would face a difficult situation if at any time it proposed or launched a Civil Disobedience Movement. The Qadiani would also be in a dilemma whether to support an anti-government movement or not. To this Afzal replied:

"Firstly when there is such a Government, the question of Civil Disobedience will not arise. Secondly, if the Congress decide to pull the Government and Ahmadi enjoyed its membership, they would advise me not to quit because it had a majority support. It should either fight for its rights. However, in case of a difference over a matter of principle, Ahmadis, like others would tender their resignations.3

Holy Terror: We again turn to Qadian and see what is going on there. It is a gruesome chapter of the history of Ahmadiyya movement. We see that the happenings of Mirza Mahmood silenced the voices of those scrupulous and well-informed Ahmadis who dared to criticize his private life. Still many of his followers continued to level charges

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1. Afzal Qadiani. 2. Afzal Qadiani. 3. Afzal Qadiani.
of atrocity against him. "Sheikh Abdal Rahman Misri, a top mas" warned and the Principal Moderator Ahmad, Qadianis felt compelled by circumstances to write three notes of warning to Khalifa Muhammad Ahmad that he should repent of his evil deeds and must reform his character. Otherwise Misri Sahib would have no alternative but to put the whole case before an Enquiry Commission, to be appointed by the Qadiani Assemblies Community. But Khalifa Muhammad Ahmad neglected the warning and persisted in his evil ways: and in addition, he started persecuting Sh. Abdul Rahman Misri and his few friends who sided with him. Or some, even murderous attacks were made. The horrifying and spine-chilling tales of boycott, assault, disgraceful attitude towards women, burning of the houses etc represent Assemblies in its true colours."

Sheikh Misri was forced to leave Qadian for fear of murder. He subsequently related reasons for his separation from Qadiani Communitue and his breaking pledge to Khalilha Mahmud. This statement was written in by Misri in 1917 before court which was incorporated by the High Court Punjab in its judgement:"

"The present Khalilha (Muhammad Ahmad) is a very bad character. Instead the concern of holiness he makes free with young women. For this nefarious work he has appointed certain male and female agents who act as go-betweens to entangle young girls and boys. He has formed a coterie of his male and female friends and they indulge in adulterous orgies."

Fakhroeddin Mahommed, the son of a respectable Qadiani and himself a devotee of Mirza Mahommed raised voice against "His Holiness". He was assassinated by Ali Ahmad Qadiani. The case went to the High Court for appeal. All direct and indirect support was provided to the assassin. The Deputy Commissioner, Gujrat District, however, sent a message to Mirza Mahommed through Mohi Furqan Ali, a Qadiani missionary, advising him not to provide open support to the assassin. This would make him a hero like Mohammad Ali Noor Zaman (the murderer of Muhammad Hussain, a friend of Abdul Karim of Mohabula) and encourage others to commit similar offences. Mirza Mahommed adopted a cautious behaviour as every one believed that the Qadianis were a conspiracy hatched by him. Mahommed, before his death, gave a statement in which he held lied Waliullah Shah and Mirza Mahommed responsible for the monstrous attempt on his life. To save him and his accomplices, Ali Ahmad was
persuaded to denounce his guilt in his sole act committed as a result of Mullum's provocative writings and statements. He was condemned to death by the court. A large number of Qadianis participated in his funeral prayer to pay homage and shower the flowers of love on the spirit of sacrifice exhibited by him not for any mundane purpose but for the will of God, says Mira Mahaund.  

Booby Trap: The Lahore section of Ahmadiyya Jama requested Mirza Mahaund to satisfy his opponents about his character for the sake of Ahmadiyyat and its founder. They exhibited Qadianis to "enforce" against him by describing, amongst others, the Rouf scandal and Mirza Mahaund's own confession of going to an opera house in Paris in 1924 to see the impact of nudity of the Western Society. Rouf was an Italian dancer girl employed by the Cecil Hotel, Lahore, to perform in cabaret. Mirza Mahaund took her to Qadian on 3 March, 1934 for some unknown reasons. When the management of the hotel announced the cancellation of her performances in the press due to her sudden disappearance, her fans started a search and finally located her in the Qadian-Khalispur in Qadian. It was not clear why 'she went to such an holy place with such a holy man.' In a Friday address, Mirza Mahaund disclosed that he invited her to Qadian to undertake to teach English to his wives and daughters. He afterwards wanted to blackmail Mirza Mahaund and even approached Muhammad Hameed, advocate (then Chief Justice of High Court, Lahore) to file a case of adultery against him but the matter was hushed up through the mediation of some influential persons of Lahore. She received a good amount of money to keep her mouth shut.

The weekly Light, Lahore gave a good analysis of the developments in Qadian and suggested some remedial measures for it, obviously not acceptable to an orthodox head of Qadian community.

The Paper says:

"Recently there have been some very unfortunate developments in Qadian and it pains our heart to see how a great and pro-grieving movement that rose for the much longed-for revival of Islam has come to a crawl."

"The details are so revolting as to be truly in black and white. Suffice it to say that two of the followers of the Khalifa Sahib (i.e., the present Mirza of Qadian) brought some very heinous charges against the personal character of the Khalifa Sahib. Whether these charges are true or not, only a properly constituted tribunal can say."

1. The Express is the official organ of the Ahmadiyya Islamic Community. It is published in English and available in various parts of the world. It is a prominent newspaper in the English-speaking world.
2. The Lahore edition of the newspaper was published on 26th March, 1934.
3. The Lahore edition of the newspaper was published on 26th March, 1934.
4. The Lahore edition of the newspaper was published on 26th March, 1934.
5. The Lahore edition of the newspaper was published on 26th March, 1934.
6. The Lahore edition of the newspaper was published on 26th March, 1934.
But the fact that they have been brought by men both of whom have been the right hand men of the Khaliq Sahib, one of them being the Principal of the institution where missionaries of the movement are trained, rules out the question that they have been brought lightly and as such should be summarily dismissed. In fact, votting as they do from close associate of the Khaliq Sahib one of whom is universally known for his integrity, piety and sobriety. These charges, in the eye of many, constitute a pernicious stain against the Khaliq Sahib and it should have been the foremost concern of the Khaliq Sahib and everyone jealous of his honour to see that stigma on his character is washed off. This, obviously, could be done only by a properly constituted tribunal. The Khaliq Sahib and his followers should have welcomed this suggestion as an opportunity to nail those charges to the earner. But instead of following this straight and simple course distanced both by common sense and honour, what are the various reactions of the Quaid Khalifat to these allegations?

The first thing the Khaliq Sahib did was to start the propaganda that the mischief had been inspired by the Lahore group of the movement. The Quaid Khalifat has, from its very inception, fostered a spirit of intense hatred against the Lahore group and every occurrence took which it cannot otherwise get rid of is a stigma on the party. These charges too were likewise disposed of. But the question is: Does the fact that the charges have been brought at the instigation of somebody, in any way impinge on the correctness or malign the gravity of those charges? The charges are there and only a duly constituted tribunal can wash them off.

The tribunal, however, was the one thing, it seemed, which they did not want and did everything in their power to avert. The machinery of propaganda was directed to the dissemination of the idea that under the Sharia of Islam a Khaliq is opprobrious by God direct and is irredeemable to God alone. No human being may question his conduct. The Quranic verse which formed the topic of the last two of our leading articles was distorted to bear that meaning. On the face of it, this amounts to soiling the Khaliq Sahib in the seat of God and the Prophet.

The other idea propagated in refutation of the charges was that under a particular Quranic verse the Khaliq can do no wrong. One cannot but deplore this logic. Here are men who, on personal experience, bring very serious charges against the Khaliq Sahib and in defence he quotes a Quranic verse to dispose of these charges—Any interpretation of a Quranic verse which over rules facts must be called a wrong interpretation. Facts must take precedence over every thing else and thus could be ascribed only by a duly constituted tribunal.

Mohvi Muhammad Ali, head of the Lahore Section of Ahmadiya community deplored this state of affairs in his statement dated 9 December, 1938:

1. Published in the light, Lahore.
2. The light Lahore, 16 September, 1937
For (Mirza Mahmud) mayor may not obtain. But it is a fact that such charges were leveled against him as imply insinuations in Qadian and the Promised Messiah. If it has been in Mian Sahib’s place I would have met Mobi Abdul Karim’s (of Mahboob) challenge by immediately denying on oath the charge, not for my own sake but for the sake of Qadian and the Promised Messiah. This was an outright course for conscience which Mian Sahib did not adopt. Mobi Sahib made a demand which was rather difficult. But review of the dispute that the rejection of his demand has brought in its wake. It is made easier to accept it and set up an Independent Commission to investigate the matter. After all the followers of Mian Sahib were bound to be the members of the Commission. No body could assert that they could give an adverse verdict against their religious leader without rigorously sifting the evidence. On the contrary, their verdict would have been the same as it is evidenced from their professions that even if they were to see Mian Sahib behaving in an objectionable manner they would help their eyes.

Instead of listening to the advice of “holy” masters of Lahore Mirza Mahmud offered counter charges in order to silence them. He threatened Mobi Muhammad Ali, Amir Jamiat, Lahore to stop promoting various campaign against him otherwise he would have to launch a counter offensive of even greater intensity. In an address he threatened in these words:

“Mobi Muhammad Ali says in the Press that Jamiat Lahore of 30 November, 1939 that only the opponents of the Promised Messiah used to level charges against him. On the contrary his disciplines level severe charges against him. People also level allegations against Mobi Sahib and his family but unlike him we do not question and suppress them. If Lahore launches a similar movement against the Lahore Jamiat they would find no place of refuge.

Although Mirza Mahmud very strenuously belligerent said try to satisfy his followers we some person close to him kept on leveling allegations against his character, despite excesses of the Qadiani bully boys. A few of his friends were so convinced and left the Jamat for ever. The anti-Khalifa movement was however, ruthlessly suppressed by Qadiani agents in cooperation with the British Police. Still Mirza Mahmud continued to receive secret of anonymous letters from his followers every day. The letters containing bitter attacks on his (Mirza Mahmud) were charged with amazing wealth through every possible means in order to stem a humiliating life. He started to send four of his sons to London for studies at the cost of Jamat funds. He, however, denied the charge and explained that he had invested his land for utilizing his sons abroad. Allegations were also leveled against his family members. Mirza Sultan Ahmad, his late half brother and his close associate (Sir Zafarullah). In an address he quoted the excerpts of an anonymous letter:

1. M. A. Meftah, op. cit. Page 142
2. Amul, Lahore, 16 December, 1988
If an innumerous (Zaia) person like Mina, it was held, is buried in the Cemetery of Paradise, will it still remain a holy place whose dwellers would go to Paradise... and if thirty men like Ch. Zafarullah Khan get entitled to burial in the Cemetery who could dare to call it a Bahshah Maqbara.

Mmitra Mahmud tried to silence his galactic followers by saying that hypocrites (Munafiqueen) had used to level such calumnies not only against him but also against Hakan Naubadin, the Promised Messiah and even the prophets. Although not totally true, the Lahore group, however, did take interest in ‘instances of wapakshanat’ of Mina Mahmud and even encouraged those who ended up embarrasing the Qadianis. Almost all Qadiani dissidents sought refuge in Lahore. Besides others, Sheikh Ghulam Muhammed son of Maltu, Dan Mohammed lived in Ahmadi Building, Lahore. He called himself a reformist and Morah Masood prophesied by the Mecca Hisabul Baha Dar-e Nazar (1900) exalted Mina Mahmud’s claim of being a Prophet. In addition to spreading the campaign against Mina Mahmud, probably at the behest of Lahore section when Khilafat Ashura celebrations were going on in Qadian in 1939, Ahmadya Jamsud issued numerous protest resolutions against his ‘prophetic’ prophecies and statements. The copies of resolutions were sent to the Punjab Government for necessary action. Mina Mahmud privately instructed his nominees to mount a counter-offensive against the numbers of Lahore harka in a secret and cautious manner to put them in a state...
UNDERWORLD OF SPIES

We have discussed the role of Qadianis in spreading foreign lands. Qadiani missionaries played a diabolical game in many countries. They themselves engaged in grim business under the religious cover and ingeniously helped the British Imperialism flourish abroad. Qadiani Foreign Missions were the invisible arms of the British MI 5. There was an intelligence pool in Qadian to field agents in British countries with Mirza Mahmood at the head of the mysterious network.

By 1934, the Qadiani espionage system was considerably developed. Earlier, its sphere of influence was limited and only a selected few operated in foreign countries Zainab Al-Balshah (Syria, Palestine), Abdul Rehman and Ghulam Nabi (Egypt), Mohi Abdul Latef and Naimuddin (Afghanistan), Mohi Amin and Zahoor Hussain (Central Asia) were some of the spies who had been sent abroad in collaboration with the British Intelligence under the cover of Ahmadiyaa missionaries to operate espionage cells overseas. They kept close liaison with the British Embassy missions, Jewish firms, Zionist organizations and other darkroom institutions to launch their espionage and sabotage offensive. They received financial help from various secret agencies for their covert operations.

New Scheme: In the last months of 1934, Mirza Mahmood set forth a 10-poler scheme called Zahir-i-Jahid. (New Scheme). Its chief objective was the expansion of the ‘missionary’ activity. It called upon the Qadianis to take to simple habits in diet and dress, and to find a new permanent fort so that this massive activity of the missionary enterprise could be sustained. Initially few operations of the scheme were limited to three years, but before the expiry of the period it was made permanent. To finance the scheme he appealed to the community to provide Rs.27,000 for the expenses of the first year. The Community made a good response by providing Rs.107,000. He placed few demands before his followers for stimulating their moral and spiritual qualities. A Trust Fund was created and the young men were exhorted to venture out into foreign countries to work there as volunteer Ahmadi missionaries with financial help from Qadian for few months only.

Under the scheme a network of Foreign Missions was set up in many British colonies and soon its budget ran into millions of rupees. Qadiani missionaries knew the last and language of the country where the host had to undertake their mission. They could conduct themselves at various places, deal with people and important persons, keep up with the latest news, infiltrate into social and professional organizations to collect intelligence, commit acts of sabotage and safeguard the important interests at the risk of their own lives.
Master of Dirty Tricks: It will be interesting to give an extract from a Friday Address of Meza Mahmud to assess the nature of the Ahmadiyya missions in their true perspective:

"Keep aside all those services we rendered for the British in India and take only those our Jamat have been rendering outside India for the British Government. I have already pointed out that we did not know the reason for the death of Sahibzada Abdul Latif Shahid. We heard different rumours but had no exact information about it. After a long time, it happened to come across a book in a library which had gone out of print. It was written by an Italian Engineer who held a responsible post in Afghanistan. He says that Sahibzada Abdul Latif (Qadian) was stoned to death in Afghanistan because he preached against Jihad. The Afghan Government was afraid lest his preaching should extinguish the flame of liberty burning in the hearts of Afghan and lead to British domination over them. This statement coming as it does from such an authentic source conclusively proves that if Sahibzada Abdul Latif had refrained from preaching against Jihad, the Afghan Government would not have felt the necessity of putting him to death. Thus if our men had not uttered any word relating to Jihad and had not preached Ahmadiyya beliefs, the Afghan Government had no object from religious point of view (for their stay). But they felt victim to their overzealous loyalty for the British Government and were penalized for it. They carried with them that enthusiasm from Qadian. They saw in Qadian that Ahmadiya Jamat praised the British rule and called it a just Government and considered it absolutely unlawful to wage Jihad against it. Due to the absence of certain conditions, they accordingly launched a crusade against Jihad and preached loyalty for the British in their homelands and had to give their lives for it.

A large number of Ahmadis are living in other countries of the world especially in the United States where there are 25-30 Ahmadiyya Centres and hundreds of Ahmadis are living there. There comes the Dutch Indian i.e. Java and Sumatra. There are thousands of Ahmadis in these countries. In the Dutch Indies the Ahmadi converts are mostly those men who had been previously the followers of Boko-Hevism. They had reported and had been preaching the doctrine of peace and are loved by their Governments.

It is but natural that in all our addresses, sermons, books, periodicals and daily newspapers we keep on repeating our belief that the British are just and loving people. They do not discriminate against religious sects and endeavour to promote peace. Ahmadis living abroad are being influenced by our literature and believe that although they are not under the British rule yet the British are just rulers because the religious cause of the British was abolished. In this way, thousands of men living either in America, Holland or other parts of world, though loyal to their Governments, have also been adopting the British.
One time the German agents put all their efforts to create a breach between the American and the British Governments but the credit goes to Ahmadia who repudiated false ideas and were not taken in by the Germans for they had been inspired by the pro-British Ahmadiya literature. Similarly the British India, forms geographical proximity with Japan and being an emerging champion of Asian independence considers the British Government a main obstacle in her plans. Whichever any anti British movements arise, the Ahmadiya of the Dutch Indies, while preaching loyalty for their Government, persuade others not to condemn the British and praise them for being good and just rulers.

How could people of either Governments and nations show such sympathetic attitude to the British in the extent of justifying their mistakes? They were merely bewitched by the voice they heard from Qadian. It spread over all countries of the world. The Ahmadiya parent-like appeared all that was buried from Qadian.

The main thing which I (Mirza Mahmood) regard of great importance and cannot overlook is any cost is the stage on a large part of Asia for independence. The Asians consider the British their enemy in achieving their goal of freedom. Do not be misled by simple news items describing Turkey a well-wisher of the British nor believe in the statements either that the Afghan Government wants friendly relations with the English or the news that Japan or China have entered into friendship with the British. Don't be deceived by these press reports. On the basis of my own reports I know that a majority of the educated class wishing living in Iraq, Arab, Japan or Turistan is the bitter enemy of the British. They held them responsible for creating hurdles in achieving their goals. The educated class in Japan considers that had there been no Nazi States they would have ruled Asiam. The people of China say that only due to the intervention of the British many Governments did not come to their side against Japan. You can judge the internal conditions of Afghanistan and the Afghan policy towards the English from the assassination of Sahibzada Abdul Latif. Similar conditions prevail in Iran and Arab lands.

As when it was widely believed that Ahmadia were the agents of the British, the educated class of a country cannot prepare to listen to us. They thought, although we preached in the name of religion yet we were the British agents. It was such a widespread belief that when car 'Mosque' was built in Germany, a higher official of a Ministry either visited 'mosque' or informed of his participation. No time was lost by the Egyptians and Indians to lodge a complaint with the German Government that Ahmadia were the agents of the British Government and had come to Germany to strengthen their base.\footnote{1} It was strange that a Nazi Government participated in a reception
organized by them. The German Government took strong exception to it and an explanation from the concerned Minister was called for his participation in the reception of Ahmadya Community.1

What happened during that reception is interesting to note here. The correspondence of a leading daily wrote:

"Mahmud Ali made a speech in English and in consequence several Egyptians interrupted him frequently, one crying out in a loud voice, Why do you speak the hated English language?" Another shouted: "What you are saying is all lies, that is not a 'mosque' but an English barracks built with English money." This gave rise to a very condensed disjunction between the adherents of different Muhammadan movements, and finally the police had to intervene and turn out the interrupters.2

The same correspondent also reports that the Committee of the Egyptian National Party in Britain addressed a letter to the Pan-German Press stating that the Ahmadya movement was composed of a group of English and Indians pursuing a purely British Colonial policy with a view of exerting strong influence on the Islamic world. The Committee adds, "Our duty as nationalists and Muslims is to put ourselves on guard against this dangerous movement. Otherwise we shall be dragged into the British hell."3

At the end of his lengthy address Mirza Mahmud says:

"It was so widely held that Ahmadya community is the British agent and the idea was so deeply rooted in the hearts of people that many top-ranking political leaders confidentially asked me whether that was right and the Ahmadya Community secretly worked in collaboration with the British Government. Dr Syed Mahmud who is presently (1935), the Secretary of the All India National Congress came to Qadian. He disclosed when Pandit Jawaharlal Nehru came back from his visit to Europe, the very first thing he uttered was about his experience regarding the Ahmadya community. He declared that he had a bitter experience from his European tour. If people of India desired to weaken the British rule in India they must at first weaken the Ahmadya community. It means that everybody believes Ahmadya Jatmat represents the British interests and are their agents.4

British Protection: Before discussing the political role of Qadiani missionaries in foreign lands, we explain the policy of British Imperialism towards Qadiani mission as given by Mirza Mahmud in one of his addresses. After comparing the support provided by the British Government with that of other colonial powers, he emphasizes:

"Our past fifty-year experience shows that the British Government is the best of all other Governments for us. Then comes Holland. We preached in Java and
Somalis and found the Dutch cooperating with us to the extent of justice. After these two Governments come to the United States. We are highly indebted to the US because it had allowed our old missionaries to live there. The Dutch Government also owes our gratitude. There are many Ahmadiyya centres in Java and Sumatera. The Dutch Consul has also visited Qadian to see me. They told me that since a large number of Ahmadis lived in that country, they desired to avail the chance to see their Centre. One of the Consuls was specially sent by the Dutch Government to collect information about the Centre directly.

Except these two Governments, (America and Dutch Indies), other Governments are hostile to our foreign missionaries. After allowing one month they kick out our missionary from their country. Thus he goes to the next country. There also he had to leave after 2 or 4 months. He then moves to another country where he is ordered to leave immediately. Do you want the role of these hostile Governments to kick out Ahmadiyya missionaries from these countries thereby closing the door for the propagation of Islam and Ahmadiyya? 5

A leading member of Lahore section of Ahmadiyya community disclosed:

"In a large number of countries Ahmadis are considered spies. The late Khawaja Kamalluddin used to say that in whatever country he had a chance to go he heard people say that Ahmadis were secret agents and spies of the (British) Government. Whether it is true or not the people were right in saying so. Mian (M. M. Mahmud) himself has admitted in his addresses that he had been involved in spying and clandestine activities for the British Government. 6

Singapore: (General Ezzatul Ayre) was sent to Singapore by Mian Mahmud in 1935 under the Tebrik Jalil Scheme. He stayed there for a few days, then he had to flee to Malaya due to the strong opposition of Jannina-Dawood-ul-Islam, Singapore. Maulana Abdul Aziz Siddiqui (father of Maulana Ishtah Ahmad Noorani) exposed the evil designs of Qadianism.

After the outbreak of War, Japan captured the Philippines, Malaya, Singapore etc. In December 1941 when the Japanese invaded North Malaya and defeated the British forces there, Cap. Mohan Singh cooperated with the Japanese Forces to organize an Indian Army to fight against the Britjia. After the fall of Singapore on 15 February, 1942 Col. Hunt, on behalf of British Government handed over 10,000 POWS to Maj. Fujita, a representative of the Japanese Government, who in turn handed them over to Cap. Mohan Singh. Many Indian soldiers joined the Indian National Army (INA) at the behest of Mohan Singh and Rais Bhai Bho who had already settled in Japan.

2. The Backward and the Modern, Lahore, 1934, P.48
3. India in the P.47,
What role did the Quaidani missionary play during the critical period of the war when the INA was fighting against the Imperialist forces in the Far East? Ashraf gives its details:

"In early 1942 when Japanese arrived in Singapore, a propaganda campaign started for the formation of an Indian army with the Japanese help. In May, Mohan Singh formed the INA and the League. These Indian soldiers who opposed them were shifted to the city to take refuge there. Most of them asked for assistance from Mohi lyas. Mohi Sahib managed to save 20 Indian soldiers at different places. Many soldiers refused to join the INA. They were subjected to torture and their signatures were forcibly obtained. When Mohi Sahib came to know about it he went to their camps to persuade them not to renounce their allegiance to the British. They made a petition that those religion did not permit them to join the INA. The Japs immediately removed these soldiers to concentration camps who opposed them. Mohi soldiers were also sent to the camps and were subjected to severe physical torture."

The official organ of the Ahmadi community writes: "On the basis of revelations of the Promised Messiah and the prophetic dreams and inspirations of Hazoor (Mirza Mahamadi), God Himself revealed to (Mohi Ayas) the inception, spread, harmful effects and a miserable end of the (INA). He accordingly launched a bitter campaign against it. The INA soldiers and the Japanese perpetuated cruelties on Mohi Sahib. All the members of Ahmadiya Community were also terrorised." The paper says:

"Once Mohi Ayas was arrested on the charge of propagating against the INA in a camp. He was tried in a court. Before any judgement could be passed God sealed the fate of Mohan Singh and records of the INA were burnt. The Japanese again sent the soldiers to few camps and civilians were removed to different places. Afterwards due to the efforts of Rosh Bihari Bose and Subhadra Chandra Bose, the INA was reorganised and spread its tentacles. Mohi Sahib instigated his opposition campaign. The matter was also discussed in the Japanese Council regarding Mohi lyas’s anti-INA activities and his immediate arrest was demanded. Mohi Sahib provided food, clothes and money to Indian Pows which obviously was an offense in the Japs eyes. He also brought round an active member and an officer of the INA and armed anti-INA forces to subjugate it within. Three hundred soldiers were organised in a camp and 20 in another one besides 200 civilians. The Ammunition Depot of the INA in Singapore was under their control. In the event of an attack on Singapore the world would have seen what they could have done and how determined they were! claims Mohi Ayas in his report." He then adds:

"In early 1945, Sherban was sent to Lassanah to make contacts with the British guerrilla troops. One of their representatives also came to see us. It was given full intelligence on the Japanese defence potential and preparations made by pro-"
British forces. He proposed that in the event of an expected attack on Singapore they should come out under a Communist Flag. His proposal was simply rejected. We strongly emphasized that we would come out only under the British Union Jack. The representative had to concede our request. He was a Chinese national and seemed to have been influenced by the Communist ideas.  

The Japanese took control of Singapore and put ban on all registered political, religious and trade societies. Asia Round, an Ahmadiyya, was not a registered body. It did not come under the ban. However the Qadiani agents went underground to carry out their covert activities.

Turksh-Ahmadiyya quotes a Piao to describe the activities of Mohini Ayyar in Japan. He was subjected to severe torture for launching a propaganda campaign against Japan. The police got his name written at the top of the Black Sheet in the Government record. Turksh-Ahmadiyya says that reports on the activities of Mohini Ayyar were sent daily to the government authorities and at the time the Japanese Military Police and CID were after him.  

Japan: The other Turksh-Judah Missionary Soofi Abdul Qadir Niazi left Qadian for Japan in June, 1935. He set up a mission there and started his political activities in collaboration with the clandestine Imperialist organizations. Turksh-Ahmadiyya says that the Japanese Government had got doubts about him since the time he reached Japan. The Japanese police had kept a very strict watch on his activities. He was ultimately arrested on the charge of spying for the British.  

Miqahid Muzafir admits: 

"Soofi Abdul Qadir Niazi Ahmed Muzafir was arrested by the Government of Japan on the charge of spying but has now been released."

To assist Soofi Qadri, Mirza Mahmood sent Abdul Ghafoor Jalluddi, the brother of notorious Allah Ditta Jalluddi to Japan. He returned to Qadian in July, 1938 leaving Abdul Ghafoor to organize the mission. The activities of Japan Mission can be noted from a (political) report Abdul Ghafoor sent to Qadian in August, 1939:

Letters were written to some new friends to introduce Ahmadiyya. The Japanese language is being studied. Mr. Tomita (some local agent-compliter) came to see me. He worked out a solution to the problem of stopping agitation against the British in Qubey. He also told me that there were one million people who demonstrated against the British.  

During the Second World War when the Japanese agents were very active in India, the British CID persuaded Mirza Mahmood to place the services of Soofi Niazi and
Abdul Ghafoor at their disposal for subversion in Japan. Mirza Mahmud states that a senior CID official asked Soofi Niaz to give certain information on Japan and the details of his activities. That CID official even threatened Soofi to import all secret information otherwise he would be arrested under Defence of India Rules. Later on Soofi's name was included in the list of suspects and goodia elements and remained under police surveillance. Some high officials and senior CID officers were managing these affairs. Similarly Mehb Abdul Ghafoor was called in Amritsar by the Police and asked to reveal the nature of his mission in Japan. He was persuaded to go to Japan as a British spy. Mirza Mahmud declared that if the Government of Japan, America, Russia, Italy, Spain, Germany etc. world have come to know of it and consider Ahmadia missionaries as British spies, they would never allow them to set up mosques there and would arrest and expel them.

Jawa: There lived many Qadiani spies in Java. Among them, Abdul Sami, Mohvi Rahmat Ali, Shah Muhammad and Malik Aziz Ahmad were stationed to be involved in underground political activities at the time of War. Mohvi Abdul Wahid was appointed Turkh-e-Jadid missionary by Mirza Mahmud. In March 1942, Java fell to Japan. Many notorious Qadiani agents were arrested by the Japanese secret police on the charges of subversion and spying.

On 22 February, 1946 Abdul Wahid wrote a letter to Mirza Mahmud which gives the political nature of Qadiani mission operating in Indo-China. He says, "At the time of the Japanese control (in Java) I (Abdul Wahid), Abdul Sami and Muhammad Yassu, the President of Jamat were arrested on 8 March, 1944 on the charge that Ahmadia Jamat was the British spy organization. All of us were arrested at 2.00 a.m. and the Japanese put us in a jail in Bandung. After four days, six office holders of Jamat Ahmadlay Naik, Mohvi were arrested and lodged in the same jail. After about twelve days Syed Shah Muhammad Mujahid and Malik Aziz Khan Mujahid were hauled up from Kabawin and put in this jail. The Japanese Intelligence Ken petus asked us the following questions in many different ways:

Who is the founder of Ahmadia Organisation?
What are the aims and objects of Jamat Ahmadia?
What are the Ahmadia beliefs?
How the Sadar Anjuman Ahmadia (the Central Ahmadia Body) functions?
What is the oath of allegiance?
What is meant by subscriptions?
What is the relationship of Indonesian Ahmadia Organisations with Qadiani?

1. Itihâs-e-Ahmadiyyah Vol 5, P.271
At last a top official of the Japanese Secret Police announced, 'The man who built up the structure of Ahmadia presented the world a new brain. But perhaps you do not know that the secret and invisible hand of the British operate behind the Ahmadia movement.' Although we repeatedly refused yet he insisted that Sadrul Anjamn Ahmadia functions under the British influence. After 83 days of arrest we were released from the jail. 

Another Qadiani spy Mohib Mominuddin mysteriously disappeared in Java. It caused a concern in Qadian. Mirza Mahmood threw light on this incident:

'At first Japan took control of Java and Samaria. Then an independent Indonesian Government was set up. Afterwards the British tried to plant the Dutch. Now a Republican Government has been set up. Our haramat undertaking may begin. When the Japanese were in power they illtreated Ahmadis. Gradually they became severe to them because people made many complaints against Ahmadis. On the other hand, Ahmadis were made to feel the Japanese had full rights. Ahmadis but they suddenly destroyed their Government. In Indonesia, the Republican Government was established. During their term and even before the Republicans came to power, people made several individual bids to safeguard their rights and Ahmadis.'

The Republican Government generally believed well with us and its officials treated us in good behaviour and maintained friendly relations with us. That is why our missionaries are still working in Java although they have to work very slowly. There is, however, no obstruction in their work, as is evident from their letters. Certain top officials and even some missionaries used to call our missionaries and get their advice. They also send messages to India through our missionaries. Mohib Mominuddin, a member of our Juma held a responsible position there and was also respected by the Republican officials. We have come to know from the letter of Moki Rehmat Ali and the letters from our other friends that some one rented his house at night and then arrested and Kidnapped him to some unknown place. It is not clear who had arrested him. One month, two months and a half month has passed but no information has been received about his whereabouts or the person responsible to arrest him. 

The Japanese Secret Police also arrested a notorious Qadiani spy Muhammad Sadiq. He was charged with spying for the British. He was proved in a trial and he was hanged. Towards Ahmadis say the M. Ahmadis' name was written in the Black List of the Japanese Government.

Indonesia: In August, 1945 the Indonesian people announced the creation of a Republic. The Western Imperialist powers hurried in their efforts to strengthen the revolt. Since the Netherlands, which at the time barely freed itself from the
German Fascist occupation was still too weak to wage an armed struggle against the Indonesian patriots, the role was subsequently taken over by Britain. Later in September, 1945 Anglo-Indian forces landed in Jakarta under the pretext of the necessity to disarm the Japanese. Using their traditional treacherous tactics, the Anglo-Dutch interventionists first initiated negotiations with the Government of the Republic in order to nullify the vigilance of the patriots and then deliberately precipitated the talks and provoked a sanguinary armed conflict.¹

Mohi Muhammad Sadjid, Qadiani missionary Paiadag (Samatra) sent four questions to Mirza Mahmud on 4 January, 1946 which concentrated the role of Ahmadis during the Indonesian liberation movement against the foreign rulers. In reply to these questions Mirza Mahmud advised Ahmadis to obey the orders of the Indonesian Republic, it had genuinely established itself by the people's support. The Western countries would, however, help the Dutch and did not allow the Indonesians to establish a free and independent Government. It would however be in the larger interest of Indonesians to come to an agreement with the Dutch,² he remarked.

In India people extended full support to the Indonesian patriots. Mass meetings were held in India in protest against the decision of the British Government to use the Anglo delegation in support of the Dutch Imperialists. On 25 October, 1946 Indonesian Day was widely observed throughout India. Indian dockers refused to load ships sailing for Indonesia with military cargoes. The RIN sailors who 'mutined' in Bombay demanded the withdrawal of the Anglo Indian troops from Indonesia. In the middle of 1947 the British troops were forced to withdraw from Indonesia.

Ethiopia: Dr Nazir Ahmad was sent to Abyssinia in August, 1935 as the Tahrir missionery. In those days Italy was at war with Abyssinia. The Qadiani agents established a political centre in the name of an Ahmadia Mission and provoked Qadianis creed in a traditionally tricky manner. In May, 1936 Abyssinia fell to Italy and King Haile Selassie fled to Britain. Under the changed circumstances, Dr Nazir fled to the Middle East and reached Palestine where a strong Egyptian movement was going on under the leadership of Multi Amin al Husseini.

In 1946, he moved to Morocco and after getting involved in numerous political activities escaped to Qadfas. During the War, Mirza Mahmud sent him again to Ethiopia and Aden then in the grip of strong and brutal movement. The Arabs spotted the British agent in a short time and demanded his expulsion. Once Arabs and Somalis raided the mosque to liquidate him. He was however, saved by the CID.

Turkish e-Ahmadiyya records his report:

One day Arabs and Somalis raided the mosque to kill me (Dr Nazir). The Government knew about it. A CID official came and stood close to me and told in

¹ D. Tawhidi, World War Two and Asia's Struggle for Independence, New Jersey, 1975
² Mohammad, Dr Fakhruddin, 1945
English: that he had been ordered to escort him to his place safely because people were standing in and beside the mosques with sticks and knives and had bad intention about you I said. I can not disobey the Government, let us leave.1

Eastern Europe: Qaidians had a special mission to perform in East European countries. With the rise of the Nazi power in Germany and Hitler's war policy towards Europe, Jews started fleeing to pro-Zionist countries. Qaidian missionaries had been active in Eastern European countries since 1932. In January, 1934, Mirza Mahmod sent Aasah Khan scene to Budapest (Hungary). He succeeded to convert 31 persons to Qaidism.2 He collaborated with the missionary and distinguished elements who were responsible to foreign civil disturbance in Budapest in collaboration with the British elements.

In February, 1937 Mirza Mahmod appointed Mr. Ibrahim Nasir to take charge of the Hungarian mission and ordered Ayaz to move to Poland. He claims that he had made that decision on the request of Mufti Azam Pakistan Dr. Turgut Stankkirk plant when he called on him during his stay in India.3 Earlier Ibrahim Nasir was designated to take the charge of American mission but the U.S. Government did not allow him entry due to certain undefined reasons. Nasir received British aid in carrying out his missionary work in Hungary on a larger scale. He returned to Qaidian in November, 1938.

When Ayaz started his missionary work in Poland after coming from Hungary in April, 1936 he was detained by the Polish police as a secret agent. They keep a close watch on his activities. As soon as his visa expired, he was refused further stay. He tried hard to prolong his stay but the Polish Government refused an extension and ordered him to leave the country immediately. He moved to Czechoslovakia in early 1938. Despite the covert British political pressure, he did not succeed to set up a mission there. The Warsaw Intelligence (OTB) joined him to leave the country as early as possible.

Albania and Yugoslavia: Qaidian agents were also running their missions in Albania and Yugoslavia since April, 1936 when Muhammad Dia was sent to Albania from Qaidian. There was a great unrest in the country and a movement was going on against Ahmad Zoro Bay's Government. In accordance with the political needs of the time, Muhammad Dia prepared and disseminated anti-Islamic literature and sang the songs in praise of British imperialism. The Muslim leaders in Albania were alarmed at his activities. He was arrested by British spy and expelled from Albania. Qaidian instructed him to go Belgium where another British spy Sharif Devea had been already serving the imperialist cause. They set up a center at known near Albania in July, 1937. Kosawa was under the administrative control of Yugoslavia. Yugoslavian Intelligence
suspected the activities of Odilian agents and Muhammad Dinovs was ordered to leave the country on 5 June, 1938. He went to Bulgaria and then to Italy. During the Second War he reappeared in Egypt. He returned to Odilin in March, 1941.

Tariq-e-Abdusayyid records: "Mosul Mad荒 went to Albania on the direction of the Khalil. The ruler of Albania and his people were like Pathans of our tribal area. When Mosul Mad荒 went to Albania, the people reported to the Police that the newcomer did not believe in Shah and was preaching against it. One day the police suddenly removed him to an unknown place for interrogation and imposed restrictions on his movements. He was ordered to wait till further orders from their top officials. After a few days, the police reported him to Yugoslavia. He stayed on the border area of Albania and Yugoslavia in accordance with the directives of the Prime Minister who continued to preach Abdusayyid creed there. He opened a tea stall in partnership with a local person, which was used as a cover for preaching. The proposal to open a stall was given to him by Shafir Dorus, the member of Belgrade Municipal Committee whose younger brother was a lieutenant in the army."

The Odilian historian further adds:

"The circumstances suddenly changed. The papers of Albanian Police reached Belgrade Police. They raided Mosul Mad荒’s place where at that time was outside his mission place. The suspicions of the police further strengthened. They continued to make raids on the place till he was arrested and ordered to leave Belgrade within 24 hours. Shafir Dorus and his brother could not keep him in these political affairs. Mosul Mad荒 also advised them to keep themselves away. He was deported to Greece from where he went to see Maji Mihmad Sharif, Abdusayyid missionary in Italy."

Shafir Dorus and all of his family members were later killed by the Communist Government of Albania in July, 1936. He was called a reactionary and anti-traditionalist. His son Behram fought against the Government with the British soldiers but failed in his mission. Miri Mohammad paid his tribute for his struggle against the Albanian regime.

Span: Muhammad Sharif Cusani left for Spain in February, 1936 under the Tariq-e-Jehad programme. Anarchy prevailed in Spain and the Italian, German and British Imperialist powers had their stakes in the Civil War. General Franco aspired for power. Tariq-e-Abdusayyid says: "When the Civil War took a sharp turn, the British Consul at Madrid summoned him to the Consulate and ordered him to leave for London along with the other British subjects. He received fresh instructions from Odilin during his stay in London and was instructed to go to Gibraltar. Due to certain
restrictions on the movements of foreigners during the War he made his way to Italy, in accordance with the instructions from Qadian.

During his short stay in Spain, Sharif Gujratvi convinced the President of the Madrid Bar Association to Qadianism. He was christened Conde Guhram Ahmad. Qadiani Conde was a paid agent of the British Consulate Madrid. He afterwards fled to Albania to save himself from the persecution of Spanish Police.

The Spanish Mission was closed and after the World War Second, Khurram Ilyahi Zafar was sent to Madrid to open a new mission. Further story will be described later on.

Italy: Sharif Gujratvi arrived in Italy in January, 1937. He started his work on a small scale as he feared strong opposition from Roman Catholic missionaries. However his political activities continued unabated and it is evident from a report which he sent to Qadian.

Christian sects use cinema for preaching purposes. I have decided to preach Ahmadiya beliefs through writings, addresses and film. A film on pure religious themes of the world was made. I have a plan in my mind to compile a book on the principles of film making. The thought came to my mind after reading Mirza Mahmud's 'Present to Prince of Wales. Its name will be 'The British Empire Forever'. It will refer to the British Government and explain that under the existing circumstances an international culture and morality can be evolved after following in the foot steps of Ahmadiyya.

During the Second War, he was arrested and put in a jail by the Italian police. He was called an agent of the Allies and an enemy of the Axis powers. After the fall of Italy, he contacted an Indian Commander of the Allied Army to assure his release. His wife Saima Ahsan who was in jail was also released. He was given a job in the Florence University.

After the War, Mirza Mahmud sent two missionaries viz: Master Ibrahim Khaliq and Mohib Muhammad Osman to Italy to assist Sharif in his work who was again appointed missionary in charge there. They were instructed to set up a mission in Mission, The Government of Italy, however, refused them a longer stay and ordered them to leave the city within 24 hours. As a result of these measures, the mission had to be closed down in Italy in 1949.

SSA: In post World War I, many Muslims from the Near East went to America and settled in great commercial centres like New York, Boston, Philadelphia, Pittsburgh, Detroit, Chicago, Milwaukee, St. Louis, San Francisco and Los Angeles. Early Qadiani mission was set up in Highland Park, a suburb of Detroit where there was the largest Muslim settlement of America between seven to eight thousand of the total Muslim population of about fifty thousand. They were employed in the Ford Motor Company.
The Muslim World marvels: "Muhammad Karoub, a wealthy real estate man, built the mosque and opened it in Detroit, Michigan, USA, in August, 1921. This was the only place of worship for Muslims in North America and a symbol of Islam in the Western World. He came to Detroit from Syria as penniless immigrant and by labour in an unremunerable history and investments in real estate acquired sufficient wealth. Fortunately a few months after its opening the mosque was abandoned by its owner and taken over by the city of Detroit, and has been used since then for religious services. Karoub opened it for religious services and its decoration and furniture are his own. He spent about $ 55,000 for its construction. Highland Park paid the property on its tax assessment roll and Mr. Karoub was compelled to pay taxes on the mosque, because the city tax officials held that it was a "vacant property", and not used for religious worship. Karoub prepared a plan for the mosque which was completed and dedicated 7 June, 1921 with elaborate ceremonies conducted by Mufti Muhammad Sadik Qudais and two Detroit Islamic Sheikh Khalil Biczy and Hassan Karoub, a brother of the builder of the mosque. Mr. Karoub invited Mr. Sadik and Qudais to America in January 1920. He was detailed for sometimes by the US Immigration Department for they alleged that he believed in the religion which professed polygamy. He settled in Chicago. The Muslim World further states: "At this time, expense Karoub brought to Detroit with Sadik who preached Almohada belief. He emphasized that Hurrat Almohada (p.b.h.b.) is the master propast and the one of prosperity. The prophet Ahmad of Qudais is the Promised Messiah, Mehdi, and the Holy Reformer of this day, the Mufti taught. He described his mission here is to write Christians, Jews and all into the fold of Ahmad. The Almohada doctrine was restored by the orthodox Muslims and the place of worship fell into disrepair. Mufti took leave of his group of followers and left for Chicago to continue his missionary work. Mr. Karoub discussed his plans for tearing down the mosque with reluc-
tance. He was disappointed as there was none to worship in it. At last he decided to tear the building down rather than sell it to be used for unworthy purposes, for the building had been dedicated to the worship of God. "If they differ with us to the interpretation of the doctrine of Muhammad (p.b.u.h.) that is their affair and their right. I believe fully in liberty of conscience," remarked Karoub. The 'mosque' was then sold to the city of Detroit for a recreation center when the disaster declared once a mosque always a 'mosque' and carried (the matter) into the courts. Meanwhile, in Chicago's dwelling house was turned into a place of worship by Qudais and call to prayer was made through a loudspeaker. Converts". The Muslim World, January, 1923.
were made from among the Negroes. A Quarterly magazine, the Modern Sue Rice, 
first sawed in Germany and later from Chicago after a precarious existence ceased to 
appear. Muth returned to Quisisa in 1923. sill M. B. Bongiorn returned his publication 
in 1920 after six years of its suspension with some irregularity.2

Middle East: Although the Middle East essentially North Africa was a major center 
of the Second World War, the Arab peoples were not directly involved in it. The great 
powers, who were engaged in a military struggle, were not concerned with Arab's 
national aspirations for independence except to the very limited extent that they 
helped or hindered their war efforts. When the war broke out, the Jewish Agency 
Executive presented the Mandatory authorities to agree to the formation of Jewish 
fighting forces for service with the British forces under its own national name and flag 
The Zionists countered this by force to achieve its aims related to the Arabs. The 
British gave their consent to the formation of a Jewish Brigade, but fearing the 
indignation of the Arabs did not allow it to use its own flag.

In their book, the Secret Roads Davis and Jom Kaufman wrote: "Jewish 
emigration had not yet in Nazi Germany to save German Jews. They were looking 
for young men and women who wanted to go to Palestine and were prepared to 
pioneer, struggle and... fight for it."

The Zionists were also aware that they would also be able to use their existing Arab 
organizations smuggled in arms and establish Arab populations. They killed innocent Arabs and established a parallel Government in 
Palestine.

Many nationalist groups fighting the Second World War hoped for Allied defeat and 
Arab victory. Nuri el Azam in Palestine was living an exile life in French-controlled 
territory of Lebanon. Britain exerted its political pressure for the arrest of the Muli. 
France agreed but the Muli got the news and escaped to Iraq. He arrived in Baghdad in 
October, 1941 as a political refugee. The British had outlawed his Arab Higher 
Committees as he was busy mobilizing anti-Zionist and anti-British forces.

Nuri Saeed, the Prime Minister of Iraq wassteadfastly pro-British. In 
September, 1939 Rashid Ali Gaba and four other army officers called 'Golden Square' 
took control of Nuri's unpopular and pro-British regime and moved the court 
towards neutral position in the war. Rashid was Muli's best friend. Britain was hard 
pressed in the war, yet in November, 1940 it removed pressure for the recognition of 
Iraqi Premier. The 'Golden Square' carried out a coup and restored Rashid Gaba's 
office. Nuri and the regime escaped to Transjordan.

When the Rashid Cabinet refused to allow the landing of British troops in 
Beirut, Britain intervened and its forces surrounded Iraq. The Qassem Miliion in Iraq 
whoheartedly worked for the Allies. Muli's own Army suppressed Rashid Cabinet and

1 The Modern Sue, October 1920
3 Y. P. A. 5761, June 3, 1921, P. 80
endearous to gain support from other Arab countries. In India, the Muslims were happy even Rushdie's book and disliked Nuri for his pro-British policies. Qudsia press had already intensified vilification campaign against the Mufti and Rashid. Musayyad Mahmood at a broadcast heard the All India Radio strongly condemned the anti-British and unconstructive views launched in the Afghan community and urged the government to expel them for the sake of safeguarding the Holy Places. 2 Iraq fell on 21st May, 1941. Surrendering Iraqi government; cooperated with the Allies and Iraq became a base for an invasion on Iran.

The British agents and Qudsian journalists were making heroic efforts to arrest the Mufti in Iraq. Mufti in his Reminder speech disclosed that the British spied on him specially, Admire, the British advisor in Iraqi Ministry of Interior had left a note written to arrest him. Rashid, the commander of the Jewish terrorist movements Igan landed in Iraq to seek him but failed in his attempt. 3 Christopher Sykes quotes Dr. Yehuda Bauer's personal recollections:

"In the same month the same veiled authorities (Jewish terrorist organizations) who to the non-British were indistinguishable from the British Army, led another Palestinian Jewish expedition, named this time not even the possibility accepted by the Mufti from the definitely impossible Etzel (The National Military Organization) with the purpose of seizing the Mufti in Baghdad from whence he was helping to derail Rashid Ali's rising in favour of the triumphing Rashid Ali's power. During 1941, trained Haganah personnel undertook intelligence and clandestine propaganda missions to Syria and Lebanon sometimes under British direction and sometimes under that of Haganah's Headquarters in collaboration with the British. The Haganah Office was run by Emanuel Weilski and a former Roman, Paul Reitner, both of the Haganah technical college. When the British envied Syria and Lebanon in July, 1941 a dagger plot was aimed at assassins and subversion in the army of the Arab.

In 1941, the Mufti went to Iraq and then on the initiation of Afghanistan he wanted to stay in Kabul. Mufti loved freedom loving Afghans. He was also an old friend of Faisal Mohammad Khan, the Afghan Foreign Minister.

The British Intelligence sent its agents in Afghanistan to keep a strict watch on his activities. His presence in the hostile Afghanistan and his affiliation to the idea of tribal area to revolt and to form a force consent to these. Qudsian headquarters moved to NWFP and started their operations under the instructions of Waqtul and Allah Ditta. Qazi Mohammad Yousuf Passawar, Amir Jamat Haroon supervised the Qudsian plans. In British Consulate at Kabul, a notorious Qudsiyy worked under diplomatic cover. His name was Fazal Karmat. He plotted to expel the Mufti to hand him over to

1. Christopher Sykes, Crisis Strikes by NWFP, P-329
2. Taran Sish节假日, P-257
3. Saqib Nigil Lakhoo, November 1974
4. Sykes, Vol. 11, P-234
the British who wanted to put him in a jail during the War. The British inspired plan was unexecuted. The Mufti left for Italy.

Zafrullah's Address: During the War, the USA pursued a very cautious policy in the Middle East. In May, 1942 American Zionist Organization adopted the Biltmore Plan and demanded unrestricted Jewish immigration into Palestine, the cor-

version of Palestine into a Jewish state and the creation of a Jewish Army.

Sir Zafarullah says that during the Second World War he had a chance to meet Lord Bnaments who was the President of Palestine Plount Company. He made a speech on Palestine issue at Chelten House, London under the auspices of Royal Institute of International Affairs. He expressed the hope that a mutual agreement could be arrived at between the Zionists and Arabs and also gave its due time. When his speech ended Zafrullah rose up. By changing the wording of Jesus Christ's famous saying concerning the divorce i.e. "Those whom God has joined together let no man put asunder" into... - Those whom God has put together let no man put asunder- dominated any chances of serious discussions on the Palestine issue.

Activities Intensified in Palestine: Qadiani volunteers collaborated with the Jewish terrorist organisations in Palestine. They distributed literature loaded with pro-British and pro-Allied orientation and propped up their activities with aish and Cdr. Sharif, Qadiani Missionary Palestine says in his report:

In the month of May, Tabling Day was celebrated in accordance with the directions of the Department of Tabling, Qadian. The Ahmadiyya groups from Kababur and Naipa were formed in their own and the message of 'Islam' was delivered at famous places of Naipa, Jaha, Tal Aviv, Baitul Mubarak, Bait-ul-Lehan, Khali, Haifa, Lawa and Kafristan. Seven thousand different types of hand bills and carts were distributed. A discussion took place at Naipa of Zion on the death of Jesus. Although a (Palestinian) goonda tried to make mischief but he could not succeed... On my return, I stayed in Naipa... It is a central place where minorit mongers strongly opposed Ahmadis... After my visits the ulama had been targeting to kill Ahmadis. The opposition is still in full swing.

During the Second World War, Qadianis were held notorious for their political activities in the Middle East. Muftah Mahmud sent Mohammed Saqiq Ahmad in Palestine in September, 1937 to resist the Qadiani missionary team. He made frequent trips to Damascus, Cairo, Baghdad and Lebanon. On numerous occasions he faced great difficulty in steering visa. He was expelled from Baghdad when he was staying in the Spanish British Air Force with his fellow Ahmadis.

Sadiq Ahmad in his recollections states: 1.

In September, 1938 he made a thirteenth visit to Damascus. After a stay of about three weeks he was ordered by the Foreign Ministry Damascus to leave Syria within one week. Ahmadja Jamat Syria spent their best in a permit for him for Palestine or Lebanon but failed. The Embassy of Iraq did not give him a tourist visa either as they suspected him a political agent. However he called on the Iraq embassy in his residence and got a day tourist visa to go to India.

During the early period of the Second War, Mirza Mashadi ordered him to leave Damascus and from there he was posted to Sierra Leone. Many Lebanese and Syrian Arabs lived in West Africa. During the war, a Lebanese Muslim political leader, USB de Muhazen, was got this order. He had been exiling the Lebanese to wage war against the French imperialism. He, at the same time, issued a campaign against Ahmadja Jamat. The government of Sierra Leone ordered his expulsion.

To guard Muslims against Ahmadja here he wrote a long poem in Arabic in which he sharply attacked the Ahmadja Jamat. He wrote Ahmadja the British agents and pro-Jewish elements. He advised Muslims to save themselves from the leadership of this Jamat which was going to achieve its next nefarious ends under the cover of goodness. If, it is said that this Jamat has not been set up by the Jews then there is absolutely no doubt in it that the pro-Jewish nations are behind it.

Zafarullah's visit: Dr. Zafarullah visited Palestine during the closing years of the Second World War. The table turned in favour of the Arabs and the Zionist Organizations had been strongly demanding an independent 'state of Israel.' On his way, he stopped in Damascus to discuss some political issues with Sheikh Abd al Qadir Al-Mahbuz, a notorious Qadist leader. He met Ziauddin leaders in Palestine in early 1945 and had long discussions with Dr. C. L. Cullen, the head of Jewish Agency. He stayed in Eden Hotel, Jerusalem. He went to the Jewish communities in Syria through some Arab leaders to see him in the hotel. Since it was found to be an unsafe place, they moved to Villa Royal Marry Hotel for a free and frank discussion over the Palestinian issue. Arab point of view was explained to him by Henry Cattan, a leading journalist at Palestine.

During his visit he concluded that Jews were fast acquiring lands and that would result in Arab's eviction from Palestine. After his return from Palestine, he delivered a speech on Palestine issue in YMCA Hall, Lahore on 23 January, 1946. The meeting was organized by Ahmadja Inter Collegiate Association and was chaired by Dr. E. D. Lucas, Vice Principal, F.C. College, Lahore. Zafarullah, then the Judge, Federal Court of India dwelt on historical background of the Palestinian issue, British
promises to the Arab during the First World War, Balfour Declaration, Jewish settlements. Zionism opposition to the White Paper etc and emphasized that the Jews were determined to establish their state in Palestine. Britain and America had been supporting their cause because the Jews had acquired considerable political influence and financial hold over their economies. Twenty five members of the British House of Commons were Jews besides two Cabinet Ministers and one Under Secretary of State. Even if the settlement of Jews in Palestine was stopped, the Arabs would still face political and economic threats from Jews he argued. 3

Zafarullah did not criticize the British or American policy towards Arabs. Neither he proposed any solution to the intricate problem vis-a-vis Zionist threat. He obviously foresaw a bright future for his community in case the Zionist entity would get itself established in Palestine.

Saudi Arabia: We have discussed the political mission undertaken by Muhammad bin Qasim in Athens and Belgrade. He was expelled from Belgrade and settled down in Italy with the assistance of Mezh Shapir. From there he left for Morocco, rented a house there and started his work under the instructions of the British Consulate. He did not disclose his identity and succeeded to become an indian interpreter to King Saud. 2 He passed on many secrets to Qasim.

It may be recalled that Qasim had been long been involved in a propaganda campaign against the Saudi Government because King Saud did not allow his son (King) Faisal (Shahed) to impose London’s Mosques 2 The Saudi Government always kept a close watch on Qasim’s activities and checked his clandestine operations. Mina Mahmoud sent Daim Auda, a Qasim aide at Paddington (Sanatari) to Mecca along with Muhir Rehmat Ali Qasim on a political mission in 1929. They were arrested on the charge of spreading heretical beliefs and working against the integrity of the Kingdom 2 The Saudi government became more vigilent after that incident.

Muhammad bin was getting closer to the King found to be a British spy and was arrested by the Saudi Police. Tammah Alawadi says ‘one day some one informed the police that the Indians and Arabs frequently visited that Mobi (Muhammad bin). He seems to be a British spy. The police immediately arrested him and sent him to jail. After a period of one week Syed Lai Shah, British Consul at Jedda secured his release. 3

On his return to Qatar he was on another special mission to Durbin (South Africa) He was going in a Naval Intelligence ship which was destroyed by a German torpedo boat.

1. [Ref Qasim, 3 January, 1947
2. [Ref Y. U. 540, 1946
3. [Ref Qasim, 10 December, 1947
4. [Ref Y. U. 552, 5/2/45

1. [Ref Qasim, 3 January, 1947
2. [Ref Y. U. 540, 1946
3. [Ref Qasim, 10 December, 1947
4. [Ref Y. U. 552, 5/2/45
Africa. Qudiasi reached Africa during the 1st World War to serve their Imperialis missions. They preached their creed earlier in East Africa on a limited basis. The British colonialists provided them all support to enable them to establish their foothold in Africa. The Review of Religious, Qudiasi published a report of Fazal Din, Qudiasi missionary and a vet assistant by profession who served in Kampala (Uganda) during the days of 1st World War. It says:

"The Ahmadi serving at the War front are doing their level best to convey the message of Ahmad (Qudiasi) to Christian Europe. The same is the case in other parts of world. Brother Fazal Din, Vet Assistant came from Kampala (Uganda). At the End of First, congregation there assembled about 4000 Arab and Schahlin women. I was selected to deliver the sermon. I asked the congregation to send contribution to Qudiasi and they made a liberal response to my appeal. I am glad to inform you that the Government had been pleased to grant a plot of land for the erection of a ‘mosque’ with the additional gift of 4000 acres of land for the expenses connected with the ‘mosque’. An Imam will have to be appointed after the ‘mosque’ is completed.”

In 1921, Abdul Rahim Nasser left London for Nigeria and established a mission there. The Crusade History of India gives the early history of Ahmadiya mission which was established in Africa by the British assistance:

"The Ahmadiya first appeared on the West African coast during the First World War, when several young men in Lagos and Freetown joined by mail. In 1921, the first Indian missionary arrived. This was to go on to found a functioning in the Muslim intellec. The Ahmadiya remain confined principally in northern Nigeria, southern Gold Coast, and Sierra Leone. It strengthened the ranks of those Muslims actively loyal to the British and it contributed to the modernization of Islamic organization in the area. But its members remained small, and its effectiveness was weakened by successive internal schisms. Its chief importance has been its pioneering contributions to Muslim Western education in Africa. It joined the argument about the nature of the imamate, and the necessity of a constitution; it attempted to regularize finance, for example extravagant celebrations and thus clashing with the ancient heritage of ‘seeking’."

Qudiasi missions flourished in British colonies of Africa with the Imperialist support. Brig. Gulzar Ahmad says Ahmadiya missions only flourished in those parts of Africa which were under the British colonial rule. 2. Jr. T. A. H. in his book ‘Islam in Africa’ tells that Qudiasi missions were sponsored by the British. 3.
QADIANI AND PAKISTAN MOVEMENT

The War Supported. With the outbreak of the Second World War, Mulla Mahmut announced full support of the Ahmadiyya Community to the British. He advised his followers to pray for the British success and declared his firm belief in their 'just and glorious' role. Neither Germans nor Russians could extend the type of assistance to Ahmadiyya as the British had been extending to them, he emphasized. If Ahmadiyya had to sacrifice any one sorary over than they should select only the British, had they been wise. He advised these Congressmen who were against 'the exploitation of Indian resources for Imperial ends' to support the British during the war. They must support the British whether they considered them good or bad. If India will not support them, it will not only be putting itself in great trouble but the coming generations have to bear it for ever. 1

The Muslim League conditionally supported the Government. A resolution was passed on 18 September. 1939 promising support on the condition that no constitutional advance in India should be made without the approval of the Muslim League—the sole representative organization of Muslim India.

In March, 1939, Mulla Mahmut completed 25 years of his Khilafat. On the occasion of Khilafat Jalsa in December, 1939 he announced:

'It is not an ordinary war. Our Jalsa will be affecting it. They must extend every possible help to the British. A Secretary for War is proposed to be appointed from every Ahmadi Jalsa who will be responsible to carry out the directives of the Centre (Qadian) concerning the War and mobilize Ahmadiyya support for it. This support is a must for India and Ahmadiyya. 2

Mulla Mahmut gave different types of arguments to mobilize Muslim public support for the War. At an annual gathering in 1942 he declared:

'To far as India is concerned, I have on several occasions expressed the opinion that in the event of a German victory, we shall be very much worse off and that a British victory is bound to lead to an improvement in India's affairs. Some of us are apt to imagine that if we were to remain such a position it is immaterial whatever we see ourselves in this power so that, but this is an entirely mistaken point of view. Great Britain already enjoys dominion over the most tempting parts of the old world, across the confines of China. The US enjoys economic dominion over the rest of the world. They are like a person who is already sated to a point of satiety and a person as well as find in much inclined towards high-handedness and tyranny. Again, the oldpowers
do not normally interfere in matter of religion and except in extreme case or political or economic necessity, do not have even secret or indirect pressure in these matters.1

Gadiais were the Sepoy champions of extending unconditional support to Britain in its war efforts2 They endeavoured to dispel the disbelief regarding the British promises. The people of India, however, believed that the British offers were only for keeping them secure a vassal in the British War would repudiate its promises as soon as the war was over.

Gadiais nourished hopes to succeed the British, in case they would leave India. Mirza Mahmud made his followers believe that the World War II would last till Ahmadia would be prepared to take over the charge of the Government.3 Alluding to the meeting of Moslems with Kaiser, he concluded as God saved the treasure belonging to two orphaned til they attained their majority, similarly the disturbances would prolong till Ahmadia were sufficiently trained to take over the charge of the Government of their own from the British.

Ahmadia Company: A year before the war, Mirza Mahmud urged upon his community to receive military training. He ordered young Ahmadis to join army or police. 'The Ahmadis of Punjab had a special responsibility in fulfil, he said, because they were comparatively in majority in the Punjab. Secondly the Punjab provided manpower to British military and Ahmadia had reached those families who offered themselves for recruitment. Moreover, the Punjab is the centre of Ahmadia and all its religious centres are there. The Jamiat would prepare itself for any eventuality. Ahmadia should join Territorial Force which is established by the Government to maintain law and order in the country. Punjab Regiment Territorial Force 11/5 had an Ahmadia Company since its establishment.'

The 15/15 Punjab Regiment comprised four companies viz. Punjab Musalmans, Tamil, Christians and Ahmadia. During the war another Punjab Regiment 8/15 was also raised. Ahmadia insisted on their separate entity and did not join the Punjab Musalmans Company. Mirza Sharif Ahmad was given the rank of captain in the Ahmadia Company. His son, Mirza Daud Ahmad was posted as colonel in the same company, khyber Agency. In 1942, he was Captain-In-Charge of Chur Bush Fort, khyber Agency. The British feared Russian attack from the North and took special measures to check the political upsurge in Shillu tribes.

A prominent Gadiais elder Khaliq Samadhain Ahmad staid the Ahmadia Company to the Territorial Force was under the Command of Mirza Sharif Ahmad Ch. Abdulah Khan, the honorary lieutenant was second in command. After his death (Samadhain) joined the Company In those days Maj. Goring came from Britain.
and was posted in their unit. He kept a watch on the activities of the Company. After a few days he secretly told them that he had been given special instructions in Britain to keep a close check on Ahmedy Company because Ahmedy Jamat had been raising the prophet of Bahaullah.1

The Foreign Affairs Department of Qadian organized the recruitment of Ahmadis from all parts of India into the Territorial Force and registered their names in the Territorial Force without further loss of time. They indicated their nationality as 'Ahmadi' in the recruiting form2 with a view to maintaining their separate entity. A glimpse at the services rendered by the Ahmadis during the Second War can be had in J.D. Sharma, Qadiani missionary London's Present to H.M. the King Emperor on the New Year Day (1966). He says, 'H.M. the King will be pleased to know that our Jamat has provided all possible help in securing the victory for Britain. There were fifteen thousand Ahmadis soldiers, two to three hundred of Commissioner and non Commissioned Officers serve in the Second War. It is quite a large figure in comparison to the total population of our Jamat.'

The Qadiani missionary then quotes a revelation of Mirza Ghulam Ahmad (November 1900) wherein God is said to have communicated to the Mirza the mission of the British as those who have been the reason God favoured them. Those who looked to the Heaven had no fear at all. Shina concludes 'it is our firm belief that because of these revelations God saved the British from a defeat during the First and Second World Wars.'

Lahore Resolution: On 23 March 1940 the Muslim League adopted the Lahore Resolution which became the basis for Pakistan. It will be of interest to refer to a controversy in which started in 1940 over the role of Zafarullah at that crucial juncture of Muslim history.

Wali Khan, a senior politician of Pakistan, in an interview with the weekly Dunya Lahore (21 December, 1951) alleged that Sir Zafarullah was responsible for the authorship of 23 March, 1940 resolution commonly called Pakistan Resolution. It stirred up a controversy in the national press. He based his assertion on a note written by Sir Zafarullah to the Viceregal in February, 1940 when he was a member of his Executive Council. Wali Khan elaborated his point of view from the writings of the then Viceregal of India, Lord Linlithgow. In reply to Wali Khan's assertions, Zafarullah clarified that in the capacity of a member of the Viceregal's Executive Council, he did write a note on Devolution Status for India in mid-February, 1940. But he discussed two schemes in it. One was Pakistan scheme and the other was reorganization of India past. Pakistan scheme proposed by Sirrahman Ali, he argues, involved a

1 There is a slight difference in spelling of the name of the prophet, Bahaullah. However, this is not an error and the correct spelling is Bahá'u'lláh. (Editor's Note)
2 The recruiting form is not provided in the document, so the exact wording cannot be accurately transcribed. (Editor's Note)
wholesale exchange of population and was "impractical" and "chemical" while it considered separation of India scheme practical in nature. Pakistani scheme involves the North Eastern Federation consisting the Punjab, Sind, NWFP, and Frontier tribal areas. The rest of India may constitute itself into more federations than one, if desirable. The significant feature of this scheme was that the N.W. Federation and N.W. Federations will be in direct relation with the Crown and so will be Federation or federations constituted by rest of India.  

Zafarullah sent his note to Viceroy Lord Linlithgo on 6 March, 1948 who forwarded it to Lord Zaitzoff, the then Secretary for State for India with the following remarks:

1 sent by the last bag a copy of Zafarullah's note on Dominion Status which I remarked upon to be serious in the position from extreme point of view. I introduced that qualification because I have not in that time had an opportunity of discussing its precise nature with him and certain of the prepositions contained in it, were likely to appear forcibly under his name of a Member of my Council, might, I think, have justified a description in these terms.  

I asked him yesterday to put me a little more in the picture, and he told me first that this is a first draft only, secondly that, provided he is pressed on that point and the paper is not used publicly, I may do what I like with it, including sending a copy to you, thirdly that copies have been passed to Jinnah and I think to Hyderi and finally that while he, Zafarullah cannot of course admit its authorship, his document has been prepared for adoption by the Muslim League with a view to its being given the fullest publicity (Brackets added). I cannot claim ever yet to have had time to absorb it fully, and would prefer to suspend my comments until later. But it is a substantial and trenchant piece of work and I shall be greatly interested in your own reaction to it.  

Will Khan contends that the separation scheme proposed by Zafarullah was adopted after about fortnight by the Muslim League at its Lahore session on 23 March, 1940, as given in the Vicerecy's note. He means to say that a Qadiani in collusion with the British, gave the idea of Partition of India which became Magna Carta of the Muslim League after 1940.  

Zafarullah admits that the Muslim League Resolution of 23 March, 1940 and the separation scheme given in his note are almost exactly the same. The expression Pakistan was implied officially on this scheme by the Muslim League Convention of 9 April, 1946. However the conclusions drawn by Will Khan are incorrect.

Zafarullah states:
The instruction that my note was prepared at the suggestion of Lord Lathbury and was sponsored by him as to play down the "Pakistan idea which was for catching the Muslims imagination" is a regret to have to observe wholly futile and unfruitful. It is clear from Lord Lathbury's letter to Lord Zetland that Lord Lathbury had nothing whatever to do with the preparation or contents of my note, the entire responsibility for which rests on me.

A personal of Lord Lathbury's correspondence with Lord Zetland reveals that he did not give much importance to Pakistan demand. On 25 March, 1946, a day after the Muslim League's adoption of the Lahore Resolution, Lord Lathbury wrote to Lord Zetland:

'I do not attach too much importance to Jinnah's demands for the carrying out of India with an indefinite number of religious areas, or it prepares to use the phrase, an indefinite number of so-called Dominions.' And I would judge myself that his attitude at the moment is this, as Congress are putting forward a preposterous claim which they know is incapable of acceptance, we equally will put forward just as extreme a claim of impracticability of realizing which he probably just as well aware, the existence of which with which while reaffirming the Muslim attitude of hostility to Congress claims, take away some at any rate of the damaging charge which has hitherto been leveled against them that they have no constructive ideas of their own.'

Lord Zetland, the Secretary of State for India replied to Lord Lathbury on 5 April, 1940. I think that in the course of forthcoming debate I shall be bound to express my disfave from the proposals which has been recently put forward by all India Muslim League in the course of their recent conference at Lahore. I should very much doubt whether they have been properly thought and in any case to create it number of Ulster in India would not only mean the wrecking of all that one has been working for a number of years past, but would also, I imagine, give rise to the most violent opposition on the part of the Congress and possibly of other who are not actually attached to the Congress in India.

The Pakistan issue also came up under discussion in the House of Commons. Its debate of 18 April, 1940 clearly shows the bias and disapproval of members on division of India and creation of a chain of independent Muslim states stretching from the North West to the East of India.

The proposal was "something not a far short of a counsel of despair." Its acceptance would be admission of the failure of all efforts of 'England and India's, based on assumption that Indian unity was possible and desirable."
Quaidian Council Meeting: Quaidian attitude towards Muslim aspirations was totally negative during the 1940s. It proves that Quaidians were not in favour of Pakistan or a separate Muslim state in India. In the last week of March (1940), the Report of the sub-committee of the Ahmadiyya Foreign Department came under discussion in the 29th Advisory Council Meeting at Quaid. Syed Zainul Abidin, Head of the Foreign Affairs Department discussed the issue of Ahmadiyya's joining either the League or the Congress. He and Pir Abid Ali narrated past events and by a majority vote, the matter was put off for the next meeting in 1941. Quaid decided that the time spent would be made to arrive at a mutual agreement with the League and the Congress. Hazrat Mirza Mirwais Haidry (Mirza Ahmad) gave his decision in favour of majority.

Mirza Mahmood instructed his disciples to join the Congress in order to gain favour of the Congress leadership. The political climate changed sharply after 1940. A majority of Muslims were keen, the Congress in favour of Muslim League. Pakistan stood sharply against this, and it was for that only establishment of Pakistan could solve economic and political problems of Muslims of India. The British also gave serious thought to the solution of Indian problem. There is no evidence to prove that Quaidian was inclined to the idea of Pakistan. Nor was the Congress in any practical support to the League. All their energy were directed towards the war and anti-communist activities abroad.

Cripps Mission: The Congress Governments resigned in the late 1939 on the plea that the British Government had dragged India into the Second World War without the consent of the people, the League observed Day of Deliverance on 20 December.

In August, 1940 Lord Littleton made an offer which, apart from others, envisaged the expansion of the Executive Council of the Governor General and the establishment of an Advisory War Council. The offer was rejected by all political parties of India. Many factors including the Japanese entry in the War and the speedy success, pressure exerted by the US President Roosevelt and growing public opinion at home for an early solution of Indian problem forced the British to review their policy towards India.

In March, 1942, Sir Stafford Cripps came to India with his offer, it was published on 20 March, 1942 and provided for Indian independence after the War and conceded the right of self-determination to the provincial units. As under the proposed arrangements, provinces were free to remain within India or split out of the Indian Union, the provinces where Muslims were in a majority could presumably form their own federation i.e. Pakistan in due course. Cripps also gave an understanding that with the exception of Defence Department, other departments would be completely in the hands of the Indians and the Governor General would act as a constitutional head. However, at the later stage he withdrew that statement. This made the Congress
suspicious regarding the honesty of the British Government. The Congress wanted the Executive Council of the Governor General to work as a Cabinet. The British Government was not prepared to concede.

Sir Zafarullah was the member of the Executive Council during the War. He dares that he urged upon the Viceroy that the minimum need was that the Council should be enlarged so as to be composed of an overall majority of Indians. On the Viceroy’s recommendation His Majesty’s Government agreed and from September, 1941 towards Indian representatives had a preponderant voice in the central administration of their country. A representative of British commercial interest in India, Sir Edward Barnwall, was included in the enlarged Council. Within a year of the enlargement of the Council, Zafarullah accepted a seat on the Bench of the Supreme Court of India.

On the outbreak of the Second World War, the Department of War Supply was established by the British Government in India. Zafarullah, the Law Member of the Viceroy’s Executive Council was appointed Chairman of the War Supply Council, on which all British countries South and East of Suez were represented. During the War (November 1939) the Viceroy sent him to London to represent India in the Conference of Dominion Ministers called by British Prime Minister Neville Chamberlain to discuss the situation created by the War. While Zafarullah was still in London, the Viceroy directed him to head a delegation to the League of Nations. The League Session was called to discuss Finland’s complaints of aggression against the USSR. Zafarullah roundly and bravely denounced the Russian aggression. Russia was expelled from the League.

During the War, Mira Mahmud continued to put forth his dreams on its progress, particularly on the events where the Allies faced military reverses. He prayed for their success. Zafarullah says that Mira Mahmud was from time to time, versed in the knowledge of the progress of the War on various fronts. The military maneuvers in North Africa, the Allied landings on Sicily and Italy etc. Zafarullah kept the Viceroy informed of them who became keenly interested and saw them enacted without any fresh instructions had been received from the Head of the movement.

AG in China in February, 1942, General Ching Kai Shek, the head of the military, came on an official visit to Delhi. Among other matters arranged between him and the Viceroy, it was also agreed that India would have direct diplomatic representation at Chungking, on the upper reaches of the Yangtze River, where the capital of China had been pushed under Japanese pressure. India’s representative would have the title of Agent General and the rank of Ambassador.

1 Sir Edward, The Agency of Mira Mahmud, p.22
2 Ibid., p.118
3 The Times, Gazetteer of India, p.110
4 Sir Zafarullah, Gazetteer of India, p.119
Or 25 March, 1942 Viceroy Lord Linlithgo sent a letter to Zafarullah to accept the post of Agent-General in His Majesty's Embassy in Chungking, China, retaining his position as a puisne Judge of the Federal Court for a period of six months. The post will be in the nature of an honorary one, and there are few men whom I feel I could call with confidence to sustain it. The appointment of Agent-General in China was meant to give it an impression that in India we had an ally who can give effective help in turning the table against Japan.

Zafarullah served the Imperial service well in China. At the end of his six month term, Chiang Kaishek, in a letter dated 26 September, 1942 addressed to Lord Linlithgo, the Viceroy of India stating: 'We are sorry to part with Sir Zafarullah Khan on both public and private grounds. During his comparatively short stay here he has been instrumental in drawing closer both political and cultural ties between India and China.' The British Council General in Chungking also added Zafarullah 'The best representative of the British Empire, it ever had with the Chinese both from the point of view of the influence he exercised and from that of the direction of that influence.'

Zafarullah sent his weekly political reports to the Political Secretary, Sir Olaf Caroe on the activities of Communist leaders led by W. Tung and Chou En Lai. On, his return from China in October, 1942 he informed the Viceroy that the Communists were Moscow trained and well organized in China. They would come to power after the defeat of Japan. The oppressed peasant looked to them as their saviours.

Zafarullah Recommends Ghulam Mohammad. On 4 August, 1942 Zafarullah sent a personal and confidential letter to the Viceroy of India from China. He proposed the appointment of one more Muslim to the Viceroy's Council. His proposal involved the following:

a) On completion of the term of Sir Reginald Maxwell, Home Member Viceroy's Executive Council, the vacancy is filled with M.S. Akbar Hydar;
b) Consideration of the desirability of including Sir Muzaffar Ismail at suitable time;
c) Failing (a) and (b) your Excellency might consider Mr. Ghulam Mohammad till lately additional Secretary in the Supply Department and now Finance Member of H.E. the Nizam Government. Mr. Ghulam Mohammad is a comparatively young man but pos-

3 Sir Zafarullah, Letters of Note, P. 121.
4 Subsequently became the首席 Governor-General of Pakistan.
essors great ability and drive and I think, would in practice fully justify his choice. 

Sir Zafarullah in his letter also raised the question of prospective position of Indian Officials on the defence side in case any scheme emerges pertaining to the transfer of power. The Vicerey appreciated his point about Muslim representation and enclosed him a note of General Hartley, Col., of Indian Army which was prepared by him for Lala Lallubhun on this subject.

Indianisation of the Council: Before leaving China, Zafarullah also submitted a memorandum to the Vicerey on the constitutional problems of India. He proposed that the time had come when the entire Council should be composed of Indians and should function in a Cabinet under a gentlemen's agreement that the Secretary of State would not veto a decision of the Council except in a case which was likely to prejudice the security of India. The Vicerey forwarded the memorandum to the Secretary of State for his views. The proposal was however dropped by the Government because Mahatma Gandhi resented its longer delay and two Hindu members of the Vicerey's Executive Council resigned in sympathy with him.

After the return from China Zafarullah left for Canada to attend the Pacific Conference.

Pacific Conference: In late November, 1942 the Conference of the Institute of Pacific Relations held in Quebec (Canada) Zafarullah, and Mudaliar—both Members of the Vicerey's Executive Council and Begum Shaj Nuwati were appointed as members of the Indian Delegation. The discussions in the Conference were purely academic. None of the papers was of direct concern to India, and the deliberations of the Conference had no practical results. The Conference was split up into four RTCs: Eoa, India, China, General or Political. Mr. Taze, one of the Canadian representatives, was presiding at the RTC. Sir Zafarullah was president of the Eoa RTC and Sir M. Mudaliar represented India at the India RTC. The Indian case was presented by Mr. Khanna in a strong and shocking manner. Begum Shaj Nuwati ably put forth the Muslim case and explained the true state of political affairs prevailing in India.

Sir Girja Shankar Raja was India's Agent-General in the U.S. During Zafarullah's stay in Washington he arranged his meeting with President Roosevelt of America. The US President said him that he could not pressure Churchill, nevertheless he would not miss any opportunity to impress upon him the desirability of giving freedom to India.
During Zafarullah's visit abroad, Lord Linkington, in a note, warned the Secretary of State for India about his and Mudaharl's activities regarding the issues of "marked degree of early constitutional advance and Indirectization of services and High Court. He explained that their motive behind the Indirectization move was to secure a position for ‘their community, their friends or part of India.”

In December, 1942, Spens became the new Chief Justice of India. Lord Lichfield stated: "There is in certain quarters a feeling of relief that the choice should not have fallen on Zafarullah who is thought to be moving into political field to a great extent not desirable for a Judge. The Viceregy had the name of Varsilchhari as Indian Chief Justice and considered Zafarullah not ripe for the appointment."

In Washington, Zafarullah received a message from Lord Halifax, British Ambassador in Washington that the Secretary of State for India desired to see him in London for consultation. He arrived there in the first week of January, 1943 and stayed on till the first week of March.

The Secretary of State writes to the Viceregy on 15th January, 1943: "We have a Government lunch to Zafarullah on Wednesday, to which most of the War Cabinet and other Ministers came; he was induced by eagerness to see and hear Zafarullah (whom most of them already knew) or by the prospects of solid food and even wine, I cannot say. Any how they were rewarded by an admirable little impromptu speech of Zafarullah in which he touched lightly on the Indian situation, affirming his conviction that it was vital for India to stay in the British Commonwealth and that the danger of her going out would only arise if we appeared to be treating her to stay in or to be going back on our promises.

In a talk to me, he urged in general terms the importance of progressive Indirectisation not only in the Executive but also in the Service, Judiciary etc. so as to have trained and moderate men available for Indian purposes and to forestall the glasses of Europeans being filled with ignorant and head-swelled political remarks.

He wanted to do an useful public work of some sort or another during the five months of a low vacation. The only thing he has suggested in that connection was that he might revisit the States and do what he found more effective than any thing else, namely, meet quietly small groups of the academic and professional classes whose opinion count a most in America."

The Secretary of State, in another letter dated 20 January, 1943 to Lord Lichfield states that Zafarullah intends to form himself a party of modernites who could throw weight effectively when the movement comes for the establishment of an

1 The Transfer of Power, Vol II, p.424
2 Linkingham to Halifax, 12 November, 1942 The Transfer of Power, Vol II, p.434
3 The Transfer of Power, Vol II, p.412
Zafarullah also gave a talk to the Empire Parliamentary Association in London on constitutional issues. He remarked:

"It would be disastrous for India and for ourselves if the partnership between us were not maintained in face of new international conditions which would change after the War; that there is no hope of any settlement between the parties during the War but that we should be wise to go forward boldly, rather than wait for agitation in bringing into effective partnership those who were prepared to look with us and to train a body of responsible men who could exercise a steadying influence afterwards."

Amryt, the Secretary of State for India in a note to Lord Llithgol (February, 1942) states that "Zafarullah is very keen on giving the whole of his spare time to working up the names of a party of moderate men who wish to find a stable contribution for India to secure India's future stability in the world by her remaining a member of the British Empire." [Private Secretary of the Viceroy remarks at the margin (I cannot find that it is consistent with the intention of the judiciary of their independence and hold on public confidence that a Federal Court judge should become an active organiser in national and international policies nor have I much faith in Zafarullah's direction or knowledge of where to stop in a matter of that kind.]

However, the Secretary of State sees no objection if he works in his own. He is genuinely convinced of the necessity of India's remaining with the Empire and that is equally the case with Mohabir and Ali at Ha'ir (Jehye wrote)."

Conclusion

After the failure of the Cripps Mission, the Congress passed the 'Quit India' resolution on 8 August, 1942. Mahatma Gandhi was arrested and the Congress party was banned. The League declared the movement as an attempt to oust the British Government atバンクロー to the Hindus the administration of the country. It did the same part in it.

Ouediani looked at the independence movement with an awe. They outrightly opposed the Muslim League's policy. Mirza Mahmood called the establishment of Pakistan and the demand for an independent state 'bonds to fast an Indian subject'.

In December 1944, Zafarullah, then the Judge Federal Court of India wrote a brief letter to Mirza Mahmood. While discussing his political ideas, he remarked:

"He believes that India will attain its political, economic, and moral adulation through Islam and it is, therefore, not a believer in any sectional scheme of Pakistan. He believes that the end the whole of India will be Pakistan and..."
therefore also Akbar Haidrast. He considers that the controversy to which these two conceptions have given rise will serve merely to prolong India's submission to British.12

On 12 January 1945, Mirza Mahmood delivered an address to his countrymen at Qadian on the British relations with India. He appealed to both parties to come to terms:

"Time has come for India to take Indians into confidence. It is the will of God that He has endowed the world peace with the British. Despite a few shortcomings, God had endowed the British with outstanding qualities. How can we go against God's commandment and turn away our eyes? We have always been extending cooperation to the Government specially to Britain because that is what we have learnt from the Quran. Even if we faced difficulties and were subjected to harm, we, in general, continued to cooperate with every Government. Now it was in the interest of England to come to an agreement with India. It is a source of strength for Britain, provides a large market, supplies manpower to the Army and in fact it is a jewel in the British Crown. This is why God had set the Promised Messiah in India. India will, in near future, be under the sway of the Promised Messiah. No power on earth can keep Indians whether Hindus, Muslims or Sikhs away from coming into the fold of the Promised Messiah.3"

In the enshrinement of his followers to take this message of love and mutual understanding to every nook and corner of India.

Commonwealth Conference: Sir Zafrulla gives his 'role' in the last phase of the struggle for independence of India. He led the Indian delegation to the International Relations Conference in London in the spring of 1949. He was still the Federal Court Judge at the same time. At the opening sitting, he gave India's contribution to the War efforts towards preserving the liberties of the nations of Commonwealth and safeguarding the peace of the world at the cost of its economic ruin. Then he discussed its constitutional crisis and concluded:

"Statement of the Commonwealth, does it not strike you as an irony of the first magnitude that India should have one and a half million men in the field, fighting and struggling to preserve the liberties of the nations of the Commonwealth, and yet should besepured for her own freedom? How long do you think will you be prepared to wait? India is on the march. You may help her, or you may hinder her, but none shall stop her. India shall be free, within the Commonwealth, if you will let her and accord her the position that justly her due, without the Commonwealth, if you will leave her no alternative."4 (India added)
That was what the British public opinion maintained during those years, except perhaps a microscopic minority of dirt bags belonging to the school of Churchill. Against the Secretary of State for India wrote in the Viceroy's Writhe on 8 March, 1945: "Zafarullah's Main argument that under delay in setting India on its feet in one way or another will gravely prejudice the chance of her remaining in the Commonwealth, you and I do not differ from him on that point." As for the Interim Constitution for India I cannot think of better interim constitution for India for the present condition with such minor refinements as will be involved bring the legislature up-to-date and getting rid of the economic safeguards.

Zafarullah's Constitutional Plan: Sir Zafarullah and Sir Sultan Ahmad gave their Constitutional Plan on Indian problem for consideration of the British Government in 1945. The Plan suggested by Zafarullah was thrashed out in the form of a memorandum (India Committee Paper) on 16 February 1945 along with the Plan of Sir Sultan Ahmad who afterwards became member of the Viceroy's Executive Council. Their views on constitutional issues are given in the words of the Secretary of State for India.

A corollary for information is a note in which Sir Zafarullah Khan give his views on a possible means of solving the communal problem in the constitutional file.

Sir Zafarullah was member of the Joint Select Committee and subsequently the Viceroy's Executive Council. He is now a Judge of the Federal Court and has come here as leader of the Indian delegation to the Commonwealth Relations Conference convened by the Institute of International Affairs. He has a very acute mind, is a Punjabi, who represents the moderate Muslim point of view, but unfortunately has little personal following as he belongs to an unwanted sect.

Making a comparison of Sir Zafarullah's plan with that of Sir Sultan Ahmad's, the Secretary of State emphasizes: The point of resemblance of Sir Zafarullah Khan and Sir Sultan Ahmad are more numerous and striking than the differences. Neither advocates Pakistan. (Italics added). Both recommend a Federal centre with strictly limited power, the residuary power remaining with the units. They differ as to the units. Sir Sultan Ahmad contemplating a redrawing of boundaries and Sir Zafarullah Khan preferring to use the existing provinces, leaving their boundaries unaltered for 25 years. Both stipulate, in varying degree, a minimum Muslim representation in the Executive and the Federal Senate, Sir Zafarullah claims 50% share in the Executive and Sir Sultan Ahmad claims 50% share in the Senate. Sir Sultan Ahmad claims 50% of the Defence Services. Sir Zafarullah thinks the Muslim would acquire, in a 10% share of Defence Services and one third representation in the Civil Service. In one respect or other none.
commercial claims would be contested by the Hindus, who would also be opposed to the conception of a new state. Sir Zafarullah makes no reference to the possibility of an interim reconstruction of the present Government of India. Sir Sultan Ahmad definitely recommends the drawing of new India Constitution to precede the setting up of a provisional Government.²

Sir Zafarullah’s scheme came under discussion in London specially its respect of future constitution framing in the wake of arriving at an agreed constitution by political parties of India. Zafarullah thought Indians would fail to come to an agreement and the Government had to give its own solution within the framework of Act of 1935, working towards a loose federation.²

Wavell Plan: Gandhi was released from jail in July, 1944. He opened negotiations with the Vicerecy, but those bore no fruit. Gandhi’s Jinnah correspondence did not help arrive at a settlement of leading political issues either. The British Government invited Lord Wavell to London for consultation. Prior to the announcement of Wavell Plan, Sir Zafarullah went to London. Sir Cyril Neville, Acting Governor General of India wrote to Amery, Secretary of State for India on 22 May, 1945:

“You have no doubt seen Abdul’s (Deputy Private Secretary to the Vicerecy) telegram to Turnbull (Private Secretary to the Secretary of State), about Zafarullah’s journey to UK. It is strongly suspected here that he has gone for political purpose and both Sprott (Chief Justice of India) and I are annoyed with him... Although Zafarullah appears as a nationalist when he was last in London and obtained a good deal of applause from the nationalist press out here, I suppose that he and Sir (Sir) Feroz (Noon) may both have gone to London in the hope of preventing any constitutional proposal being accepted which might be unwelcome to them.”³

Wavell returned to India with a formula for independence of India and announced his scheme on 12 June, 1945. He held a Conference at Simla with the leaders of the Congress and the League to break the deadlock and to secure the cooperation of principal Indian political parties in the successful conclusion of the War against Japan by selecting the members of the Executive Council from amongst leaders of Indian political life at the Centre and in the provinces, in proportions which would give a balanced representation of the main communities, including equal proportions of Muslims and native Hindus. This plan failed because the League insisted that nomination of all Muslims representatives should proceed from itself which Wavell did not concede.

On 22 June, 1945 Mirra Mahomed in his Friday address welcomed the plan and urged India political leaders to accept it without further consideration and delay.

2. Ibid, Vol. 1, p. 379
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He emphasized that its acceptance would help to arrive at an agreement with the British and in this way the political leaders would not only do a great favour to themselves but also to their coming generations. He criticized the political leaders who were disposing with each other over matters of detail when Britain had announced its intention to move independence upon India. An English version of his address was placed in the hands of Muslim and non-Muslim political leaders who had been invited by Lord Wavell to the Conference in Simla. The Conference failed and no amicable settlement could be reached between the League and Congress leaders.

Elections 1945-46: With the termination of the War (1945-46) the Labour Government of Attlee announced election schedule. Elections were held in India during the winter of 1945-46.

Muslim League has been taking the shape of a separate representative body of Muslims of India under the dynamic leadership of Quaid-e-Azam. Qadianis were well aware of it. Mirza Mahmud, a noted Indian political opportunist of his time, planned to seize the opportunity. On 27 October, 1945 he wrote an article under the caption: The Policy of Jamat Ahmadiyya in the Coming Elections and instructed his community to support the Muslim League. It is very interesting that in that very article he opposed Pakistani scheme, the very basis on which the League carried out its election campaign. He writes:

By that time (Simla Conference, 1945) I decided that unless there was a change in circumstances we should support the Muslim League in its policy. Although we bowed as well as the past firmly and whole heartedly believed in Akhbara Hinduistan which could easily contain the Muslim Pakistan and the Hindu Hindustan. We still strictly adhere to a.

Qadianis were an insignificant minority in whole of India. Moreover, they were scattered and could only exert a little influence on election results. They could claim some influence in their birth place i.e. Punjab. According to Mirza Mahmud, Qadiani number 4 to 5 lac in all. Out of this only about 50,000 were legible to cast votes. There were nearly six thousand Qadiani voters in the Punjab, mainly concentrated in Sialkot, Wazirabad, Sialkot and Batala. In view of their voting strength, Qadiani support for Muslim League, Hindus or any other political party had no meaning at all. No political party was willing to cooperate with them for fear of incurring the wrath of Muslims who had been trying hard to assert their Islamic identity in the forthcoming elections. Mirza Mahmud explained the difficulties being faced by Ahsanullah Jan in the wake of coming elections in his Inner Cabinet and emphasized the need of certain mutual understanding between the heads of local Jamats and the candidates taking part in elections. He lamented that Muslim League, 1 Thalpi Muhammad, Vol. 3, p. 283
2 ibid.
4 After Qadian, 13 May, 1945
the Unionists, and the Zamindari League had not given party tickets to Ahmad candidate. He claimed that the political parties were only expressing their support for certain individual candidates in lieu of support to other candidates. The Unionists and the Muslim League put forward joint candidates. However, the League leaders and their candidates were strongly opposing Ahmad's candidacy and competing with him in some constituencies. They advised him to be ready to adjust themselves to the changed political situation of Qadianism for the interest of Ahmad.

It may be stated here that the League leadership considered Qadianism, a heresy, and Qadianis, a non-Muslim entity. Miss Tara Abadisah Badshahi, one of the League leaders, made an attempt to move a resolution in the Lahore Session of the Muslim League on 30 July, 1944, to separate Qadiani from the League membership, but was not allowed to do so on political reasons. Meera Mahomed also tried to get an authoritative verdict from the Muslim League leadership in favour of Qadianism, but failed. He departed for Akbar Ali to discuss the issue with some senior members of the League, but he received a strong refusal from them.

On 28 January, 1946 Qadiani formally announced its support for the Punjab Assembly candidates in the coming elections. There were 27 Muslim League candidates, 16 Independents, and 5 candidates from the League nominees in the Joint Candidates list. Support was announced for Malik Razia Hayat, Unionist, (Lance Lord Mullah and West Punjab) and Sardar Jagji Singh Man (Lance Lord Central). By early February, Qadiani announced its co-sponsored support for more candidates. It included 4 Muslims, 10 Unionists and one Independent candidate, 3 Qadiani leaders: Meera Mahomed, a remarkable opportunity of his time had no set principles to observe. He jumped into elections fray to enjoy prospective benefits.
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for his constituency. His announcement of "support" for Muslim League was a farce and the worst kind of opportunism which had always been the hallmark of Qadiani. Contrary to the flimsy verbal support for the League’s candidates in some Punjabi constituencies which they certainly did not require at all, Qadianis simultaneously launched a propaganda campaign against many League nominees in other constituencies in collaboration with Unionsities and independencies. It brought a good deal of embarrassment to political workers of the League and they faced difficulties in running their election campaign smoothly.

Moreover the support announced for different candidates by the Centre and local Jamats at the same time led to a conclusion. In some cases, the local Jamats disregarded instructions from the Centre to support the candidates of their choice. Its classic example was the Ahmadis of Gujranwala constituency. They did not obey Mirza Mahmud’s order and continued to support the candidate of their choice. Mirza Mahmud had to announce with indignation that they were free to vote to the candidates of their choice but imposed a penalty of suspension of their representation in Majilis Shura (Advisory Body) and ordered that no Ahmadis from Gujranwala could see him in future.

In Nawalpur constituency, Qadianis supported their Ahmad candidate Khan Bahadur Nawab Muhammad Din who was a Uninomist nominee against Mian Mumtaz Daulatana, the League nominee. Similarly in Sheikh Doak constituency support was first announced for Uninomist candidate Zahirudin Ghulam Ilahi against the League nominee, Chaudhry Naziruddin. Afterwards it was changed and an avowed Ahmadi leader Sahlaluddin Fazlul Hasan of Alu Mohar who was a Uninomist nominee was supported. Sir Zafrulla, then Judge, Federal Court of India and Khan Bahadur Qasim, Ali of Doak brought him to Qadian in January 1946 to conclude a deal with him. Mirza Mahmud came to an understanding with him and ordered him to vote for him. The announcement in Alfaisal brought a good deal of astonishment to the people and many Qadianis sought its clarification time and again. It was unbelievable to them.

In Bhalwal constituency Mirza Mahmud announced support for a Uninomist candidate. An influential land lord of the area Malik Sahib Khan Naseer, an Ahmadi, made a firm commitment of support to that candidate on the basis of assurances given by Mirza Mahmud. Seeing his chances of success bleak, Mirza Mahmud declared “support” for Sheikh Fazal Hafiz Piracha (Nastin League) but instructed Malik Naseer to continue his support for the Uninomist candidate. 2

1 Palgrave S Buth, Lahore, 27 February 1946
2 Naseer Ahmad, 20 March 1946
3 Naseer Ahmad, 29 January 1946
4 Naseer Ahmad, 20 March 1946
5 ibid
To meet the imperatives of its ever changing policy on elections, Miraiz Mahmud advised the local Ahmedy Jamats of Hasar, Rohat, Gurgal, Karnal, Manwali, Jhang and Rawalpindi to arrive at some understanding on the basis of majoritv decisions for extending support to selected candidates. In most cases, the Unoton candidates were supported in these constituencies in accordance with the undenounced policy of Qadian. Qadian’s main interest lied in the election of半天ous constituenes of the Punjab where Fakhre Mohammed Sayal, in independent Qadiani candidate and a blue-eyed boy of Miraiz Mahmud was contesting against Mian Bader Mohmand (Unionist) and Syed Bahaddin (Muslim League) with active support of non Muslim feudal aristocracy and indirect British patronage. Heswan the seat. On his success Miraiz Bhasir Ahmed extended special thanks to his Sikh and Hindu supporters who helped Ahmed candidate by putting themselves in numerous difficulties. Miraiz Mahmud made it clear that the real task of his Ahmadi member of the Punjab Assembly was to work in a way that Hindus, Muslims and Sikhs could come to an agreement with one another and all of them work together for the development of the province, a policy professed by the Unonist Party.

In Lyallpur constituency, Ch. Iqbal Ullah Qadiani contested against the League candidate and received a crushing defeat. It unequivocally established that the Qadiani declaration for the support of the Muslim League was an eyewash. It was a unilateral declaration meant only to hoodwink public opinion and to camouflage their odd deeds. In many instances it proved harmful to the League’s slogan of establishment of an Islamic State of Pakistan. The pro-Congressist elements exploited the situation to their advantage. A wild and malicious propaganda campaign was openly launched against as many as 16-Avr or pro-Ahrar candidates engaged in contesting the Punjab Elections.

The Ahmadi were routed in these elections and lost their popularity. It afforded an opportunity to Qadiani activists to discredit and defame their arch enemies. Large funds flowed from Qadian for character assassination campaign of Ahmari leaders. Qadiani directed their efforts to fulfill a prophecy of Miraiz Mahmud i.e. Ahmadi would find the ground slipping from under their feet which related to their sudden downfall. Afzal was jubilant over their total defeat in the elections.

The Punjab Elections brought very interesting things to the notice of Muslims:

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1. Miraiz Qadiani, 21 February, 1946
2. Miraiz Qadiani, 22 February, 1946
3. Mir Qadiani, 23 February, 1946
4. Sir Fazl-e-Hussain (Bhittai), 24 February, 1946
5. Mir Qadiani, 25 February, 1946
6. Mir Qadiani, 26 February, 1946
7. Mir Qadiani, 27 February, 1946
8. Mir Qadiani, 28 February, 1946
9. Mir Qadiani, 29 February, 1946
10. Mir Qadiani, 30 February, 1946
11. Mir Qadiani, 31 February, 1946
i) Despite tall claim of Mirza Mahmud of extending so-called support to certain candidates some Qadiani elders openly disregarded 'His Holiness' orders and continued to support candidates of their own choice. They received money and official support to conduct the election campaign of the Unionists and exploited the evasive policy of Qadiani for their personal ends. Mirza Mahmud deplored this state of affairs in his addresses. But in those constituencies where local Jamiats made majority decisions and approval of the Quaid was accorded to them, Qadiani voters disregarded all instructions and voted for the candidates of their choice.  

ii) Many Qadianis disliked the way Mirza Mahmud was engaged in conducting the Punjab elections campaign. Support to an Ahl-i-Hadith leader Safiuddin Sethi and in place of Zulfiqar Qadri-Jilani whose support was announced earlier by Qadiani came under sharp attack. It was regarded a shortsighted policy and undue submission to the whims and wishes of Sir Zafarullah and Mushtaq Khan Hayat.  

iii) Continuously shifting loyalties and undeclared support to certain candidates by flouting mutual agreements exposed Qadiani. It became clear that Mirza Mahmud was undoubtedly a master of slyer tricks, a sesude politician and a self-seeker. In post-election days Qadiani echoed with the voice of dissidents. It was alleged that the hard earned money of Ahmadis given for the propagation of their beliefs had been lavishly spent on politicalising. Mirza Mahmud was quick to stifle those voices through his autocratic ways with the support of his mercenaries.  

In the Provincial Assemblies, the Congress secured majority in Hindu dominated provinces as well as in Assam and the NWFP. The League captured 428 out of 492 seats reserved for the Muslims in all Provincial Assemblies. It formed ministries in Bengal and in Sind but not in the Punjab where a coalition of the Unionists, Akali Sikhs and the Congress assumed office under Sardar Khan Hayat. The party position in the Punjab Assembly was the Muslim League (73) and the Unionists (12). Later on four Unionists joined the League.  

After the elections Qadiani made a perfunctory announcement that they had extended `support' to 33 members of the Muslim League out of which 32 succeeded and 9 Unionist candidates were supported in the Punjab elections out of which 5 were
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successful. They, in fact extended self-proclaimed support to 3 Muslim League, 26 Unionists, 4 independents and 2 Zamindar League nominees. In practice their deceptive policy was heavily dictated towards Unionists and announcements and declarations of their cooperation with the Muslim League were devoid of any substance.

In the Central Assembly, the League was every seat reserved for the Muslims, while the Congress captured the remaining electorates. Qadianis won their votes in favour of Muzaffar Zafar Ali Khan, the Muslim League candidate for Central Assembly seat. They were left with no other choice. Mirza Mahmud also restricted Ahmed of Bengal, UP, Behar, CP, Bombay, NWFP etc. to vote for Muslim League. It was a tactical strategy to conceal political pneumonia pursued by him since the fall of 1945.

Nehru Supports Zafarullah: Relations between Qadianis and the Congress leaders were very cordial in the last phase of the independence movement. Fazlul Haq proposed the name of Sir Zafarullah from British India for the Presidency of the International Court of Justice. The British Government fully supported him. The UK Nationalist group also nominated him as one of the four candidates on the UK list. But American Delegation to the UN withdrew its support at the last moment in favour of a Polish candidate and he could not succeed in the contest. Nehru also hastened his name as future Chief Justice of India.

Cabinet Mission: It was announced in the British Parliament on 19 February, 1946 that a 3-man Cabinet Mission would visit India to find a solution to the Indian problem. The Mission arrived at Delhi on 24 March, 1946. It held protracted discussions with the leaders of Indian parties to produce an agreed solution.

On 5 April, 1946 Mirza Mahmud wrote in an article in Alifai, Qadianis under the title: Parliamentary Mission and Duty of Muslims in which he stated:

"Many Ahmadis have asked me why the members of the Mission had not given an opportunity to Ahmadis to explain their point of view? My reply is (a) we are a religious and not a political organization. Still the Commission have provided an opportunity to Organizations of Chishtiya to give their point of view. (b) We and Muslims will be in the same boat. (c) We are a minority. Anyhow we have been making for greater solidarity in the War as compared with other organizations of India."

He emphatically brought to the notice of the Mission that Britain could be guilty if it created a situation where a minority could not get its due rights. He concluded with a note that the Indian Muslim issue could be solved in a just way. He had always been a protagonist of the principle of the British Empire and believed it to be far superior to the then established International League or the UNO. The system

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1. Alifai Qadiani, 16 February, 1946
2. Alifai Qadiani, 20th March, 1946
3. Alifai Qadiani, 12 April, 1946
might require a change but it could not be bullied a submission to the foreign rule if we shared it. However, ultimately there should be a mutual agreement among different parts of India and wish that of the British Empire, he maintained.

On the basis of that agreement Hindus and Muslims could live together as they had been living in the past hundreds of years. He assured the Hindus that his heart was with them and he eagerly desired a mutual agreement between them and Muslims of India so that these two brothers could live like red brothers. He finally remarked: "I firmly believe that every possible effort must be made to keep India united. Has there been a separation it would not have been a real one and should ultimately result in the unity of India." (British edition)

This article was given the title of a treat and was sent to Maulana Azad, Mahatma Gandhi and the Quaid. It was also circulated in the Muslim Convention, Delhi and the public meeting organized by the Muslim League at the Urdu Park, Delhi. 

Provisional Government: On 12 August, 1946 Lone Waddi' invited the Congress President Pandit Nehru to form a Provisional Government with the League, if possible. The Quaid refused to join the Congress on the plea that the Cabinet Mission Plan had been accepted by the League and rejected by the Congress. Legally, therefore, the Muslim League should have been called upon to form an Interim Government. The League, therefore, decided to press a resolution for direct action and condemned the Congress and the British for the breach of faith with the Muslims. Direct Action Day was observed on 16 August.

On 2 August, Muzaffar Ahmed advised the Muslim League to change its present composition of being sole representative party of the Muslims and turn itself into the Nationalist League by bringing in its fold some non-Muslim communities like Parsees, Sikhs and Christians. The League was proposed to adopt a flexible attitude to accommodate other organizations, and prove itself a political and not a religious party. It was obviously an attempt to find peace for Qaddani in the League.

Gandhi came out with their rejection and condemnation of the Direct Action Programme on the ground that "Ahmeds were not bound to accept it as it was contrary to their religious beliefs and there was no obligation on their part as the League had not entered into any alliance with them."

In late August 1946, Muzaffar Ahmed instructed Bihari Ahmad, Advocate Lahore to revive the activities of its pure military organization, the National League to play its due role in the then prevailing circumstances. The object was to provide support to the British Government to meet Direct Action threat and save Ahmeds.
from militant attacks. Qadianis were already very active in detecting INA 'spies' and had set up their well-known espionage system as an arm of the British Intelligence in India and the Far East especially in Japan.

Dhiri Panic: The Government formed by Pandit Nehru took office on 2 September, 1946. The League resolved to participate in the interim government. Afzal wrote that 'the Congress had not taken a wise step, it should have taken Muslims into confidence for a Hindu-Muslim rapprochement.'

On 23 September, 1946 Mirza Mahmood left for Delhi on a political mission. He was accompanied by Mirza Bashir Ahmad A.R.Dard, Dr. Husmannalil, Mirza Shafi Ahmad, Ch. Asadullah, brother of Sir Zafarullah, Zafique Ali, Ch. Mustafa Din, and Safi Abdul Qadeer. His mission was to meet political leaders such as Veer Savarkar, Azad, Naseef Bhopal, Nehru, besides some foreign journalists. He wished to see the Viceregal but was not able to do so due to his prior commitments. He, however, sent him a few letters explaining his point of view on the issue providing political deadlock. He was urging the British to keep in view the favour of Ahmadis loyalists while transferring power to the Congress and the League. A.R.Dard called on the Private Secretary to the Viceregal and handed him a letter from Mirza Mahmood.

In late 1946, Afzal emphasized upon Ahmadis to do their utmost to bring Muslims into the fold of Ahmadis. Maximum target fixed for every Ahmadi was to make one convert. Afzal also made Qadianis understand in the customary way that God had already decided to create a new society and such a society is Ahmadia Community through His Promised Messiah and His Caliph and Jumma. It is illusory to the establishment of a Qadiani State in some part of India.

Mirza Mahmood also met Khan Bahadar Ali Qaf Khan, former political Agent NWFP, Nawab Chautari, a former Governor of UP who sent him a telegram from Allgarh expressing his cooperation and appreciation for his 'Mission.' Sir Aga Khan sent him a similar telegram from Europe. One special aspect of his visit to Delhi was his secret meetings with the officials of the British Intelligence. This is confirmed from a top secret letter which was written by the Pakistan Intelligence Chief to the Chief of the British Secret Service, London on 8 July, 1947. We will refer to it later on.

In the 23 September, 1946 issue, Afzal urged the Muslim League leadership to send a common appeal to Hazrat Inayat Ahmad, Mirza Mahmood Ahmad requesting him to give advice on political issues like Direct Action. Through his leadership, Muslims could get their political rights without shedding blood and creating unrest in the country. The paper made it clear that the proposal had been made in good faith. Anyhow, it was declared that Jumma Ahmadas must have a special...
position by the year 1946, as stated by its Imam (Mirza Muhamed). The nature of Mirza Muhamed’s mission and his desire to find place for Qadiani Community in the Muslim League can be seen from his letter which he wrote to Mr. M.A. Jinnah on 6 October, 1946 from Delhi on the adoration of the League in the Interim Government by the British.

Following is the text of the letter.

"I am very glad to hear that after all the present negotiations are nearing a settlement. I have all along been of the opinion that though we should never lose sight of our ideal or slacken our struggle for it, we should at the same time be ready to accept a compromise (for Islam allows compromise on such occasions) provided it is honourable and leaves us free to continue lawful struggle for further achievements. This is what is popularly known as accepting a thing under protest. As the Interim Government has immense power for good and evil, I was naturally very anxious that some way might be found for the Muslims to get in and I am glad that your good handling of the situation and cooperation of influential friends have made this possible.

If no further birch crops up and a settlement is finally reached, which we could hope and pray for, I would draw your attention to the great need of strengthening and expanding the organization of the Muslim League. To begin with five things seem to be essential:

i) Organizing the Centre, the Provinces and the Districts on a firmer and more representative basis.

ii) Laying out a scheme for permanent income.

iii) Strengthening Muslim Press at the Centre and in Provinces.

iv) Setting up Co-Operative League Organization for helping Muslims in the fields of commerce, industry, etc.

v) Extending and consolidating foreign relations.

There is, of course, a very vast field of work but even if a modest beginning is made the foundation will be laid for future progress and prosperity. May God help you!

The expanded organization will be beneficial in another way also. There is at present a fairly large number of capable Muslims who are ready or rather eager to serve the cause of Islam and Muslims in India. The expanded organization will open the door for attracting them; otherwise they might become gradually alienated and even disinterested and some of them may eventually turn to be a source of mischief.

1. Ahmad Qadiani, 13 September, 1946
2. Tahir-ul-Azam, Vol. XL Appendix
I did not perhaps inform you that the very day I met you I sent a note to H.E. the Vicereuly telling him that the Muslim League demands had the full sympathy and support of my community. 1

Mirza Mahmud's sole purpose of visit to Delhi was to find some place for his Jumad. He could neither influence the Congress leadership nor the League and had any soft corner for him. He claimed that through his prayers the hearts of the leaders of political parties had melted and they came to an understanding on the question of inter im government. Qadianis claim that Mirza Mahmud was instrumental in creating a situation in consultation with Mr. Jinnah and with the cooperation and assistance of His Highness the Nawab of Bhopal, in which the way was opened for the Muslim League to be invited to join the interim Government on terms acceptable to Mr. Jinnah. 2 It is totally untrue. It can neither be substantiated from Ahmadis' record nor from other independent sources. Mirza Mahmud himself admits that Gandhi and Nehru were not prepared to listen to him and gave little value to his (Majzadi) mediation moves. 3

All credit goes to Nawab of Bhopal for his skillful efforts. 4

In October, 1946, the League finally consented, at the Vicereuly's persuasion to join the Interim Government to safeguard the Muslim interests. But it refused to enter the Constituent Assembly provided by the Cabinet Mission Plan till such a time as the Congress accepted the Pahad unequivocally, unreservedly and in toto. A hastily called conference of the three parties the Congress, the League and Akali Dal in London did not make much headway.

By the spirit of 1946 communal riots broke out in Bengal, Behar and the Punjab. The Iranian Government was heading toward failure. The Congress set about pulling wires in India and London and succeeded in securing the withdrawal of the Vicereuly. A time limit was set for the withdrawal from India by the British Government (June 1948) and Lord Mountbatten arrived in India as the new Vicereuly to work out the details of the transfer of power.

On 13 October, 1946 the Muslim League decided to join the Interim Government and the next day Mirza Mahmud Ahmad left for Qadian. He gave the details of his visit to Delhi in an address to his community which throws light on his political aspirations:

"No doubt it is the duty of the Government to consult us and take care of our rights. We are 7 to 8 lac in number in India but are scattered in such a way that our voice is unheard. The League does not entertain our participation while we do not want to join the Congress. On the other hand, Parsees are only 3 lac in number and the Government have taken a Parsee Minister in the Central Government. Their community have also been given official recognition which we are twice in number and
even greater than that. I told a British officer in Delhi, although we do not complain, yet the Government have taken an unjust decision. They have recognised the political entity of Parses but not of Ahmadis. I challenged him shall I could produce two Ahmadis against each Parsi. Since our Jinnah does not agitate and keep silent that is why its rights are not protected. Also my representative gave a reply to him that no doubt Ahmadis were a religious community but they had to live in India and were affected by the political conditions of the country. Another answer to that could be that Parsis and Christians were also religious communities and they had been given representation on religious and not on political grounds. We are scattered all over India and that is the reason we could not get one tenth of our due rights.1

And Ahmadis adopted a clear cut policy by calling themselves a non-Muslim minority like Parsis, their political rights would have been much safer in free state.

The Quaid i Azam opportunity, Mirza Mahmud also wrote another letter to Mr. M.A.Jinnah on 27th October, 1946 from Gadian on the League’s acceptance of portfolios in the Interim Government:

'The new allotment of portfolios has been announced. Though their distribution is not equitable yet I must congratulate you on your successful efforts. The important portfolios like Defence, External Affairs, Home etc. are still with the Congress. One of them especially the Finance or the Supply ought to have been given to the Muslim League. However the Muslim League representatives will follow your advice and work assiduously till the rights of Muslims are fully secured. May Allah help you in your great task and lead you to the right path, Ameen.'2

1 Allad Qadri, 12 November, 1946
2 Tahir-ul-Ahmadvi, II Appendix
KHALISTAN AND
QADIANI STATE

With the arrival of Chetna Mission, Qadianis ventured high hopes regarding their future. Mata Manorama delineated Pakhtun scheme and explained that the Mission had come with the intention to give every thing to India, if the Indians so desired. Nevertheless, Qadianis were very much disturbed because their British did not make any decision on the position of the Bolsheviks. They always linked their destiny with the British and the very idea of the British going to save leaving them at the mercy of the Congress or the League, infuriated them. They reminded the League Government in their private meetings which was eager to transfer power in India in a haste.

In the Punjab, the Sikhs and Qadianis both approached the British with a plan for the safeguard of their future in the wake of independence. Sardar Baldev Singh and Master Tara Singh sent Lord Wavell on 15th May, 1946 and requested him that the Sikhs should be provided with an area of their own1 in Kishanganj. They again met him on 6th June with the Khalsa scheme.

Wavell recalled: "We saw the Sikhs; this afternoon, Tara Singh and Baldev Singh. On the whole, I think it went fairly well. We told them that agitation and disturbances could only be harmful to their cause and would not be tolerated; and tried to persuade them that if they kept calm and used their influence they would be able to secure their position in the Punjab. The trouble is that the Sikhs have never forgotten that they once owed the Punjab, not only a political venue, but an exaggerated idea of their own abilities and importance."

The Sikhs protested for an independent state of Khalistan in the Punjab and Qadianis managed to secure the status of Valima for Qadian. Both of them made inroads to their past services and pledged loyalty to the British Imperialism. Qadianis supported the Sikhs demands for an independent state and fought for their collaboration for a common cause. Qadianis called themselves a separate community from Muslims and prepared a Memorandum to test effects for submission to the Lancastrian Government. They made earnest appeal to the British to save their future and let their own dignity grow into a pride. They demanded an independent state like the state of the Vatican for Qadian on the plea that it was their hallowed place, the Mecca (Harimau) as the Mithra called it. There was the Cemetery of Paradise (protesting Ahmadia a passport to heaven) and the Founder of Ahmadia and his companions were buried there. Its maze was given in the Qur'an as the Mecca claimed on the bible.
Khaliqian And Qadiani State

The establishment of the state of Qadian was neither geographically feasible nor politically viable. Although the Qadianis assured the British that it would serve as a buffer state in furthering intercommunal interplay and in preventing dissatisfaction of the Punjab Government. The entry of the Mir and Qadian Khrum was sent to Amritsar's Government through the London Ahmadis Mission Abdul Rahim Dastu and handed over another copy to the Private Secretary to the Viceroy, Lord Wavell when Mirza Mahmood was staying in Delhi in September, 1946. Sikhs leaders seeking Qadian, Karar Singh and Manek Das Singh continued to demand a homeland for Sikhs with the merger of all Sikh states of the Punjab. They also demanded 10% representation back for Hindu and Sikhs and 49% for Muslims. If the ensuing Punjab was to be maintained union, but failing that they would proceed with the idea of Partition of the Punjab.

In the Punjab, Khaliqian's Harris sat and courted the hands of non-Muslims. He arrouse seven members of the League High Command on 24 July, 1947 and the League National Council were declared unlawful. It led to a political agitation against his Ministry. Mirza Mahmood instructed Qadianis to refrain from taking part in agitation and strikes started by the League. During the course of Muslim League's agitation in the Punjab the Prime Minister Asaik made an important statement on 20 February, 1947 which referred to the Punjab study and showed gratitude to civil respondents to civil protest political power before June 1948. The League regarded it an improvement on the Cabinet Mission Plan and promised transfer of powers to Muslim provinces which had not been represented in the Constituent Assembly. The Hindus and Sikhs claimed a separate division to stop Khaliqian's Coalition Ministry. Mirza Mahmood tapped on the theme of Hindu-Muslim unity and on the basis of a decision announced that the British could neither keep India under their control for long nor India would remain united after the end of them. He emphasized that religion must be separated from politics as it had been the very basis of the advent of the Provident Mission.

On 2 March, 1947 Khaliqian tendered his resignation on the pretext that his Majesty's Government desired that the part of the project must come to grip with their problems. Sir Zafarullah states that he persuaded Khaliqian to resign. He

1. Sikh Nationalist, 29 May, 1946
2. Tahir, p. 542
3. Sikh Nationalist, 29 May, 1946
4. Sikh Nationalist, 29 May, 1946
5. Khrum in the Times of 25 February, 1947 gave a good picture of Khaliqian's political squabbles that in 1946 through the Punjab Senate Committee on the concluding of the partition of the Punjab.
6. Khrum, p. 542
7. Sikh Nationalist, 29 May, 1946
8. Ahmad, p. 543
Mohammad also claimed that he had written a letter to Khurshid and son Zafrullah to persuade him to resign. A.R. Dastgir, Nageeb's foreign Affairs of Qadian claims that he afterwards called on the Qadiani who remarked: 'I can never forget it.'

The League wanted to form an All Parties Government but Hindus and Sikhs decided to stay in opposition. Ajit advised the League to extend thanks to Khurshid for his resignation and leave the post. It was proposed that the League Minister should be formed on the principle of cooperation with the minority.

Punjab Division: The Congress Working Committee met in Delhi on 6 March, 1947 and passed a resolution suggesting the division of the Punjab into two provinces as the only solution of the communal trouble in the province. Qadiani opposed the division mainly in safeguarding their economic and political interests and to avoid Qadiani their power base. Mirza Mohammad instructed the Punjab Juntos to join resolutions against the division in the following lines:

i) Muslim majority areas should be included into Islamic territory either by changing the limits of districts or by creating independent provinces irrespective of continuity,

ii) A referendum should be held to ascertain the opinion of Untouchables and Christians after declaring Muslim majority areas as Islamic ones,

iii) Heads of the present council, power state and all other matters should be attached in the Punjab areas irrespective of the population ratio for at least 15 years.

The Chief Secretary of Qadian sent the copy of the above resolution to the Qadian. A copy of another similar resolution was sent to the British Prime Minister Mr. Attlee, leader of the opposition Mr. Churchill and the Qadiani who wrote: "Ahmadiya were very much opposed to the division of the Punjab because it was a natural unit from geographical and economic point of view. The principle of division of India does not apply to it."

Mirza Bashir Ahmad wrote a pamphlet under the caption "Jehad Khudai" and argued against the division of the Punjab on economic, religious and political grounds. He emphasized, "Ahmadiya wished a united India. However, if India had to be divided then at least the Punjab should be saved from it so that the Muslims and Sikhs and also Hindus could claim it to be their own land. It was must probable that the seeds of the Punjab might in future unite India by usurping it's division."
Mirza Mohabat in a appeal to the Sikh nation opposed the division on economic and religious grounds and in the end prayed: "O God Give wisdom to my countrymen. Firstly there should not be a partition of this country. If it was at all
purposed, the door of running should be left open. Amen." 2

In an attempt to save Qadian, Mirza Ahmad opened negotiations with some Sikh leaders notably Sehgal’s Vat Yam Singh. He met him to seek the cooperation of the Sikh leadership for a united and independent Punjab but could not succeed. However, Qadian leaders continued to pin hopes on British help in retention of Qadian within the British Commonwealth.

The British Governor, Jenkins was working for a united Punjab to keep it within the British Commonwealth. George Aris, Private Secretary to Mountbatten prepared a plan in that context and took it to London. The British Government approved it but awaiting to V.P. Mehta, Nehru rejected it. A new scheme of Mehan’s drafting replaced it. Under the original scheme the ‘devolution of authority’ was to be to the provinces and, there was no autonomous arrangements for having successful Governments. The scheme of provincial successor states was scrapped when the British realized that not Punjab but the whole of subcontinent would be in the Commonwealth.

Sir Ronald Wingate, the biographer of Lord Emily says that when Jomin visited Sir Evan Jenkins in the Punjab he told him that Pakistan could have to be accepted and that could mean the division of the Punjab between Pakistan and India and we would have to hand over three-quarters Jammu and Pakistani Governments. This drew from Jenkins the reply: "That is the death of the Punjab. It was obvious that the consequences of the division of the Punjab could be bad, but Jenkins said to convince him that they could be tragic."

Sikh demand for Qadian was a facetted one. The Vicerecy was not willing to take up the point with small parties of India and did not support the demand. 3 The Congress was over the lights to attain their political aim. Similarly Mirza Mohabat arrived there to secure the status of Qadian for Qadian but failed. Geographically the province Qadian lies was a hilly territory. It could neither stand independently nor serve the purpose of British Imperialism.

Mirza Ahmad correctly desired to save Qadian. The united India or at least the united Punjab could fulfil his desire. He knocked on the door of his Imperialist masters, made appeals to Sikhs, bowed down to the Congress and at last turned to the Muslim League to achieve his political aims. It was a tough time for a British strong,
Mirza Asif Bhopur introduced the political destiny of India in collaboration with his slain masters.

Mirza Asif Bhopur, who served as the Speaker of the Indian Constituent Assembly, was assassinated by the Pakistani military in 1947. His role in the Indian independence struggle is well-documented, and he played a significant role in advocating for a united India.

Regarding the correspondence with the Prime Minister of India, it is likely that the content of the letter was related to political matters and the future of India. The exact text of the letter is not provided, but it is clear that the letter was written with a sense of urgency and importance, given the sensitive nature of the topic.

The letter from Mirza Asif Bhopur to the Prime Minister of India is a poignant example of the challenges faced by leaders in the early years of independence. The letter highlights the complexity of the political landscape and the need for strong leadership to navigate the difficulties.

In conclusion, the letter from Mirza Asif Bhopur to the Prime Minister of India is a testament to the dedication and commitment of leaders in the early years of India's independence. It serves as a reminder of the importance of strong leadership and the challenges faced in achieving political goals.
The official record on British policy confirms that in early 1947 Britain opposed the Partition of India. Mountbatten, the last Viceroy of India, was especially opposed to divide the last Raj establishment, especially the Armed Forces. Moreover he was quite openly impressed by the Congress leadership and cooperation made easy by his rich wife's intimacy with Jawaharlal Nehru. Gandhi firmly believed in the concept of united and undivided India and was at root in the writings and revelations of their elders. This was enforced from time to time by Mirza Mahmood's allegiance. The year 1947 witnessed a strong Pakistan movement in India under the leadership of the Quaid. In April, 1947 Mirza Mahmood went to Sind. On his return he was interviewed by M. Lai Warli correspondent of the Hindustan Daily Gazette and the Sindh News Colloque. One of the questions was on Pakistan.

Q. Is Pakistan practically possible?

A. From political and economic point of view it could be possible. However, I personally think that there is no need to disintegrate the country. Today the progress of the world depends on unity. The means of communication also establish the necessity of cooperation.

Some of his addresses he delivered on Pakistan issue in 1947 are interesting to note here. In his address to his Community on 1 April, 1947 he narrated a dream and interpreted it in his customary way emphasizing that the existence of united India would be its final destiny. He wished India could be a base for propagation of Ahmadiyya beliefs. To achieve this objective we must struggle to save the Muslims as God has communicated to me in this dream. It will be our foremost concern to maintain the integrity of India, so far as our support to the Muslims is concerned, we are supporting them not to save ourselves but our object is to ensure safety to them. Since God must save us as has been promised, we wished that Muslims to be saved along with us.

On 4 April, 1947 Mirza Mahmood criticized those who wanted to establish peace in the country through the Partition of India and favoured a United India as sine qua non for peace.

On 5 April, Alhadi Ghalib made it sufficiently clear that the Muslims believed in undivided India and opposed its partition. Giving an interpretation of his dream, the Ghalibian head exhorted his followers to work for Hindu-Muslim unity in order to eliminate Hindu-Muslim Question to create all nations of India to live together.
Khalistan And Obedient Sikhs

united. It could save страны from the scandal of Partition. No doubt it could be a very difficult task, he said, nevertheless its results would be marvelous. In the will of God, he claimed that all nations of India should be united so that Ahmadiyya could progress on a wider scale. Making reference to that part of his dream in which he saw himself and Mahatma Gandhi in the same bed, he concluded that for a very short period of time there might probably be the division and separation of Hindus and Muslims nations but that division would be purely temporary and we should endeavour that the proposed Partition would reverse soon. Mirza Mahmud’s address appeared in the Ahmadiya organ Allâl Qadian under the caption Akbar Hindustani (United India).1

On 16 May, 1947, in his Majlis-e-Irfan, Mirza Mahmud addressed his followers:

‘I have already explained that it is God’s will to keep India united. However, if the nations of India had to be separated temporarily owing to the extraordinary hatred prevailing among themselves that would be a different thing. Often a doctor4 sees aspiration of a dead organ not willingly but has to do only when no other alternative is left. If he finds that a new organ case he plated then only a simplet never will try for it. Hence if we have agreed to the Partition of India, it is not willingly but only reluctantly are expressing our willingness to it. Anyway we will try our best to get India united again.’

Empty Gesture: Dewan Singh Malooon, editor the Rijastan, Delhi in a leader warned Ahmedis of the consequences arising out of the establishment of a Muslim state of Pakistan and reminded them of the treantment meted out to them in Kabs. He proposed them to keep themselves aloof from extending any support to the Pakistan cause. Mirza Mahmud found an excuse to criticize the apoity of Hindu leadership to Obedient Separation. He explained that past attitude of Hindus in socio-economic fields had forced Muslims to demand Pakistan. He referred to his meetings with the Congress leadership Gandhi and Nehru in September, 1946 in Delhi and highly regretted their lukewarm attitude towards his proposals on future of India. They altogether rejected all what he said. The prevailing tense situation was the ultimate result of it, he argued. He then justified his stand of not opposing Pakistan on the following main grounds: Firstly, we support Pakistan because it is the desire of Muslims and they should get it. If we are hanged for a just cause we will feel satisfied for it. Secondly what was the attitude of Hindus towards us? ‘In recent riots in Behar, Ahmedis were also killed. A Sikh leader threatened to completely demolish Qadian and threw it into the river Bias. In short, Hindus had spared no opportunity to suppress us. So how can we now cooperate with them? Thirdly we think that the rights of Muslims are denied

1 After Qadian, 7 April, 1947
2 After Qadian, 16 May, 1947
In them and we feel that we have to extend support to them, although we know that neither Muslim nor Hindu would give any chance to push swastika liquidation. Does this mean that we are a verbal support for Pakistan or an attempt to boost public opinion? Mirza Mahomed's, vice president in the preceding months had his claims of support for Pakistan. On 2 June, 1947, the Delhi High Court判决: 'The hatred among the Moslems of India had reached a point where the partition seems inevitable. The existing circumstances have left no other alternative except to remove this hatred. When the hatred and fear will subside, the love for country overall and serve to unite Hindu-Muslim again.'

Mirza Dastur Amadh, in reply to the criticism of a Sikh paper Shiromani Punjab regarding the partition of the Punjab wished:

'We have to bow our heads in event of the will of God. Until we see it we cannot rest dear brother. Would that India were united! Would that Punjab were remain united even now.'

It is quite interesting the view after the establishment of Pakistan, Mirza Mahmood was the proponents of Ahlul-Hindu belief. In his 15 August, 1947 address to his community, he wished United India and prayed: 'May God create conditions through peace, agreement and understanding that we should see this country united again and make it a home for all.'

Boundary Commission: The Muslim League accepted the third June Plan according to which the Punjab and Bengal were to be divided. A Boundary Commission was set up on 30 June, 1947 under the British lawyer Sir Cyril Radcliffe. In the Punjab, it comprised two Muslim members: Mr. Justice Mohammad Muns and Mr. Muzam Din Mohammad and two Muslim members: Mr. Justice Mohar Chand Mahindra and Mr. Justice Tyaga Singh. So Zafarullah was the administrative head of the Muslim League. He was assisted by a panel of lawyers which included Sadr Shauzion Mushon, Kuldif, Majd Abdul Aziz and SA. Rehana. Mian Amrinwala, a veteran leader of the Punjab Muslim League says that appointment of Zafarullah was a blunder committed by the League leadership. League Ali Khan and Ch. Muhammad Ali were responsible for it.

The basic question in presenting the Muslim League case was to decide upon the unit division for demarcation of the boundary line. It could either be the Direct, Tebar, Village, Zoll or Thana. Each one of them had its own implications for the boundary line. Zafarullah claimed to have continued Nawab Mushtaq. President Punjab Muslim League, Mian Mumtazuddin and Sadr Shauzion Majeed as the leading Muslim League leaders at that time so that issue but no one was willing to...
Khaliqudin and Qadriani State
give him any guideline so he chose tehsil as unit in consultation with his associate lawyers.6

Qadriani had already been emphasizing tehsil as unit in the demarcation of the boundary line. In June, 1947 when Mirza Mahmud addressed as appeal to the Sikh Nation, he emphasized that the unit of division should be tehsil. Any unit other than that 'the smaller it becomes the worse will be its results'7 for the demarcation of the boundary line, he argued, Mirza Bashir Ahmed, in an article entitled 'Some Basic Notes For Consideration of the Punjab Boundary Commission' also suggested tehsil as an appropriate unit of division.8

The adoption of tehsil as unit had certain far reaching implications for the geographical reality of Pakistan. It was generally believed that the Muslim League would press for a division on the basis of population alone to adjust the boundary line between the Eastern and Western parts of the Punjab. There were only 17,81 lac Sikhs and 21,38,8,330 Hindus in Western Punjab against 47,97,913 Muslims in Eastern Punjab. Thus there was an excess of 8,85 lac Muslims in the eastern Punjab over the combined Hindu and Sikh population of Western Punjab. On this basis, Western Punjab deserved to have, besides Gujratte District which was already awarded to it under the original British Plan, all those Muslim majority areas contiguous to it particularly the five tehsils of Ajnala, Zira, Ferozepur, Nawan and Jallandher where Muslim population was about 60 percent in the first two tehsils and above 51 percent in the remaining three.9

Sir Zafrullah, in the Muslim League's Memorandum emphasized tehsil as basis of division knowing well that Pathankot was a Hindu majority tehsil and in that case it would go to East Punjab and provide India an access to Jammu and Kashmir State. This amounted to presenting Kashmir to India on a platter. As Syed Noor Ahmed10 states the adoption of tehsil as unit of division decided the fate of Pathankot in favour of East Punjab. District Gujratte was Muslim majority area but its tehsil Pathankot was Hindu majority unit. After dropping the future of Pathankot, the only land link of India with Kashmir, Zafrullah only argued on the basis of 'other factors', that some minor changes could be made in the line of demarcation. The League's memorandum while emphasizing that 'the only administrative unit which could be adopted would be a tehsil'11 maintained that 'the boundary line should be drawn as to comprise contiguous Muslim majority tehsils in one area and contiguous non-Muslim majority tehsils in the other, subject, however, to this obvious modifications, that in contiguous the boundary line that is drawn there are contiguous major areas of Muslim or non-Muslims extending beyond the line of a tehsil, each compact

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1 Sr. Jalaluddin, Taalqab, p.366
2 Allied Services, 26 October, 1947
3 Sr. Jalaluddin, Taalqab, p.366
5 Sr. Jalaluddin, Taalqab, p.366
7 For details on selection of units of the Punjab, see Agha, Pakistan in the Changing World, Pakistan Institute of International Affairs, Karachi, 1978, p.305
8 Sr. Jalaluddin, Taalqab, p.366
9 Sr. Jalaluddin, Taalqab, p.366
10 Sr. Jalaluddin, Taalqab, p.366
11 Sr. Jalaluddin, Taalqab, p.366
Khalistans And Qadari State

majority areas must go with the neighbouring tehsil into the majority area of Muslims, or the majority areas of non Muslims, as the case may be. This sage having been completed, the Commissariat may then take into account other factors which might necessitate boat deviations in the boundary line already drawn... If these principles are accepted, says the Memorandum, 1 "It will be found that, subject to consideration arising out of other factors, the Pathankot Tehsil of the Gurdaspur District would be detached from the West Punjab and included in East Punjab. In every other Tehsil of Gurdaspur District, and in every Tehsil of remaining sixteen districts at present included in West Punjab, the Muslims have an overall majority. The Ajnala Tehsil of the Amritsar District which has a majority of Muslims in its population and is contiguous to the Lahore, Sialkot and Gurdaspur Districts, will be included in the west Punjab."

4 Stressing 'other factor, in the context of the canal Headworks of the Upper Bari Doab system situated at Madhopur in the Pathankot Tehsil of the District Gurdaspur, it was submitted to safeguard the population of the Upper part of the Bari Doab against any such calamity it would be necessary to include within West Punjab the portion which lies to the West of a line drawn from a point two miles above Madhopur and running in the East of the Upper Bari Doab Canal up to the point where the Pathankot Tehsil joins the Gurdaspur Tehsil. 4 In short the boundary line proposed by Sir Zafarullah included the southern half of Pathankot tehsil, retaining the Madhopur Headworks of Upper Bari Doab Canal. From here it formed the base of the Beas-Sutlej angle, following the crest of the Siwalik Hills and running South East, upon the Upper Headworks, from where it turned west, including portions of the Lakhiana and Ferozepur districts on the South East Banks of the Sutlej.

Zafarullah justifies his move by emphasizing that after adoption of that approach Muslims majority Tehsils of Ferozepur and Zira (District Gurdaspur), Nawan Shaher and Jailmandher (District Jallmandher) and tehsil Dauji (District Hoshiarpur), in case Christians sided with the Muslims, could have come to West Punjab. Only in a vague hope of getting these tehsils he unwise bargained the vitaly important tehsil of Pathankot.

Wrong Approach. This selfish approach to adjust the Boundary line brought surprise to the Muslim Judges 5, who strangely enough, already knew the future of Pathankot. Justice Munir says both Justice Din Muhammad and he from the beginning of the discussion with Radcliffe knew that Gurdaspur was going to India and they communicator their apprehensions at a very early stage to those who had been deputed by the Muslim League to help. 5

1 See Muslim League Memorandum in the Partition of the Punjab Vol. I, Lahore 1944
2 The Partition of the Punjab Vol. II, NIC, Lahore, 1945 PP 500-501
3 The Partition of the Punjab Vol. III, NIC, Lahore, 1946 PP 250-251
4 5 Dr. Nazir Hussain, Chief Justice Muhammad Mostafa, Research Society of Pakistan, Lahore, 1973, P 15
It has now been established that Rashidullé gave a pro-conscioevaward under the directives of the Viceroy. Also in his political award "he discarded all recognized units of administration and adopted a novel method. He first fixed up an area irrigated by Bareh Dhaab Canal which extended three districts of Lahore, Amritsar and Gurdawar and when told that Muslims preponderated over that area, he arbitrarily exaced a certain portion of it and thus defied all canons of justice and propriety. The question is that the stand taken in the League's Memorandum was defensive and harmful in nature. Pathankot tehsil was given to India without any dispute to enable it to control the head works and Kashmir. Zafarullah may have bought the case valiantly, as Justice Munir says in his Enquiry Report, 1954 for inclusion of seven areas into West Pakistan and deserved his gratitude for it but the basic approach to fight the case was wrong. Zafarullah overlooked the geographical and strategic aspects of the boundary question, perhaps deliberately and wasted the time in useless argumentation.

Ahmadya Memorandum: The distressous approach to fight the Muslim League case before the Punjab Boundary Commission was followed by another equally dangerous move by Qadianis, that is submission of a separate Ahmadya Memorandum to the Commission. Sheikh Baha’u’s, the former head of the National League, Qadian presented the memorandum on behalf of the Ahmadya community.

Qadianis took great pains to prepare their Memorandum. Preliminary preparations were made in Qadian and a 'Peace and Unity’ office under the guidance of Mirza Baha’u’s, Chief Secretary Qadian was set up. Mirza Nasir Ahmad, later third head of the community, Zaimal Adbin, Farah Muhammad Sayal and some others were associated with the task. Services of G.H.K. Space, a Professor of London School of Economics and expert on defense affairs were acquired to fully examine the different aspects of the Ahmadya case. The text of the Ahmadya Memorandum is given in the official history of Ahmadya movements. The record on the Boundary Commission compiled by the National Documentation Centre, Lahore also gives the text of memoranda and other relevant discussions. Sheikh Baha’u’s argues in the Ahmadya Memorandum that whatever be the unit of division, Qadian comes to West Punjab. By maintaining the numerical majority on the basis of division and interpreting 'other factors' in favour of special religious position of Qadian, he proposed to incorporate Qadian into West Punjab. He highlighted the significance of Qadian by stating that:

1. It is the living centre of the world wide Ahmadya movement in East.
2. Its sanctity is greater than any other shrine in India.
3. People flock to it from all over the world seeking religious instruction and missionary training.

4. Most of the basic Ahmadiyya literature written by the Holy Founder of the Ahmadiyya Movement is in Urdu which is the language of Pakistan and which is discouraged in Hindustan.

5. 74% of the branches of the Ahmadiyya community lie in Pakistan.

6. Most of the financial assets of the community lie in Pakistan.

7. The District in which Qadian lies has a clear Muslim majority and is contiguous to western districts.

8. The services of the community in peace and war are second to none. Its interfaith, therefore, should not be sacrificed to those of any other community.

Qadiani assert apprehended that yardstick of other factions can also be used in favour of Sikh demands. To counter balance it, he compared the military services of Ahmadiyya community with those of Sikhs and Muslims.

"From certain declarations of responsible British authorities it appears that the word 'other factions' have been used to benefit the Sikh specialty, who has rendered great services for the British Government. We admit that the Ahmadiyya Community may stand in numbers compared with the Sikhs, but in respect of services undefeasibly rendered by the Community in World War I in no way behind the Sikhs taking into consideration the proportionate strength of the two communities. Qadiani with its population of about 14 thousand supplied more than 1,400 recruits to the Army which fought on behalf of the Allied Nations in World War II. The Ahmadiyya Community is a very small community, yet more than 200 Ahmadies attained the King's Commission and in this respect the community unequivocally occupies the first place among all Indian communities taking into consideration the proportionate strength of the communities concerned."

The League Consulat? How did Qadiani manage to present a separate memorandum and what was their motive behind it? Late Mahmoud claims that vigourous propaganda campaign had been launched by pro-Congress ulama specially Ahmadi leaders for declaring Ahmadies as non-Muslim entity which might have caused a reduction in the numerical strength of Muslims. It was apprehended that Hindu and Sikh councils would raise the question of Islamic credentials of Ahmadiyya Jamat and if pushed further it could reverse Muslim identity as non-Muslim majority district by the exclusion of Ahmadi from the Muslim population. In order to forestall the alleged Ahmadi's attempt, Ahmadiyya Jamat requested the Muslim League to give some of its

1 The Partition of the Punjab 1947: p. 426
2 Partition of the Punjab 1947: p. 44-45 426
time to them in order to make their position clear by presenting a separate memorandum
to the Commission. Missa Mahmud emphasizes that the Muslim League gave
special permission to Ahmadis for presentation of a memorandum and Nawab
Mandod, the Punjab League President, Khwaja Abdul Rahim, a former Commis-
sioner Lakhore, Ch. Akbar Ali and other Muslim League members were fully aware of
it.

The Muslim League Gujralapur also prepared a memorandum for submit-
tion to the Commission. It was drawn up by Ghulam Farid M.L.A., Sheikh Khusroddi,
former representative of the Muslim League, Sheikh Shireen Husein, Advocate, Sheikh
Matthook Ahmad an Ahmadi leader and Missa Ahmad Husein Advoucates. They were not
allowed to present it to the Commission. Only Ahmadis and Christians were given an
opportunity by the League to appear before the Commission with their separate
memoranda.

Missa Mahmud further discloses, 'I called on Justice Munir at his residence.
H.E. Din Mohammad, Governor Sind was also there. I was accompanied by Sheikh
Bashir Ahmad and Abdul Rahim Dard. We discussed the legal aspects of the
Memorandum and handed over its copies to them.

Extremely Unfortunate: Why did Gujralapur prepare a separate Memorandum before
the Commission if they agreed to the Muslim League's stand and were in favour of
inclusion of Gujralapuri Western Punjab? Missa Mahmud himself asserted Zafarullah
in preparation of the Muslim League case. It was drafted in collaboration with Prof.
Space who gave useful advice on geopolitical and defence aspects of the boundary
line.

Justice Din Mohammad was, however, startled at the stand taken in the
Memo and he even questioned Zafarullah in a private meeting about it. Justice
Munir was also surprised to see Gujralapur advocate Sheikh Bashir Ahmad with a
separate memorandum before the Commission. He called it an extremely unfortunate
episode which went against the interest of the Muslim League case. Justice Munir
writes, 'Take now the Gujralapur District. Was it not a Muslim majority area? True,
the majority of the Muslims here was nominal but could not the majority have
automatically risen appreciably if Pathankot Tehsil had been separated and joined to
India? And then were the compelling factors to partition Sikargrah, Muslim
majority Tehsil? Further if Sikargrah had to be partitioned why not adopt as such
the major physical feature the Ravi, but chose as the boundary line neither the river
nor its main tributary (13th) but the western branch of this stream where it enter the
Punjab Province from the State of Kashmir? Was Gujralapur intended to be
sacrificed voluntarily to a desire to connect India with Kashmir?"
Justice Munir then adds:

"In connection with the part of the case I can not refrain from mentioning an extremely unfortunate circumstance. I have never understood why the Ahmadis submitted a separate representation. The need for such a representation could only exist if Ahmadis did not agree with the Muslim League's case itself. I regrettable possibility, perhaps they intended to reinforce the Muslim League's case but in doing so they gave the facts and figures for different parts of Karachi, this giving prominence to the facts that in the areas between the river Bein and River Lalsoar the non-Muslim constituted a majority and providing arguments for the conclusion that if the areas between rivers Ulf and Bein went to India, the area between the Bein river and the Lalsoar river would automatically go to India. As it is, the area has remained with us but the land taken by the Ahmadis did create considerable embarrassment for us in the case of Gujarsapur.

(Sindh added)

Sir Zafarullah, then a Judge in the International Court of Justice sent a reply to it from the Hague which was published in the Letter to Editor column of the Pakistan Times, dated 8 July, 1944. He clarified his position by stating that he was not representing Ahmadis but was a counsellor of the Muslim League. The Ahmadis case was presented by Sh. Bashir Ahmad, a former judge of West Pakistan High Court who would be in a position to reply to Justice Munir on presentation of a separate Memorandum by Ahmadis. However, the need for this must have arisen in consequence of the propaganda being carried on behalf of the non-Muslims that some of the Muslims did not accept the Ahmadis as Muslims, they could not claim to have a majority in Gujarsapur District as in case the Ahmadis were not to be counted among the Muslims, the Muslims would not have a majority in that District.

Sh. Bashir Ahmad, the Ahmadis counsel, in his letter explained the Ahmadis position on presenting a separate memorandum to the Commission He says, "The Memorandum presented by the Sikh community emphasized with some force an argument that since the ninth place of Guru Gobind Singh (Gobindpur) fell within the District of Gujarsapar, the bare majority of 1.4% claimed by Muslims was more than offset by this consideration. As we all know in his term of reference Mr. Rudolph (as he then was) to debar the majority Muslim areas from the non Muslim areas and in doing so he was also required to take into account 'other factors' as well. The argument proceeded on that basis. It was argued that this circumstance alone was sufficient to place Gujarsapar in Indian Union rather than in Pakistan. In order to offset this claim, the Muslim League decided that the Ahmadi community should present a separate Memorandum and also expressed its willingness to offer 45 minutes out of its allotted time to enable me to address the Boundary Commission. Ch. Zafarullah appeared as counsel of the Muslim League and had not a word to say about..."
the special claims of the Ahmadia community.

He further argues that Ahmadis made a special point that Qadian was a living international Islamic centre, the founder of the movement is buried there etc. Gurdaspur should be placed in Pakistan not only on the basis of 1.4% majority of Muslims but for this reason as well. He further argued that Qadian had been distinguished from other shrines and it would receive a serious set back to the missionary activities if it formed part of India Union.  

Different letters appeared on the reminiscences of Justice Munir in the *Pakistan Times*. All of them related to his theory on the genesis of Pakistan. In reply to them he sent a rejoinder to the paper justifying his stand in the light of a speech delivered by the Quaid A Azam on 26 August, 1948. However he did not accept the Ahmadia clarification and freely understand why Ahmadis submitted a separate representation which created considerable embarrassment to the Muslim Judges of the Boundary Commission in deciding the case of Gurdaspur.

It has now been established that Raddulif Award was pre-determined one and the term ‘other factors’ was deliberately kept vague to encourage exaggerated claims and cover up the perfidy of demarcation. Sir Zaferullah, Justice Munir, Justice Din Mohammad and Ch. Muhammad Ali all called utterly perverse and a political award. Hence the District Gurdaspur was never awarded to India, it could certainly never have fought a war in Kashmir. Nevertheless the basis of division chosen by Sir Zaferullah is presentation of a separate Ahmadia Memorandum indicate malicious designs of Qadian. It seems Zaferullah yielded Pathankot in an effort to secure Batala Tehsil in which lies Qadian.  

British Machinations: The Raddulif award was a part of the British conspiracy to subjugate the existence of the newly born state of Pakistan. Other evidences are also available to prove the evil intentions of the British Imperialists. In this context the mention of the secret letter which Jeskin, DIG sent to the Chief of British Secret Services is quite revealing.

On July 4, 1947 over a month before the Partition, Mr. Jeskin, DIG gave me a "Top Secret" letter to Dahir Wazir Khan, a sub-inspector, Punjab CID[5] to deliver it at Viceroyal Lodge in Delhi. The envelope was opened on the permission of Miss Mumtaz Shah Nawaz, a League leader and found to have contained another sealed envelope bearing the address: Mr. Liddett, Chief of British Secret Service. It was opened and its copy was handed over to the Quaid.
Three weeks after Pakistan came into being, the Pakistan Times, Lahore, in its issue dated 4 September, 1947, carried the letter accompanied by its editorial comments. The revealing secret letter and the comments are interesting to study. The letter indicates the role that Mr. Ahmad⁴ had to play in the newly-established state of Pakistan.⁵

The letter says: "It is now settled about Pakistan but otherwise the situation is extremely fluid. Pakistan's final shape has not yet been decided and the forms its Governments will take are indistinct. It is a foregone conclusion that Jinnah will be something like a Dictator, and that chosen hand will have power. But just what position each will hold is yet to be decided. In the circumstances, the time has not come yet to make an approach or to sound the right persons, for it cannot be said yet who they are going to be."

I think the Liaison Officer Line is the right one to go on. I do not say it is the best but Ahmad knows it is the arrangement which we found when relevant matters were being discussed in Delhi. Ahmad is going to be of some importance in Pakistan and he might be harmful if this happens.

It is possible that the Boundary Commission will make the Muslims rather more disgruntled than they are now. I am interested in Pakistan and I think you will remember that I discussed certain possibilities with you when you were in Lahore. I am still being asked as to whether I would be prepared to take the post of Pakistan's Director of Intelligence, which suggests that I am not on the black list. However this point about personal suitability is another one which will be clearer in the very near future.²

¹ The following editorial appeared in the same issue of The Pakistan Times: Spy Ring: The Quaid-i-Azam, in the broadcast called the Boundary Commission Award is unjust, incompressible and even perverse. We have secured evidence which indicates that the Boundary Commission Award is but a part of the conspiracy which the British have been misusing against Pakistan and other subterfuges, besides Sir Cyril Radcliffe have been at work to sabotage our State. We always had excellent reasons to think that high British officials in the land were not playing the game with our people and our leaders, and the misdeeds of Sir Even Jenkins are too well known to deserve comment. The sensational data we have since discovered fully bears out the complexion of the Quaid-i-Azam and confirms us in the belief that we owe many of our future ones to secret and underhand machinations of our erstwhile oppressors. It appears that even at the moment when the British were negotiating with our leaders to hand over power, British officials in the country were hatching plots in secret conclaves to organise spy ring and fifth column organisations in our midst. The plots were so secret

² It is only fair to point out that Ahmad was not on the secret list during February-April 1947, and he seems almost to have been on the verge of being left behind. In fact, Ahmad was in London and following his return, he seems to have been seen by the British officials. However, it is not clear if this was because of any deliberate decision or because Ahmad was not on the list.

³ Ahmad was a close friend of Jinnah and was considered to be one of the key figures in the establishment of Pakistan. He played a significant role in the drafting of the Pakistan Constitution. He remained a member of the Pakistan Parliament until his death in 1958.

⁴ Ahmad was a prominent leader in the Pakistan Movement and played a crucial role in the formation of Pakistan. He was also a significant figure in the Pakistan Liberation Army and was known for his strong opposition to the British colonial authorities.

⁵ The Pakistan Times was a prominent newspaper in Pakistan that was published in Lahore. It played a significant role in the Pakistan Movement and was known for its strong pro-Pakistan stance.

⁶ The Boundary Commission was established by the British government to determine the political boundaries between India and Pakistan after the partition of the British Empire in 1947. It was chaired by Sir Cyril Radcliffe and was known for its controversial decisions, which led to widespread protests and unrest in the region.
that even the British Governor of the Punjab was not aware of the conspiracy of the conspirators. A correspondent went as the semi-secret commission which we reproduce in this issue. We are unfortunately not fully aware of the background of this correspondence between the Punjab CID Chief and the British Secret Service, nor do we know what preceded or followed this dispatch. It becomes doubly difficult, however, that there have been mysterious and unwholesome goings-on between British and Indian Intelligence Services, positively without the knowledge of our leaders, the prospective successors to power. It contains a number of significant clarifications and suggests a number of obvious questions. What, for instance, was the purpose of the approach, Mr. Jinnah talks about and what did he want to avoid the right person? Who is this garen (sic) Bahadur who was going to be the new viceroy in Peshawar, and what sort of dealings did he have with Mr. Jinnah and his associates in London? What questions were he supposed to perform in those interests? (italics added) How did Mr. Jinnah know even about this or did the Boundary Commission Award was going to 'leave the Muslims digested'? Are we to suppose that the World as we then knew it was deliberately and unceremoniously only on Smith's advice could have created the maximum hostility and alienation among Hindus and Pakistan and justice went against the Muslims merely because they were the weaker party of the two. Again what type of services did Mr. Jinnah propose to retain in return for the offer he so insistently demands? And why should Jinnah support this hereditary of the arch monarch of the same name, the erstwhile Governor for an important post in Pakistan? He says he is saying on him for someone and is anxious for a quick means of communication between himself and his address in London. We have already pleaded ignorance regarding the actual position of Mr. Jinnah's whereabouts but the only impression we can form about this statement is that he and his helpers are trying to organize a spy ring in Pakistan under the sign of the British behind the back of the Pakistan Government and our people will be kept against such machinations particularly in view of the expected setbacks we have experienced in recent days? (italics added)
QADIAN AND ISRAEL

Pakistan became the member of the UN about one month before the question of Palestine came before the UN General Assembly. Zafarullah led the Pakistan delegation to the UN. We discuss here the role of Qadian and Sir Zafarullah in the last phase of Jewish national struggle. It was during the Second World War that Zafarullah had activated his interest in Zionist movement. He visited Palestine, met Dr. Cohon, the head of Jewish Agency and afterwards declared that Arabs had to retreat under the impact of Jewish immigration.

Anglo-American Committee: The Palestine issue took a sharp turn in favour of Jews when the new Imperialist power, the US, provided it massive support at international level. President Roosevelt of America was not only sympathetic to Zionist’s aspirations but also took special interest in the affairs of the Middle East during the Second World War and was aware of the importance of America’s growing oil interests in the area. In London, the Zionists launched a campaign of the British White Paper on Palestine of 1939 and immediate admission of 90,000 Jews to Palestine. Their hopes were raised when the Labour Government took office. Ernest Bevin, who was foreign Secretary was responsible for Britain’s Palestine policy was not in favour of immediate declaration of Palestine as a Jewish State.

It was at this point in August, 1945 that the US President Truman endorsed the Zionist demand that hundred thousand Jews should be allowed immediately into Palestine. At the same time the US Congress called for unrestricted Jewish immigration to the land of the country’s absorptive capacity. An Anglo-American Committee was set up in Nov. 1945 to examine the issue of Jewish immigration. It comprised six Americans and six British members. Before the Committee started its work in Palestine, Mirza Mahmood was sent from New Delhi to Palestine in October, 1945 to liaise in the work of Ch. Shaidi who was a close friend of British High Commissioner, Harold MacMichael. Mahmood was no party to the dispute out Qadian Missionary Ch. Shaidi submitted a memorandum to the Anglo-American Committee in order to explain Mahmood’s point of view on the Palestine problem. Two members of the Committee viz., Richard Cosman, Labour MP and William Philip, a former US Ambassador in Iraq were familiar with the Ahmadis and had sympathies for them. Ch. Shaidi, in his report to Qadian, stated that he met the President of the Committee and gave them a copy of Mirza Mahmood’s address which he delivered on 12 January, 1945. It stressed the need for conciliation between Britain and India. To further explain the Qadiani point of view, a pamphlet containing the dreams of Mirza Mahmood concerning the

1. Sir Zafarullah, Tarikh, p. 448
2. ibid, p. 449
3. ibid, p. 449
4. ibid, p. 449
5. ibid. 11 June, 1944
victory of the Allies and defeat of Axis powers in the World War was handed over to the members. In order to give the advent and pro-British stance of Ahmadya Community to the visiting delegation, the Qadiani missionaries provided them copies of Mirza Mahmud’s well-known book *A Present to Prince of Wales* (1921). It was also distributed freely in Arab countries. It carried Ahmadys’ political beliefs and their policy of withholding loyalty to the British Raj, whether it existed in India or in Palestine.

In April 1946, the Anglo-American Committee gave its report. It recommended the continuation of the mandate and the immediate admission of one out of five Jews in Palestine. The Zionist terrorist organizations had already intensified their activities and had virtually taken over administration of Palestine. In July 1946, they blew up the King David Hotel in Jerusalem and the British Government and military officers which housed it.

After, in its leader, gave an ‘honour’ advice to Britain stating that the admission of Jews in Palestine by force would prove to be a spark. Some people would come up to turn it into flames, and these flames would engulf the world. If America had no regard for the susceptibilities of Muslim, Britain must take care of them because more of its interests were linked with them.

Subsequently, Qadianis continued their proselytising activities in those extreme days. They travelled over all parts of Palestine in the name of observing the Tahajjup Days. In a report to Qadian, Ch. Sharif writes:

"Owing to recent (Strike) Tahajjup Day was observed on 27 April. Our Ahmadi brethren formed small groups and went to the homes of Hijas, Nasara, “Aco,” “Trob,” Buxia, Zaid Hisi, Zaid, Nabi, Zaid-ul-Laham, Rafa-ul-Quam, Zaid and Tuba to give the message of Ahmadyyah. They distributed about five thousand pamphlets, hand bills and booklets among the people. This time, by the grace of God, no untoward incident took place. In the end of the December, 1st (Saturday) and 2nd, Noor Ahmad went to Jerusalem. I stayed there for 4 to 5 days and got Sheikh Sabih introduced with certain friends. I came back to perform certain important works. Sheikh Noor Ahmad stayed there for a week and introduced the important persons of Jerusalem and Khalil with Ahmadyyah message. This included Mohammad Ali Aligi, President Khalid Municipality, Sheikh Abdollah Tahir, Mufti of Khalil, and all the religious scholars of Mannid-e-Aqua and Jerusalem. Mr. C.K. Saini, a professor of Jewish University, who claimed to have discovered an inscription regarding crucifixion of Jesus, was given Ahmadyyah message. Syee Abdul Razaq accepted Ahmadyyah at the hands of Sheikh Noor Ahmad.

I directed Noor Ahmad to go Aqua (Aqua) on a very important mission (Italics added). He was surrounded by some goondas (Qadiani call Palestine levymen fighters
Zafarullah-Shams Mission: The Zionist movement entered into a crucial phase in the year 1946. The Jewish terrorist organizations specially Haganah and Stern acquired arms and brutally attacked Palestinian freedom fighters. Most of their lands were grabbed and they were forced to flee to neighboring areas. Jews had in fact taken control of the Palestine administration and had prohibited the British mandatory system.

In those days we find Qudaisi very actively working for the Zionist cause. Jihad-wāl Dūm Shams, Qudaisi mission in London, one time a notorious spy planted in the Middle East, was replaced by Mustafā Ahmad Dawās on 15 July, 1946. Shams was asked to take up his Middle East mission. The London Mission arranged a farewell party for Shams on 20 July. Sir Zafarullah was in London at that time. He was going to Canada to attend the Pacific Religions Conference as an Indian delegate. He chaired the meeting. A large number of former British civil servants of India and proponents of Zionism attended it. Prominent among them were Sir Edward Mac-Lagan (former Governor of the Punjab), Sir Frank Bevis, Hon. Hough MP, Lord Zelaus (former Secretary of State for India), Lady Wason, Mr. John Philby and four members of the Rotary Club.

After about 3-week stay in Britain, Zafarullah left for America on 7 August, 1946. In America, important Qudaisi missions existed in Washington, Philadelphia, Indianapolis and some other cities of North. There were three Qudaisi missionaries viz. Ch. Khaliq Nazir, Sufi M.R. Beggut and Mirza Munawar Ahmad engaged in propagation of Ahmadia beliefs and had close links with American Zionist organizations. During his stay in America Sir Zafarullah discussed Palestinian question with some Zionist and Arabs and got their view point.

A report of Ch. Khaliq Nazir states:

'The arrival of Ch. Sir Zafarullah Khan in America was a happy news for Ahmadia community in America. He reached Chicago on 14 August. In the same evening he was given 3 reception by the Ahmadia Mission in Syrian Beef Restaurant. Two advocates, a professor and some journalists were invited. A large number of Arabs residing in Chicago were also present at the function.'

On 17 August, meeting was arranged in Chicago city. More Ahmadis participated in it. In his 4-day stay in America, he held numerous meetings with the Arabs and Zionist leaders. He left for Canada on 19 August. After attending the Conference, he met American President Roosevelt. Before his return to India he stored in London for some time.
In these crucial days when the Jews made every effort to establish a state in Palestine, J.D. Shams' mission to Moskau was a great success in many respects. He toured the areas where Arabs were being constantly terrorized and attacked by the Zionist para-military organizations. He held discussions with Arab leaders over the Palestinian issue in Jerusalem. Sheikh Noor Ahmad, in one of his reports from Palestine to Qotuln says:

Shams arrived in Haifa from Cairo on 31 August. He was welcomed by the khalas and Khalil Jannas. On 3rd September 1 (Sheikh Noor Ahmad) along with Shams and Ch. Mohammad Shani left for Jerusalem on a very important mission (Halil was added). Before that I had spent one month in Jerusalem. We were guided by Haig Ibn Dini Shakiri. We were happy to talk to him. Mosad Shams also met Syed Qasim Abdul Hadi Bey. He expressed his views on Palestine issue and gave him a very important piece of advice.1

Sheikh Noor Ahmad further states that Shams went to Syria and held a meeting with the Syrian Foreign Minister. After the World War II, Syria had launched a movement against the colonialist and result of which the French and British troops withdraw in early 1946. Political situation in Syria was very critical. A report of Sheikh Noor Ahmad says:

In the morning of 7 October, J.D. Shams, Syed Muzaffar-ul-Haqqi and I left for Damascus. The Syrian Foreign Ministry had been carrying out investigations about me for the last 3 months and had finally allowed me to stay in Damascus only for one month. Syria had only recently thrown off the yoke of foreign domination and was undergoing a political turmoil. Syrian authorities kept a close watch on foreigners. Many political parties had started functioning. A few days ago, the Syrian Government arrested thirty spies. During his short stay in Syria Shams met the Prime Minister and the Foreign Minister.2

From Syria, J.D. Shams moved to Iraq. In Baghdad he held discussions with Syed Faizul Siddiqui, former Prime Minister of Iraq and met Abdullah in Rezeg Simola. He also met the members of Al-Jumha al-Hind (a predominantly Qotuln organization operating in Iraq since early 1940s) and exchanged views with them on (Palestine issue).

It seems that Qotuln were opposing the federation plan to Aman which was given by Henry Girad, an American Ambassador and Theodore Roosevelt, British Lord of President of Council.3 The plan envisaged division of Palestine into three parts, the major part was under Arab Government, the Negre, below Barrehuta under the direct rule of England and an area of 1500 sq. meters to form Jewish homeland. It

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1. Aqbal Qotuln, 14th October 1945
2. Aqbal Qotuln, 14th October 1945, a copy of the letter has been placed in direct contact with Theodore Roosevelt where he expressed his belief to be an important recommendation in his diary. Roosevelt’s recommendation to the guidance, dated 14 October 1945. The letter also signed to one of his companions during the second world war.
was rejected by the World Zionist Organization, Al-Fateh and Al-Nazi'dah were resisting the Zionist terrorism. Iraq, Syria and the Lebanon were showing great concern for the future of Palestine.

On 16 October, Shams al-Husayn, headquarters, Qaddumi, missionary of Syria tel for Qaddum. Hamid stayed in Qudsia for a few days and then proceeded to Syria with fresh instructions from Qaddum.

On his arrival in Lebanon, a correspondent of Associated Press of America interviewed Shams and put questions on the Palestine issue. He strongly declared in favor of the reconciliation scheme and commented the role played by Britain for the sake of Arab-Palestinian. He declared that the British had been extending support to the Mufti in arriving at a solution of the Palestinian problem. His statement was nothing except a threat to the British policies towards the Palestinian problem. The British policy towards the Palestinian problem was manifestly pro-Zionist in orientation.

In the light of reports submitted by Shams and Mahdi al-Hamid, Mirza Mahmud sent Rashid Ahmad Chughtai to Palestine to support the Zionist schemes and assist Ch. Sharif and Sheikh Nuri Ahmad in their work.

Swiss Support Predominant: Many solutions to the Jewish problem were proposed which included partition, federalization, coexistence, and a variety of plans. In February, 1947 on the assumption that the Mandatory has improved its workers, the British Government passed the problem of Palestine before the UN. A UN Special Committee on Palestine (UNSCOP) was formed to discuss the issue. The Jews of Eastern Europe and Russia have been exerting their influence to gain the Soviet support for the Jewish cause. They appealed to Marshal Stalin and the Communist Party for support in their struggle for a homeland in Palestine. Stalin himself was a Jew.

In May 1947, Mirza Mahmud gave a good tidings to the Zionists in the customary language of dream and indications from God. The Jews were assured of Russian help through this dream:

'Day before yesterday, when I woke up at night, the following theme revealed to me: A Modified Treaty has been concluded between Britain and Russia resulting in the frustration and uncertainty in the Islamic countries of the Middle East. Modified means 'abnormal' or 'control.' I think it refers to the conclusion of a prospective secret treaty between Britain and Russia. Britain would be forced to come to terms with Russia perhaps due to external pressure or other dangers involved. At that time the countries of Iraq, Palestine and Syria came to my mind. The proposed Anglo-Soviet treaty had caused frustration and restlessness in Arab countries. It appeared strange how and why ample reality with Russia. Britain has entered into a

...
In the UN, Pakistan delegation to the UN was led by Sir Zafrullah, the Foreign
Minister of Pakistan and included Miss Z.A. Iqbal, Pakistan Ambassador to
Washington, Mr. Ismail Ali, Ahd Shahed Pirzada and Begum Tasouq Hussain.

The position taken up by Pakistan with regard to Palestine in the UN was
that the Balfour Declaration and the League’s Mandate were invalid and against
the wishes of people and the proposal of partition was contrary to the Charter.

The Ad Hoc Committee to which Palestine question was referred by the
General Assembly, appointed two sub-committees to deal with it. These
sub-committees were so constituted that all the members of sub-committee I
were in favour of the partition while the member of sub-committee II opposed
partition. Thus there was no hope of a compromise solution emerging from
other sub-committees. To redress this situation, the Chairman of sub-committee II,
who was the representative of Colombia, requested the Chairman of the Ad Hoc
Committee to nominate two states holding a neutral attitude in place of two Arab
states who were members of the sub-committee and who were willing to resign from it.
On the refusal of the Chairman of the Ad Hoc Committee, the representative of Colombia resigned hisChairman of sub-
committees II and Sir Zafrullah was elected in his place.

Sub-committee I, in its report recommended the internationalization
domestication of Jerusalem and the partition of rest of Palestine into two states, one
Arab and the other Jewish, with a common economic council. Sub-committee II
recommended a unitary state for the whole of Palestine with constitutional safeguards
for the rights of all its inhabitants.

A Crucial Mission: Although Mr. Maimud left Quaid and had some to Lahore
and was faced with the crucial problem of finding a place to set up a centre in Pakistan
he never lost sight of Palestine question. When the issue was being discussed in the
UN, he instructed Haidar Fazal Rahum, Quaid’s missionary at Nigeria to visit
Palestine immediately. Waliullah Shah and Jalaluddin Qamar were also sent to go
to Middle East (East Africa) respectively to provide support to them. Haidar Fazal
Rahman reached Beirut on 30 October, 1947. Sheikh Nour Ahmad, Quaid’s mission
in Palestine writes, “Haidar Sahib suddenly arrived in Beirut and made effort to
search me out, I was in Lebanon to see the cousin of Jamali Peer, the Prime Minister
of Lebanon. I met Haidar Sahib on my return from Lebanon. Since he had to reach

1. Ahd Shahed, Pakistan, 1967. See also Ambakabaraa, India’s Position: A perspective of Miss Marij, Editor, Page 2.
The leader of our delegation to the UN, Sir Muhammad Zafrulla Khan, has clearly defined our position regarding the latest developments in Palestine. 

Strongly enough when discussions were going on the position scheme in the UN, Zafrulla Khan started proposing amendments to it which means that he, in principle, agreed to the scheme if it was slightly amended. That was said to be done on the suggestion of Danish representative with a view to 'corporating' the scheme Zafrulla Khan, says that he prepared an amendment just to see the reaction on it but the amendments...
was immediately accepted after voting. Sir Jamaluddin-Hassanein, the leader of the Palestine delegation hurriedly approached him and enquired why he had done like that. Sir Zafarullah says that he explained the position and apprised him of the Danish strategy. To his utter surprise, he asked him in case all of his amendments were accepted he would favour the partition scheme.

Zafarullah: No! we will be strongly opposing it. We were at least to weaken the partition plan even if it is accepted. It will not be as bad as it is now.

Jamal: We (Palestinians) will be in great difficulty then.

Zafarullah: You may inform Arab representatives that they may not vote in favour of an amendment and remain neutral.

Jamal: The difficulty still persists.

Zafarullah: What is that?

Jamal: If the Partition has not manifestly usurped our rights, our people will not be prepared to wage a war against it. We will incur a heavy loss. We will be thankful if you do not propose any amendment!

Zafarullah: I got silent.

What was the real intention of Sir Zafarullah? Did he intend to sabotage the Palestine case by formulating an amended Partition Plan instead of a unitary form of Government for a united Palestine? How far is projected Pakistan stand on Fauquier issue? These questions need a suitable reply.

Sir Zafarullah, in his speech, deeply sympathized with the Jews in the misfortunes that they had suffered in Europe. But the correct solution of their problem, he pleaded, was that they should be re-established in the countries to which they belonged and if that were not possible, they should be offered facilities for settling down in the larger, newer countries, which had more space and greater resources than any Palestine.

The supporters of the partition scheme were determined to see it through at all costs. The vote was to be taken in the plenary session on 26 November 1947. But according to Sir Zafarullah, if it had been put to the vote on that day, partition could not have been carried. But the UN Secretary General informed the UN staff would not vote on Thanksgiving Day (28 November) therefore the matter must be postponed. When the matter came to actual voting after the adjournment, some of the states whose representatives opposed partition proposal timely supported it. 

1. Zafarullah, Tuitions et Naval, P.682
2. S. S. Sairani, op. cit. P. 170
the hopes of America and the resolution was passed. The necessary two-thirds majority was obtained for the partition scheme which was backed both by the US and the Soviet Union.1 Zafarullah feels convinced that “...it was the personal intervention of President Truman that brought about these changes.”2

During the thanks giving interval when the US was availing time to secure required majority for the Partition Plan, a correspondent asked for Zafarullah: “What were the basis of successful negotiations between Arab and Jews? He replied: “If they agree to appoint me an Arbitrator I can solve the matter on correct lines.3 It is not clear why and on what capacity he offered his services for arbitration and how far it fell in line with our stand on Palestine?”

What was Ahmadya reaction: to the creation of Israel? 4 Aljifal Lahore wrote a short account on the unjust resolution of partition and creation of a Jewish State. It was called a great defeat for the Arabs but at the same time its ironic aspects were stressed. Firstly, the Arab countries would know how to stand on their feet without calculating withal thinking for the West. Secondly the Arab countries would have realized the benefits of unity.5

The paper neither condemned the partition nor exposed imperialist Zionist intrigue in any way. On the contrary Mirza Mahmood called the creation of Israel a fulfillment of prophecy already given in the Holy Qur'an, Al-Qur'an and the Bible.6 The Qudinah elders also emphasized that Mirza Mahmood had already visualized it in a dream and his prophecy relating to ‘Modified Treaty’ clearly stipulated the Soviet assistance for the Jewish state. The prophecy is said to have been gloriously fulfilled after the creation of Israel.7

Zafarullah’s role for Zafarullah, in the capacity of the leader of Pakistan delegation to the UN was supposed to project Pakistan stand on Palestine issue. I.H. Iqahani says Zafarullah did well.8 Any how, he was Pakistan representative and not a spokesman of Qudinah. But it is very strange whenever Qudinah role in support of Jewish “implications” is exposed they evoke Pakistan press comments given in favour of Zafarullah’s speech at the UN as if Pakistan stand on the issue was similar to that of Qudinah’s. It is nothing but an attempt to conceal real facts. The fact is that Zafarullah later on espoused Pakistan stand and his position to project Qudinah and to receive Arab countries. When he returned from the UN he deliberately stayed in Syria9 to spend some time with Ahmadya community in Syria. He was welcomed as the airport by the Syrian officials as well as by Sheikh Noor Ahmad Munir and other members of

1. Ibid
2. Ibid
3. Ibid
4. Aljifal Lahore, op. cit.
5. Ibid, op. cit.
8. Aljifal Lahore, op. cit.
Quaidian And Israeli

Quaidian community. Also present at the airport were Syed Sohal, the personal envoy of Syrian President, Uzma AnazHasaz, representative of Syrian ministers, Ghulam Maushebek, General Superintendent Police, Fazal Muazzeb and Isazat, and members of the Arab League. Zafarullah met the Syrian dignitaries in an ordinary and casual way but freely chatted with Quaidian members and warmly embraced them at the airport. That looked quite strange to the Syrian officials.

Noor Ahmad Quaidi writes in his report "The representatives of the Arab League asked the police officers who were these men (whom Zafarullah met so frankly). But he did not know Chaudhry Sahib had come to Damascus on our invitation and in accordance with our requests. His arrival here was a source of joy for us and moved by these feelings everyone desired to exchange greetings and embraced him with love. Every Syrian seemed to be surprised at it. They thought that Chaudhry Sahib had come here as a stranger. The Syrian press highlighted the reception accorded by Abimady Jamou to him. In this way the Syrians came to know about the religious and political position of the Jamou."

"Noor Ahmad further states: ‘The Syrian President requested Sir Zafarullah to have a lunch with him on 13 December, 1947. He also invited me to lunch. We were informed that he (Zafarullah) would be the state guest and a room had been reserved for him. Chaudhry Sahib asked me to request the President to allow him to stay with his Ahmad brothers. He would like to stay in the hotel for only one night for his pleasure. I conveyed a literal translation of it to the President. He was very much amazed to hear it and enquired with surprise: ‘With whom he would stay?’ I explained him in detail that Chaudhry Sahib would stay with us and we had made all arrangements in this regard.’"

Sir Zafarullah called on Malee-Asam Palestine in Lebanon and exchanges views on Palestine question with high officials. He lunched with the Prime Minister of Lebanon, Jamil Bek along with a Quaidian party. Some important political issues were discussed during his stay with the President. In Beirut: Um-E-Jamou, the widow of the former President of Lebanese Parliament, Sheikh Muhammad Janou was engaged in political activities. She and her husband emigrated Quaidian for political reasons.

Zafarullah gave a proposal to Minza Maahed to launch a pro-Arabi campaign in Arab states through setting up new missions. In subsequent years he fielded his missions in the Middle East in accordance with this plan.

Activities in Israel: Soon after the so-called State of Israel was proclaimed, the Palestinians waged an all-out war against the Zionist forces. The Arab countries, Syria, Lebanon, Transjordan, and Egypt went into action against the Jewish state, in support of Arabs of Palestine. Saudi Arabia and Yemen declared their participation in the war.
without a ‘homeland’ would be settled in their ancient ‘homeland’ Palestine. The allied nations promised to compensate the people for losses for injuries done to them in the past. In accordance with these declarations, Palestine was taken from Turkey and declared the national home for the Jews. The administration of Palestine was shaped so as to make it easy for Jews to make it their homeland. A very old demand of the Jews that conditions promoting their national cohesion should be created for them was met…

The Qadiani journal further emphasized:

“The revelation of the Promised Messiah also says ‘I will redeem the Children of Israel.’ This indicated a great change in the position of the Jews. It indicated the end of the opposition which nations of the world had suffered so long to an independent home for Jews.”

Mira Tahir Ahmad, the third successor of the Ahmadiyya community was on his European tour in 1980. As a guest Conference at the Cafe Royal in Fowda, in reply to a question whether he recognized the State of Israel he stated that he could not refuse to accept a fact of history that Israel exists. After his death Mira Tahar Ahmad captured the Radiah sad. He very strongly put forth his point of view over the issue. His book From Ramath To Tel Aviv is an interesting study on the subject.

During the Gulf War (1991), he gave a series of ‘revealing’ addresses and an analysis of the role of big powers in the political upheavals in the Middle East. He also discussed the past role of Israel as an ally of Western countries. It was an updated heat, a smoke screen to debunk the mi-Ahmadiya propaganda. He continued to enjoy the support of Western countries and the Jewish lobby.
In accordance with a pre-conceived plan, Mirza Mahmud proposed to leave Qadian on 31 August, 1947. In an address to his community he explained that when he saw a revelation of Mirza Ghulam Ahmad which he said to have received on 18 September, 1894 he made a firm decision to migrate. 

To quote 'Daghe Hijra' (The Stigma of Migration) and said to have a reference to migration of Ahmadis from Qadian. The events took a sharp turn in August, 1947 and a British Army Colonel told Mirza Mahmud that the Muslims would be in great distress in Punjab after 31 August, 1947.1

Ahmad in Pakistan: Leaving Qadian under fire and terror, Mirza Mahmud planned to got to Lahore in a military jeep to be provided by Maj. Gen. Nazir Ahmad, the same fellow who was subsequently involved in the Finkle Conspiracy case. Due to non-availability of the said jeep, he took his son's car and escorted by Capt. Ataullah arrived in Lahore along with his wife and daughter-in-law. He narrated the whole incident of his migration from Qadian to Lahore in a Friday sermon:

"When a study of the revelations vouchsafed to the Promised Messiah convinced me that our migration from Qadian had been indicated with certainty and I decided to leave Qadian, a message was sent to Lahore by telephone that some transport might be arranged for, but no reply was received for eight or ten days, and finally the reply came that was that Government was not able to arrange for any transport... then Captains Ataullah procured the car of Noor Jehangir Durr and the jeep of Mirza Masood Ahmad and cars of some other friends... We thus travelled from Qadian to Lahore, in accordance with Mirza Ghulam Ahmad's revelation, 'After Eleven.' 2

It is alleged that during his journey from Qadian to Lahore, he was a veil (hijab) to conceal his identity. There is also a story that he attended himself as Hindu Yogi and left for Lahore secretly in a plane leaving Qadian community at the mercy of unruly Hindu and Sikh attackers.3 All these stories are wrong. He did not conceal his identity during the journey.

A Qadiani belonging to Lahore Section draws the following conclusions on the basis of Mirza Ghulam Ahmad's revelations concerning the exodus of Ahmadis from Qadian:

"Then again Hazrat Mirza Ghulam Ahmad received another 'khitan' about Qadian (the town where he lived), 'People having natures like Yuzif would be born in this town' (Tuzkira, P.181). Now Yuzid (son of Musawiyah) was the second Khalifa, of the Ommeyyad Dynasty with their capital at Damascus (Syria). He was instrumental
in introducing a secular and absolute militancy amongst the Muslims and was guilty of killing Hazar Imam Hassan (grandson of the Holy Prophet (p.b.u.h.). So the 'thikam' refers to a time when a Khilaf like that would appear amongst the Ahmadiya community, who, with courage, clear to be a holy one but would actually be a worldly person. Then circumstances will arise which will cause this Yazid like Khalifa and his followers to be driven out of Qadian. This is corroborated by another 'thikam' of Hazar Imam Sahib saying 'The Evil Spirit of Darkness' so that just like Yazid was the Evil Spirit of Darkness, someone evil spirit be born in Qadian.4 Post-Partition Qadian: Qadiani volunteers waged a desperate struggle for their survival in Qadian.5 They equipped themselves with light arms, paraded in and around that area and had frequent clashes with Ahmad Sahib's bands. On 28 August, Sir Zafarullah met Lord Minto and persuaded him to send some Qadiani volunteers to Calcutta to fight Pandu Nehr, Sardar Bhaktiv Singh and Maulana Azad in connection with the security of Qadian. The Indian authorities alleged that Qadiani had been attacking Sikh villages and had terrorised their inhabitants. It also came to their notice that big arms and ammunition dumps existed in Qadian. The Qadiani volunteers said to have been using arms in the name of self-defence.6 The Indian Government arrested some notable Qadianis via Fizul Muhammad Sayal, Nazar Tablighi, Syed Waliollah, Nazir Aman Atas Qadian, (Section 302) and Ch. Abdul Bari, Nazir Treasury under the Safety Ordinance to ease the Qadiani Sikh tension prevailing in and around Qadian.

In a press conference in Lahore, Mira Ahmad announced his decision that Ahmadis would stick to Qadian till Indian Government give a written order that they could not allow them to stay there. He added that time had come when the Governments of both the Dominions should confer on the paramount necessity of protecting the sacred religious centres such as Sarhinda Sharif, Ajmer Sharif, Delhi, Qadian and Madeh Khan Sahib. Both the Dominions should agree to allow Muslims and non-Muslims to stay at their respective sacred places with full guarantees for protection of life and property.

He said that he had invited Gokal and certain members of the British Parliament to visit Qadian and see with their own eyes the state of affairs prevailing there. He declared that in spite of open hostility of the military and the police it had been decided not to evacuate Qadian and keep such number of persons there as could be adequately fed and live in a readily sanitary atmosphere. He emphasized that the question of Qadian could not be treated as an individual case but had to be taken up on a national plan.7

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1. Mira Ahmad Farnam. Farnam, 1948. Lahore, p.45
Gandhi leadership consisted in putting their pressure on Pandit Nehru, Gandhi’s son Jawahar Azad and some British civil and military officers to arrive at an agreement with the Indian Government regarding the fate of Ahmedshah in Ootacamund. At Lake Success, New York, in January and February, 1948 the UN Security Council debated the Indo Pak dispute in Kashmir. Sir Zafarullah, Pakistan’s representative to the UN, in his speech on 15 January, 1948 referred to a manuscript of ‘Ahmadshah Memnu’ in his home town of Ootacamund. Sir Gopal Swami Aiyangar, the Indian Representative, read all of his charges. Sir Zafarullah, in his speech stated 25 January, 1948 again referred to the events of his home town and remarked: “The representative of India has charged me with having tried to create a wrong impression in the minds of the members of the Security Council with regard to what occurred in my home town in Ootacamund. I wish to make it clear that the reference to my own home was not by way of a specific complaint or grievance or what had occurred (Where millions had lost their home and all that they possessed, and had gone through various stages and degrees of suffering and misery, it would have been out of place to mention the loss of one’s own home). I mentioned it as an instance where one knew what had occurred, and yet the Government of India had chosen to deny altogether that any thing had occurred.

What actually happened is that his house was looted by the military and by Sikhs for five days between 27th September and 1st October. By the sheerest coincidence, a Delhi newspaper came to my attention, in which I noticed the second instalment of incidents that took place in Ootacamund, where my home was. and which incidentally, is the headquarters of a religious movement having influence all over the world. I might mention that at my request and at the request of other prominent members of their particular movement, the Government of India sent a detachment of troops stationed there to give us protection, and so it also kept in additional police.

The Hindustan Times declared that all thanks go to Pandit Nehru who took personal interest in the matter and the “Ahmadshah including their Khidais were able to come to Pakistan safely under military escort. The winter is only 20 miles away. However, 115 able-bodied men were strayed behind to look after the Aga Khan’s work in India.”

Those who stayed in Ootacamund are called Ahmadshah Dervishes (chahas hormis). Meera Ghazal Ahmad, in one of his sevitations, claimed that he angel gave him a bread (Naan) and that was for him and his Dervishes. These men are also called...
Ashab Safa. The period of Partition started on 16 November, 1947 in Qadian1 when an agreement was concluded with the Indian Government. Their number changes but does not decrease from 315, in 1946 their number was one thousand. It is alleged that some Devsvis are the agents of foreign powers and had been hiding themselves in a sacred enclosure. Their role came under strain during 1965 and 1971 Indo-Pak wars.

The Hindustan Times gives post-Partition picture of Qadian in these words:

"Among the prominent persons who visited Qadian in these days (1947) to reassure the Ahmadies were Banga Chief Minister, H.S. Surwani and on instructions from Malama Gandhi, Mirza Sarwar and Gen. Thiruvis. Later Atharya Vishakha also paid visits to the town. However Hindus and Sikhs refugees from Pakistan occupied the hospital shops and had vacated by the Ahmadies in Qadian. The Tahir-ul-Islam degree College became the Sikh National College evacuated from Lahore, the Tahir ul Islam High School turned into the Kairana Khalsa High School (originally located in the Punjab district) and the Muslim Girls High School was renamed the Vast Kunj Arts Girls High School. The Ahmadies College for training missionaries was not effected. The Noor Hospit Applied treatment in the Army was taken over by the State Government to run as a Civil Hospital."


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Goed had revealed to him the desirability, the Khalils, like a modern Moses, brought his people out of India to the promised land of Pakistan.1

Rababahmianinon was independent Ahmadshpur. The Rabab Administration ran a parallel Government in early decades. Officials of local bodies and other agencies were appointed by the Punjab Government with the consent of the Rabab Administration. Even a Deputy Commissioner in Zang could not be appointed without the prior consent of Muzaf Mahmood, not to speak of other civil officials. Rabab College has no non-Quadiani staff. Some property in Rabab was owned by the Ahmadshpur Administration, no one could sell or purchase a plot, contract a house or run a business without their permission. No one dared to defy Ahmadshpur authority. The establishment had to face a rough time including social boycott, maltreatment, insults and humiliation. It was a closed city, Sir Francis Masud, the then Governor of the Punjab was favourably inclined to Quaidian. The Rabab land was sold to them at throw-away prices. The same agreement, was hurriedly concluded to afford an opportunity to Quaidian to settle earlier. The place had a strategic importance for them. It is in sight from any attack from the side of Chotri as it has been separated by the river. They kept this aspect in view while selecting a site for their new university.

Aspiration for Quaidian: Although Mira Mithum had set up a centre at Rabab, he always yearned for Quaidian. He made his followers believe that they would get back Quaidian and enthralled them to make attempts at acquisition of Pakistan with zeal.

Munir Report states: “When the possibility of a separate homeland for Muslims by the Partition of the country began to appear on the horizon, Ahmadshpur began to conceive itself as the model of a coming state. Some of their writings from 1945 to early 1947 disclose that they expected to succeed to the British but when the fait accompli of Pakistan began to assume the form of a coming reality they felt it to be somewhat difficult permanently to reconcile themselves with the idea of a new state. They must have found themselves in the horns of a dilemma because they could neither elect for India, a Hindu secular state, nor for Pakistan where their wishes were not expected to be encouraged. Some of their writings show that they were opposed to the Partition, and that if Partition came, they could strive for reunion.”

The loss of Quaidian was greatly felt in Ahmadshpur districts but they satisfied themselves with the interpretation of the Mira’s prophecies regarding the return to Quaidian. The plight of Quaidian migrants was compared with the odyssey of Jews. Mira Mithum Ahmad had already claimed to be Moses for Ahmadshpur area. Frequent references were cited from the stories and orations of Mira Quaidian to maintain

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that Ahmadis would soon return to Qadian, the Holy Land of the Promised Messiah. Mirza Mahmud believed that milk in the beards of Moses and Madinah had dried up, it was now flowing in Qadian. Qadian is the ‘throne seat of the Messenger of God’. It is like the Haven and the Mudinah of Ahmadis. Mirza Ghulam Ahmad called it as ‘abode of safety’ and the ‘Jerusalem’. Situated there is the Mosque of the Mudinah which the Mirza built himself to fulfill a prophecy. The mosque of the Promised Messiah is the Qasrul-Aqsa referred to in the Holy Quran. The other important mosque of Qadian is Masjid-Mohabat, the Blessed Mosque. Bahadir Mosque or the Cemetery of Parasteen also lies there. Adhist it meant in Sueane Sameeh and a sign of God (Shahin-Allah).

Every Ahmadis had to take firm vow that he would never lose sight of his main objective of return to Qadian. He had to prepare his family to offer all sort of sacrifices for the return to Qadian.

A dream of Mirza Mahmud (11 June, 1951) makes it clear that he aspired to get back Qadian by all means. Just after his arrival in Lahore till his death he kept on repeating the same theme. His prophecies stipulated that Ahmadis would surely get back Qadian. This would either be by peaceful means or by converting the whole population of the district of Gurdaspur to Ahmadism, a very ambitious target. It was also held that Ahmadis had to wage a war if the need arose. To be perfect in every Ahmad had to keep in mind the ultimate return to their original and real home. If Ahmadis had no power at this time, that made no difference at all. Even Jesus Christ had no power when he declared his Ministry. Mirza Mahmud urged his followers to incorporate his advice in their faiths that no small or big Government or a body of Governments could ever keep them away from their goal. If these Governments would dare to interfere, the.writeInt will come down from the Heaven to get Ahmadis back to their living centre of Qadian, he said.

A decade after independence, he predicted: ‘Do not be disappointed. Relly on God. He will help create circumstances favourable to your return to Qadian. Do not you see that Jews had it wait for 1300 years and in last they were able to settle themselves in Palestine. But you have not to wait for 1300 years, it is possible that you have not to wait for 13 or even 10 years and God would restore His blessings upon you.’
Mian Mahmood, on the other hand, gave the good news of return to Qadian to his followers and on the other hand made secret contacts with the Sikh leadership to impress upon them the need for the safety and protection of Qadian. He desired to get their full cooperation in the event of a political crisis. Qadian elders supported the Sikh demand of a special status for Nankana Sahib situated at Sheikhupura, Pakistan, the birth place of Guru Nanak. When Giani Kartar Singh made a demand in October, 1947 that Vaisakhi should be given to Nankana Sahib, Affaz fully supported it. It was called a "just and reasonable demand", although it had been put forth too late.

In order to retain their legal claim on the properties of Qadian, instructions were given to Pakistani Ahmadis not to submit claims for their properties in Pakistan which they had left in Qadian and its surrounding enclave of Nangal, Baxi, Khara etc. It was made clear to them that since they had come to Pakistan only temporarily compelled by the political circumstances of the time, they would definitely get back Qadian in near future after making two or three attempts. To retain their right on properties in Qadian they should not submit the claims in Pakistan. It was also declared that the dead bodies of the Khalifa and other members of the Mirza family (Qadiani-i- 'Kohistani') should be buried in Rabwah as an 'Amarnat' to be carried to Qadian as a proper time. The inscriptions on the graves of the wife of Mirza Ghulam Ahmad, Mian Mahmood and other members of the Mirza family still reveal every Qadian the title of Mirza Mahmood that they must have to take their dead bodies to Qadian for formal burial in Bahshahi Masjid.

The possibility of Akali-Qadian compromise on holy places of Nankana Sahib and Qadian lies in the minds of Rabwah elders. They always look to political developments in the Indian Punjab with keen interest. Just after the Partition, Qadianis approached the Sikh leadership to forge better relations between the two communities. In 1953, a fraternal delegation of Ahmadiyya from Pakistan led by the brother of Sir Zafarullah Khan went to Qadian taking with them visits of holy water from the Nankana Sahib shrine in Pakistan and copies of the Grasch Sahib for presentation to the 5th Community of Qadian. In return they were given copies of the Quran. Such courtesies express the desire of the responsible leadership of both communities to build better relations between themselves.

Dr Shabir Pathan, a veteran Congress leader who had been visualizing a great potential in Ahmadis in forging good relations with Hindus since mid 30s sent an article on Ahmadis in the Statesman's Calcula which appeared in its issue of 22 February, 1949. He suggested to the Government of India to come to an alliance with the Ahmadis to revive the past glory of India. The movement deserved
In a letter to Nazeer-ul-Ati, Quaid on 26 December, 1949 he pinned hopes on the Swadhl (national) character of the movement and spoke high of its in bringing two communities of India viz Hindus and Muslims, close to each other.

Zafarullah Khan Foreign Minister: Quaid-e-Azam made a drastic change in the aims and scope of their ambitions when Sir Zafarullah Khan was invited to become the Foreign Minister of Pakistan on 25 December, 1947. The precise circumstances of Sir Zafarullah Khan being asked first to plead the Pakistan case before the Boundary Commission where his community had entered a plea as a separate community and that evoked into fear of Muslims to Pakistan — and later on Foreign Minister are subject of further research.

At the time of Partition, Sir Zafarullah Khan was the Constitutional Adviser to the Nawab of Bhopal. Quaid-e-Azam desired H.S. Suhrawardy to join the Central Government at Foreign Office. But he was away at the way Kh. Nazimuddin had been made the first Chief Minister of erstwhile East Pakistan. He declined the offer on the ground that he was engaged in helping the Indian Muslims in unprecedented communal riots that had erupted in the wake of independence.

Sir Zafarullah Khan's appointment was criticized by a section of Pakistan press on the ground that he was a hardliner Quaid and had never joined the Muslim League rather he made every attempt to safeguard the sole representative organization of Muslims of India.

The Quaid offered him an important post although he knew well his past career. Sir Muhammad Iqbal says: "During Willingdon's Viceroyalty when Sir Zafarullah Khan was the Executive Counsellor, Mr. M.A. Jinnah, in spite of his eminence in the political field, was kept out of the Round Table Conference in its later stages. Still the Quaid entrusted the Foreign Affairs of Pakistan to him. This instance was sufficient to show how magnanimous he could be."1

It has been said that the Quaid had been prepared upon to appoint Sir Zafarullah Khan because Zafarullah Khan was very close to the Quaid and the bureaucrats who had recommended him felt there was a need to counterbalance Lord Mountbatten's
open hostility towards the narrow state. Perhaps he had in mind the British attitude towards Pakistan in making this decision. Not only were the British accountable for many of the acute problems which faced Pakistan at its birth, they still had a hand in its affairs. And Lutg Munawarshah was freely hostile. One saw, therefore, needeed who could see his personal influence with White Hall in smoothing out the unresolved matters. Hence the choice of Ch. Zafarullah Khan, The said extent of the Jamar Ahmady's attitude was, however, provided by the Pakistan movement in which it did not participate.1

The group which had been most dominant and powerful in Pakistan's emerging foreign policy making appurratus was bureaucratic elite, consisting of top civil servants and high echelons of Pakistani military establishment. Initially, there was neither well-organized Foreign Office of Pakistan nor any well-equipped and trained Pakistan Foreign Service. In the early years, white collars of British India's Political Department used to run the higher part of Pakistan's Foreign Office. Among them were some Britons who mostly belonged to the old ICS Cadre. These British officer via Creagh Coia, Fletcher, Dixon and Rehman had set the early tone of Pakistan's foreign policy administration and moulded the political outlook of its Foreign Office and its personnel.

After the death of Quaid-i-Azam and the departure of some British Officers, the whole foreign policy establishment were under the grip of some top Pakistani civil servants as the political elites at that time were secretly engaged in domestic power struggle.2 Iskander Mirza, Ch. Mohammad Ali (both of them later became the top office holders), Muhammad Iqramullah, Secretary, Ministry of Foreign Affairs during 1949-51, Aiz Ahmad and a few other civil servants like Alihar Muslin who came from Supply and Agha Hafiz from Education, Health and Lands, became the key figures in the Foreign Office. Some high ranking military officers, like Ayub Khan entered into this group of foreign policy elite and began to influence the foreign policy processes, particularly after the death of Quaid-i-Azam. It is then recorded that as early as 1951 Ayub Khan started thinking in terms of Pakistan's joining the Western military bloc.

It is doubtful if the Quaid like other elites of newly founded state was aware of the Quaidi leadership's political, infact prophetic views about the future of the state he had founded. Yet he did direct that all matter of policy nature should be referred either to him or to the Prime Minister. Liaquat Ali Khan. But in actual practice, it was the Foreign Minister who was to decide which was routine and which was a policy matter.3

Contact Campaign: After Zafarullah's assumption of the portfolio of Foreign Minis- tership of Pakistan, the hand of Ahmady community got himself actively involved

1. "Pakistan Times Lahore 24 November, 1950"
2. "Pakistan's Foreign Policy Stagnates" Published Edited by H. Ash, Iqbal and Book Ltd, 1949, P.41
3. "India International" 27 September, 1954"
In Pakistan politics. He wrote a piece of articles in Ajad, Lahore from September 1947 to January, 1948 on the defense potential and economic viability of newly established state of Pakistan. He proposed that Pakistan should make every step to cooperate with India in the political and economic fields as well as in the sphere of defence.1 Elaborating on economic, political and defense potentials of Pakistan, he proposed to establish a Territorial Force and Army Chiefs for the country. In his fourth lecture on the Future of Pakistan held in Law College, Lahore, he stressed the need for a joint defense with India. He explained that Pakistan Army was 60,000 in number and included infantry, artillery, parachutists etc. of which only 40,000 or so in percent was a fighting force. On the basis of data worked out in relation to total border area with the fighting forces, he concluded that Pakistan could deploy only 45 men to defend one mile of its border with 21 men actually fighting. He gave the example of Germany which deployed only thousand army men to defend one mile of its frontier. He called Pakistan defense very weak because it had a very small number of experienced officers, no reserve force and a poor artillery with little ammunition. Parachute battalion would likely to be destroyed. There was not a single ordinance factory in the country. After pointing out these shortcomings, he strongly pleaded that Pakistan and India must jointly devise their defense strategy.2 He also argued that Indian submarine was a geographical entity even it would be divided into million parts. Keeping this in mind, Pakistan and India should forge a common cause in their defense policy,3 he concluded.

After advancing a joint defense scheme, he turned towards the Muslim League. In an interview with the APP, Mere Mairar demanded that the doors of the League should be kept open for all Muslims of Pakistan in order to recognize this party on democratic and internationally recognized principles. It was argued that after the establishment of Pakistan, the League had no basis for existence either in Pakistan or in India. Muslims of India should join the Indian National Congress, he suggested.4

To introduce himself in political circles of the then West Pakistan, he embarked upon a tour of the area in March 1948. He visited Saltunders, Jhelum, Karachi, Peshawar, Rawalpindi and Quetta, addressed selected gatherings, met civil and military officers and political leaders of importance.5 He discussed the key political problems of Pakistan including autonomy issue, defense policy and the future of the newly created Muslim state of Pakistan.

In his tour in the NWFP in early April, 1948 he met Shahrar and Afidi Chiefs in Landi Kotal, addressed two gatherings at Peshawar and called on Dr Khan Sahib and Abdul Ghaffar Khan in Utrarman.6

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1. Ibid, lecture 4, December 1947.

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Nad P.0.021
Relations between Afghanistan and Pakistan were tense since November, 1947 when Sardar Nuqibullah came to Karachi as a special envoy of King Zahir Shah of Afghanistan to hold talks with Pakistani officials. After his return to Kabul, Afghans kept on raising the slogan of Pakhtunistan in high pitch. Quaid-i-Azam had a pathological hatred for Kabul as their missionaries were slain there at different occasions. Zafarullah's bias played a key role in formative phase of Pakistan's foreign policy towards Kabul.

On his return from Peshawar, Mirza Mahmud stayed in Rawalpindi where he addressed a selected gathering in a cinema Hall and spoke on Kashmir problem. He claimed to play a very crucial role if we desired by the Government of Pakistan because Abdullah had a great respect for him. People demonstrated outside the hall and the police had to resort to lathi charge to disperse the uglifying crowd.

From Pindi he left for Quetta. Ahmadys community Quetta arranged a reception in his honour on 14 June, 1948. The participants included M. Kasmi, the Iranian Crowned, Ministers of Kutch State, top ranking civil and military officials, Sir Phillips Edwards, Political Agent Quetta, Mirza Bashir Ahmad S.O. Quetta, Mr Bialas P.S., Mr. Bok, DSP, Khan Bahadur Malik Bostir Ahmad, Under Secretary, Adj. Gen., Nawab Rasheed, Aga Sarwar Shah, Commissioner Colony Revenue Commissioner, Nawab Karim Khan Kani, Muhammad Khan Javeed, Mir Dada Khan and some senior members of the Muslim League. He discussed the issue of Islamic constitution and emphasized the need to support the volunteers fighting in Kashmir. 2

To his followers his message was to attain power and get it even by force if it was not possible to have it by peaceful means. 3  He exhorted Ahmadis to launch a vigorous conversion campaign. These utterances, afterwards, resulted in a counter offensive from the ulama against Quaid-i-Azam.

Hyderabad: On 11 September, 1948 Qasidi-Azam Muhammad Ali Jumeah passed away. It was a tremendous loss to the nation. The people were mourning the death of their great leader when the news came that the Indian forces had marched into Hyderabad Deccan.

Hyderabad enjoyed a peculiar position during the British rule. The Nizam had the Imperialist favour only except in mid 20s when he tried to assert his position by declaring the sovereignty of the state in internal affairs. The Victor, Lord Russell sharply reacted over it and a Court was set up on 27 March, 1920 to administer the State affairs. Four British officers were included in the Council. The Nizam had lost almost all power and became a titular head of the Hindu dominated State. 2 The Nizam's sons, Prince of Bhor and Muzammil had at war with each other. Bhor borrowed a huge amount of money from the Hindu money lenders for his personal.

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1. Tehsil-i-Mirzaev il (30 P:325)
2. Ibid (P:350)
3. Mir Ahmad Javeed, Hyderabad ka Kalan tha, Lahor 1960 P:79
use and collaboration with the British Officers to come to power at an appropriate time. Some Qadiani members of the Qadiani family always planned their agents in the King Palace who informed Qadian of all the palace intrigues. Qadian promised Prince Bearer. In an address in late 1948, at the time of the Indian capture of Hyderabad, Mirza Mahmud Ahmad revealed that Prince Bearer had entered into a secret agreement with some Mahasahat Hindus 21-year ago (1927). He received money and promised them certain concessions in the light of his assumption of power at an appropriate time. The agreement came to the notice of none the Prince's confidence (probably a Qadian). He stated it from his papers and handed it over to Mirza Mahmud Ahmad. A probe by the Qadiani intelligence gave the background of the agreement. That since Prince Bearer did not receive pocket money from the state exchequer he borrowed money from Hindu money lenders who took advantage of the situation and concluded a secret agreement with him. Mirza Mahmud Ahmad says that he brought this agreement to the notice of the Government. The British Government ordered the Nizam to pay him about 10 to 20 thousand rupees per month.

Mirza Mahmud further says that he was in favour of barring out Hyderabad for Kashmir. He argued that Hyderabad, according to its conditions should have formed part of the Indian Union as Kashmir should accede to Pakistan. He claims to have always been inviting the attention of the Muslims to the fact that both these issues (Kashmir and Hyderabad) are linked with each other and should be dealt with jointly. He states that he 'gave Hyderabad to India and got Kashmir from it.' He declared that sometimes the leaders of the nation got so servile to aspirations of the masses that they could not adopt a right course. He expressed himself in the ability of Prince Bearer and Qasim Rizvi to deliver goods.3

Political Strategy: Muslim of Pakistan saw that Zarfandallah did not participate in the funeral prayers of the Quaid on the plea that he was a non-Muslim. Qadiani openly called 900 million Muslims confirmed heretics (Kafrs) and the Quaid was no exception. This sparked off heated controversy throughout Pakistan but Qadianis cared little for it. The Imperial powers fully backed them achieve their evil designs directed to undermine the integrity of Pakistan.

Qadiani has held the belief during the British rule in India (and even still maintains) that they could prosper and propagate their ideas only under the 'shadow' of the British and that they could work properly neither in Mecca, nor in Syria, nor in Kabul except under this (British) Government for whose progress and prosperity, the founder of the community used to keep a close eye.2 They now faced the Pakistan situation too quite prospective. During his political tours Mirza Mahmud exhorted the followers to concentrate on and convert the large and thinly populated Baluchistan and 'be in a position to call at least one province as our own.'4 He asked them not to look like

1. Mirza Mahmud Ahmad's address Alfut Lahore, 21 September, 1948
2. Tarikh-e-Mutahar, Edited by Mr. Qasim Ali, Vol V, P-20
3. Alfut Lahore, 13 August, 1948
sheep in one or two departments but to spread out in all the key sectors. And as for
the military, if one assumed that there were 10,000 Ahmadis in Pakistan, then 9,000
should go to the military.

Military preparation is a very important thing. How could you do your work
until you have not learnt the military science?" He asked. The subsequent desertion
and corruption of Pakistan democracy, sabotage of the democratic process, ordinances
erected in the enforcement of the Islamic laws and the emergence first of the
bureaucracy and later the military as the country's ruling class should have been seen
in the background of such despotism Qadiani intrigues.1

Broadly speaking the post Partition Ahmadia policy toward Pakistan rested on
the following points:

i) Setting up of a base in Pakistan. Mirza Mahmud had eyes on
Kashmir and Baluchistan.

ii) Penetration into Armed Forces.

iii) Return to Qadian by sending the Partition.

iv) Opening up of new missions specially in Afro-Asian countries with
the support of Sir Zafrullah.

Kashmir: Qadiani intrigues in Kashmir had a long history. These have been briefly
discussed in the previous chapters while stating Qadiani role in All India Kashmir
Committee (1931). In 1933, Qadiani disruptionists formed an All India Kashmir
Association to further their inauspicious ends with the support of British Imperialism.
The Qadiani periodical Al Ikhlas was brought out from Srinagar to influence public
opinion. From 1933 to 1946 Qadiani role in Kashmir politics was manifestly pro-
Maharaja.2 Sheikh Abdullah launched 'Quit Kashmir' movement in 1940 which was,
directed against the Dogra ruler and was modeled on the Congress 'Quit India
Movement' of 1942. He used the platform of National Conference, which was formed
in 1939 in opposition to Muslim Conference. Mirza Mahmud severely criticized the
anti Maharaja 'Quit Kashmir' movement and supported the policy of Maharaja of
Kashmir.3 He forgot all love for Kashmir freedom fighters in the last phase of their
struggle. He reiterated his followers to fully concentrate on the conversion of Kashmiris
to Ahmadiyat and expressed his firm conviction that Kashmiris would embrace
Ahmadiyyat en masse as happened in case of the villages of Anoor, Chak Sariat, Risahi
Nagar etc.

Allah gives a report of Ahmadia mission's activities in Kashmir. ‘Hazrat
Mashil Muslid in his Advisory Committee Meeting last year (1964) had kindly given
the approval for setting up a Missionary Centre in Kashmir keeping in view the

3. Allah Qadiani, As February, 1948.
Ahmadi from Jammu visited Qadian and explored the spurs of Mirza Mahmud towards Kashmir liberation movement at that critical stage of struggle. Mirza Mahmud gave at length his past role in Kashmir movement during (1930s) and criticised the present Kashmir leadership for launching a movement having an anti-Maharaj stance. 'Blames are being heaped against the Maharaj and his family, it is wrong and we strongly oppose this movement. All our sympathies are with the Maharaja of Kashmir. Nevertheless he should also take care of his subjects,' he emphasised.

Mirza Mahmud, in reply to an address from a group of Qadianis of Kashmir stated that there was no doubt that he had taken interest in Kashmir politics and had been willing to offer his assistance to the interested parties if they provided work under his direction. 'We were willing to cooperate with them and the success could be achieved that way,' he maintained.

He narrated one of his dreams which he saw in 1942 about the Maharajah of Kashmir. 'The dream was also repeated the next day,' he reported. The Promised Messiah had also sent a similar dream regarding Maharajah of Patiala. This showed that there was some relationship of Patiala and Kashmir with the Punjab policies. Anyhow, we had been continuously making efforts to spread Ahmadiyya and our Jamats had erected Kashmir,' he emphasised.

With the transfer of power to the successor State of India and Pakistan, the British parasitism over the princely states lapsed. The Indian leaders had planned to take over Kashmir long before the Partition. The Radcliffe Award allotted Muslim majority district of Guradesh to India, thereby providing India with lines of communications to the Kashmir Valley which it otherwise could not have had.

All Government: Pakistan leadership was overburdened with problems and could not take proper action to counter Indian aggressive moves. The voluntary expedition of tribesmen to liberate the State from Dogra rule proved to be abortive owing to lack of planning and resources. The people of Foonch waged a heroic struggle against the Dogra oppressive regime. Mirza Mahmud had no time to form a Qadiani Battalion.
to fight on Kashmir front. Qadianis had always opposed jihad as the very coming of the Promised Messiah was to subjugate the holy war for all times to come. It was an article of their faith and they strictly adhered to it during the British rule in India. But now the political exigency forced Mirza Mahmood to send Frontier Battalion to Kashmir border to watch Ahmadis interests in Kashmir embroil and to promote the strategic interests relating to Qadian. Many Qadiani agents were already active in Poonch and the Valley. They undertook secret missions to Kashmir under the instructions of Mirza Mahmood.

Qadiani advance a claim that during the liberation movement in Kashmir, Ghulam Nabi Gilkar formed the First Azad Kashmir Government in exile at Rawalpindi. He said that he has left for Srinagar on October to arrest Maharaja Hari Singh. A 13-member cabinet was secretly formed in Srinagar which included Minister-designate for education, health, defence, law, etc. It was a Qadiani shadow cabinet. Gilkar was arrested in Srinagar and remained in jail for a few months.

Pandit Prem Nath Bazaz says: 'The President of Provisional Government as announced by Radio Pakistan was Anwar. Who is this Anwar? Three men have come forward since each claiming that it is he. But it is believed by reliable people that Anwar was no other person than Ghulam Nabi Gilkar a member of the Working Committee of the Muslim Conference, one of the old veterans of the Kashmir freedom movement who headed the provisional revolutionary Government of Azad Kashmir. No sooner was the provisional government formed than its President did a childish and fantastic thing. He proceeded to Srinagar with the intention of arresting the Maharaja and warning Abdullah of the dangerous consequences of his contemplated step in forcing the state to accede to India. This self-styled president was arrested and detained. He met Abdullah before his detention and had a talk with him but he did not reveal his identity.'

The underground 'Cabinet' supposed to be formed by Gilkar included either Qadiani or pro-Qadiani elements. Names of all of them were not revealed except persons like Abdul (Chaffar) Yar, Deputy Publicity Officer (designate), Khawaja Abdul Mannan, Chief Engineer etc.

There is absolutely no truth in Qadiani claim that Gilkar formed the first Provisional Azad Kashmir Government. On 4 October, Speal Nazir Hussain Shah, a veteran leader from Jammu announced the formation of Azad Kashmir Government. The announcement was made under the Sirkat name of 'Anwar'. He himself told the audience that since he loved the Turka General Anwar Pathu, he used that name for
the attainment of a sublime cause. Subsequently Ghulam Nabi Gilkar appended his name with the epithet of Amur. Gilkar always opposed Pakistan on Kashmir issue and advocated 'independent Kashmir' theory. The Azad Kashmir government was formed on 24 October, 1947 in the liberated area of Kashmir and Sardar Muhammad Ibrahim became its first President.1

On 26 October, India launched a full-fledged attack on Kashmir after the Maharaja's study talk with the Congress leadership. When it was brought to the notice of the Quid he immediately responded by ordering General Gracey, the Acting C-in-C Pakistan Army, to dispatch Pakistan troops to Kashmir, but the British C-in-C refused to carry out these orders even though his British counterparts on the Indian side were busy mounting an armed attack in Jammu and Kashmir State.

Philip Warwick, the biographer of Field Marshal Auchinleck stated: "Auchinleck promptly flew to Lahore (after the landfall of Indian troops in Kashmir on the order of General Lockett, the C-in-C of the Indian Armed Forces). Here General Sir Douglas Gracey (deputising for Meneney, C-in-C Pakistan Armed Forces, who was on leave) informed him that he had been told by Jinnah to send troops to Kashmir for various missions, including that of capturing Srinagar obviously Pakistan's Governor General would not let Kashmir so willingly. Auchinleck stated very clearly to Jinnah that what was being proposed to do was quite irregular, for Kashmir had now legally become part of India. He quietly pointed out that if Jinnah tried to proceed he would himself order all British officers to withdraw from Pakistan's Army, a threat which infuriated but at the same time checked Jinnah. Auchinleck then suggested that Jinnah should meet Nehru, Mountbatten, the Maharaja of Kashmir and his Prime Minister in a conference, to which the Muslim leader had no choice but to agree. In the event Nehru was ill and was unable to go, though it was agreed in principle that a plebiscite would be called to determine the real feeling in Kashmir.2

In the UN: On 1st January, 1949 India went to the Security Council with complaints that Pakistan was aiding and abetting the frontier tribesmen and its own nationals to join fighting in the State. While the Council was still debating the issue, India intensified its operations in the State which forced Pakistan to send a limited number of troops into Kashmir to hold essential defensive positions.

Sir Gopal Swami Ayyangar spoke on behalf of India and Zafarullah presented Pakistan case in the Security Council. The sum of his (Zafarullah's) arguments concerning Kashmir was that the accession together with the massacre of Muslims in East Punjab and the neighbouring Sikhs and Hindus State were factors in one vast plot. He concluded with a suggestion that India's appeal to the Security Council was due to the failure of her Army to enforce a decision. In this there was

2. See Zafarullah, Speech of Jinnah, P. 295
3. See Zafarullah, Speech of Jinnah, P. 295
4. See Zafarullah, Speech of Jinnah, P. 295
5. See Zafarullah, Speech of Jinnah, P. 295
certainly an element of truth. In the opening presentation Sir Zafarullah Khan had well overplayed his hand. Dramatic and startling accusations exposing Indian leadership as a diabolical tyranny seeking its salvation through blood were not likely to impress the Security Council. His tendency to exagreate length was also a handicap. 5

Mirza Mahmud in his address in Rawalpindi on 12 April, 1948, already made it clear that the decisions of the Security Council would be against Pakistan. That decision would be guided by international factors and even Zafarullah Khan could have no influence over it. 6 He disclosed that Sir G.S. Averett had assured America and Britain 7 that India would provide required concussions in the wake of the conflict with the Russians.

The Council appointed the UN Commission for India and Pakistan (UNCIP) to investigate the facts and mediate between the parties. "When the Commissions arrived in Pakistan on 3 July, 1948 it was once got a frank acknowledgment from Zafarullah Khan that Pakistan troops had been fighting in Kashmir since 8 May. This fact was widely known but had not previously been admitted by the Pakistan Government. In the eyes of the Commission it constituted 'a material change in the situation' and it stood in no correspondence with the Pakistan Government. Pakistan also admitted in August 1948 that Azad Kashmir forces were under the operational control of Pakistan army. This changed the nature of the issue. India exploited the situation to its advantage. 8

The UN Commission, after prolonged negotiations secured agreement of the parties to what are known as the UN Resolutions of 13 August, 1948 and 5 January, 1949. It provided for a ceasefire which was to take effect on 1 January, 1949. It proved fatal to the Kashmir problem. Sir Zafarullah's unusually lengthy speeches in the UN made the issue further complicated. Pakistan are dug down in mutual battle with India over demilitarization proposals losing sight of the primary objective which was that of the induction of the Pakistan Administrators into office. 9

Mian Iftikharuddin, a veteran Muslim leader, in a speech in the Constituent Assembly of Pakistan on 5 October, 1959 criticized Zafarullah's role in a very lucid and impressive manner.

"Don't we clearly see that their (American and British Imperialists) sole interest is to maintain their hold over the peoples of the East whose psyche cannot rise by old methods, when they must rule now indirectly through their agents and we have learnt ourselves consciously or unconsciously our Government has lost itself consciously
or unconsciously be his agents. That is the role we have played on this question. So you just think of man I am just saying that and I am not opposing any individual and so long as the policy of the Government would remain what it has been obviously the best man will go and prove himself to be a failure but this shows the apocalyptic appearance of the mind and the intensity and incivility of the feelings of the Pakistan Government. What I mean is that Sir Zafarullah may be an able lawyer of thirty or forty years standing and a confirmed believer in British Raj - more loyal than the King himself in whose thirty years not on one moment did it think it necessary to get up and ask for freedom of this country. He helped the British Government throughout his life. That person could go and speak, if he got money, on behalf of Bahawalpur or Bhopal or on behalf of the Indian Government, he would go and represent as a diplomatic representative of the Indian Government, if he is paid as he did in China and similarly he is representing Pakistan Government as he is being paid to do so. He would even go and represent the United Indian Government, Heaven forbid that State comes into being tomorrow, if the Government pays him to do so. That person we have sent to safeguard our interests because that is the best lawyer that we could get. That very lawyer represented us on the question of boundaries and we know what Radcliffe Award was. That very lawyer was the intellectual leader of the hated Muslim League, the most reactionary element and the useless element in politics that this sub-continent has produced. That person cannot feel the thrill of freedom of the people of Kashmir. He cannot fight for them. He can only do hair splitting. That person cannot give a policy.

Sir, that is the proof that person must be faithful to British interests. His object is to pollute the discussion, pollute the whole affairs, so that both India and Pakistan may look up to Britain and America for help. Our worthy Minister is more an agent of the British than of the Americans. However, that is besides the point. The thing is this that this policy has not given us Kashmir.1

1. Purge Battle: In June, 1948 Mitters Mahmood set up Purge Battalion to see his goals in Kashmir affairs. In a special session of Jammu-Shah, he announced that he has been persuaded by some military officers to send at least a platoon on Jammu front to take part in Kashmir war. Under the command of Mitters Mehmood, a platoon of 45 Azadis, after receiving instructions from M.A.M. Ahmad, then Deputy Commissioner, was sent to Jammu to fight on the Jammu front. The Government of Pakistan, claims a Qadiani weekly paper Lahore, itself requested Mitters Mahmood to send a Battalion on Kashmir front. An Organizing Committee under Mitters Nasir Ahmad (hakevah) was set up which recruited Qadiani volunteers and by June, 1948 the Purge Battalion, under the command of Cdr. (Retd) Sardar Muhammad Hayat Qaisrani was formed which stationed at Sarai Alamgir near Jhelum. After Qaisrani, Mitters Mehmood Ahmad became its commander. The Purge

Speeches and Statements of Mir Wakhra Khan, Ed. by Mahmud Wakhra Khan, 1971, p.266
camp was named Zuhair and the commanding officer was called 'Alian Kabah', (a name revealed to Mirza Ghulam Ahmad for the future Muslim Maud, Mirza Mahmud) claimed that 'officer' in 1940. Besides Col. Guinier, Maj. Mostaza-Qamam (Second in Command), Major Hammed Ahmad Kalam, Major Abdul Hamid, Major Abdullah Mehar and Cap. Najmatullah Sharif occupied important positions in the Battalion.

The Battalion advanced from Bahrar front to the Valley of Sahaddat on 10 July, 1948 and occupied a portion of it about 2 miles wide and 5 miles long when the ceasefire took place. Nine Qadianian were killed during Kashmiri war. As the war was going on, Mirza Mahmud summoned some influential Qadianis to Lahore to start a movement inside the Valley. Khalilud Abdul Manaan, the son of Khalilud Abdul Rahim Qadiani, a former Home Secretary to the Maharaja of Kashmir and an engineer by profession was called to Lahore and advised to contact some one in the Valley to help in the execution of the Qadiani Plan. He stated

He (Mirza) then said: 'I want a reliable person from the Valley who should be available for operation on the following line of...'

(Manaan) at once said: ', your Holiness! I have one in mind, but he is presently in Srinagar 'Can he come?' He inquired and I said 'yes', 'but I have no means to communicate with him.' You write him and give me the letter.' I wrote, the message reached him in Srinagar, he left in disguise immediately. He was under orders from the Emergency Administration. He reached Lahore within a few days, presented himself at Rafatp Bagh and started the assigned work and continued to work for years and years.'

Furqan Force concentrated its activities mostly in the Sahaddat Valley Sector. It went to spy rather than a fighting force. The leaders of the Muslims Conference impressed their apprehensions on the Qadiani involvement in Kashmiri affairs. Sardar Aftab Ahmad, General Secretary Muslim Conference condemned the Qadianis role in Kashmir war and held them responsible for spying and playing an Impostor in spired game.

Mirza Mahmud, in his address dated 27 December, 1950 states: 'Sardar Aftab Ahmad, General Secretary Muslim Conference Kashmir has alleged that Ahmadis had sent the Furqan Force to fight in Kashmir as a part of a conspiracy. They leaked secret reports to the Indian Army. On the basis of their reports the enemy war planes bombarded Pakistan's strategic positions. All the leading newspapers of the Punjab carried his statement. We made a complaint to the Government stating that why did Government allow such statements in Kashmir for years? The Government asked Sardar Aftab to retract and the Ministry of Kashmir prepared a draft statement and sent it to Karachi to correct his earlier statement. But Sardar Aftab's statement appeared in a distorted form only in the least circulated daily Faiz; Raivalpindi. After
sometimes in November, 1955 Sardar Azad repeated the same allegations in the arrival of Sir Owen Dixon mission in Pakistan as mediator on Kashmir question although the tension had been withdrawn from Kashmir by that time.11

The Furan Bn was disbanded on 17 June, 1959. Brig K.M.Shahzad of Pak Army read out the message of Gen Groves, C-in-C of the Bn to the Furan Force in a ceremony held for this special purpose.

Groves paid a glowing tribute to Furan Battalion in his message dated 17 June, 1950. The text of the message to the Battalion from the numerous General Sir Douglas Groves, K.C.I.E.C.B.E., M.C., Commander in Chief (Furan Battalion) is given below:

"Your offer to provide a voluntary force in the fight for liberation of Kashmir in June, 1948 was gratefully accepted, and the Furan Bn came into being. After a short period of training during the summer of 1948, you were soon ready to take your place in the field. In September, 1948 you were placed under Commander MALF.

Your Bn was composed entirely of volunteers who came from all walks of life, you servants, students, teachers, men in business, they were all imbued with the spirit of service for Pakistan, you accepted no remuneration, and no publicity for the self-sacrifice for which you all volunteered. You were a noble cause.

You impressed us all with your bravery and knowledge of the terrain you brought with you. You and your officers soon got over many difficulties that face a young unit.

In Kashmir you were allotted an important sector, and very soon you justified the reliance placed on you and you nobly acquitted yourself in battle against heavy enemy ground and air attacks, with not having a single inch of ground.

Your conduct both individual and collective and your discipline have been of a very high order.

As your mission is over and your Bn is under orders to disband. I wish to think every one of you for the services you have rendered to your country, Khuda Hafiz."

Baluchistan: Nisar Mahmood made no secret of his political motives after his arrival in Pakistan. On 22 July, 1948 he visited Baluchistan on a political mission where a secret Indemnity Baluchistan movement was going on with the British backing. He declared to turn Baluchistan into a distinct province so that it could serve as a base for further infiltration into territories of Pakistan.

It may be of interest to know that the Baluchistan Scheme was prepared during the Second World War by pro-Rajasthani Aftab Koshi, described in much
India to inflict a heavy blow on British Imperialism. After formation of the INA by Babu Subhas Bose, Germany strongly felt the need to reach Baluchistan through Iraq and the Persian Gulf. The plan was prepared in the State of Kalat. A book on Greater Baluchistan Plan was also published. The British confiscated all copies of the book in 1942.\(^1\)

With the end of the Second War, the British took keen interest in Baluchistan affairs for its strategic importance as it could prove a halting place against Russian expansionism. They encouraged independent Baluchistani elements. The political Agent of Quetta D.Y. Fell, and the Congress party were involved in a conspiracy in Baluchistan.\(^2\) Khan of Kalat was assured all British help including recognition of the independent status of the state like that of Nepal. The British troops could station for fifty years as they had been in Egypt. To carry out this plan Col. Sir Jaffrey Prior, the A.G.O. of Baluchistan visited Kalat to deliver Lord Mountbatten’s message to the Khan. It was proposed that an All Baluchistan Conference should be convened to get support for the Independent Baluchistan Plan. The Khan conveyed the plan to the Quaid. He immediately took up the matter with Mountbatten. Lord Mountbatten sent the following secret message to Jaffrey.

‘Stop Baloch Conference. Khan Kalat Most untrustworthy.’\(^3\)

At the time of Partition, Khan Kalat again hopped again with the British to secure an independent status for Baluchistan. The Shahi Jirga of Baluchistan had already decided to join Pakistan in the end of June, 1947 but the question of merger of Kalat State was still unresolved. On 19 December, 1947 the Foreign Minister of Kalat D.Y. Fell, in reply to a question in Dewan-i-Aam stated that despite all efforts an agreement had been reached with Pakistan regarding the annexation of the State. The agreement related to the future relations between them. The Kalat State proposed to surrender the control of means of communications and foreign affairs to Pakistan but Pakistan insisted on unconditional annexation of the State, and the rulers of Makran and Looshe to challenge the sovereignty of Kalat State.\(^4\)

W. Wilson gives the following version of the annexation of Kalat State: Khan Kalat had employed Englishmen a few days before Pakistan to command his army and serve him as Foreign Minister. On 12 August, 1947 the New York Times reported that “Pakistan recognized Kalat as an independent sovereign state with the status different from that of the Indian States.” The next day the Times printed a map of Kalat and Makran as independent states. On 15 August, the Khan proclaimed Kalat independent.\(^5\) Douglas Fell, the Foreign Ministerlooked for help from the British to maintain the independent status of the State and the Khan’s brother and uncle bought aid from Kabul.\(^6\)
In January, 1948 Liqat Ali Khan met Kalat Defence Minister in Peshawar. The Quaid saw the Khan and other leaders when he travelled to Sibi to address Shajihina. On 25 February, the Kalat National party sponsored a 'non-assassination bill' in Awaz-i-Aam (Lower House) and Felli left for London in search of support. Dawn, Karachi carried the following banner line: "The Khan of Kalat has direct treaty relations with the British. Consequently Pakistan decided to move its army into Baluchistan and recognized the accession of Makran, Khuran and Lasbella thereby isolating Kalat from the sea and the Iranian border. Khan of Kalat announced his decision to join Pakistan unconditionally on 27 March, 1948.

After the Kalat’s accession, Prince Karim, a referee of the Khan was dismissed from the government of Makran. He escaped to Afghanistan to recruit a tribal army for fighting against Pakistan army. Felli and Anderson supported the rebel leader and got financial support from Khan of Kalat. On 16 June, Karim and other rebels were arrested by the Pakistan Army. 2Khan of Kalat in his autobiography calls the Agent to the Governor General, Foreign Minister and Col. S.B.Stehr as black sheep who opposed to the idea of Kalat’s merger with Pakistan. 3

Against this political background one can fully assess the nature of Mirza Mahmud’s visit to Quetta in July, 1948 and his utterance regarding establishment of an Ahmadyya state in Baluchistan.

The entire population of British Baluchistan-nurtured Pak Baluchistan is about five to six lakh. Although the population of this Province is less than that of others it has an importance of its own as a unit has the same value in a state as an individual has in a society. To illustrate one may refer to the Constitution of America. In America every state is represented by an equal number of members in the Senate irrespective of its population which may be one crore or ten crores. In short, although the population of Pak Baluchistan is only 54 lakh or 11 lakhs including the Sikhs, it has its importance as a unit. It is difficult to convert a big population to Ahmadyyat but it is easy to convert a small population. If, therefore, the community pays full attention to this programme this province can be converted over to Ahmadyyat in a very short time. Remember, our missionary work can never succeed unless we have a stronghold. A strong base is a prerequisite for Toligh (Propagation of ideas). Therefore, you should first of all try to make your base strong. Have a base of your own somewhere. Let it be any where. If we convert the whole of this province to Ahmadyyat, we shall be in a position to call at least one province in our own. And this can be done very easily."
Mirza Mahmud's testimony: Manir Committee (1954) noted the following questions to Mirza Bashiruddin Mahmud Ahmad (BMBA) regarding the establishment of a Qadri state in Baluchistan:

**Question:** Have you delivered the speech in your Friday address in Quetta (Exhibit D4-284) which appeared in 15 August, 1946 issue of Ajalf?**

**BMBA:** Yes, please!

**Question:** When you said the following words in your speech what did you intend to convey by it? "Remember, our missionary work can never succeed unless we have a strong base. A strong base is a prerequisite for Takligh (propagation of ideas)."

**BMBA:** These words are not explanatory.

**Question:** When you said, "If we convert the whole of this province to call at least one province as our own. What did you mean by it?"

**BMBA:** There were two reasons for it:

i) The grandfather of the present Nawab of Kalat was an Ajalfi.

ii) Naushahra is a small province.

**Question:** Did you say the following words in your Friday address which appeared in Ajalf dated 22 October, 1946 (Ex D E 210)?

"I know that now this province can not escape from our hands. It will fall prey to us. Even if all the nations of world unite to chase, they cannot chase this area away from us."

**BMBA:** Yes, please! But this should not be taken in its literal sense. I referred to the future. I only wanted to say that since an Ajalfi officer was killed there, the province would have to be an Ajalfi one.**

Manir Report records: "Reliance has also been placed in this connection on Mirza Bashiruddin Mahmud Ahmad's speech in Quetta, published in the Ajalf of 13 August, 1946, in which he appealed to his Community to intensify their propaganda in Baluchistan, so that this province may become a base for future operations and on his address at the Annual Meeting of Sadr Amjasa Edmund, Rahib, during the Christmas of 1951 which was published in the Ajalf of 16 January, 1952 in the course of which he made an impassioned appeal to his followers to accelerate and intensify their proselytizing activities so that persons who had hitherto been unbelievers may fall into the fold of Amjasa by the end of 1952."
The address was delivered in the Asifn of 11 January, 1952 in which Ahmadis were persuaded not to concentrate in one department, namely the army, but to disperse in all other departments, has also been referred to as well as several reports submitted by Ahmadi Government officials or officials to the headquarters of the results of their research.

Pindi Conspiracy Case: On the midnight of 9 March, 1951 Major General Akbar Khan, Chief of the General Staff, Pakistani Army, Brig. M.A. Lutfi, and some civilians were arrested on the charge of hatching a conspiracy to create commotion in the country by violent means and to overthrow the then existing Government of which the late Lashkar Ali Khan was Prime Minister. Major General Nazir Ahmad Quadri, a close relative of Sir Zafrullah was at the Imperial Defence College in London on a training course from where he was brought back and was arrested.

From a Socialist's point of view, 'The Rawalpindi 'Conspiracy' was bungled from the very start. The mastermind was Maj Gen Akbar Khan, Chief of Staff of the Pakistani Army. Akbar had fought in the war to liberate Kashmir and felt that he had been betrayed by the political leadership. He was considered to be progressive, a pro-Nasarite army radical, and the officers who supported him were a mixed bag ranging from new Fascist to national chauvinists. The tiny Communist Party of Pakistan (CPP) also got embroiled in this mess. Sajjad Zahir told me that he had met Akbar at a cocktail party and the general had broached the subject and 'requested help' to draft manifestos and a possible plan of action. The CPP leadership accepted the offer and participated in various meetings with army officers. Eventually it was decided to shelve the plan for some time, but a conspirator, fearing that the truth might be revealed at a later stage, turned informer and the 'conspiracy' was unveiled. The army officers and Communist leaders were arrested.

The interpretation that since the Pakistani army was cheated out of victory by the ceasefire in Kashmir1 they made a plan to overthrow the Government is not generally accepted. Zafrullah Quaid and Air Commodore Janjua who themselves were involved in the conspiracy case, call it a myth. The real motive, says Zafrullah Quaid, was to change the Government which was a corrupt, nepotism-ridden, inefficient and weak-kneed bunch of characters totally subservient to British imperial domination.2 Brig Sadeq Khan, another accomplice in the Pindi Conspiracy case reveals that Sir Zafrullah gave a concrete signal in the Security Council precisely at the time (January, 1949) when India had got some strategic gains in Kashmir. We

2. Maj Gen, Air Commodore Janjua's article in Nawa-i-Waqt, Lahore, September 1952
3. Maj Gen, Air Commodore Janjua's article in Nawa-i-Waqt, Lahore, 1952
4. Maj Gen, Air Commodore Janjua's article in Nawa-i-Waqt, Lahore, 1952
accepted the ceasefire without getting any political advantages out of our successes in the war. He states that Ayub Mirza opposed Liaquat. He wanted to see Ayub Khan in Cin-C uniform. They were good friends. Through Ayub Khan's military influence, he thought he could attain power by removing his opponents from the way.¹

There is another plausible version of the conspiracy which proves it to be a British inspired² rather than a pro-Soviet plot:

i) Qadiani, being the stooges of the British Imperialism and their stakes in the affairs in the event of a successful coup that the military officers were not Communists; they could not have been any thing but pro-British.

ii) Of the Communist Party of British India, like other colonial British parties, has generally been an extension of British political indifference and not 'made in Moscow.' Moreover, the British intelligence had always had a certain presence within the party itself.

iii) A Soviet connected plot would appear to be highly stupid at a time when Liaquat Ali was known to be trying to distance himself from both Britain and the US. He had told the British that Pakistan should not be taken for granted. He had declined all offers and pressures to enter the so-called Middle East Defence Organization being run vigorously put forth by the US. On the other hand, the removal of Liaquat Ali had the effect of drawing in Pakistan closer and closer into a system of western alliances from which it had neither benefited nor been able to detach itself effectively.⁴

All this had us to believe that it was a British-inspired plot and Qadianis were definitely involved in it. Subsequent events further confirm our belief.

Liaquat's Assassination: Within a span of four years Liaquat Ali Khan came to know of Qadiani prophecies and outrages regarding the creation of an Ahmadiyya State in Kashmir and Baluchistan. In the wake of their policy and aspirations for a unified India he ordered the creation of a Special Intelligence Cell to prepare a list of Qadianis in sensitive positions and to keep an eye on their activities.⁵ The same year saw the discovery of a military officers plot (First Conspiracy Case) to overthrow the Govern-
Qadiani Intrigues in Pakistan

meet. In the following year Liaqat was assassinated in broad day light. The assassin was killed on the spot and the murder has since remained an unsolved mystery. Liaqat was said to have been planning a heavy reshuffle of his Cabinet.

A Jewish paper, the Jerusalem Post, in its 23 October, 1951 issue wrote an interesting editorial on the assassination of Liaqat Ali. It first noted the holding of the "Pan Islamic Conference in Karachi last May (1951) and Liaqat Ali's agreement to the appointment (as its Secretary General) of Amirul Hussain (the late Grand Mufti of Palestine) and then went on to observe that, it may well be that he is doing so he signed the bill for his execution. What the Post seemed to suggest was that "even if he (the Mufti) has not been directly involved in Liaqat Ali Khan's death, nevertheless, the support of a man of his caliber has encouraged local Muslim firebrands to put their threats into action. However, even if LiaqatAli has been killed by the 'Mujah 'Ims', the Post could not restrain itself from commenting that the 'smooth sheathing following the murder was so rapid as to appear readily planned for any emergency.'

Mian Masata Muhammad Khan Daultana made a startling disclosure of our nittry in August, 1951 when he hinted at involvement of Nayeb Mushirul Ahmad Gujarsi, General Muhammad Ayub Khan, Gulham Mohammad, Chaudhry Zafarullah Khan (Zafarullah was in New York at the time of Liaqat Ali Khan's assassination) and Sardar Baldev Singh in the assassination of Liaqat Ali. The reason he divulged was that Liaqat wanted to nominate Sardar Abdul Rah Nathar as Deputy Prime Minister, take Haseen Shahed Sahawwary in the Federal Cabinet and bringing L.L.Choudurri as the Governor of Punjab as he had decided to dismiss Gulham Mohammad from the Cabinet.

As Liaqat decided to make the administrative changes announced at a public meeting at Rawalpindi along with some other important announcements on 16 October, 1951 he was shot dead before he could utter a word. Sardar Abdul Rah Nathar, who rushed to Rawalpindi immediately after he heard about the catastrophe was not allowed to enter the room where the so-called Cabinet was in session, although after the demise of the Prime Minister there would have been no Cabinet. This was the so-called meeting of the Cabinet whereas the decision to nominate Gulham Mohammad as Governor General and Khwaja Nazmuddin as Prime Minister was taken. He said that the entire Muslim League and its Secretary General, Ch. Mohammad Ali were supporting Sardar Abdul Rah Nathar as the next Prime Minister but the League view was not honoured which was the first setback to the concept of political parties in Pakistan. He said that even Sardar Nathar did not resist as he thought it is too late to create any political controversy at this juncture of history. He further disclosed that
Quaid i Azam had discussed the matter of his administrative changes with him being the Chief Minister of Punjab on 14 October only two days before his murder.  

Quaid i Azam's foreign policy: Pakistan could not adopt an independent foreign policy and remained tied to the imperialist interests owing to Sir Zafrullah. Pakistan relations with the USSR remained tense and cool in early years after its independence. The first move to establish diplomatic relations with Russia was made in mid-April, 1946 not out of sincerity but to win the sympathy of western powers on Kashmir issue. Zafrullah, in a meeting with the Russian Deputy Foreign Minister, Andrei Gromyko in New York proposed to exchange ambassadors. But it had no effect on the attitude of Western countries because Pakistan's decision to go to Russia presented his credentials in Moscow on 31 December, 1944 and his counterparts from Russia came to Pakistan even late in March, 1950. Another opportunity to establish relations with Russia came when Quaid i Azam was invited by Moscow. He instead professional to visit Washington because his influential Foreign Minister was an agent of Imperialism and had long been paving way to push Pakistan into western bloc. He was eager to set up Ahmadis Missions in Europe and America in accordance with the prophecies of Mirza Ghalam Ahmad and his successor Mirza Muhammad.  

The secret documents made public in London after the expiry of 20 years statutory period reveal that the year (1945) Quaid i Azam Khan was invited to visit the Soviet Union, China had gone Red. The Russian invitation caused considerable concern in Whitehall and the Commonwealth Relations Office Pakistan Desk was inundated with despatches from British envoys, foreign and Pakistan press reports. The documents give the year another significance. It was the time when the Commonwealth Office had prepared (September, 1949) an appraisal of India's foreign policy which stated its "deep-seated unwillingness to accept the division of the Indian subcontinent and a consequent basic hostility to Pakistan."  

The Indian leaders felt attracted to Moscow. Nehru had sent his first sister Vijaya Laxmi Pandit and, after her, Dr Rajahimban as India's envoy to Kremlin. New Delhi seemed worriedly upset by the Soviet invasion of June, 1949 to Pakistan Prime Minister They feared that Russia, by treasuring Pakistan as a leading Muslim nation might strive for a new pro-Soviet alignment of Muslim and Arabs through out the Middle East.  

Britain's assessment was that neither Pakistan was going over to Communist Camp for the acceptance would materialize they persuaded Americans to invite Quaid Ali to Washington to take the sting out of any visit he paid to Moscow. The documents reveal that help for Britain's efforts came from an unexpected quarter. Before the Foreign Office could formally approach State Department, Mr. Gholam Mohammed Pakistan's Finance Minister, while in Washington seems to have taken
the matter out of British hands (by) expressing support for the idea of an invitation to Pakistan Prime Minister to visit Washington. The invitation would be extended by Assistant Secretary of State, George McNamee when he visited Karachi in December 1969. The British Embassy in Washington informed the Foreign Office late in November on the basis of confidential information from the State Department.

Documents reveal that Niel-Baker, Secretary of State for Commonwealth Relations told Attlee (4 June) to bring a message of feeling to Britain's favour by making an offer invitation regarding "current Indian policy towards delay. It not observation of pledge in Pakistan." Baker also advised that the Foreign Office should approach the State Department to take steps for a majority vote in the UNCCP for securing an acceptance of arbitral procedure in the Karachi dispute. This was subsequently done, the documents say.

"The Moscow visit did not take place. Why? But then Pakistan Foreign Minister, Mr Zafarullah Khan, had made clear as an American Embassy reception in Karachi that Pakistan was quite ready to leave the next move to the Russians, Sir Geoffrey Smith (the British High Commissioner in Pakistan) reported on July 2 to London. He quoted Mr Zafarullah as saying that "there is a chance that you have accepted. The next move is up to them. Which move the Russians obviously did not make."" Karachi War: Pakistan, being an ally of America, fully supported the US policy on the Korean crisis and was even willing to offer a brigade of Pakistani troops which the United States had offered to equip with modern weapons. Further Pakistan not only signed the Japanese Peace Treaty, but also provided full support to it from the floor of the Conference. Pakistan's unequivocal support at a critical juncture left a deep impression on the minds of Americans. Two years later Darlas, as Secretary of State, supporting Pakistan's request for the supply of wheat, recalled this at the time of Japanese Peace Treaty, the Soviet Union tried to portray the treaty as being imposed upon Japan by a few Western powers headed by the US, and that at that juncture Pakistan furnished a leadership to the Conference that led it to the Substantial number of Asian countries.

China: Pakistan voted in favour of the resolution of the People's Republic of China on the UN in 1950, but there after up to 1960 voted for the US sponsored resolutions for the postponement of the question of China's seat in the UN. Muzaffar Ahmad, in his, country language of revolution and dream, states that he saw the Government of Pakistan had paid a glowing tribute to Zafarullah Khan in a statement which had established the international position of Pakistan, it was becoming evident.
that in the UN or British or American circles India was likely to gain importance as a result of the likely service to check the Russian influence in China but at that time Zafarullah Khan offered his services and explained that Pakistan could also render this service.1

Muslim States: Pakistan served actively in the cause of independence of Indonesia, Libya, Ethiopia and Somaliland, but none of these nations had any ties with Pakistan other than the cultural.2 The relations with other Muslim States were also deteriorating due to the pro-British stance. When Iran, then Egypt and then Iraq exploded against Britain, in the summer and autumn of 1951, Pakistan found itself in an embarassing situation. It had a policy of close friendship with these countries, at the same time their immediate actions were prejudicial to its interests. Iran's explosion of Britain's oil rights has been Pakistan's essential oil supply. Egypt's efforts at that time to break the treaty concerning the Suez Canal could have interfered with the flow of trade to Pakistan from the West. Further Pakistan wanted British support in the UN in its quarrel with India. Hence it tried to soothe both sides.

On 16 October, 1951 the Egyptian Parliament approved the unilateral abrogation of Anglo-Egyptian Treaty of 1936 and proclaimed Farooq as King. There was an excited mood in Egypt. Newspapers proclaimed 'King and people break the fetters of British imperialism.' Arab-British demonstration flared up in Jumhuri and Port Said and armed clashes occurred between Egyptian guerrilla squads and British army between November 1951-January 1952. The Wafd Government was not prepared to risk armed conflict with British troops. On 27 January, 1952 Martial Law was proclaimed and King Farooq dismissed Nasser Government. Four Prime Ministers held office in the next six months. On 22 July, 1952 the Five Officers seized power.

In February, 1952 when an anti-British movement was going on in Egypt, Zafarullah made his return from London paid a friendly visit to Cairo. It was resented by the Egyptian nationalists. They felt that an embassy of British Prime Minister had come to persuade King Farooq to maintain his colonialist status over the British evacuation of the Suez Canal base.

Zafarullah held meetings with Ali Mehr Pasha, the Prime Minister of Egypt and King Farooq Soon after his arrival, the Mufti of Egypt, Ash-Shiekh Hamain Mohammad had also issued a fatwa in which he exalted Qadiani heresy, condemned Zafarullah as Kafir and criticized the past political role played by the Ahmadiyya movement against Islam, and the integrity of the Arab states. The Arab press gave it wide publicity which resulted in deterioration of our relations with the Islamic world. Some Arab countries deported Pakistan's pro-West policy and criticized its ultrasensitive attitude towards Arab nationalism Zafarullah, in the capacity of the
Zefanbah claims that he met Anthony Eden, the British Secretary of State for Foreign Affairs and discussed the latest threat of withdrawal of British forces from the Suez. He visited Cairo and London several times to remove intervening difficulties. In Cairo, Ambassador Kaffey of the United States was eager to help him and his assistance proved very valuable. Eden managed to get an appointment for Zefanbah with British Prime Minister Churchill. Before Zefanbah could call on him, General Sir Brian Robertson, Commander of the British forces in Suez held a secret meeting with him. General Robertson explained how that the British military presence in Suez was as anachronistic and they should withdraw. Moreover, the Revolution in Egypt was backed by the people and would come to stay.

Zefanbah called on British Prime Minister and discussed the issue with him. His response was positive. At last in agreement on the withdrawal of British forces from Egypt was concluded in conformity with the terms of the agreement made with the Egyptian revolutionary authorities. Zefanbah claims that Gamal Abdul Nasser remembered and appreciated his service rendered in this matter.

Britain concluded different agreements with Egypt in different occasions. A first agreement laying down general principles was instituted on 27 July, 1954 and a final one on 19 October, 1954. It was a boon to the Egyptian forces which were then battling for the supremacy against a combined military opposition led by the Musulm Brotherhood (Ahwazi). Although it still tied Egypt to a British military alliance of sorts, the general Egyptian public it meant the ultimate triumph over imperialism after nearly 75 years of the physical presence of British troops in the country. The last British troops left Port Said on 13 June, and on 14th July Nasser ceremoniously raised the Egyptian flag over Navy House here.

As Ally of Zionists: Zefanbah believe that the Zionist State of Israel is a 'reality' and has come into existence whether we recognize it or not. An interesting letter appeared in the Pakistani Times.
"In reply to a question in Karachi recently, Sir Mohammad Zafarullah Khan, Pakistan's Foreign Minister, said that as a result he had to accept the position that whatever one's own stand in the matter, in actual fact the State of Israel had come into existence. This indicates that even Sir Mohammad Zafarullah is prepared to accept the logic of fait accompli. The Minister's position, whatever one's own stand in the matter, could only thinly disguise his preparedness to wash off hands from any territory which may be forcibly grabbed away from Muslims."

In the UN forums, Sir Zafarullah had a chance to discuss varied political issues with Israeli envoys. Zionists of India published a monthly journal India and Israel from Bombay. Its editor was F.W. Pollack and H.E. Schiffbain worked as its Assistant Editor. Pollack was a good friend of Mahatma Gandhi. He was also the Trade Commissioner of Israel for India and South East Asia. The aim of the paper was to promote friendly relations between India and Israel. It published a photograph of Sir Zafarullah, Pakistan Foreign Minister with A. Ahlan, Israel’s Permanent Representative at the UN. Zafarullah was seen chatting with him in a friendly manner. The paper wrote the following lines under their photograph:

"Though diplomatic relations have not yet been established between Israel and Pakistan, the United Nations provide a welcome platform for diplomats of both countries to exchange views on Asian problems affecting both nations."

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TERRIR–KHATAM–I–NABUWAT (1953)

As stated earlier, the Qadianis shifted their power base from Qadian to Rabwah, near Sargodha, Rabwah, under the changed circumstances enjoyed a special status like the Vatican. It was a "state" within the state, with strong links with Imperialism and special links with British Israel. All planning, coordination and controlling of Qadiani activities were done from Rabwah. No government ever checked their political activities in a serious manner due to their influence in Administration.

As a part of their doctrine, Qadianis presented the Muslim rank and file by confusing innocent minds through an anti-Islamic exploitation of human weaknesses. When Pakistan in her initial days of independence was striving hard for her existence and survival, Qadianis, with the help of the "invisible hands" of Imperialism and acclimatization were making deep threats into the bureaucratic, Armed Forces and other official and semi-official institutions. After having captured a number of key posts in these institutions, they oversaw or undermined their "subordinates" to Qadianism. It was not a purely religious matter between God and man and certainly in line with Qadiani-Adam’s spoils system framework. It was a planned, calculated "shock"-like move, an aggressive exploitation and a religious assimilation. The advocates of secularism or "broad-minded democratic regimes" did not take any notice of such aggressive designs. As a result, Qadianis give a free hand to undermine the general masses through excessive use of "corrupt and sink" methods. They enjoyed tremendous political influence to defeat any move and punished any person or organization that worked against their wishes and design.1

After the death of Liaqat Ali Khan, Nazimuddin took over the prime ministership and Ghulam Muhammad, a former civil servant became Governor General of Pakistan. The change in the political leadership came about at a time when after four years of existence, political cohesion and cooption had been undermined by crises and Pakistan had begun to show signs of restlessness. The constitution was still not framed, the Constituent Assembly had become a battleground of factional and regional disputes. The Centre and the provinces were at loggerheads, and the provinces were fighting among themselves. The economy was at doldrums because the boom of the Korean War had ended, there was 'shortage' of food, the dominant Muslim League was rapidly losing influence, and politicians were engaged in intrigues and squabbles especially in the Punjab. There was tension between the East and West Pakistan and a sense of disillusionment prevailed. No real success had been achieved in the rehabilitation, Kashmir, and canal water disputes with Indira continued to cast a shadow over Pakistan's security.2

1. The World's Knowledge, 25 May, 1953
2. Irfan Quittey, The Times
Disastrous events preceded among the people of Pakistan at the end of 1947. Mirza Mahmood had been playing in the newly created state of Pakistan. They came to know that Qadianis were playing the imperialist game in order to undermine the integrity of the state. Qadianis went to Kasur and fell on the Muslim side of the Punjab. Their activities in the Islamic state of Pakistan should be checked. Before the partition, Mirza Mahmood had told his followers that Pakistan was not going to come into existence and that if any such state was created, the Ahmadis would endeavour to rewrite the divided country. Sir Zafrullah was dismayed by the state and should be removed, as the Ahmadis were removed from key posts. Qadiania should be declared a non-Muslim minority. Some ulama took an extreme position. They demanded that Qadianis be arrested and sent to death, a penalty meant for enemies. They made a reference to Maulana Shabir Ahmed Usmani's pamphlet 'Ask Shaitan', which he wrote in 1938 to show that enemies deserve the penalty of death.

The pioneers of the Qadiani movement were mainly the leaders of the Majlis-e-Ahrar-i-Islam. The Majlis was politically inclined towards the Congress. In the partition days, they announced their decision to stage功能主义 as a political party and to continue their future activity as a religious group. In the political matters they

announced to follow the Muslim League. The Azhar leaders held several Tabligh Conferences in early 1950 to press for the popular demands. Qasim paid little heed to popular agitation which in certain cases took a sharp turn. Their Preachers were attacked and the meetings were disrupted. Despite they continued to hint in big cities of Pakistan.

In the Punjab, elections were held in 1951. The Muslim League won a good majority. Against is undertaking to the Atrash, the league nominated a few candidates who were Ahmadiyas, all of them lost. 1 The Azhar celebrated the Thanksgiving Day.

Azamgarh, Amhurda, was the main speaker. A few days before the meeting, Khawaja Nazimuddin, the Prime Minister of Pakistan expressed his disappointment of the Ch. Zafarullah Khan's intention to attend a sectional public meeting. 'Ch. Zafarullah Khan told Khawaja Nazimuddin that he was committed to the Azamgarh but that if he had been advised earlier he would have refrained from attending the meeting. In view of his commitments, he said he felt it his duty to speak at the meeting and if the Prime Minister insisted on his not attending it, he could have his resignation.'

Zafarullah, in his speech called 'Ahmadnagar a plantimplanted by God Himself and that plant had taken root to provide a guarantee for the preservation of Islam in fulfillment of the promise contained in the Quran, that if this plant was removed, Islam would not lose its basic religion, but would be like a dried up tree having no demonstrable superiority over other religions.'

Strong resentment was expressed over holding of the meeting and the demonstration stirred in Karachi and the Punjab.

The national press gave a mixed reaction over the Karachi incident. Nevertheless the aggressive nature of Faisal was greatly restricted and led to the finality of the popular anti-Qadiani movement. After Zafarullah Khan's speech, an All Parties Muslim Conference was held at Karachi and four demands were formulated: Ahmadnagar be declared a non-Muslim minority, Sir Zafarullah be removed from the office of Foreign Minister, Ahmadnagar be removed from key ports and to achieve afterward reports in All Pakistan Muslim Parties Convention be called.

Majila-alam: The Conference was presided over by Mianjau Syed Salman Nabi under whose Chairmanship a Board was also constituted which was to make arrangements for the next meeting of the Conference. A Council consisting of eminent leaders was constituted. It included senior members of the Board of Ulama which had been appointed to advise the Pakistan Constituent Assembly. The Majila-alam of the Ulama was constituted in July, 1952 in order to devise measures to secure acceptance.

2. *M. A. Khan, *Kashmiri in Pakistan, Bandur 1216, P. 120.
of the demands. The ulama also called on Khawaja Nazimuddin, the Prime Minister of Pakistan to exploit him the separatism of the Quaidi issue on 3 March, 1939. Quazi Dastan Ahmad Shujauddin, an Aligarh leader presented him Quaidi literature for personal. Nazimuddin hurried to read it.

The Government was dealing with the issue in a haphazard way trying hard to appease ulama by offering a few concessions. Blinder analyses Kh. Nazimuddin's attitude towards ulama's demands in the following words:

"Nazimuddin, though he readily agreed not the Ahmadi were heretics, and though he might agree that they were not Muslims, demurred at the thought of constitutional recompensation. Although he was convinced that the government ought not take action on the Aligarh issue, Nazimuddin was fearful to permit the disaffection of the ulama. So that Prime Minister invited prominent ulama to his home an he discussed the issue of length with them. He hoped the ulama might accept concessions on other issues instead. He tried to divide the ulama of Karachi and Lahore, and he also tried to exploit the differences between the two ulama organizations, and between the Board of Talim and the extremist ulama. Throughout the duration of the controversy, Dastan which staunchly supported Nazimuddin, helped editorial shade on the ulama named its news against them, and devoted much space to modernist features."

In July, 1932 a formation delegation comprising Allah Ditta, Editor, Ajijunun, Rubwha, Abdul Rahim Durd, Jalal Din Shams, Sheikh Rashid Ahmad Advocate and Abdul Rahman Khattab called on Syed Mauddudi at Lahore. He advised the Qadidgi delegation to accept their non-Muslim status as a natural outcome of their beliefs. The Quaidi elders had no other alternative except to exploit the visa for their nefarious ends. Mauddudi knew well their mendacious intentions. He granted interview only on the condition that its proceedings would not be published.

Qadidgi delegation then called on Prime Minister Kh. Nazimuddin. Also present there were Abdul Rahim Nishtar, Mushtaq Ahmad Gurani, and Fazal-ur-Rahman Bengali. Qadidgi point of view on Khahama-Nazimuddin issue and the implications of their demands were exploited to him. They could not convince the Prime-Minister.

Since Quaid was having access to the higher bureaucratic circles, they launched a vigorous anti-Ahmed campaign and made all efforts to prove that the Ahmada had a questionable political past. They were anti-Pakistan and pro-Congress elements. The anti-Ahmadiya movement was said to be a political stunt means to create unrest and undo the partition of the sub-continent. On the contrary Quaidi posed themselves as an anti-Pakistan group and claimed to have taken part in the independence movement and had won the war waged against the Congress and the British.

1. See Khurshid, P. 1926
2. Aqil Khan, Talim, 1932, pp. 150 and 151.
3. Ali, Mushahida, Lahore, 1932, p. 150, pp. 151
4. Ahmadi Tahzeeb, Talim-i-Merath-April, 1933
As for the burning issue of enforcement of Islamic laws in Pakistan, Qadiani believed that under the circumstances prevailing at that time in Pakistan, the enforcement of Islamic constitution was very difficult as there was no suitable environment for it. The ulamas had not prepared ground for it. 1

Mirza emphasized the need for the Katehian-Bahawalpur movement, Mirza Mahmood in an interview with the London Daily Mail, declared: "I am convinced that the secret hand of India is at the back of the present anti-Ahmadiya agitation. It has to have positive proof in its possession and would be prepared to put it before the proper authorities at the proper time. 4

When it was strongly demanded that he should make the "positive proof" public, he, instead of giving any proof, which he certainly could not, issued a clarification to the Civil and Military Gazette, Lahore:

"In your issue of (22 July 1952) a report of an interview with me has been published. The interviewer, Mian Muhammad Shafi (Mohamed Salim), is a very experienced and honest person. He has somehow taken the impression that we are already in possession of definite proof of the Ahmadi getting help from India. What I mean to say is that I have been informed by certain persons that they possessed some proof about the Ahmadi getting help from the other side of the border that I have no power to finally verify it. I also said that we too had some important clues as to some of the Ahmadi workers receiving help from certain Indian parties and that we were following up these clues. I added that when we reach some definite conclusions we would put them before the proper authorities at the proper time. It seems that unfortunately I could not express myself clearly on the point and the two things got intermixed with each other. 5

Qadiani got Exposed: The anti-Ahmadiya movement rapidly gained momentum. Demonstrations and meetings were held and provocations were taken out all over the country in support of popular demands. The Government took coercive measures to crush the agitation but failed. In the Punjab, Dastan Ministry was badly shaken when the Majlis-ul-Amm organized direct action and a notice was delivered to the Prime Minister with a deadline to accept the demands. Jawaid-ul-Islam was taking all possible steps in favor of these demands, 6 although it was mostly concerned with constitutional issues of that time and had been demanding an enforcement of Islamic constitution since early 1952. With the framing and implementation of the Islamic constitution, the Qadiani issue was likely to be solved automatically. Maulana Maududi did not want the Qadiani agitation to over shadow his efforts for an Islamic constitution. 7

1. Akhtar Pasha, "Qadiani", 1953
2. Qadian, "Qadiani", 1953
3. 1950s: "Majlis-ul-Aam", 1952
5. Qadiani, "Qadiani", 1950
6. Qadiani, "Qadiani", 1950
7. Qadiani, "Qadiani", 1950
8. Qadiani, "Qadiani", 1950
9. Qadiani, "Qadiani", 1950
10. Qadiani, "Qadiani", 1950
11. Qadiani, "Qadiani", 1950
12. Qadiani, "Qadiani", 1950
13. Qadiani, "Qadiani", 1950
14. Qadiani, "Qadiani", 1950
15. Qadiani, "Qadiani", 1950
16. Qadiani, "Qadiani", 1950
17. Qadiani, "Qadiani", 1950
To explain the rationale and need of Muslim demands, Maudana Madhudi wrote an essay: The Qadiani Problem. He exposed religio-political aim of Ahmadis' movement in a lucid way. It was widely upheld for its well-researched and cogent arguments. Lahore chapter of Qadianis Jamat made an absurd attempt to answer the vital issue raised in it which back-fired.

Maudana Madhudi explained that the Qadiani problem had arisen not because the Muslims in some form of chauvinism or fanaticism wanted to 're-consecrate' any group of people. Its origin, on the other hand, was traced to the claims of Mirza Ghulam Ahmad of missionarship and prophethood, and as a consequence leading those who did not believe in him to be Kuffi and outside the pale of his Islam. On the basis of writings of Mirza Ghulam Ahmad and his followers he proved that Ahmadiyyah is a separate religion and Ahmadis are imperialist troops and spies commissioned to declare Muslim resistance as insubordination. Through out its existence its main object has been to promote imperialist interests. Now they have been working to promote imperialist power in Pakistan. Dr Iqbal rightly asked the British to declare Qadiani as separate community in 1935. They while pursuing a policy of appeasement in religious and social matters were, however, anxious to remain politically within the fold of 'Islam' because of the political advantages in the spheres of government services which accrue to them by remaining within the fold.

Maulana added 'The demand for Sir Zafrullah Khan's removal from office not only originates from the doctrine that no non-Muslim should hold the office of a Minister in an Islamic state, but is also based on the fact that Sir Zafrullah Khan had always minimized his official position to promote and strengthen the Qadiani movement. Before the partition of India and after the establishment of Pakistan he has evinced more actively engaged in treading on those advantages of his position as State Minister to promote the interests of Qadiani. His official position is, therefore, a permanent cause of complaint for the Muslims. We are told that but for the presence of Zafrullah Khan in the State Council, America would not have granted Pakistan a grain of wheat." I say if it is really so, the matter becomes even more serious. This clearly implies that an American agent presides over Foreign Affairs Department and our foreign policy has been pawned for ten lakh tons of grain. Under this circumstance we must rather press for the removal of Zafrullah Khan from office than make the Qadiani
movement the basis of our demand, in order to break the thongs of political slavery to America. 2

Martin Law: By early March the mass movements spread rapidly rendering the Civil Government almost inoperative in Lahore. 3 All leading ulama were arrested and put behind the bars. It was at this crucial time that Punjab Chief Minister Nazimuddin issued a statement virtually capitulating to the main demand that the Quaidian Community should be declared a non-Muslim minority and Quaidian leaders like Zafarullah should be dismissed. It proved a blow to the government, although Justice Munir calls it, "A piece of true Machinutisation." The same day 6 March 1953, Martial Law was declared in the Punjab and the army was called in to crush the movement. It remained in force until May, 1953.

Sir Zafarullah claims that he told Nazimuddin that he was willing to tender resignation if it helped him in any way but he did not agree. He then went to the USA to attend the UN session where he received a telegram from Nazimuddin that he should not come to Pakistan before the Direct Action Day II. Chaudhry, the Governor of the Punjab and Bahaudin, the Chief Minister anticipated a fast deterioration of situation to the extent of lawlessness. The Governor showed the Chief Minister that the situation in Lahore had deteriorated to such an extent that many public institutions had gone out of control of the people. The Cabinet sided Sapidar Mirza, the Secretary Defence to make immediate contact with General Azam Khan to inquire from him if he could restore law and order in the city. He informed that he could do it in an hour's time, if directed. So he did. 4

What the notorious Sapidar Mirza did in imposition of Martial Law is quite strange. He gave orders to GOC General Asim to impose Martial Law without due authenication of the Prime Minister and the Chief Cabinet which was in session at that time; 6 March, 1953. When the military action started it was difficult to stop it.

Quaidia's playing a heinous role during the Khattam-i-Nahawwah movement. 5

They spent thousands of rupees to buy over some unscrupulous journalists, civil servants, lawyers and secular elements to launch a counter offensive against the popular movement. 6 The imperialists poured heavily to flood them through their influential hoodwinkers operating in the bureaucracy of Pakistan. The Zionist lobby and the Jewish-controlled foreign press strongly favoured the Ahmadiyya point of view and expressed much sympathy with them. Zafarullah exerted saving pressure on Pakistan
After the declaration of Martial Law, Military Courts were set up and the city was placed under military administration. Many leaders were arrested including Maulana Maudoodi, Amir Jamat Islami, Syed Maudoodi and Maulana Abdul Sattar Niazi were tried before Military Courts and sentenced to death. Here again the Martial Law authorities overstepped their charter which was the restoration of law and order only. The whole nation condemned it. The action was also resented by the Prime Minister. It also brought a sharp reaction from the Arab World. The Governor General of Pakistan was forced to commute the sentences to imprisonment for life. Syed did not apply for mercy and remained contended with his fate.

Mirza Nazir Ahmad, Principal T.I. College Rawalpindi, Mirza Sharif Ahmad, and 8 others were arrested on 1st April, 1953 on the charge of violation and infringement of Martial Law Orders and Regulations but were released on 28th May, 1953. Law enforcing agencies raided Rawalpindi to recover arms and ammunition.1 Mirza Mahmood was not a naive to store arms and ammunition in Rawalpindi. He was playing a different game.

Brigadier (Retd) A.R. Siddiqi has aptly analysed the events of 1953 Martial Law and raised some pertinent questions on it. This has now been clear that Sikandar Mirza himself gave the order to GOC, General Azam to impose martial law without due authorization of the Prime Minister. Further the sole aim of the Martial Law was to restore law and order in the Punjab. This was achieved within a fortnight after its imposition on 6 March, 1953. Despite it persisted until 17 May obviously to achieve some other political motives which included the dismissal of the Prime Minister and to tackle the situation arising out of it.

The Martial Law Administration clearly overstepped its authority. The press was muzzled. Strict pre-censorship was imposed and several papers were banned and their editors jailed. It was not still clear why Martial Law extended its dragon to include every thing from character building, social and educational reforms to everyday hygiene and sanitation? During the military action a number of junior officers were found involved in the cases of misbehaviour and misuse of their authority. Those were either ignored or allowed to get away with light reprimand warning.

The threat of death sentence by the military courts to Syed Maudoodi and Maulana Sattar Niazi was over and above the charter of Martial Law. It was a condemnable act committed without the lawful authority with utter horror of the nation and disgrace of the Prime Minister. The Military for the first time had the 'sweet' taste of civil administration. It also came to know its importance in case of a national crisis and felt 'eager to play their due role in the national politics and affairs.'


2. The Nation Lahore, 3 Nov, 1953.
The Mineral Law Administration had a source of inspiration in the person of the then Chief of General Staff, Major General Ayub udin, a dichotomous figure. He was in favour of the use of naked force to crush the movement. He wanted to clear the agitators from Wazir Khan Mosque, Lahore where they had shut them up, with a suitable military action. The plan was, subsequently dropped due to its wider political repercussions. Major General Ayub udin had a very narrow outlook in national affairs. His main concern was to save Ahmadiyya community at all costs.

Court of Inquiry: A Court of Inquiry was set up to investigate reasons of the Punjab disturbances. Chief Justice Mohammad Munir, in collaboration with another Judge Mr. Justice Rustam Kumar composed the infamous report. Mirza Mahomed Iqbal appeared before the Court of Inquiry from 13-15 January, 1954 and recorded his testimony.2 Earlier a written statement was submitted to the Court on 2 July, 1953 on behalf of Sardar Amjood Ahmed3 explaining the Qadiani point of view on religious and political issues. The court also framed seven questions on the main differences between Qadianis and Muslims. Counsel of the Sardar Amjood Ahmed, Baburashi submitted their replies to the Court on 29 August, 1954.4

In his testimony to the Court, Mirza Mahomed Iqbal made a seamless and clever attempt to hide the real position and the nature of Ahmadiyya beliefs behind the deception of crooked and false explanations to deceive the Court. Since assumption of Qadiani’s control in 1914, he had erroneously insisted that Mirza Ghulam Ahmad was a real prophet like that of Moses, Ibrahim, etc., non Ahmadiyya kafir and out of the pale of Islam, and Ahmadiyya could neither join daily prayers with Muslims nor offer their funeral prayer. Ahmed is the name of Mirza Ghulam Ahmad given in the Quran, etc.5 But before the Court, he adopted a different posture, a conciliatory attitude to deceive the judges. People deplored his attitude. He stopped too late and took the position which he had been held by Lahore Session of Ahmadiyya Conventions.6 No one from Qadian Jamats dared to ask this unsuspicious ‘Maula’ about his sober fact. In short, ‘Mirza Mahomed Iqbal retracted from many of his boastful and wrong stand, much to the chagrin of his followers and delight of his opponents,’ comments a Lahore Ahmadi.

Munirah Mauddudi, in his second statement to the Court of Enquiry, criticized Mirza Mahomed’s statement. He observed: “I have gone through this statement carefully. It is my considered opinion that this statement does not alter the existing position even to the slightest degree. Despite this statement, the causes which lie at the root of disuse and difference and which have so far militarized the relations between the two communities are unaffected. In this statement, the Qadianis have
made a closer attempt to hide their real position behind the deception of crooked explanation with a two-fold purpose. Firstly, they have tried to deceive the Court, in that it should think well of them and return suitable findings in their favour. Secondly, this statement enables them to continue with their former course openly and without restraint. Any one who has some knowledge of their former writings and of the practices they have followed so far cannot fail to realize that in this statement the Qadianists have shifted their stand closer to the position held by the Lahore Ahmadiyya. The Qadianists do not affect this ‘change’ by explicitly stating that they are altering their beliefs and practices in order to resolve the conflict with the Muslims. They rather give the impression that their position has from the beginning, invariably been the same. This, nevertheless, is a grave mis-statement. It clearly implies that instead of changing their former stand they are, in fact, reaffirming it and instead adhering to it in the future. However, during the course of this enquiry, they have adopted temporarily a deceptive position and their stand point is bound to change once the process of enquiry is over.

How far Qadianists were responsible for disturbances? Munir Report states:

‘Their (Qadianists) differences with the general body of Muslims had existed for more than half a century and before the Partition they were carrying out their propaganda and proselytising activities without any let or hindrance. The entire completion of the situation, however, changed with the establishment of Pakistan and Ahmadis were befriending them if, in the absence of any enunciation of the policy as to limits within which public preaching of religions other than Islam or sectarian doctrines within Islam was to be permitted, they even thought that their activities would not be sanctioned and would go unnoticed in the new state. The changed circumstances, however, brought no corresponding change in their activities and aggressive propaganda and offensive reference to non-Ahmadi Muslims continued...’

We are, therefore, satisfied that though the Ahmadis are not directly responsible for the disturbances, their conduct did furnish an occasion for the general agitation against them. If the feeling had not been so strong against them, we do not think that the Ahmadi would have been successful in rallying round themselves all sorts of heterogeneous religious organisations.

On the basis of some dubious premises the Report concluded that if Pakistan were allowed to become an Islamic state, all non-Muslims would automatically be the target of persecution, the different Muslim sects would wrangle endlessly with each other in fratricidal strife, anticipated laws would be enforced conflicting with the standards of civilized world and Pakistan, because of her backward culture and reactionary government, would be ousted as an outpost from the international community. Not even western orientalists and Christian missionaries attack Islam as

1. Munir Ahmad Mirza, The Qadian Problem, P. 36
2. Munir Report P. 282
The report was severely criticized in Pakistan and was called highly prejudiced, inaccurate and a biased in nature. The secularists, Communists and Zianists use it in their vitriolic propaganda against the Islamic State. Non-Muslim writers quote it extensively to criticize non-Muslim Pakistan and to justify the plight of Muslims in India. A. F. B. K. K., a New historian, wrote a personal letter to Justice Misir and later when he met him he said that he was exposing some such thing from Pakistan. The latter Shah of Iran was in a conversation with Manzoor showed interest in the purport of the Report as Iran had faced similar problems in the past in the days of Bah, Bahaullah and the beautiful poetess Qurmi-Ah. One journalist, says Justice Misir, remarked that he read only two books from beginning to the end with tearing out the leaves. One of these was Lady Chakerley's letter and the other the Munir Report - 'What a Companion!'


Afterwards, what transpired from the events of 1953-3 which shook the country? The Socialist version of Anti-Ahmadiyya movement is that it is reflected in the instead of some of Pakistani bourgeois who gravitated towards the United States, over the maintenance of the old world with Britain. The United States, too, applied its efforts to eliminate pro-British elements from the Government and to replace them with more amenable politicians. Speaking at the Constituent Assembly, Khanqah Nazimuddin declared that the anti-Ahmadiyya agitation is a political movement orchestrated by power politics.

Jamaat-ud-Dawa, a veteran Indian journalist says Ahmadis were openly accused of promulgating the interests of British imperialism and of spreading heretical ideas, opposed to the fundamental principles of Islam. It is suspected that the American interests also played a prominent role in this game because at the time the USA was trying to eliminate pro-British elements from the Government and replace them with more amenable Pakistanis.

For Ousmane the Terekh strengthened their position and proved that the Jamati was 'insolent'. It helped to fulfill a 'prophecy revealed to the Promised Messiah'. J. D. Smith, a former missionary in India says, "A careful study of the prophecy points to a similarity which can be drawn between Jamat Ahmadiyya and Beni
Israel. Pharran, Hamaan and their armies were sent on destroying them but God saved the Beni Israel from annihilation. Similarly when the opponent of Jamat Ahmadia tried to annihilate Jamat Ahmadia in accordance with a well-planned scheme and fixed the date of 6 March for that purpose, God suddenly sent His armies to save them. Martial Law was imposed. A sudden and unexpected order was conveyed on phone from Karachi to the commanders in Lahore and the Army courageously and valiantly, but with care, suppressed the forces of anarchy. Jamat Ahmadia was saved from annihilation and oppression like those of Beni Israel, as was promised by God to His Promised Messiah.1

H.S.Sahwahady, leader of the Jamsh Awami League in a speech made in a public meeting at Karachi on 26 June, 1953 remarked:

'There arose a religious movement in the Punjab but it was put down with a force by the powers that be and the aumma were sent behind the bars. Today, it is pointed out by the same powers that the Musalims have gone away and we are told to great as Muslims those who do not believe in the finiteness of the prophethood of our Holy Prophet (s.b.o.h) and if we Jamat believe in this, we shall be doomed like others.2

Mirza Mahnbud, in a Friday sermon, commented on it. He called the speech a signal for fresh alarm but God will protect not only Ahmadia Community but also the Pakistani Government which is made the target of attacks simply for extending protection and doing justice to her Ahmadia subjects. The only fault of the Pakistani Government is that she wants to establish peace in the country and curb all the subversive elements in the land that want to seize Government by exciting the people against Ahmadia movement...God will save His people from the machinations and evil intentions of its mischievous mongers and never allow them to prosper and triumph.3

Ordinarily considered themselves invincible and felt satisfied with the outcome of the movement, American CIA and imperialist agencies provided them further support for their growth in the Middle East and the newly liberated African countries. The people of Pakistan strongly felt that they had been betrayed. It caused a sharp demoralizing effect on the masses who sacrificed their lives for a noble cause.

The Muslim League received a crushing blow and had to face a humiliating defeat in the next elections. It also caused the downfall of Dastoorian Ministry in the Punjab and replacement of Khawaja Nazimuddin as Prime Minister who felt himself helpless in front of the powerful state. Khawaja Muhammad Governor General, Ayub Khan, C-in-C and Sikander Mirza, Defense Secretary. Also the image of the army shattered amidst the minds of public. Maj.-Gen. Azam Khan, GOC, 10th Infantry Division

1. J.Expansions, Mohyuddin, A. A. B., Karachi, 1943, Kiran Ahmad, Ahmadia Islam, P. 426 For Mirza's prophecy
2. The Image of Ahmadia Islam, August, 1953
3. Mgh
used all coercive measures including indiscriminate firing on the peaceful mob. Bonapartism took deep roots and that worked behind the scene.

The bureaucracy and police collaborated with Bhutto and encouraged the Khudai-i-Ahmadiya and other para-military Qadiani bodies to take up their role where law and order situation demanded. It gave a big boost to Qadiani para-military bodies.

Qadiani occupied more important positions in business, bureaucracy and military after 1953. However the anti-Qadiani movement forecasted the serious possibility of Zafarullah succeeding Nazimuddin as Prime Minister.

In subsequent years Qadiani changed their political strategy. They avoided an open conflict with Muslims and strengthened their relations with military and bureaucracy.

Bogra Government: The dismissal of Prime Minister Nazimuddin by Governor General Ghulam Muhammad in April, 1953 was an undemocratic decision and a sad example of misuse of powers. Nazimuddin still commanded a majority in the Assembly.

Sir Zafarullah writes: 'The Governor General, feeling that the Prime Mini ster had through his vacillation and failure to deal firmly with the situation contributed to the crisis into which the country had been drawn, demanded from the Prime Minister resignation of the Ministry which the Prime Minister refused to submit and on his refusal the Governor General dismissed the Ministry. He called upon Mr. Muhammad Ali Bogra (East Pakistan) who was then Pakistan's Ambassador at Washington and happened at that movement to be in Karachi, to form a Government. Mr. Muhammad Ali proceeded with the task immediately and presented a list of his proposed colleagues to the Governor General. The members of the new Government were sworn in by 8 p.m. the preceding Ministry having been dismissed at 4 p.m.

Zafarullah remained the Foreign Minister of Pakistan.

The whole political crisis was explained by a Qadiani elder in a customary way on the basis of one of Mirza Mahmud's revelations (17-18 March, 1951). The alleged revelation says: 'I will show the parallel signs from Sindh to Punjab on both sides' (Urdu). The Qadiani compiler interprets it in the context of Pakistan political crisis and concludes that the dismissal of the West Punjab Ministry after the 1953 agitation and the abrogation of the Constituent Assembly by the Governor General Ghulam Muhammad had 'marvellously and surprisingly proved this revelation true'.

Nazimuddin's unceremonious dismissal was in fact the beginning of the political instability that lasted for the next five years and the emergence and the decline of the parliamentary democracy in Pakistan. It was contrary to the Parliamen-

1. Hugh Trinder, India and Pakistan: Political Analysis, Lahore 1965, P. 70
2. ib Talatul, 'The Agency of Rashid', P. 137. Two States of God, PP 303-305
3. Nazir Ahmad, The Religion of God, P. 252
Tehrik-Khatam-i-Nabuwat

tary practice and the political, legal and psychological repercussions of the act were far reaching. Bugra was almost unknown as a politician. His appointment came as a surprise to political observers and public alike, and it was widely suspected that his transfer from Washington to Karachi and elevation to the office was a prelude to closer relations between the US and Pakistan.

Only three days after the new premier's nomination, the US President Eisenhower asked Congress for authority to ship hundreds and thousands of tons of wheat to Pakistan. The US was at that time conducting a vigorous anti-Communist policy and looking for friends in Asia. Pakistan entered into defence pacts with it.

After the visit of Mr. Dulles and Mr. Stassen to Karachi in May, 1953 the next distinguished guest in Pakistan capital was the Deputy Chief of the US Mission in Turkey. Then came the unexpected visit of the seven members of the House Armed Services Committee. Then in September, General Ayub Khan C-in-C Army came to Washington where his visit was for medical treatment, but also had talks with President Eisenhower. Pakistan indicates that if the US armed her, she would grant Washington the use of bases and possibly even offer the construction of new ones. Also she was willing to join in the Middle East defence effort under that conditions.

New Strategy: Quaid-e-Azam played an active role in Pakistan politics after the Khatam-i-Nabuwat movement. They collaborated with the civil and military oligarchy in the Centre to safeguard their economic and political interests and directed their efforts to sabotage constitutional process in the country.

The country faced crisis and the political balance was going against the Muslim League. It suffered a crushing defeat in East Pakistan in 1954 elections against the United Front led by A.K.Faisal-i-Haq and H.S.Suhrawardy. The United Front, after forming a ministry under Faisal-i-Haq sought freedom from the domination of Karachi. In May, 1954 the Government of East Bengal was handed over to the centrally appointed Governor, Maj. Gen. Akbar Mirza, who at that time was the Secretary Defence at the Centre. Thus the same pattern of central intervention had taken place in East Bengal as in the Punjab, the difference being that it was the Muslim League politicians who could not control the situation arising out of religious disturbances in Punjab who had been removed. In East Bengal politicians of the United Front who had won an overwhelming majority in the provincial election and who had been able to mobilise massive ethnic support in the province were dismissed.

In both cases there was military intervention except that martial law was imposed in Punjab whereas a defence official was put in charge of the civil administration in East Bengal.

1. O.P.Bungali, p. 103, 1947
2. The Pakistan Times did not actually begin to arrive until after the Lahore新鲜 of the following year (December)
The Constituent Assembly adopted the amended basic Principles Committee Report by 20th to 11th votes. The Prime Minister of Pakistan declared that discussions on the Draft Constitution would be finished by 25 December, 1954 and the new constitution would be adopted on the Quaid's birthday. He also declared that Pakistan would become a Republic on 1st January, 1955. After that Assembly was adjourned to 27 October, 1954.

In the last week of October, Premier Bugra and General Ayub returned from Washington after negotiating a long term military and economic aid pact with America. On 24 October, Premier General Qais Muhmmad dismissed both the Constituent Assembly and the Cabinet, a drastic and undemocratic action. A new Cabinet was formed with M.A. Bugra continuing as the Prime Minister. Nine other members including Qazi C-G General Ayub Khan, Dr Khan, H.S. Sohawarti and Mst. Gen. Sikander Mir were appointed in the Cabinet. None of these nine had a seat in the dissolved Assembly. The army was brought closer to administration and the civil service, which was already a force in Pakistan politics, gained greater power.  

The Qadiuns were jubilant over the Governor General's undemocratic and arbitrary act of dissolving the Constituent Assembly. They called it a very wise, judicious and timely step. But not many took this step, the situation would have deteriorated further. The brightness of aspect of his move, says Ajitmal 'is holding of new elections as a result of which new Assembly will come into existence. The paper warned the extremist leaders not to play with the destiny of the nation as Aklhwar were doing in Egypt.' 10

Mizra Mahmood in an address, expressed his profound satisfaction over the Governor General's move and disclosed that three days before the Governor General's action he had hinted in the possibility of breaking the power of ruling class who were creating mischief with a view to saving the country from that crisis. He claims that his prophecy had marvellously been fulfilled.11

Mizra Mahmood gave a justification of the undemocratic action of the Governor General and emphasized how the Constituent Assembly had already lost its value. He also welcomed the inclusion of non-League members like Dr Khan Sethi in the Cabinet which he called a man limit to the country and Islam. He criticized those members of the League who had adopted an anti-Ahmed idea attitude.  

Against Islamic Movements: In early 50s, Qadiuns intensified their activities in the Islamic countries. They started a strong propaganda campaign to swing Islamic movements going on in Pakistan and the Arab World. The Imperialists and Zionist agencies had already been active in countries like Iran, Iraq and Egypt to suppress the progressive Islamic movements. The US adopted a strategy to create client governments

10. Ajitmal, An uncompleted story, 1954
11. Critics and Qadiuns, 1954

Digital copy of the document: 11.01-12

Original: Page 10, 11-12
in newly independent countries of Asia as a non-imperial power. Egypt (under Nasser) and Syria were not willing to cooperate in a new Western defense strategy, Iran under Br. Mosadiq was built on existing the British Empire. The US selected the Hashemite Kingdom of Iraq, a creation of British imperialism as a key to open the door to a broader Middle Eastern defense strategy and succeeded to arrange the Baghdad Pact, the overthrow of Mosadiq regime in Iran and suspension of Com- munism elements in Middle East.

Qadism mission in Israel toward the Zionist line and launched a religion-polit- ical offensive in the Middle East. Since the Arab countries did not allow Qadists to set up missions in their lands, they either worked secretly or moved over to Africa where they had already created haven with the British support.

The main target of Qadists attack was Akhwanal Muslimin movement of Egypt. Qadist called it a 'Communist-Fascist movement' having an appeal for those who do not know Islam but love it and want to see Arab World free from the Western yoke. It has an appeal for far-sighted leaders and educated class of the country.4

In a leader Alfarid lashed at the Akhwan's role in the Suez affair and alleged that they were conspiring against the solidarity of Egypt like Abdullah ibn-e-Saba who also gained success in Egypt.2

The Qadists papers also hurled insults on the Alhwan and their policy toward the Suez issue where the British interests were involved. They were con- demned as anti-Islamic in character and had been cut to create disruption, dissatis- faction and anarchy in Egypt. They believed in the absence of power through fascist means and upheld waging armed struggle against the Government, not allowed by Islam.3

On the assumption that Jamaat Islami of Pakistan is a prototype of the Akhwan, the paper attacked the political role played by the Jamaat in past seven years in Pakistan. It was angered that the Jamaat treated the Akhwan as the political in nature and had been on rampage. "If it succeeds in cooperation with some other party, it will operate in the same way as the Akhwan are doing against the Revolutionary Govern- ment in Egypt and its collaborators will, in the end meet the same fate," says the official organ of Afzal.

Equally a strong tide against other Islamic movements was launched which were fighting for political and economic emancipation (in the Arab World); Dawah Syaif (Indonesia) and Frainun -i-Islam (Iran) came under their attack. These parties were called Fascist in character which believed in force and bloodshed. The Islamic World should check and curb their disruptive activities.5 Alfarid emphasized. The paper...
It is interesting to note here that the MQM Party outwardly Islamic in
rather comprised mainly of heterogeneous elements. Muzaffar Masud Allah Nihai
discloses that on the occasion of Mawarana Islam’s gathering (February, 1951) he flew
that all members of the Indonesian delegation belonged to MQM Party. The leader
of the delegation Shamsul Rijai was favourably inclined towards Q. Jamia.

Quaid included in the policies of Pakistan in accordance with the instruc-
tions of their Imperial masters and the Zionist lobby. They attacked the demand
for an Islamic constitution and criticized the religious hierarchy of Pakistan. 'We could
make a constitution because our leaders were more concerned with the slogan raised
by wrong people and the demands put forth by them that treating the right path with
determination.' A demand needs to be made that the constitution of Pakistan should
be based on a just principle that no individual or group whether religious or political
should have any complaint against it. It should guarantee the rights of all citizens of
Pakistan.

On the 8th Anniversary of the birth of Pakistan (14 August, 1955) Iftikhar
assumed the role of Muslim League in the country's politics. 'It has lost its popularity
because some of its members played in the hands of enemies of Islam.' The paper
attacked those elements who had been championing for a constitution but were
themselves responsible for creating obstacles in making of such a constitution.

Pressed by the Court's verdict, the Governor General issued an order
providing for the formation of new Constituent Assembly. An important measure of
the new Second Constituent Assembly was the establishment of the West Pakistan
Act, passed in September, 1955 which provided for the merger of the two provinces,
Karachi and four provinces of the Punjab. Since the NWFP and Balochistan into one
Unit called West Pakistan. After the court matched the question of the formation of
One Unit in West Pakistan. It discussed the possibility of bringing two units (East and West
Pakistan) under one centre and called it an easy and practical experiment. The paper
levelled strong criticism against those leaders who accused the need to integrate both
wings of the country on the basis of Islamic ideology.

We regretfully say that the wave the struggle for establishment of an Islamic
Government is being carried out in some Muslim countries after formation of political
parties will neither lead to establishment of an Islamic state nor its protagonists can
achieve their ends in Pakistan. These political parties want to threat their religious

1. Itftikhar Ahmad, 1 January, 1955
3. Itftikhar Ahmad, 2 October, 1955.
4. Itftikhar Ahmad, 10 June, 1955.
5. Iftikhar Ahmad, 14 August, 1955.
ideas on others while Islam does not allow party politics. There is no weight in the argument that Islamic ideology will try the basis of unity. It means that those who at present, wielded power are neither Moslems nor have any regard for Islam unless they uphold Islamic beliefs espoused by the proponents of Islamic ideology.\(^{1}\)

Ghulam Mohammad,\(^{2}\) an insatiable pro-American bureaucrat responsible to commit undemocratic actions and laid basis of an authoritarian rule, resigned from Governor Generalship of Pakistan in 1955 due to ill health. On his resignation, Affaid wrote:

"Malik Ghulam Mohammad has resigned from Governor Generalship of Pakistan. During his tenure of office he served Pakistan with firmness and courage only to be found in him after the Quaid-i-Azam. He figures not singularly among leaders in popularity and was respected by friends and foes alike after the Quaid. A few days ago, Pakistan faced crisis due to the mistakes of some leaders and it was inevitable that the country would plunge into anarchy. He, through his wise act, saved the country from turmoil. Had he not used his strong hand, the existence of Pakistan would have been in danger. Although some miscreants opposed his act but it was highly appreciated by the sober section of the society."

When an historian will write the history of the early period of Pakistan, we firmly believe that he would include his name among those who really want the wellwishes of Pakistan and steered it out of crisis. He performed his duties with great courage and boldness in a fearless and selfless manner despite grave opposition. He certainly proved himself the real successor of Quaid-i-Azam by exhibiting these outstanding qualities.

He has rightly said on his resignation that history would determine what he had done. He felt no pricks of conscience over what he had been doing. He always had the welfare of the nation in his mind. His actions will prove his words. These are not empty words but depict reality. He has to tender his resignation due to ill health. Nevertheless all real well-wishers of the country and the nation certainly wished him serve more."\(^{3}\)

Parting Kisk: Changes of regime in 1953 in Russia, America and Pakistan added new impulses to international political situation. Eisenhower's inauguration as President with John Foster Dulles as Secretary of State brought a new look to politics in Washington. Bogrt's prime ministership further swiftly drifted Pakistan towards America. On 2 April, 1954 Pak-Turkish Military Alliance was signed in Kiranti. A month later, on 19 May, the US and Pakistan signed the Mutual Aid and Security Agreement in Karachi. An other Imperialist move to thwart any possible Soviet advance in the East or South East was made by concluding an agreement at Manila

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2. It may be recalled that Mr. Zulfqar recommended him for the membership of the Water's Executive Council by special resolution signed by him was employed by the House of Representatives.
on 8 September, 1954. The agreement was known as SEATO. The signatories of this Treaty were the US, Britain, France, Australia, New Zealand, Thailand, Pakistan and the Philippines.

The SEATO provided guarantees against Communist threat only. Pakistan wanted to extend its scope to non-Communist countries also: Zulfiquar Ali was discussed the issue with American Secretary of State Dulles but no results. They had special regard for each other. Both had a legal background and at the Japanese Peace Conference, Dulles warmly greeted Zulfiquar on making the speech of the conference and in UN General Assembly Zulfiquar returned the compliment by declaring that he had "paid admiring the lofty views and noble sentiments of Mr. Dulles." The US Secretary of State negotiated to take any action without the approval of the Senate. Zulfiquar says that there was no time to get further instructions from Government of Pakistan he signed the document with the following remarks: Signed for the purpose of transmission to the Government of Pakistan for it to take its decision in accordance with its constitutional procedures. These words do not appear in the published version of the treaty. On 15 January, 1955 Pakistan ratified the pact and remained its member again in subsequent years.

M. N. Khan, an eminent journalists says that he informed Bagra of the whole affairs of Manila Conference. He, in one called a Cabinet meeting and sent a cable to Mr. Zulfiquar instructing him not to accept that clause of the Treaty. But Zulfiquar, after signing the Treaty left for New York to attend the UN General Assembly Session.

Zulfiquar also paved the way for Cenlo. He visited Iran after the overthrow of Dr. Mosaddeq Government by the CIA and held an exclusive meeting with the late Shah of Iran. In September, 1955 Pakistan entered into the Baghdad Pact. It was agreed to permit the armies of member countries to use Pakistani territory if circumstances demanded so. The US got the base at Peshawar, a valuable piece of real estate for its use and a US goal since 1954. After a military coup in Iraq, the Pact was renamed to contain Pakistan, Iran, Turkey and Russia as its members. The principle aim of the pact was to make the Pakistan Army a necessary force ready to defend United States interests in the Middle East. It aligned Pakistan from the Arab world and its foreign policy came under fire from Islamic quarters. It was called a pro-West and an American ally representing Imperialist interests in the Asian region.

Judge ICJ: An year before Partibih (1964), Mr. Zulfiquar was a candidate for judgeship at the Hague as nominee of British India. Fauzia Jawahar Lal Nehru proposed his name for it. The American Government withdraw its support at the last
moment in favour of a Polish candidate and he could not be elected. Unlike those days, America eagerly desired to see him as judge ICI in 1954.

Sir Zafarullah became a judge of the ICI mainly through American support as he himself reveals that Sir B.N. Rau, who had been elected judge of the International Court and had taken his seat on the Bench in February, 1952 had died in November, 1953, before completing his term of office. The Secretary General of the UN called for nominations to fill the vacancy. It was not related by Pakistan Prime Minister to contest the seat. As the end of May 1954, Zafarullah went to Washington to clear up some difficulties they had arisen with the World Bank over the settlement of the water dispute with India. There he met Mr. Hank Byrned, US Assistant Secretary of State who advised him to see him in the State Department. Hank told Zafarullah that he knew that he had been resigning from his post of Pakistan's Foreign Minister and wanted to join the World Court. The idea did not interest him. But the US Government had already sent his name itself to the UN Secretariat for the judgeship. Zafarullah left satisfied. He then requested the Assistant Secretary of State to help him overcome another difficulty in getting him elected. That since the death of Sir Rau in November, 1953 India had been busy canvassing for its candidate and it required a good deal of lobbying and substantial support of the countries to secure a seat at the ICI.

The American Government and all its allies, specially Israel was in favour of Zafarullah's candidature. His rival candidate Justice Paul, Judge of the Calcutta High Court had been a member of the Japanese War Crimes Tribunal and had dissented from a majority of his colleagues. Zafarullah says that in his dissenting opinion he had stated that the War Crimes trial was itself a War Crime. This had naturally given grave offence to the US; he had in effect called them murderers. Thus Justice Paul stood little chance of success against a pro-American stance.

Paistan Mission abroad did a lot of work at diplomatic level to seek support for Zafarullah. At the commencement of the Annual Session of the General Assembly in 1954, the situation in the Security Council was that of the five, no member states had promised their support to the Indian candidate, Turkey, the SEATO fully made a shift.

The result of the ballot was six in favour of Pakistan and five in favour of India in the Security Council and in the Assembly 25 votes were in favour of Pakistan and 32 in favour of India. The Assembly ballot was inconclusive, as 33 votes were needed for an absolute majority, and had to be repeated. In the mean time, it had become known that the Pakistan candidate had obtained an absolute majority in the Security Council. In the repeat ballot in the Assembly, Zafarullah obtained 33 votes and was elected.1

1. Sir Zafarullah, "Pioneers of Good P.302
2. Journal of June 1, 1957
It was all due to the support provided by the US and Western lobby. G.W. Chaudhry states that the judgment to Ziaullah at the Hague was followed on him as a reward by the US Secretary of State Foster Dulles for his services in obtaining Pakistan's admission to the OAS.1

Tag of War In March, 1974 a young internate of Illinois Die attacked Miraq Mahmud with a knife to stab his head. The smile and style Miraq already suffered from various diseases including paralysis. There was a rumour that he would not be able to sustain the injury and would soon be relieved once for all of agitating him had he been undergoing for the attack. A tug-of-war started in Rawalpindi which slowly gained strength. Many influential Qadiani elders applied for the lucrative job of Khalifa. The movement to get leadership settled under the nose of Miraq Mahmud by the members of his family.

By the end of April, 1955 he announced to proceed to Europe for treatment. Many Qadianis called it boldly timed and a politically motivated mission of the Khilafat, undertaken at a critical moment when the community had been suffering from internal crisis and disunity. A group of Qadiani ‘hypocrites’, as they were called by Miraq Mahmud’s followers, launched an open offensive against the Qadiani Khilafat to assert their position. The Qadiani press referred to their clandestine activities as an issue of disgrace to the Qadiani Khilafat. The Qadiani press claimed that the Khilafat was being formed to undermine the Qadiani’s and to establish their ‘inherently democratic’ style of government. They accused the Khilafat of being a tool of the British.2

The movement soon gained currency and spread in East Pakistan too. Miraq Mahmud wrote a letter to members of Atmauda Jamat, East Pakistan where dissatisfaction had particularly been growing over the authority of Khilafat. He advised senior members of his community viz Daoud Ahmad (Bhumi Bhiy), Shah Jehan (Sajnna) and Deputy Khali-ur-Rehman, in particular, not to create disruption and instructed his Jamat, in general, to dissociate themselves from them.3

In the first week of May, 1955 he left for Syria while he stayed for one week. He contacted Chaudhry Muhammad Sharif, the Qadiani missionary in Israel and sent some important messages to Israeli President Ben Zvi and Foreign Minister Montef Sharet through mysterious channels. On 7 May he moved to Lebanon and after a short stay there he proceeded to Europe. Ziaullah left, an international envoy of Impeachment...
accompanied him in his journey. Before joining Zafarullah met Shah Husain of Jordan and discussed the issues relating to 'Arab interests.'

Sir Zafarullah's love affair: A Philadelphia girl Bushra Rahman lived in Damascus. Her elders were converted to Qadiriyyah faith due to the efforts of Hazir Family of Syria. Bushra had a young cousin Muhammad Qasid who loved her. Their nikkah was solemnized in 1952 and Qasid went to the Gulf state to earn money. Love letters of Bushra were a source of inspiration to him. Suddenly he stopped writing letters to her. Qasid continued in church love and found it impossible to forget her. After a long time, Bushra wrote a letter inviting him to visit Damascus to 'pay respect' to Hazrat Mira Bishuddin, second successor of the Promised Messiah and Sir Zafarullah Khan who would also be visiting Syria with him in 1955.

Qasid, in his interview with the correspondents of Alalam, Cairo narrated the story of his engagement and splashed with Bushra and even exclaimed with joy that he had been betrayed. His brother Mahmod forced him to divorce her as they had already made arrangements of her marriage to Sir Zafarullah. Her parents were paid a sum of 45 thousand pounds and a beautiful house was bought for them in Bustan-ul-Khizaa, a posh locality in Damascus.

Zafarullah fell in love with her when he came to Cdaljsh Mission, Damascus to pay respects to Mira Muhammed who was proceeding to Europe for medical treatment. He also offered her brother an appointment in Pakistan Embassy in Syria. Zafarullah put a ring in her finger and a diamond necklace glittered around her neck when she visited the holy house for her engagement. The marriage was solemnized in the Embassy of Pakistan in Damascus.

It may be stated here that the first marriage of Zafarullah took place with his cousin Iqbal Begum. After her death, her sister Rashida Begum was married to him. She also died after a few years. The second marriage was solemnized with Badar Begum of Behar. She gave birth to a son named Hye. Zafarullah's only daughter. Badar Begum took divorce from Zafarullah.

Zafarullah's marriage with Bushra Bakhani was condemned by the Mufti of Syria. He declared it false against it. Another Syrian scholar Sheikh Muhammad Khair Al Qadiri protested against the raising of this marriage in the Embassy of Pakistan at Damascus. He called this marriage illegal and against the Islamic law. He said that Zafarullah belonged to a non-Muslim sect, Qadiriyyah which was established and promoted by the British imperialists to further their ends and to seek the advancement of Jehad.

The marriage subsequently proved to be a failure and a most poignant event in Zafarullah's life. Bushra was less in age than his daughter. She later on got married to

1. Alalam Minbar, 3 May, 1955
3. Alalam Minbar, 20 May 1950
merry the young scholar son of Michael Nisaz, a great Lebanese Christian poet considered equal to Khalil Gibran. She also wrote Naimi's biography. Zafarallaul was affectionate in his love towards the woman even after she had moved out to live with her lover. There was no emotion over in that, it was purely an intellectual decision, made with the head rather than feeling.1

London Conference: Mirza Mahmud held conferences in Zurich, Hamburg and London to devise a new strategy for the uplift of the community and to forge greater cooperation with western powers. The conferences held at London was attended by the representatives of all leading missions and discussed religious, economic and political issues via a vis the movements going on in the Arab World for self-assertion and revival of Islamic values.

Sir Zafarullah says: During his visit to Europe in 1953, the Khaliqul Masih inspected the various missions in Europe and held a conference in London of all the missionaries working in different European countries, in which he checked up on their activities and progress and gave them instructions and furnished them with guidance with regard to their future work.2

After his visit to Syria, Beirut, Switzerland, Italy, Holland and London Mirza Mahmud returned to Rabwah on 25 September, 1955.

Zionist Support: In the light of new strategy chalked out for the Middle East, Mirza Mahmud sent Jalal Din Qamar from Pakistan to Israel to take over the charge of his office Ch. Shah who had been in Israel since 1938 left for Pakistan. Earlier Sh. Noor Ahmad and Rashid Chugtai came to Pakistan from Israel in 1951 after accomplishing their nefarious plans. All of them lived in Rabwah. The family of J.D. Qamar was in Rabwah while he served in Israel.3

When Ch. Shah left for Pakistan, the Israeli Prime Minister Menachem sent him a special message to stop him before his departure for Pakistan. His eagerness to see Ahmadiyya missionary points to secret understanding and close relations weaving between the Zionists and their Oswald hoodlums. On 26 November, 1955 Shah visited on Israeli Premier. In a Friday address Mirza Mahmud told his community with an air of pride that the Israeli Prime Minister dearly desired to see Ahmadiyya missionary of Israel.4

After the arrival of Ch. Shah from Israel to Pakistan the monthly Alifban, Rabwah published a Special Edition on 'Propagation of Islam in Palestine.' Allah Ditta, an editor writes:

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1. Weekly Alifban, Karachi, 11-16 September 1955
3. Alifban, Alifban, 302
4. Tariq-e-Ahmadiyya, No. 3 (July)
Maulana Muhammad Sharif was the incharge of the Palestine Mission from 1938 to 1955. He has recently returned along with his family. His place has been taken by Jalaluddin Qamar as incharge of the Mission.11

Million Zion Zionist organizations always reacted sharply over the activation of Christian missionaries in their 'Promised Land.' They could never tolerate the propagation of Jesus' message in their ideological state. The controversy over missionary work in Israel always stirred ill-feeling among Jewish religious militant groups. Missionary houses were attacked and several attempts were made to set fire to book shops and destroy copies of the New Testament, with a report on Christian Missions in Israel.2 But that had never happened to Ahmadya Mission in Israel although they claimed to propagate Islam among Jews. Relations between Ahmadis and Jews were always cordial.

The nature of Israeli-Qadiani collaboration can be seen from the following extract from Hira Moharuk Ahmad's book Our Foreign Missions. He is the grandson of Mirza Ghulam Ahmad.

"The Ahmadya Mission in Israel is situated in Haifa at Mount Carmel. We have a mosque there, a Mission House, a library, a book depot, and a school. The mission also brings out a monthly, entitled Al-Bushr, which is sent out to thirty different countries accessible through the medium of Arabic. Many works of the Promised Messiah have been translated into Arabic through this mission.

In many ways this Ahmadya Mission has been deeply affected by the Partition of what formerly was called Palestine. The small number of Muslims left in Israel derive a great deal of strength from the presence of our mission which never misses a chance of being of service to them. Some time ago, our missionary had an interview with the Mayor of Haifa. When the discussion on many points, he offered to build for us a school at Kabaheer, a village near Haifa, where we have a strong and well-established Ahmadya community of Palestinian Arabs. He also promised that he would come to see our missionary at Kabaheer, which he did later, accompanied by four notables from Haifa. He was duly received by members of the community, and by the students of our school. A meeting having been held to welcome the guests. Before his return he expressed his intentions in the Visitor's Book.

Another small incident which would give readers some idea of the point our mission in Israel occupies, is that in 1976 when our missionary Chaudhry Muhammad Sharif, returned to the Headquarters of the movement in Pakistan, the President of Israel sent word that he (our missionary) should see him before embarking on the journey back. Chaudhry Muhammad Sharif utilized the opportunity to present a copy of the German translation of the Holy Quran to the President, which

1. Hira Moharuk, Our Foreign Missions, 1922
2. Murshid Qutubuddin, 28 September, 1973
he gladly accepted. This interview and what transpired as it was widely reported in the Israeli Press, and a brief account was also broadcast on the radio.1

The Realists: When Mirza Mahomed returned from his tour from Europe he saw some very influential Qadisians including two sons of Hakim Nuruddeen, the first successor of Mirza Ghulam Ahmad and the so-called brain of Ahmadis movement engaged in a bitter campaign against his high-handedness and dictatorialism in Kabul. He became very infuriated and embarrassed because Nuruddeen’s most Abdul Meessen and Abdul Wali were held in high esteem in the Qadisian circles for their ‘enlightenment and piety’ and had very close relations with him and his family.2 They were his brothers-in-law.

It is an interesting chapter in the history of Ahmadis movement that many close associates of Mirza Mahomed not only turned against him but leveled grave charges against him. Ahmadis dissatisfied the Realists, as they called themselves, exposed the weakness of ‘siling and semi-khadi Khilafat of Kabush. We are the alleged:

i) That Mirza Mahomed used the funds of the Anjuman Ahmadis for his personal use and squandered the money collected in the name of ‘propagation of Islam’.3 He made large investments, purchased property in different parts of Pakistan, bought shares of leading industrial concerns for his kid and kid and had built up a strong financial empire for himself. He and a few close members of his large family owned most of the shares in foreign based enterprises. He also legally owned all the properties of his community based in Kabul.

ii) That Mirza Mahomed had been involved in sexual indiscretions and committed serious offences of moral turpitude. Paid agents supplied him with beautiful girls and teenagers to satisfy his lust. The allegations leveled frequently by Qadiani girls were repeated to prove him sinful. Some concealed their identity but a large number of ‘victims’ of alleged sexual affairs gave their full names and addresses. Three girls swore upon the Holy Quran, three challenges for the Mobihara and invoked Gods’ displeasure and wrath had they been making false allegations against him.4 Still Mirza Mahomed was insistent on being an infallible divine accountable to none.

iii) This the agents of Mirza Mahomed fell on the opponents of Khilafat. They were assaulted and handled and in some cases...
to death as had happened to Fakhruddin Muthani. Texts of boycott, stigmatization, mental torture, and spreading rumours to disgrace their near relatives and families were employed to force them to yield to Mahdian Dictatorship. Women were harassed in worst possible way. Members of Bhadami-Ahmadya disgraced women and the rebels had to face murderous attacks by these unruly youth. Chief victims of Qadiani ruthlessness were Abdul Mannan and Abdul Wahab (Nuruddin's sons). Malik Azizur Rehman, Prof. Faizur Rehman Faizi, Rai Bashir Ahmad Razi, Ch. Ghulam Rasul, Ch. Abdul Hamid Dada, Mohammad Yosouf Muthani, Rahat Meir, Abdul Lanif, Abdul Rub Parham, Ch. Sabeddin Nasir, M. Majid, Mirza Hayat Teer, Yassaf Naz, and Ali Muhammad Ajmeri. They were condemned as hypocrites and miscreants and were dictated expelled from the community. Many of them left as their own will.2

vi) That Mirza Mahmood has appointed his near relatives on the key posts irrespective of their qualification. An honest man cannot indulge in nepotism and favouritism.3

vii) That Mirza Mahmood has been passing way for the dictatorship of Mirza Nazir Ahmad through overt and covert means.4 It proved correct in 1965 after his death.

vi) That Mirza Mahmood promotes to be a Khulla and a MullahMood appointed by God which is a totally baseless assertion. He pretends to be the recipient of illume and revelations. As he had made false claims. Divine chastisement fell upon him. He suffered from paralysis and numerous other diseases.5

vii) That Mirza Mahmood concealed his real intentions and beliefs in front of the Court of Inquir in 1953 to hoodwink public opinion and to deceive the Court. He was a great political opportunist of his time. He never missed the chance to build alliances with the emerging political power. Mirza Mahmood took every step to maintain his authority. His followers spied on the defectors to expose their designs. Scores of Resolutions were passed by members of Ahmadya Community to express their resentment over the activities of

1. For detailed version see Mirza Ahmad Hayat, Sec. Abdul Mannan Hayat (with the Author), Copyright, Ahmadi, 25 November 1984. Reprinted from Hayat, Khuddam-ul-Milad, Apra, Rehra 1292.2


4. Ibid.

5. Ibid., p. 61.

6. Ibid., p. 61. All the mentioned references may be seen in the Enumerations of First Mahdian from Now Ameer, distributed in the Public Assembly in the year 1335 Hijri.

7. Ibid., p. 61.

8. Ibid., p. 61.
so-called hypocrites and mischief mongers who said to have enjoyed support from Lahore branch of the Jamaat Ahlussa (the Rajahmis). It was alleged that a former Qadiani Dwijbhushan Allah Rakh was he had been dead by the discontents to kill M祖父 Mahmud. There was no truth in this assertion but M祖父 Mahmud kept on repeating the charge. He was perhaps suffering from paranoia at that time. Resolutions were also passed against Allah Rakh by Othman Jami. The prime hierarchy projected M祖父 Mahmud as a great religious divine more or less a prophet and organized meetings against the Resulator to check unless.

The first President of the Muslim League (Pakistani) was Raji Raja, the son of Ali Muhammad, a Settlement Officer in an Amhosa Office. The party published a lot of literature to expose the real character of Qadiani hierarchy and the moral conditions of so-called opponents of True Islam. The real facts are too bitter to be stated here. A serious student of Amhosa Movement cannot overlook this aspect of Qadianism. He has to narrate facts even if they are bitter and distasteful to some readers.1

Palace Intrigues. After Ch. Muhammad Hanif's dissatisfaction and retirement, the two leading bureaucrats of the country-Iqbal Mirza and Ch. Muhammad Ali jetted their way to positions of President and Prime Minister respectively. But they soon fell out. This was the time when bureaucracy reignet supreme and politics of the country had become synonymous with palace intrigues.

Iqbal Mirza, as President adopted the old techniques of dividing the politicians among themselves and using arbitrary powers to establish and consolidate his personal rule. He gave out of Ch. Muhammad Ali and at the same time turned his attention to the Bengalis who were the real vocal opponents of authoritarianism. An artificial crisis was created through the speeches of the East Pakistan Assembly, who displeased the United Front Government from proceeding with its budget and adjourned the Assembly sine die. This gave the Central Government an excuse to dismiss the provincial ministry of the United Front. President's rule was proclaimed in the province on 26 May, 1956.

Parliamentary Government was restored in the East Wing on 1st July and Ayub Hussain Sirkar formed the United Front ministry. However another crisis was concerned through the Provincial Government. The assembly was prorogued against the wishes of the Chief Minister and the President's rule was proclaimed for second time on 31 August, 1956.

Meanwhile agitation started in West Pakistan against the merger of the four provinces into One Unit. The West Pakistani Cabinet resigned on 20 March, 1957 and President's rule was promptly dispensed. It was lifted after four months when the former

NWFSP Inspector General of Police Sardar Abdul Rashid became the Chief Minister in place of Dr Khan Sahib.

On 11 October, 1957, Jakander Mirza succeeded in getting rid of HSM Suhrawardy who had become extremely popular as Prime Minister in both the wings thus putting a threat to the authority of President Mirza. Inevitably another crisis was cooked up. The Republican Party, Suhrawardy's coalition partners withdrew their support to the Government on the one Unit issue. Suhrawardy requested the President to call a special session of the National Assembly in order to seek a vote of confidence. The President refused and Suhrawardy was left with no alternative but to resign.

Two more Cabinets led by Lh. Chaudhry Feroz Khan Niazi followed in quick succession and then Jakander Mirza gave his final blow to democracy. On 7 October, 1958 he assumed the role of a dictator, proclaimed Martial law, dismissed the central and provincial Governments, abolished the constitution, dissolved the assemblies and appointed the Army Commander, General Ayub Khan, as Chief Martial Law Administrator. Ayub manoeuvred him to grab power.

During these years (1954-58) Pakistan was an ally of the US Imperialism. It lost its prestige in the Arab World because of its involvement in SEATO and CENTO. President Nasser of Egypt severely cautioned these pacts. The Soviet Union assisted Pakistan of staring the aggressive attitude of the West and strongly supported the Indian stand on various issues especially Kashmir. Pakistan's image was greatly tarnished by the Suhrawardy Government. It declined to give active support to Arab Countries against Imperialist-Zionist attack when Israel Nasser and the forces of Egypt took hold of Egypt.

In the year 1957, Quoilsim had been actively involved in Pakistani politics through the bureaucratic and pro-western lobby. The involvement was so deep that the Government had to work on a proposal for declaring them a political organization. A well-informed correspondent disclosed in the Muslim (Mumbai):

"I remember in 1957 the Punjab CID had made no case to declare the Jammat-e-Islami Pakistan as a political organization because it had become suspect in the eyes of the then Government of the Punjab. A sub-committee of this Jamat was declared an unlawful organization by the Government and the Government servants were warned to sever their connections with it. This subsidiary organization was known as Ahmadi Intelligence Staff which had planted secret cells in the various government departments. As a result a list of the Ahmadi officers in the armed services was in the city of Lahore and other big towns. It had come to the notice of the Government that the Ahmadi officers used to hold secret meetings."

1. The Daily Monitor, 14 April, 1959
2. The Daily Monitor, 19 May, 1957
The secret workings of the Jamat assumed new dimensions under the Martial Law of 1958. Ayub patronized the movement to let it grow and spread its tentacles abroad.
QADIYANIAT SPREADS ITS TENTACLES

The coup staged by Ayub is said to have the backing of the CIA.¹ From 27 October, 1958 to June, 1962 Pakistan was targeted by the military junta under the martial law regulation that could not be challenged in any Court of Law. Political parties banned, leaders were put behind the bars, severe restrictions on the liberty of the press were imposed and the public opinion was stifled.

Qadriani found the military dictatorship a boon in disguise. It provided them an opportunity to organize themselves further and establish new missions abroad as they had been doing under the protection of British Imperialism in the past. They collaborated both with the military rulers and the bureaucracy to get key posts in fast expanding economic institutions and public organizations. They enjoyed the full support of Imperialists and world Zionists in their ventures in Pakistan and abroad.

Ayub harped on the theme of better ties with the United States. An year after his military coup, he signed a bilateral Mutual Defense Agreement with the US. Military bases were provided to America and it was allowed to use Pakistan territory for surveillance activities of the Soviet Union.²

Reliance on Ahmadis: Ayub relied on Qadriani community for all important matters. In critical sector of economic planning and international field he encouraged them to get important positions. In view of tilt towards the US in foreign policy, the economic assistance from America which was less than $10 in 1952 rose to $386 million in 1963. Pakistan responded with ‘acts of friendship’. Mirza Mustafar Ahmad (M.M.Ahmad), the grandson of Mirza Ghulam Ahmad, a notorious heretic became Finance Secretary and afterwards the Deputy Chairman of the Planning Commission of Pakistan. He was responsible for creating regional imbalances in Pakistan economy in collaboration with the Zionists backed economic groups like Ford Foundation and Harvard Advisory Group. These Groups transmitted a stream of economy to the Planning Commission and Provincial Planning Departments to prepare Five Year Plans of Pakistan. The defence planning resulted in East-West disparity and consequently loss of Eastern Wing of the country.

Zafarullah Khan in the UN. In 1961, Zafarullah was not re-elected a judge of ICJ. He planned to settle down in London to undertake some missionary works but America proposed to President Ayub to appoint him in the UN as Pakistan Permanent Representative for their closer liaison on major policy issues at the world forum. In July, 1961 Ayub appealed to London on his way to the US and asked Zafarullah to get ready to go to New York as Pakistan’s Permanent Representative at the UN. On his

retreat from New York, Ayub told Zafarullah that he had discussed his appointment in the UN with the Secretary General Dag Hammarskjold. He was very pleased and expressed his great satisfaction over it. On 12 August, 1961, Zafarullah took up the charge. He subsequently became the President of the UN General Assembly Session of 1962 due to the support provided by the Western lobby.

Prof. Malalasekera, Permanent Representative of Ceylon (now Lanka) and a former Ambassador to the USSR was his near rival for the Presidency of the 17th Session of the Assembly. He mainly relied on the Russian and East European countries support, while Zafarullah had the full backing of non-communist bloc. Ambassador Yost of the USlegation to the UN assured him of full support from America and its allies in sustaining the Presidency of the 17th Session. President Kennedy of the US and President Ayub of Pakistan addressed the Assembly Session.

On 27 April, 1962 the Kashmir issue was brought before the Security Council by Pakistan with Sir Zafarullah again as a spokesman. India was represented by Krishna Menon. The motion in the Security Council was followed by India and Pakistan to resume conversations concerning Kashmir and was supported by various other countries including the US and Britain. The Security Council voted the motion on 22 August, 1962.

President ICJ: After ending of the 17th Session of the Assembly, Zafarullah was nominated by Pakistan to contest the election of Judge of the World Court in October, 1963. He was elected as one of the new Judges of the Court in 1964 for a nine year term. He spent about 15 1/2 years in the World Court, the third longest in the history of the Court and was the first Asian to become President.

Sir Zafarullah wrote:

In February, 1964 when he completed his first term on the Court, he had been the senior Judge not only to the President. When he rejoined the Court in February, 1964 he came in the basement. Sir Percy Spender the elected President and Judge Wellington Koo became Vice President.3

An appraisal of his stay in World Court reveals that Sir Zafarullah was perhaps the most iconic judge who ever sat at the World Court since the end of the Second World War. He covered about 20 pages of the Court’s reports in his personal capacity during his entire stay. This stands out in sharp contrast to his inquisitorial touch at the Security Council debates on Kashmir at the late fifties. The individual opinions which he modestly append in the form of declarations were expressed briefly, sometimes as short as a sentence. His longest declaration was 7 pages long in the Namibian advisory opinions.4 This was because he did not have any thorough grounding in international law as a researcher in an academic institution as he himself boasted.

2. In Des迂, India, April 1964.
4. The UN, 49, 9 September 1968 On Sir Zafarullah’s article Zafarullah Khan, the Judge
of not having read a single book on international law. Secondly due to his previous training as a lawyer he had a matter of fact down to each approach while academicians turned judges had a tendency to write at length. South African Case: Sir Zaafarullah's role in 1966 South Africa Case was a black spot in an otherwise positive CV at the World Court. It was so because he failed to sit on the bench in this case with the result that it was decided in favour of South Africa by the casting voice of President Percy Spender from Australia as an earlier voting resulted in a tie. Given the fact that he belonged to the Third World and expressed a legal world view which differed from that of the Court, it is almost certain that his participation in the case would have meant a verdict against South Africa. His failure to take part evoked criticism against him (and indirectly against Pakistan) by many countries of the Third World especially by those of the African continent.1

Sir Zaafarullah, in his personal narrative says: "The German South West Africa (Namibia) case was to be heard on the merits. South Africa had raised a preliminary objection that the Applicant States, Ethiopia and Liberia had no interest in the subject matter of the Application to have the locus standi to maintain the application. The Court had over ruled the objection. The President, by a questionable maneuver, excluded the Pakistan Judge (Zaafarullah) permissible on the case.2" (italics added).

Dr Izaz Husain states: "For the purpose of analysis of reasons of non-participation of Sir Zaafarullah in this case following facts are relevant to keep in mind. On the first day of hearing of the case the President of the Court simply announced that Judge Sir Zaafarullah Khan will not participate in the decision of this case." No explanation was offered for the non-participation but Pakistan's Foreign Minister in a communication addressed to the UN Secretary General attributed it to the fact that Sir Zaafarullah was previously nominated as an ad hoc judge by Ethiopia and Liberia before his election to the World Court. In other words, he was not allowed to participate by the President and it was not at his own initiative. The question is whether according to the Statue of the Council, the President is entitled to stop any judge from participating in a case any ground whatsoever. If he is so entitled, is the judge concerned obliged to accept such a decision or can he challenge it? Articles 17 and 24 of the Statute cover these questions.

According to these articles, the President or the judge may take the initiative for non-participation in a particular case for any reason whatsoever. However, the President's directive is not endowed with the final authority. In case of conflict between a judge and the President, the Court as a whole has the final say.2

1. The Majority Judgment 9 September 1966 by Dr Izaz Husain's article: Zaafarullah Khan, the President
2. See Zaafarullah, Namibia Case [1967]
Examining the present case did the President in accordance with article 24 (2) serve a notice on Sir Zafarullah through which he barred him from participating in the proceedings? In case he did it in stark Zafarullah accept the President's decision. And finally if Sir Zafarullah disagreed with the President's decision was the matter settled by the Court in accordance with article 24 (3)?

As disclosed to the present writer (Dr. Ijar Huseini) in the course of conversations which he had with Sir Zafarullah in August, 1978 in London and in January, 1982 in Lahore, a kind of notice was served on the latter by the President. This was challenged by Sir Zafarullah by writing a letter of protest. The President informed him later on that the contents of his letter were discussed individually with members of the Court who believed that he (Sir Zafarullah) was not fit to sit on the case. When Sir Zafarullah inquired from his colleagues about this incident they denied it. He concluded by saying that the President 'laid' to him about the opinion of other members of the Court in the matter. When the present writer asked Sir Zafarullah to explain why he did not challenge the President at that point, he simply answered that he did not do so because he regarded the whole affairs "disingenuous".

The forgoing account shows that Sir Zafarullah by not asserting the rights conferred on him by the Statute failed in his duty as Judge of the World Court. For this reason, he became subject of controversy which in turn gave rise to rumours which the present writer later on heard circulating in the corridors of the Peace Palace at the Hague according to which he suspected in the decision of the President because his eyes were fixed on the Presidency of the World Court['italics added].

Subsequently when he became the President of the World Court, the Security Council requested an Advisory Opinion from the Court on the legal situation in Namibia.

Sir Zafarullah, in his sereonaral narrative says:

"The irony was that the judge whom Sir Percy Sander had been at pains to exclude from sitting on the case was now President of the Court. South Africa objected to his participation in his case without specifying any ground except that he had been excluded from participation on the previous occasion. This meant that Counsel for South Africa was not asked to reconsider Article 17(2) of the statute in the way of his participation in the case not wanted to take advantage of the mistaken interpretation of that Article by Sir Percy Spendler. On objection being raised the Court withdrew to consider it, in the absence of the President, and decided unanimously there was no ground for the objection. After a full hearing and following the procedure prescribed, the Court delivered its opinion that South Africa's mandate for the

1. The Mail's Interneed 6 September, 1985
2. ibid
administration of South West Africa (Namibia) had been validity terminated and that there was no longer any legal justification for South Africa's presence in Namibia. Against Jamat-e-Islami: With the support of Government, Qaidiani got a chance to direct their activities against the religious and political movements of East and West Pakistan. Jamat-e-Islami was their favourite target. In the Annual Report of the Advisory Body of Ahmadya Jamat for 1963, it was decided to mobilize further resources to meet the Jamat-e-Islami threat by distributing massive literature on the issue of the finality of the Prophet (p.b.u.h.) and depicting the influential missionary for an untold story in East Pakistan. It was further decided that the Amir Jamat East Pakistan should immediately report to the Chief Secretary, IG Police, District Magistrates and the Inspector Police officer in case any trouble was suspected against the Ahmadya Jamat. The Amir was advised to keep contact with the subordinate police officials also. A 16-page tract entitled 'Maulana Mawdudi and Opposition to Pakistan' was compiled in Bengali and its five thousand copies were distributed in East Pakistan to prove alleged 'anti-Pakistan' character of the Jamat.

The Report also says that the opponents of the Ahmadya Jamat had always tried to create trouble in the name of Khatam-I-Nabawi in the country. In order to meet their threat:

i) Higher officials be apprised of the activities of the opponents must to create unrest in the country.

ii) Visit to officials be arranged to explain the background and nature of this mischief and to explain its disastrous consequences for the peace of the country.

iii) Attempts be made to quell this mischief through certain regional and national papers.

iv) Ch. Zafarullah Khan's statement on Khatami-Nabawi be published in a tract from and sent to higher officials of Police, the Ministries and Members of Parliament.

v) Other appropriate steps be taken by Nizaratka'lisGonbad in this context.

Religious organizations of Pakistan found it very difficult to check the mounting Qaidiani influence in Pakistan. In Foreign Office, Qaidiani officials, and their well-wishers manoeuvred to prevent Pakistan from extricating friendly relations with certain Arab countries. In harmony these elements toward the line of emerging capitalist class. It was a high time for Qaidiani to infiltrate into army in accordance with a pre-conceived policy.
Elections 1965: Ayub regime was a Victorian rule for Pakistan. They left secure and
enriched in Pakistan and spread in. In 1965, Ayub announced his elections. The
Martial Law coded and opposition parties formed an alliance known as Combined
Opposition Parties (COP) under the leadership of Miss Fatimah Jinnah. Qaidianis
openly sided with Ayub Khan. A special cell was set up in Pakistan to conduct the
election campaign of Ayub Khan. Hundreds of princes, sultans, bandits and
leaders were brought out by Qaidianis-backed fictitious organizations to assume
the National Award Party, Jamaat-Islami and Muslim League (Council) and to carry out
character assassination campaign of their leaders Qaidianis started a similar
campaign in Western countries in collaboration with Foreign Ministers. In the national
press, lengthy advertisements appeared from Qaidianis-sponsored organizations in
which Miss Jinnah's constituency was challenged on the ground that, under Islam,
a woman could not be the Head of the State. Funds were raised for the Convention
League for carrying out the election campaign of Ayub Khan. The Qaidianis
functionaries, in their private meetings called a humble contribution of the Jamaat
for the 'defeats of Asia'.

September 1965 War: In September, 1965 War broke out between India and Pakistan.
India launched an attack across the international border near Lahore in order to divest
Pakistan forces from Kashmir. What led to the War? Who were the real actors? How
far Qaidianis were involved in it? What were their impressions during the war? These
questions need a detailed answer. A short analysis of facts is given to understand the
Qaidiani role in this national crisis.

It is widely held that Prime Minister Ayub, General Musa, (Chief-C), General
Yahya, General Akhlaq Malik and Arif Ahmad (Secretary Foreign Office) through an
abroad schilling hustled the country into that purposeless war. According to Brig.
A.R. Siddiqui, Editor Defence Journal of Pakistan, there appeared to have been no
immediate cause bell in early 1965 to force Pakistan into an unprepared and ill-conceived
war. After gaining initial tactical and psychological advantages in Kutch by occupying
two desert hillocks at Bishet and Point 841, Pakistan launched commando and guerrilla
Operation Gahirn in Kashmir. According to Brig Sidiqi, Operation Gahirn
represented the high point of the Pakistan's initiative. However, "Since it lacked a
comprehensive political-strategic framework, it placed Pakistan in a rather unenviable
position from where it could only react to the initiatives that India thereafter so firmly
secured".

Pakistani Operation Grand Slam (in Chamb) was perhaps (essentially) the high
point of its attack tactics, coming as it did after the failure 'outlook' and
'character' of boldness proactivity of general officers, Maj Gen. Akhtar Malik then
Maj. Gen. Yahya Khan. Yet the plan 'collapsed on the launching pad' as Aitzaz Ahsan

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1. The Muslim Interpreter, 29 September, 1974
put it in a preface to Agha Khan’s book. Since in September up to the ceasefire
on 2nd, India succeeded in getting Pakistan involved in a number of isolated battles
one after another between Kashmir and Rajastan, forcing it to over-crouch and
spend force in fierce but largely fruitless defensive engagements, without achieving
local superiority anywhere.\textsuperscript{2}

According to military strategists, ‘Pakistan’s 1965 War was a disastrous
turning point for the country which narrowed the options facing the ruling
group in Western Pakistan and led to the separation movement in the East giving real possi-
bilities of success.\textsuperscript{3}

General Musa in his book My Version has stated that the then Foreign
Minister Mr. Zulfiqar Ali Bhutto and Foreign Secretary A. Z. Ahmad spotted on by
Major General Akbar Hussain Malik, who was commander of our troops in Azad
Kashmir, pressed the Government to take advantage of the demoralised situation in the
Valley and directed the Army to send raiders into Indian-held Kashmir for combating
guerilla activities there and help on a long-term basis the localities in organizing a
movement with a view to eventually starting an uprising against the occupying power.
According to them, if taken by the Director Intelligence Services (DDS) till then
were not only ineffective but had also alerted the army of occupation, which as a
consequence had tightened its suppressive and security measures.\textsuperscript{4}

Quaid’s Conspiracy: A month before the war when Pakistan guerrillas were creating
unrest in Occupied Kashmir, Ahmadia organized the First European Conventions in
London from 3-7 August, 1965. Representatives of Ahmadiya Missions from the
European countries participated. It was inaugurated by Sir Zafarullah, then Judge
ICJ. It was claimed that Ahmadia Jamat had set up their missions in 75 different
countries including 18 in Britain. The delegates emphasized that if Ahmadia Jamat
would come into power, it would impose taxes on rich people, redistribute wealth,
wipe out interest and impose ban on liquor.\textsuperscript{5}

The last Agha Shariat Kashmiri says that Nawab Khalidullah, then Governor
of West Pakistan told him that Quaidians were anxious of return to Quaid as all others.
They wanted to get Quaid out through collaboration or through a conflict with
India. One day, Gen. Akhtar Miftah Quaidian visited the Nawab in Nathalgarh (Murree).
He persuaded him to impose upon Ayub Khan the need to launch an armed attack
on Kashmir. He assured the Nawab that Pakistan would get Kashmir. The Nawab was
amazed to hear this reply. He, however, declined to discuss the issue with
Ayub saying that he was neither a military expert nor knew anything about the war
strategy. He proposed him to discuss it directly with him, Akhtar then told him that
Ayub had not agreed to it for he feared violation of international border of Pakistan

2. Ibid.
by the Indian forces. The Nawab told him that Ayub had already become angry with him because some Americans had given him a wrong impression that the Nawab had planned to seize power. He would support Awanis (both the Nawab and Awanis were Awanis by caste) had been competing against his rule.1

During these days, he (Nawab) received a hand bill from the Pakistan CID which was widely distributed in Azad Kashmir by Qadiani Jamatis. It said:

The state of Jammu and Kashmir will, insha allah, be free. Its victory and glory lies in the hands of Ahmadis (Prophecy of Messiah Muqaddas).2

The Nawab realized this, Ahmadis attacked him for the fulfillment of the said prophecy. Sharih narrated this incident to Majid Nizami, Editor of the daily Nawa-e-Waqi Lahore, who also confirmed it. He also happened to show it with Dr Javed Iqbal, (Dr Muhammad Iqbal’s son). He was astonished to know the (Quadiani) plans and declared that in the month of July (1963), Mr Zulfikar Ali Bhutto met him in America and requested him to take a message for President Ayub that a very opportune time had come to invade Kashmir. Pakistani Army would definitely succeed and there would be mobilization of the territory. Dr Javed conveyed Zulfikar’s message to Ayub and requested him not to tell it to any one else.3

It is evident that Quadianis, in collaboration with Imperials-Zionists agencies plotted to dismember Pakistan by the separatism of East Pakistan and balkanization of West Pakistan into two small states, an inevitable outcome of a military defeat. Pakistan forces fought valiantly to frustrate the Indian aggressive designs. It was in late August that India had made a series of moves across the cease-fire line with its regular armed forces and claimed to have captured at least nine important Pakistani positions in a major offensive into Azad Kashmir. These included the strategic Haji Pir Pass. To forestall further aggression by the Indian troops, Azad Kashmir forces supported by the Pak Army captured Chutam area of the Jamtura-Ramban sector. On 5 September Pakistani forces occupied Burton near Akhnoor, the road linking Jammu with Sinagar and Poonch’s and the Indian border route to the Valley was already threatened. The war lasted for 17 days.

During the September War Quadianis prepared special trains which highlighted the properties of Mirza Ghulam Ahmad and Mirza Mahmood regarding the deity of Kashmir. It was stated with optimism that God had already made the future events known to its Promised Messiah, Mirza Ghulam Ahmad and his loving son Mirza Bashiruddin Mahmood, Khalifa of the community and the present events could be seen against the background of these prophetic attainments.4 It was further claimed

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Qayamat Spread its Tentacles

on the basis of these prophecies that God revealed to Mirza Ghulam Ahmadd, the occurrence of Sino-Indian border clashes nine years ago (1956) and the entry of Pathans into India eight years ago These Heavenly signs have been fulfilled now. Mirza Ghulam Ahmadd was or the death bed in the time of September War. He suffered from numerous diseases and was almost insane. It was Mirza Nisar Ahmad, his test-apatent Sir Zafarullah, M.N. Ahmad, and a small group of army officers who worked behind the scene.

The Qadiani trend (Pretend Events and some Heavenly Scipiracies) prepared for wider circulation is Azaad Kashmir and the Indian-held Kashmir predicted a triumphant return of Ameads to Qadian through Kashmir (Italics added). The political aspirations of Ahmadi elders couched in the religious language of dreams and visions are reflected in between the lines.

i) Some dreams and visions of the Promised Messiah, 28 April, 1905: Clear Vicary, I will come to thee with My Army (Tauzki Bahauddin and Dreams of Mirza Ghulam Ahmad, p.539).

ii) Shastri's prophecy turned out false (29 April, 1905, (Taqria p.539); Shastri referred to in the prophecies is Lal Bahadur Shastri, the Indian Prime Minister. His claim of capturing Pakistan and Kashmir proved false.

iii) Return to Qadian: On 9 November, 1896, I (Mian Ghulam Ahmad), in a dream saw that I was coming into Qadi but it was very dark and it was difficult to find the way. I walked along byroad and some secret power seemed to guide me until I reached Qadian. I saw the mosque which is now in possession of the Sikhs. Then I walked along the trench which some eight feet from the quarter of the Qadianis. I felt much troubled and feared I might lose my senses. I was repeating Lord, manifest Thyself, Lord, manifest Thyself. My hand was in the hands of a humble and he also repeated my supplication. Then I saw two dogs black and a white one, a man who cut their paws. Afterwards it revealed to me 'You are the best Ulama ordained for the wellbeing of the people.' (Taqria, p.538).

iv) Three more revelations of Mirza Ghulam Ahmad were cited to prove that God would help (Ahmadi) return to Qadian.

v) The text cited an address of Mirza Ghulam Ahmad entitled India, China and Kashmir Problem which he delivered on 28 December, 1956 at Rawalpindi. In this address he predicted the struggle with the American
assistance Ahmadis would be able to return to Qadian. In the words of Mirza Mahmud:

"India will face a danger from the North and the East. It would not be able to withstand it despite having power. It would lose Indian sympathies too. Pray to God. Never think that our Government is weak or we are weak. I see God's finger pointing to it. God will provide a chance whereby Russia and its allies would leave India and America would be constrained to take urgent steps for the fear that Russia and its allies might not intervene. Hence you need not be disappointed. Trust in God. God will create favourable conditions for you. Don't you see Jews and Arabs waited for 2000 years for a opportunity and ultimately occupied Palestine. But you wait for 1000 years. It is possible that you may not have to wait for 13 years or even 8 years and God would shower His blessings upon you."1

7 On the basis of yet another dream of Mirza Mahmud (which appeared in daily Alif and dated 30 May, 1957) the entry of Pak forces into India was described as a 'Heavenly sign and harbinger of happy news to the Ahmadia Community'.

Qadianis plan to return to Qadian after the 'Pakistanization' of Pakistan miserably failed mainly due to hold resistance of Pak Army to defend their motherland, Ayub Khan, nevertheless realized that Qadianis were the foreign agents and could never be loyal to Pakistan or to him. It became clear to him that they were the pawns in the Imperialistic game and could not raise any voice against him. But it was difficult to take immediate action against them.

On 2 February, 1966 a 7-man Qadiani team consisting of chamis Baqir and Sialan border areas of the war, Allah Ditta, Editor Alif, Rehmat who was one of the team members, states that the 17-day Indo-Pak War that had established that the frontal days of Kashmir would end. Trasient Declaration seemed to have brought some change in the situation. However it would be possible that God's help might come soon and in a more forceful way.2

Agonizing Death: Mirza Mahmud died after a prolonged illness on 8 November, 1965. Mirza Naeem Ahmad became new head of the community. Mian Altaf Ahmad Farooqi described the agonizing conditions in which he died in Rehmat.

He suffered from a stroke of paralysis as was diagnosed by several doctors. Even Mirza Mahmud referred to it in some of his lectures delivered in 1958-60.

1. Mirza Ghalib, 'FPP 6-7
2. Alif 30
Qadriya has been described by the Promised Messiah (in his book Amjad-e-Asham p.61) as a ‘pusillanimous affliction’ and he threatened his enemies with ‘purifying and insanity’ as a punishment. At present (1964-65) Mirza Mahmud Ahmad behaves like a man bereft of his senses and the state of things has gone on for the last several years. Those who have managed to see his state that at time he cries out with pain and fear and moves restlessly like a fish out of water. Only on rare occasions he is brought out and sometimes sees weeping. These conditions were borne more, or less, by a brief report from Dr Mirza Mansur Ahmad (the son of Mirza Mahmud Ahmad), republished at page two of the newspaper Afaaq of Rabwah, dated 1964. He writes as follows:


Nervous protrusion like the loss of memory, and emotional disturbances (like at the mention of holy names, places,etc) are more or less prevalent. Some days the symptoms diminish, but again they intensify, and so the trouble goes on.

Because of remaining in prone position, there is tension followed by numbness in the leg muscles. All possible efforts to make his position walk a little have failed all along...

Since this Qadriya community believes that a Khadis is not to be despised, so they still accept this sick, afflicted and useless man as their spiritual head. In the present state of affairs, Mirza on the hebt to him, has beenpayments for being a useless person a deep wound inflicted in his health. It was symptomatic. However, the work of the Rabwah Community has no perfomance to be carried out by a Council' presided over by Mirza Nasir Ahmad, the eldest son of Mirza Mahmud Ahmad. A lesson must be learned from this fact, and those who are appointed and appointed by God Himself, never become patrois and insane men in their stead for their task.

Prophetic Curse: During the life time of Mirza Ghulam Ahmad and Mirza Mahmud many Qadriyana said claim to Messiahship, Populism and Rastaf. There are over 30 such claimants. One amongst them was Khwaja Muhammad Ismail. He studied in Qadria in 1916, and his graduation from Bokhara College, Lahore and worked in a private firm. In 1933, he finally settled in Qadian and was a devotee and bodyguard of Mirza Mahmud. He wrote some booklets - Asif-ul-Adab, Tahsin-ul-Adab etc and finally claimed to be the Mafi, Messiah and the Prophet of me age. He was exiled from Qadian and finally settled down a 13 Bhandari, London S.W.II. He threw up numerous challenges of Molaviulhaq to Mirza Ghulam Ahmad and Mirza Mahmud, condemned Qadian and conducted Qadiani papistry and launched a crusade against Rabwah. He put up some prophecies and revolutionary utterances predicting a humiliating death for Mirza Mahmud, alleged to be a 'wicked fellow,' a 'Pharaoh' and an 'Imposter.' He boasted a lot when Mirza Mahmud died in 1965 and on the pretext set Mirza Qadiani to publish these to prove the veracity of his claims. He used all weapons.
of Mirza Ghulam Ahmad's germ into silence Rabwah. It caused a lot of embarrassment to Qadiani elders but they had to pocket the insult.1

80 Years of Mahmudi Raj: Mirza Mahmudi held full control over the Ahmadiyya community for over 80 years. He was an accomplished politician, a statesman, and a great personality who was respected by all. He promoted his family, invested in real estate and purchased large areas of industrial concerns. He set up his own business empire viz. Ahmadiyya Store, Globe Trading Company, Fateh Factory, Jallan Estate, Daud Sabat, Himalayan Glass Factory, Yedic Yullan Dhiwarkar and Sudan Vegetable Oil and Allied Company, accumulated wealth and responded to the call of his masters through his special missionary network which was established mainly in British colonies. He was an average but astute politician, an unscrupulous financier and a great opportunist of his time. He knew how to reach his opponents and lobby for the movements that were against him. His Holiness was hailed by the Khaliq and the 1st Jan of Mirza Mahdi of Qadishia. He had such a powerful sway over his versatile community that despite all his shortcomings, they sung in chorus: "Khaliq could do no wrong." He was regarded an infallible person and God-Sent Khaliq. The "credit" goes to him for establishing firmly the faith prophecies of the Mirza and creating an unbridgeable chasm in the body politic of Islam.

Many Qadianis embraced Bahai creed as Qadiani drew heavily on Bahai sources to advance their arguments in favour of custodianship of Prophethood and other beliefs. Mohi Abdullah Vakil, Master Faizullah, Maldeemul Haq Istri and some other Qadianis turned Bahai preachers, deployed the hypotheses of Mirza Mahmud for what he believed and what he preached among his followers.2

Mirza Mahmud was a master of dirty tricks. He fought a bright future for his Jowat in setting up a mission in Jalandh. His half a century career was directed to serve colonial masters and their Zionite collaborators. He wished to set up an Ahmadiyya power base in the sub-continent for which he served the British Imperialist cause throughout his life and exploited the how to promote their colonial interests, but could not elude his own venture. He did not have any sympathy for the national liberation movement that sprung up in India and other Muslim countries against colonialism. Qadianis proved themselves a nation of philanthropists working for Imperialist domination. Whenever any political crisis ensued in India or a movement started against the British, Qadianis put his mass-religious literature to justify the

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Even before assumption of power in Quaid in 1914, Mirza Mahmud opposed the Cooch Behar Mosque Agitation (1913). He extended all sorts of help to the British in `the First World War (1914-1918). He employed his Jamat and himself worked actively to sabotage national movements that arose in 1920s specifically Civil Disobedience Movements. In 1934, Ahsan made a bold attempt to arrest the Barelvi in order to dispel the belief that Qudian was irrevocable. Qudian housed a panter at item but the forest administration the Africans received from the Punjab Muslims gave them an immense popularity. He galvanized in the politics of Kashmir to use his prestige to promote the establishment of an Ahmadiyya power centre in the State and win new converts in Kashmir. His plans were frustrated by Ahsan. After a good deal of opposition in early 30s, he cleverly turned to the Congress on the eve of Elections in 1937. He disregarded Muslim League and praised the Congress leadership when it formed ministries in some provinces in 1937. Qudian press launched wild attacks on the Muslim League and questioned its credentials. He, in collaboration with the Unionists of the Punjab, worked against the League and its leadership. When Pakistan movement was gaining popularity, Mirza Mahmud opposed the demand for Pakistan because the establishment of a Muslim state was anachronistic thought. He was a great exponent of Ahmad Hindustan or United India. After the establishment of Pakistan he fled from Quaid in the garb of a fortune seeker. He conspired against the integrity of Pakistan and aspiring to get back Quaid at the cost of solidarity of the country. The had a century period of his papacy witnessed a series of `internal dissection and military uprisings against him and his family members. After assumption of power (1914), his first `success' was to oust Khan-e-Kamal-ul-Din party from Quaid to capture the gudwara of his father. Qudian heavy weights like Mestre Muhammad Ali, Dr. Abdul Rehman, Mirza Yaqub Beg etc were knocked out in a `free fire' blow at Quaidian. They sought refuge in Lahore and set up an Anjuman to run the affairs of the spinster group. He faced the challenge of Lahore Jamat and constructed their designs and attempts to topple his mini empire of Quaid. In late twenties he faced the challenge of Mavais and succeeded to check their Mavaita campaign, obviously in collaboration with his minions. Mavaita Meetings (1939) and finally the tribute of Hispanic Prasada Party bought him a good deal of notoriety.

Mirza Mahmud wielded absolute power to maintain the integrity of his family. He could not tolerate the slightest criticism against him. One could dare to differ with him only except at the cost of his expulsion and excommunication from the community. His internal espionage system was quite powerful to deal with disobedience. This system contributed greatly to secure the confidence of his followers.
in his 'khilafa'. He created a special breed of Qadiani fundamentalists who shirked challenges of Munazara (public debates) and engaged ulema in ruthless theological discussions to establish the versifiy of Ahmadia creed. They promoted the British policy of 'divide and rule' and did their utmost to make Qadianism believe that the present order set up in the name of khilafa was a must for the progress and growth of Ahmadia Community. Every QadianiQPushButton frequency contributed his part towards image-building of Mirza Mahmud. They put out spurious of literature based on prophecies of the Mirza to spruce up the profile of Mirza Mahmud during the time of internal crisis. His mercenaries like Aalid Ditta Juldehry, Jalal Din Shama, Hafiz Roshan Ali, Ossi Muhammad Nabi, Ghulam Raol Rajki and Abdul Rehman Khamid were specialized in the art of controversy which bordered on rudimentary. Serenity and sobriety were the main traits of their character.

Although the teachings of Mirza Mahmud projected him as the Promised Son i.e. Muslih Maud foretold by the Mirza since 1914 yet he waited for 30 years to assume this title in (1944) through an unrogged revolution. After that he was presented in the garb of the Khilafat movement in the name of Ahmadia. He established a sense of servile submission in the minds of his followers. When he uncomplainingly gave a different version of his beliefs to the Munir Committee in 1954 and took up the position similar to that adopted by Lubhore Jamal in order to deceive the Court, very few of his followers objected to his precession.

Certainly there were Ahmadis who did not like his involvement in politics and hated the dubious ways he had been employing to amass wealth for his personal ends, but they lacked courage to stand up in revolt. Their personal interests, economic benefits and family and community relations prevented them to utter a word against the 'Istifadah Muslih Maud'.

Mirza Qadiani created an empire on the basis of Islam's prophethood for his family to let them live a luxurious life. His greatest beneficiary was Mirza Mahmud Ahmad. He staunchly believed in polygamy and had four wives throughout his life. At the fag end of his tenure he left many followers singing odes of praise for him just out of blind love for him.
NASIR SWAYS
POWER

Mirza Nasir Ahmad, the third successor of the community assumed power on 8 November 1965. Mirza Mahmud had already chosen him as his successor. Members of Lahore Jamat specially Abdul Rehman Maris had been alleging since 1935 the possibility of Mirza Nasir's succession to Qadiani gauddi.

Born on 11 November, 1909 in Qadian, Mirza Nasir graduated from the Government College, Lahore in 1934 and got higher education at Oxford. From 1909 to 1944 he was the Principal of the Jamia Ahmadiyya, Qadian and afterwards the founder principal of Tehran-nil-Ahlan College, Qadian. He took active part in preparation of separate Ahmadiyya memorandum for the Boundary Commission (1947). He was a member of the Organizing Committee of the Foreign Battalion which fought in Saiduabad Valley during the Kashmir War (1948).

There were many juicy tales about his 'colourful' career which one could hear from Ahmadi youths in the remote corners of Rabwah specially during the Annual Gatherings. Some stories are incredible, some are revolting, yet all of them are allegedly substantiated by a barrage of evidences. The day Mirza Nasir assumed power, the story-tellers were underground. Like his father, he unleashed the system of terror on his dissenting followers. His private armies of Khudam spoild the activities of Rabwahites and kept him informed of all that went on in and around his empire. He embroiled himself in politics and looked to his foreign matters for guidance and support.

Mirza Nasir Ahmad inherited a financial empire and an organized community of followers living in many parts of world. They all responded to the call of their head and were ready to contribute generously to Qadiani orcherre for propagation of their faith. A look at the organizational pattern and growth of Jamat in other parts of world will give an insight into the system which was painstakingly developed by Mirza Mahmud for personal ends.

Organisational Pattern and Growth: The organisational set up of the Jamat which Mirza Mahmud evolved was totally different from that outlined by Mirza Ghulam Ahmad in his book 'Alaviyanj' (1929). Since he claimed to be the Mahdi Masood ordained by God to carry out his father's mission, he could do everything he desired, necessary for the 'progress' and 'integrity' of the Jamat which directly owed its cohesion to its minority character under an autocratic leadership and to the backings of the alien powers.

The superstructure of the community developed by him had certain alien features. It is a briefly described below:
Organisation: The central organization of the community is represented by the Sadar Anjuman-i-Ahmadya which is composed of a Nazir-i-Ahsa (Chief Secretary) who acts as a President and several other Nazis (Secretaries) who have charge of various departments. The Principal Nazi is i Nazir Bait-ul-Mal (Secretary-Treasurer) & Nazir Amoani-i-Ahsa (Secretary General Affairs of the Organisation). iii) Nazir Amoani-i-Khalsa (Secretary dealing with Foreign Affairs and matter relating to other communities). and the Government. iv) Nazir Talm-i-Tebayas (Secretary Education and training. v) Nazir Ishra-i-Ishtiaq (Secretary missionary work) vi) Nazir Talq-i-Ishat (Secretary for compilation and publication. vii) Nazir Dhat-i-Ishtiaq (Secretary hospitality).

Besides these minorities there is an Advisory Council which Mira Mahmud set up in order to give false sense of participation to his gallant disciples.

Majlis-i-Mushawarat: Mira Mahmud established the Majlis (Advisory Council) or the Khalsa. It was set up in 1922. It is composed of elected and nominated delegates of the community. Total number of its members is not yet finally fixed but is between 500 and 600. Roughly 75% of the members are elected by affiliated branches of Sadar Anjuman-i-Ahmadya (Central Organization) all over the country. The remaining members are nominated by the Khalsa himself to provide representation for such sections of the community as may not otherwise be adequately represented, or are invited to extend as individuals whose advice the Khalsa is desirous of obtaining. It usually meets once a year, at when required to discuss official issues. It renders advice to the Khalsa. Discusses annual budget, considers reports of the committee set up to analyze issue etc has the decision of the Khalsa is final and has to be accepted. (Italics added).

Budget: A budget is prepared every year by Sadar Anjuman-i-Ahmadya containing estimates of receipts and expenditure for the ensuing financial year and is submitted by the Secretary-Treasurer to the Khalsa's Advisory Council before the end of current financial year. It is sanctioned by the Finance Sub-committee of the Advisory Council and then recommended for sanction by the Council to the Khalsa with such modifications as the Council might wish to make. The Khalsa then directs the Executive Committee to further scrutinize the proposals for expenditure and finally sanctions the budget itself. Sanction for any extraordinary expenditure which has to be incurred during the financial year and the excess grant must be obtained as occasion arises from the Khalsa, but such extra or excess expenditure must, under the direction of the Khalsa be reported to the Majlis (Council) in its next session.

Judicial System: Mira Mahmud also established a Judicial System. The 'Qadis' or the Judicial system was instituted in 1925. Under this system, jurisdiction is exercised by individual Qadis (Judges or Magistrates). There is an appeal to a Board of Qadis and a second appeal from the Board to the Khalsa. If the Khalsa himself should happen to be a party to or interested in the result of a case, the decision of the Board
of Appeal is final. The Qadis is said to have dealt with only civil disputes of such nature as are not usually required by the law of the country to be dealt with by the ordinary courts. 1 If for some reason, it is found necessary to have recourse to the ordinary civil courts, this may only be done with permission obtained from the appropriate department of the community. One special feature of the judicial system is that while the judges occupy themselves with the decision of casemachinery for execution of decree is not attached to the Qadis, but is a part of the Department of the Nazir Umejo-i-Aamma. There were court fees imposed by the Qadis which were subsequently suspended.

Mirza Mahmud exercised control over the members of the community outside the headquarters at Rabwah through Amir appointed by him and through branch Ajumais affiliated to the sadar Ajumain. Whenever there are a few Ashmads, they are required to set up an Ajumain. The Amir organizes the local members and regulates the affairs of the community in accordance with the directives of the Central Sectional Association: Mirza Mahmud divided the whole community into different sections. There is women’s association called the Laja Jamaiah (established in 1922), and Nasaru-i-Ahmades, an association of younger girls. The male members are divided into three organizations viz. Ashal-i-Ahmady (Children between the ages of 9 and 15), Khodru-i-Ahmady (Youngmen between 15 and 40) and Awastrollah (over 40 years).

Subscriptions: Mirza Mahmud paid special attention to build up the financial base for the Jamsh. Every member is required to contribute a minimum of 6.75% of his income to the funds of the Central Ajumain and quite an appreciable number contribute minimum of 10 percent. Apart from the compulsory contribution, there are several other contributions to different funds. Some流动ists receive 1/10th of their movable and immovable property in favour of sadar Ajumain Ahmady, Rabwah to get a burial place in the Cemetery of Paradise.

Foreign Mission: Establishment of foreign mission was particular area of Mirza Mahmud’s concern. He has two main bodies working under him at the headquarters viz., Sadar Ajumain, Ahmady and Tehri-i-jadid Ajumain. All the missions outside Pakistan are run by the Tehri-i-jadid. This Department sends out missionaries with the approval of the Khilifa and looks after the problems and the needs of all the missions. To run the local organizations, the missionaries elect their officer, i.e., President, Vice President and Secretaries for various duties. The Amir is directly appointed by the Khilifa, in his personal representative and is directly responsible to him alone. The Central Officers in a country form the Management Committee which is charged with the smooth running of the Mission. 2

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1. As stated in Speech made by Sardar Khalf of the Ahmadis (1970) in the House of the Khilifa that worked on Qadis.
2. Sardar Lajjat Rabwah, December, 1973
Financial Base: After the death of Hakan Nuriu in March, 1944 when Mirza Mahmut assumed power in Quaid, the total declared budget of the country was Rs. 2.2 thousand. Gradually increased and reached millions in few years. The main factors which contributed to the expansionary activities of the budget were: (a) support of the British Government in the form of recruitment in the Army, incentive jobs in civil service, special favour like concession of construction and supply contracts, etc; (b) Transfer of secret funds to Quaid to counter political movement in India and threat; (c) Income obtained from investments in various enterprises and from the State. The British officer's valuable funds to them at nominal prices in Sind, Punjab and other parts of India; (d) Placement of funds from foreign intelligence agencies.

The income from fixed and regular contributions was Rs. 21,794 in 1913-14 which rose to Rs. 33,995 in 1925-26. It stood at Rs. 274,575 in 1935-36 and at the time of the Second World War (1939-1945) amounted to Rs. 315,317. The regular contributions in post-War Period were (1945-46) stood at Rs. 541,474. After the Partition these contributions stood at Rs. 638,398 in 1947-48 when Mirza Mahmut set up a centre in Pakistan. In the next decade 1950-59, there was a sharp rise in the income and the total contribution was extended at Rs. 1,210,662. At the time of Mirza Mahmut's death these subventions were up to about Rs. 19 million showing a good contribution to the Ahmadiyya, the church.

The Tehrik-afad programme launched in 1934 registered a sharp increase in contributions. In 1935-36 its total budget was Rs. 97,888. After a decade it rose to Rs. 287,670 an appreciable increase from Rs. 312,836 in 1947-48 it went up to Rs. 324,992 in 1951-52. By 1964 it was around Rs. 6.36 million.

It may be clarified that the figures do not represent the real resource position of the Jamat.

African Mission: Mirza Mahmut targeted Africa since the First World War. With the active support of British imperialism, Qadiriyya set up their missions in large part. Imperialistic powers had an eye on Africa because nature has blessed the region with invaluable natural resources. Its geographical location in the world gives it a strategic importance. These powers always worked with one another to extend their sphere of influence over the area. The British Empire, however, establishes large part of Africa and exploited its resources for its colonial ends.

In early 50s, pressured hard by the force of national liberation movements, European colonies had to leave Africa, but, neo-colonialism as system of imperialistic exploitation still exists in Asia-African countries. Adapting themselves to a changed situation and keeping young sovereign states within the orbit of their economic domination and political influence and retaining indirect political and military control

1. Fixed contributions include major contributions, special donations to institutions, charity, helping people during the Great Depression, recruitment commission, etc. Partially reproduced by Aliah.
2. The summary from Thomas, Executive No. Number, Summer, 1964.
Israel has acted not only as an outpost of Imperialism against the Arabs in the Middle East but it has also been used against the oppressed people of Africa. In this connexion the sudden spurt of Imperialism has been severe. While in the Middle East Israel displays naked aggression and persists in the policy of occupation, in Africa the Imperialist sponsored Israeli power has been more subtle, indirect and disguised. It offers technical and economic help to the under developed countries of Africa. Under this policy the Israelis, particularly in 1968, established close economic and cultural relations with a number of newly independent African countries where there was pro-West government in power. The Israelis gave "technical assistance" and even "economic help" to these countries, worked on the construction of roads, ports and educational institutions. In some of the countries the Israelis offered cooperation in the military field. Many Israeli military officers worked on African soil as "advisers" and many African countries sent their defence personnel to Israel for training. But the more significant aspect of Israeli incursions into Africa was its close collaboration with the racist regimes of South Africa and former Rhodesia. Israeli military expertise was available to them for suppressing anti-colonial and anti-apartheid liberation movements.

Qadizians have the full-throatedings of the Imperialist Zionist lobby in Africa. They are their loyal and dependable agents. The Ambadva Missions are stronghold of Imperialism and are involved in spicing and strengthening the political and ideological influence of Israel in Africa. They work to make African countries Israel's political allies and mobilize support for Zionist aggression against the Arab States. Israeli Zionsists seek entrance into African radio, social, political and religious circles with a view to subjugating them to their influence. Their main targets of attack are the African intellectuals, young people, trade unions, economic organisations and emerging political leadership. Qadizians have intimate relations and personal contacts with Israeli advisors, technocrats, military officers, diplomats and agents of Mossad. In Ghana, Ivory Coast, Nigeria and Sierra Leone Qadizians played a vital political role at the behest of Israel. In 1961, Meru Mahmud declared, "God has preserved the countries of Africa for Ambadva. The future of Ambadva is closely linked with Africa." As a result of this, Meru Mahmud organized a so-called missionary activity in Nigeria, Ghana, Sierra Leone, Liberia, Tunis, Egypt, Ivory Coast and Ghana in West Africa and Kenya, Uganda and Tanzania and through them extended influence to Congo, Rhodesia and Nyasaland. In South Africa due to Government restrictions they could not send a missionary from Rhodesia but local Qadizians worked under the instructions of Khuda.

1. Afriki-Naika, 6 February, 1961
There was only one mission in London established in 1914 but in 1964 under Tiberias, a total of 66 missions in 31 countries manned by 152 Qadiani missionaries were sent from Rabwah and 313 were natives. These missions operated in Britain, Spain, Switzerland, Scandinavia, Brazil, Guiana, Singapore, Borneo, Mauritius, Israel, Syria, Aden, Fiji, Holland, West Germany, Lebanon, Latin America, Nigeria, Cosine, Malayas, Indonesia and Africa. Total number of worship places were 291 in 1964 most of them were in Africa. There were 59 Ahmadya educational institutions with over 50% concentration in Africa. Three medical missionaries served in Nigeria and Sierra Leone. Mirza Mahomed gave special attention to the provision to propagate Jamiat beliefs in foreign lands. There were 17 papers of the community including new Albrechta (Arabic) from Hails (Israel).2

Arab-Israel War: During the last quarter of 1965 many Qadianis moved from Iraq to Israel. They safeguarded the Zionist interests in the Persian Gulf States and were supported by the Jewish Agency Terror and the Zionist Office of the World Jewish Congress. Jacob M. Landau, a Jewish writer states that on December 30, 1965 there were 327,000 non-Jews Arabs in Israel and a few hundred Ahmadis who came from Iraq.3

The Arab-Israel War of 1967 resulted in the defeat of Arabs. Pakistan strongly condemned the Israeli aggression and raised its voice in favour of Palestinian cause. Qadianis living in Pakistan and abroad maintained a dubious silence as the pretext that they had nothing to do with politics. They neither condemned Israeli aggression nor rendered even lip service to the Palestinian cause. Qadiani Missions in Israel extended full support to Zionism as it was an uncle of their faith to support the policy of the Government under whose rule they lived whether it be Jewish, Sikh or a racist one. In accordance with that policy and in view of their Zionist orientations, Qadianis living in Kinghur (Israel) were said to have expressed satisfaction and jubilation over Zionist victory over Arabs.4

After the 1967 Arab-Israel War, Mirza Nasir Ahmad left for Europe on 6 July, 1967. It was his first tour after becoming head of the Jamat. Sir Zafarullah and M.M. Ahmad, then Deputy Chairman, Planning Commission of Pakistan met him in London.

A Conference of Qadiani elders was held in London to devise future strategy for an "Ahmadya Resolution." The Qadianis, Lahore is its editorial discussed the implications of Mirza Nasir’s visit to Europe immediately after the Arab defeat in 1967 War. During his tour a correspondent asked him to give his reaction over the Arab-Israel War but he fought shy of it. The paper disclosed that Mirza Nasir had

2. Qadiani Aid Funds Propagandist December, 1965, P. 2
been invited by certain foreign powers to discuss post-war issues and to project Arab-Israeli antagonism as the exclusive problem of Arabs and not of Islam.\(^1\)

Share in Foreign Exchange: The state percentage enjoyed by Qadianis during the Ayub regime afforded them an opportunity to get more and more foreign exchange from Pakistan exchequer. They were permitted to transfer large sums of foreign exchange to their missions abroad although there were tight Exchange Control Rules enforced by the State Bank of Pakistan. In view of the liquidity position of Pakistan and the relatively sound value of Pakistani currency in terms of dollar (Rs.4.76 to one dollar) in 60s, the allocation for propagation of Qadiani beliefs could be counted as a great favour of the Ayub regime at the cost of national resources. Pakistan balance of payments in those years was adverse and it needed every penny to support it. The amount of foreign exchange allocation permitted to be sent abroad came under attack in the National Assembly of Pakistan. Some members of the National Assembly of Pakistan attempted to raise certain issues relating to Qadiani problem in the National Assembly but were not allowed. However, the issue of allocation of foreign exchange to Qadianis came under hot debate in the National Assembly. The answers given by the then Finance Minister of Pakistan were not only vague but absurd. He, in a written statement submitted to the National Assembly of Pakistan on 4 June, 1968 informed that during 3 to 4 years a total sum of Rs 15.25 lakhs in foreign exchange was granted to various sects out of which the Qadianis sect (whose adherents are a few lakh people in the world) got the lion's share of nearly Rs.9 lakhs.

The Finance Minister of Pakistan M.N. Usmani gave following details of allocation of foreign exchange to Ahmadis:

<table>
<thead>
<tr>
<th>Year</th>
<th>Foreign Exchange given to Ahmadis (Rabwah) (Rs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1964</td>
<td>70,000</td>
</tr>
<tr>
<td>1965</td>
<td>70,000</td>
</tr>
<tr>
<td>1966</td>
<td>52,500</td>
</tr>
<tr>
<td>January to May 1967</td>
<td>45,026</td>
</tr>
</tbody>
</table>

Lahori Ahmadis were given almost the same amount of foreign exchange for their so-called missionary activities abroad. Besides Tehrik-e-Jadid, Rabwah received a sum of Rs 114,099 in 1967 for the African Missions.

On hearing this, Hassan A. Sheikh, MNA asked the first supplementary question:

1. Ibid., P. 19
'Does the Parliamentary Secretary for Finance consider the activities of Ahmadis as a missionary work for Islam?'

To this question Nural Islam Sarker, the Parliamentary Secretary replied:

'Yes.'

Hamza A. Sheikh then asked: 'Does this activity by the Islamic Republic of Pakistan to allow the Ahmadis (Qadianis) to carry on propaganda like this?'

Sarker replied, 'I do not want to say anything further on this subject.'

Shah Aizatul Rehman MNA asked: 'Is it a fact that the Saudi Arabian Government has prohibited the entry of Qadianis into Mecca because they are not true Muslims?'

Sarker replied, 'Sir, this has nothing to do with my Department.'

Another member, Chowdhury Muhammad Iqbal asked, 'Is the Government aware of the fact that there is a plenty of scope for Islamic missionary work in Africa and whether the Government is ready to give foreign exchange to those religious institutions which are willing to do missionary work there?'

Nural Islam Sarker replied, 'It will be considered when the application is received.'

Brigadier Muhammad Abbas Abbas MNA asked: 'What principle is followed while granting foreign exchange? Are our Embassies in the foreign countries consulted about the desirability of this aid?'

Nural Islam Sarker replied, 'I require notice for this question.'

Maulana Abdul Haque, Mohsinuddin MNA said: 'The Parliamentary Secretary for Finance has stated that the Anjuman-e-Ahmadya New Movement and Anjuman-e-Ahmadya Jihadi Islam are organizations of Muslims. I would like to ask the Finance Minister as to what is his opinion in this regard while the Muslims of the whole world have given the Fatwa of Kafir against them (i.e. they are Kafirs). Is the Finance Minister prepared to consider the Anjumans as Muslims?'

The Finance Minister replied, 'Sir, there is no question of giving an opinion.'

Maulana Mohsinuddin said, 'When the Ahmadis do not belong to any sect of Islam, how is it justified to give them any financial grant?'

No reply was given to this either by the Parliamentary Secretary or the Finance Minister. The Speaker, however, remarked: 'There is no need to reply to this question.'

Begum Mujrima Akram asked: 'Does the Government exercise supervision on the proper spending of the foreign exchange granted by it or has it set up some machinery in the foreign countries to scrutinize the work?'
The Finance Minister replied in the negative.

Begum Akrum again asked: 'Is it not the responsibility of the Government to check up and see if the money is being utilized for the purpose it is given, or is it being spent on some personal requirements?'

The Finance Minister replied: 'Some conditions are laid down for expenditure but the real fact is that once the foreign exchange is released, it is difficult to keep any control over it.'

To a question from Ajmal Chowdhury, the Finance Minister replied: 'The applicants submit that some missions are going abroad for 'tableau' purposes, some speeches will be arranged. On this basis foreign currency is sanctioned but it is very difficult to judge whether or not this money has really been spent for the purpose it was given.'

Ch. Ahmad Jan, Amir Jami Ahmadu, Ranaulzi distributed a booklét addressed to the members of National Assembly of Pakistan to explain Qadiani viewpoint. He gave a short account of Qadiani activities abroad and demanded more foreign exchange from the Government as 'the foreign exchange given to them was meager and inadequate to meet with expanding missionary work.'

Lahore section of Qadiani Janat also made an attempt to clarify their position by saying that the Mulla was only a Mujaddid and they should not be called Kafir. Saduddin, Amir Jami Lahore in his statement emphasized that 'President F.M. Aoy Khan used to come to the Woking 'Mosque' (London) during his training at Sandhurst and said his prayers there.'

Aoyb regime came under sharp attack in the late 60s. People called Aoyb a 'Qadiani' or a 'Mulla' agent. Besides political, many economic factors were also responsible to end his rule. The Qadiani issue was a key factor to bring great resentment for the regime. It lost all sympathies of a common Muslim for extending favour to Qadianis.

Movement Starts: The Ayubian dictatorship gave protection to Qadianis and encouraged them to safeguard their interests in Pakistan and abroad. The feelings ran high against them and the ulama raised voice against their increasing interference in Pakistani politics. Qadianis wielded so much influence that they simply brushed aside public reaction and criticism levelled against them by attributing it to the traditional bigotry and short sightedness of 'mullahs.' Repressive Martial law Ordinances and the Defence of Pakistan Rules provided sufficient protection to them from the 'oublast' of ulama. Many religious leaders who opposed Qadianis were arrested on the charges of fanning 'extremist feelings.' The anti-Qadiani press was muzzled and the

1. Young Pakistan, Delhi, 10 June, 1966
2. Ahmadzai's Mission to Ahmad Al-Mayy Mulla Mission (Lahore), (P)
3. The Lightcour, 9 June, 1966
Editors and publishers of many papers arrested. The credit goes to the weekly Chatur, Lahore for its bold criticism and exposition of Qadiani intrigues despite stern warning of the Home Department and arrest of its valued editor, Aghat Sharitra Kaurani. He boldly faced all hardships and courageously fought for the sublime cause of Khudan-e-Nabwai. The religious organizations and political parties like Majlis-e-Ahrar, Tahafroz Khudan-e-Nabwai and Jamat-i-Islami rendered eminent services to expose Qadiani intrigues and pinned this Imperialist political agency in its true colours.

Qadiani approached Gen. Mosan Khan, Governor, West Pakistan and succeeded in issuing a circular on 1st April, 1966 from Home Secretary of West Pakistan under Defence of Pakistan Act rules to all editors, printers and publishers advising them not to publish "any matter casting reflection on the origin, prophecies, revelations or beliefs of any sect. It was followed by another order promulgating Qadiani community. On 27 July, 1967 the Governor of West Pakistan served an order on the editor of the Chatur, Lahore restraining him from indulging in publishing propagative sectarian writings prejudicial to the maintenance of public order, and stopping him from publishing any matter casting reflection on the origin, prophecies, revelations or beliefs of any sect which may create feeling of enmity, ill-will, or hatred between different sects. Court was imposed on publishing any matter touching on the origin, prophecies, revelations, beliefs of sect or on their comparative merits or status, by way of news, views, comments or in any other form what so ever. The paper had already published 9 pages including an article of the scite on Qadiani movement, which led to be destroyed.

The Chauri upheld the cause of Khudan-e-Nabwai against all odds and numerous government pressures exercised at the behest of Rabwah. At last on 21 April, 1968 the declaration of the weekly Chatur was cancelled and its press was confiscated. It was the result of a sinister collaboration among the notorious trio of Ayub regime e.g. Governor West Pakistan Gen. Masau, Information Minister Ahmad Saeed Khanani and Ayub's blue-eyed boy, Araf Gohar. They took every possible step to suppress anti-Ahmadis elements in Pakistan. Khurani had a personal vendetta against Shariati. He tried to break-up an Iqbal day meeting held on 21 April, 1968 in the University Hall, Lahore which was presided over by the then Chief Justice of West Pakistan. Shariati was the Secretary of the Majlis Iqbal. He reacted sharply against the gondoll of Khanani's hearings. Khanani, using his influence with the Governor managed to get him arrested. His press was confiscated and his weekly paper, the Chauri came down.

S J Haque, former Secretary, Government of West Pakistan, in a statement, disclosed that "this was a remarkable act of political shortsightedness. The reaction in the Punjab was very adverse. When I was told after the order had been issued, I
pointed out that the penalty was to serve and that in the first instance a warning or a 'gap' under should have been issued. The rest is public knowledge. This developed into a major clash between the Government and the High Court. Aga Sir Shorish Khatri on went on prolonged hunger strikes, and on both occasions was taken from the jaws of death through my intervention. On the advice of Mr. Kinnear, Governor Musa held firmly to the view that Shorish Khatri should be allowed to die in detention. 4

On 6 May before his arrest Aga Sir Shorish delivered an excellent speech in Jamia Ulma, Islami Conference at Lahore and exposed political designs of Qadian in a bold way reminiscent of Syed Ataullah Shah Bukhari's style of oratory. He made certain startling disclosures:

i) Qadianis are interfering in Pakistan's political parties and are agents of CIA and Zionist.

ii) M.M. Ahmad had been promoting Qadiani industrialists as Jews had been doing in the U.S.A. He had appointed Qadianis in leading banks, insurance companies and loan giving agencies like PICIC, IDBP, ADIB etc.

iii) A section of the press has been bought over by money and women to kill and humiliation and in the last winter.

iv) Apart from and his advisors are playing in the hands of terrorism. The autocratic regime had suppressed the people politically as well as economically.

v) The late Mian Muhammad and Sir Ahmad have planned Qadianis in Arab States to spy for Israel. A large number of Qadianis managed to get commission in the Pak Army. A special cell under the directive of Rabwah had been set up to manage the affairs of Ahmad in the Armed Forces. Qadiani officers have centred their activities on infiltration into the Air Force. Pak Air Force have been made a stepping stone to secure jobs in Arab states with a view to promoting the interests of CIA and Israel.

vi) Qadianis have got some very important and sensitive posts in Pakistan. Prof. Abdul Salam is Chairman Atomic Energy Commission (and Advisor to the President) and Technology. M.M. Ahmad in Deputy Chairman Planning Commission, Bashir Ahmad in Chairman PICIC, Vice Air Marshal M. Akhtar is Chief in PFA. 5

After his speech he was arrested under Defence of Pakistan Rules.

1. Shorish Khatri, Ssp. Top Men, Lahore, 1947, p. 301
2. Aga Sir Shorish Khatri, Takbeer e Qadiani, Lahore, 1954, p. 170-179

357 Nasir Seways Power
Shorish's Trial: A Division Bench of the West Pakistan High Court heard the above corpus petition filed on behalf of Agha Shorish Kohistani. The Bench comprised Mr. Justice Bashiruddin Ahmad and Mr. Justice Shaukat Ali. Another Division Bench of High Court Lahore comprising Mr. Justice Mohammad Gul and Mr. Justice Amin Elahi Chohan heard the interlocution of the Chaman Declaration case. The learned judges in their decision in the Chaman case stated on 22 July, 1968:

"The whole burden of argument of petitioners' learned counsel was that Ahmadis are not a sect of Islam and the petitioners' right to say so is guaranteed by the Constitution. But learned counsel overlooks the fact that Ahmadis as citizens of Pakistan are also guaranteed by the Constitution the same (in)frad to profess and proclaim that they are within the fold of Islam. How can the petitioners deny to others "what they claim for themselves is beyond our comprehension." Certainly not by terrorising them. The question at the root is how far the petitioners and other like minded can in law prevent the Ahmadis from professing that notwithstanding any doctrinal differences with the other sects of Islam they are at good followers of Islam as anybody else who call himself a Muslim."

This extract was given a wider publicity by the Guardian Jamat. However Agha Shorish in an article stated that the i'atna of the urms and the whole world of Islam had given their unanimous verdict against Qadianits that they are outside the pale of Islam. There could not be two views on the issue.

The High Court Bench comprising Mr. Justice Bashiruddin Ahmad and Mr. Justice Shaukat Ali admitted the wrt petition of Begum Agha Shorish Kohistani for hearing. Mr. Tariq Ismail Khan, Joint Secretary (Home) Government of West Pakistan subsequently disclosed that the Governor was unhappy with the conduct of the Bench hearing the case and considered the Provincial Government quite capable to handle the Judges. Ahmad Saeed Kirmizi sent a written message to them through Mian Mohammad Akhtar M.P.

Mr. Justice Shaukat Ali was apprised of the displeasure of the Governor in 1968 of not dismissing the petition while the Chief Justice advised Mr. Justice Bashiruddin Ahmad, the other senior member of the Bench not to pass any controversial order i.e. the Minister concerned (Kirmizi) should not be punished. Mr. Justice Shaukat Ali is of the view that after the admission of the writ petition in question, the Provincial Government moved for the transfer of the case to Karachi or Peshawar. The intention behind the move was to get the case transferred from the Bench.

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It was also rumoured that either of the judges of the Bench is being appointed as the Chairman of the Appellate Industrial Tribunal but the President of Pakistan (Ayub Khan) did not approve the suggestion of the Governor.

The intimidation to the Bench was the talk of the country and two of the duties of Karachi i.e. "Daily News" and "Jang" were editorially2 on the issue.

The hearing of Sheriff's case started in the Chamber of the Sindh High Court in the second week of December, 1968. The Bench upheld the cause of justice. However the Advocate General Rajk said Akbar's behaviour and remarks forced High Court Bench to retire from hearing. It was deliberate move of the Advocate General to strike the Bench. There were stormy scenes at the trial. Sheriff resorted to hunger strike against the deplorable attitude of the Government.

Mr. Justice Sunker Ali, in his letter dated 3 February, 1967 addressed to the Chief Justice of West Pakistan states:

"Never in the history of the Judiciary not even during Foreign Domination, Judges were so habitually treated worse than in the case of the Bench extracted with the hearing of the write petition challenging the detention of Agha Abdul Karim Sheriff Khothari under the Defence of Pakistan Rules. There were visible attempts from the very outset of the hearing of the petition to influence the Bench. When the members of the Bench did not succumb to such influences then there were threats communique to the effect that Judges could also be harassed. When these threats had gone unchecked investigation was held into the assets of the members of the Bench.

During the hearing of the petition in Karachi, when we decided to retire, the attitude adopted by the Law Officer of the Government, as a result of being only disrespectful but also calculated to annoy the Bench. The course was deliberately adopted so that in the case of a future Government might once again make an attempt to seek transfer of the proceeding in some other Bench as it had on a previous occasion, failed in a move in that direction. We finally decided to cease from the hearing but when we got the message that we could proceed with the hearing but were told not to pass any order on any controversial matter particularly the summoning of the Provincial Minister for Finance, Information and Broadcasting as witness. When we retired from the hearing, we learnt in Lahore that the Agha Abdul Karim Sheriff Khothari was restrained from coming to court where the Provincial Minister is presiding. When we retired from the hearing, we learnt in Lahore that the Agha Abdul Karim Sheriff Khothari was restrained from coming to court where the Provincial Minister is presiding. When we reported the matter to the Governor, the order was quashed and the Provincial Minister was allowed to come. We were, however, intimidated and threatened. We assembled this as in the Judges meeting concerning considering the Constitution of a Bench to hear the contempt matter against the Advocate General. Therefore we were told the Provincial Government had a right to...

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once more to the Supreme Judicial Council which we are now given to understand, has been rejected. We feel that had we acceded to the tactics adopted to undermine the independence of the Judiciary we would not have been true to the oath of our office. We strongly feel that Government by these moves has made it difficult for the Bench to administer justice without fear or favor. We desire that the matter be considered in a meeting of all the judges and the issue taken up with the Head of the State in consultation with the Chief Justice of Pakistan in the larger interest not only of this Court and the judiciary in the country but also in the larger interest of the laity, public who involuntarily seek redress when they feel that the Executive has behaved in a manner contrary to law.  

Shorish was under treatment in Civil Hospital, Karachi. He had litigated against the attitude of the Advocate General and was ordered to tender an apology. People started a strong movement in both wings of the country for the release of Shorish. Pressed hard by the deteriorating law and order situation, the Government released him on 25 December, 1968. He was given a rousing reception at each station from Karachi to Lahore.

In March, 1968, Ayub suffered a serious stroke and his health sharply deteriorated. The ‘Decree of Development’ was being celebrated in Pakistan while the country was in turmoil owing to increasing trouble in Baluchistan and East Pakistan. In November, 1968, Ayub was arrested and a revolt against the Ayub regime. The opportunity was seized by Z.A. Bhutto, former Foreign Minister of Pakistan to project himself as the leader of the movement. He collaborated with Maj. Gen. Peerzada, former Military Secretary of Ayub Khan who hoped to enter President House after his exit in 1968. A battle of succession within the military junta began.

On the one hand, auring anti-Ayub movement was going on in the country and on the other hand there had been an active intervention of the CIA and Zionist agents in Pakistan politics. The opposition from the Pakistan Democratic Front and Democratic Action Committee (DAC) demanded a Parliament system, direct elections and removal of dictatorship between East and West Pakistan. Air Marshal (Retd) Agha Khan also came out to oppose Ayub Khan. Forced by strong agitation and demonstrations, Ayub asked Nawazuddin Nathuram Khan to arrange RTC to arrive at some settlement. Munir Ahmad, President of Pakistan Muslim League (Council) and some other leaders demanded an immediate release of Sheikh Mujibur Rehman, who was under detention in Agartala Conspiracy case. Ayub accepted the demand and released Mujib. Bhutto issued strong statements against the leaders of RTC and did not participate in the Conference. The Pakistan People Party (PPP) and the Awami League were responsible for subverting the RTC.

1. Shorish, op. cit. p. 700
2. Shorish, op. cit. op. cit. p. 191
During the RTC, the Zionism intervention reached its climax. Maulvi Farid Ahmad, a veteran and senior politician of East Pakistan, throws light on the Qadiani Zionism conspiracy in his book, 'The Sun Behind Clouds'. He has recorded daily events in his diary.

In his diary dated 3 March, 1969 he says: 'Met Shafiq Azam, Amanullah and Mian in E.P. House. Had a long discussion with them and outlined the design and forces at play. Shafiq Azam was taken aback. He had been living in another world until he was puzzled by the magnitude of the conspiracy. Mian rang up Enveriwl of Mohamזכ-ul-Azam in Karachi and asked him to come to Karachi. On enquiry he told me that we were financing Alfaham Commandos. He spoke of Jews spreading through M. Mc. Ahmed. He thinks that our planning is dictated from Tel-Arov. Qadianis and Jews alliance was too obvious to miss the eye.'

He then says, 'Ali Hashmi came to pick me up. He showed me to the Saudi Arabia Embassy and met the Ambassador. We were four viz, Ambassador, Ali Hashmi, Ince, and myself. On the way to Islamabad, Ali quoted the Ambassador as saying that millions of dollars had been spent on an Islamic party, but the Ambassador is convinced that they are incapable of delivering the goods and his Government was now looking forward to find others capable of meeting the challenge. I give him an analysis of International Zionists spreading through the Quadianis and grave implications of the failure of such a move. He listened to me very carefully and seemed to be appreciating the roundness and truth of my thesis.'

On 12 March, 1969 he records in his diary:

Date: 'Had a meeting of the ulama at Karachi e Quarnia at 10 P.M., but could not go due to prayer time and lunch. Went there at 1 P.M. Maulana Siddique Ahmad, Hafezji Memon, Maulana Masoom, Haseen and others were present. Addressed them on the impact of Pakistan in World Politics and international Zionists conspiracy against Pakistan which is now breaking the war against Israel who had agents in Quadianis in Government service. I outlined the task before the Ulama and how they can be mobilized in a scientific manner.'

The Army Chief Gen Yahya Khan holmmed with Bhutto and invited Ayub to hand over power to him on 25 March, 1969. This underscored the step had grave implications for Pakistan. Under the Constitution (1962), Ayub had to hand over power to Abdul Jabar Khan, Speaker of the Pakistan National Assembly.
CLANDESTINE FLIRTATION

Gaddiani enjoyed immense facilities during the Yahya regime. M. M. Ahmad, Deputy Chairman, Planning Division became advisor to President Yahya on Economic Affairs and also served as an important member of his inner Cabinet. Sir Zafarullah continued to serve as an important link between the Centre of Yahya and the State Department officials. Gaddiani bureaucrats looked to the newly emerging leadership of Pakistan for playing their role in the future political set up of the country.

M. M. Ahmad was closely associated with the advisors of the Jewish-based Ford Foundation which was based in Lahore. These so-called advisors left Pakistan during early years of Yahya regime when their activities came under attack in the national press. The role of the US in creating regional imbalance and economic disparity between East and West Pakistan has been widely discussed. Robert LaPorte has aptly given the ignoble role played by the US officials stationed in Pakistan in creating regional and provincial imbalances in the country. Potte has given a geographical distribution of US officials stationed in Pakistan and between Dacca and Lahore as an indication of a clear US bias towards East Pakistan. A comparatively smaller number of officials worked in Dacca. Their attitude towards economic development in East Pakistan was lukewarm. They were dictated by the powerful Zionist lobby which all time existed in the US. It functioned as a political arm of Israel and was enormously powerful and exceedingly avid. The leading US dailies supported the secessionist movement in East Pakistan and looked at the prospects of the breakup of the world largest Muslim state with glistening expectancy. The Zionist worked in concert with the India lobby.

Ford Foundation: During early year of Yahya regime the so-called American economic advisors were forced to leave the country because their intentions had come to the notice of public. We give some details of this pathetic part of our history in the words of weekly Outlook, Karachi:

"A glimpse into the role which these Foundations, specially the Ford Foundation played in the dismemberment of Pakistan is now available. A Secret Report entitled 'Conflict in East Pakistan: Background and Prospects' was recently (1972) published in a book called 'The Challenge of Bangladesh'. The report written in April, 1971 throws interesting light on the international strings behind the East Pakistan crisis and the motives of the super powers in supporting the dismemberment of Pakistan."

The report was written by three American academicians, Edward S. Mason, Robert Duffman and Stephen A. Mangin. At least two of them were known to have spent a couple of years in Pakistan on assignments given by the Ford Foundation.
It suggested the likely implications for international relations of the break-up of Pakistan - was not the only one of its kind compiled in America. It is known, for example, that research on this project was also carried out in the University of Philadelphia commissioned jointly by private American foundations and the US Government. Much earlier the Rumsfeld Corporation had also authorised a study on similar lines. The sum total of these research studies seems to have prompted the US State Department to encourage and support the emergence of Bangladesh as an independent nation-state.1

Advisory Group. In the early years of Pakistan, the Ford Foundation financed an 8-man advisory group which virtually compiled the country's First Five Year Plan. Ex-Prime Minister Suhrawardy had an American political adviser in the person of C.B. Marshall. In the days of Ayub Khan, the US military assistance group had access to every single section of the GHQ and even a US lieutenant colonel could reach the C-in-C or even the President. The US spy flights were apparently carried on from Peshawar with the consent or knowledge of the Government of Pakistan.

The eight-man panel of economic advisers finally left the country around the middle of 1970. An underlining comment on the group's role as carried by Forum of Davos, in its issue of 22 November, 1969, are stated below.

"It seems that the Harvard Advisory Group is finally pulling out of Pakistan. The Group came to Pakistan 13 years ago ostensibly to train us in the techniques of planning but was soon involved in writing the First Five Year Plan under the leadership of David Bell, subsequently a member of the Kennedy Cabinet. The Group was financed by the Ford Foundation and administered by Harvard University who, over the years, transmuted a stream of economist in the Planning Commission and the Provincial Planning Departments. During the Ayub decade they became closely involved with the regimes conversion to the philosophy of economic liberalism and the promotion of local capitalism or what one of their team leaders, Gustav Popperk, termed the robber barons, a highly laudatory book on development under Ayub. In return for ready acceptance of their philosophical guidance they became eloquent ambassadors of the Ayub regime both to state gifters and in the US academic world and even organized a light-hearted conference at Harvard where a number of distin-
guished economists were connted into giving their blessings to Ayub and his Third (Five Year Plan).

The downfall of the Ayub regime promised to be a death blow not just to their role in Pakistan but to their professional reputation since they had been selling the durability of Ayub and his achievements with considerable skill and diligence to the world. In Pakistan, they sought to salvage their reputation by climbing on the East Pakistan bandwagon by becoming eloquent spokesmen for higher allocation to the

1. Our Line Kavet, 22 July, 1972
region. There was irony in this, given their intimate involvement with these very politics which promoted the growth of disparity. Indeed their Group leader Richard Gilbert, who was rushed back to his old post in Islamabad from Indonesia following the fall of Ayub, intervened personally to promote the candidacy of Makhboob Iqbal, the present (1972) Chief Economist, for this post at the expense of the East Pakistani candidate Dr. R.H.Khandaker who is now in exil at the World Bank.

Their vote has naturally generated resentment with the top brass in the Planning Commission but the Group de clava in its presence seems to have come across, of all quarters, the Jamaat-e-Islami. Some zealous fundamentalists of the party unceasingly emphasized the fact that eight out of the ten members of the group with the Planning Commission were of Jewish origin. The Jamaat elements took this up and publicized the Group as Jewish agent and minimized them personally. The traumatic character of this experience, coming on top of the general deterioration in their standing both in Pakistan and in quarters where they once honoured, has finally persuaded them to pack their bags and return home by next June, (1970).4

M.M. Ahmad had very close relations with those Jewish agents. Under his tenure of Deputy Chairmanship, the Second, Third and Fourth Five Year Plans were prepared. He, through his planning mechanisms, encouraged income inequalities between classes and between East and West as a part of the US-Jewish Plan to undermine the integrity of Pakistan.4

Al-Majlis, President Bengal Students' League demanded an immediate removal of M.M. Ahmad from Deputy Chairmanship of Planning Commission. He always neglected East Pakistan and had been creating East-West economic disparities through his policy making, he declared.2 Syed Masoodul also demanded removal of M.M. Ahmad and appointment of an economic planner from East Pakistan. People of East Pakistan were not satisfied with the economic development programme. The funds allocated to that province were not being utilized properly. Even half of the allocated money was not used there for the lack of interest of central executive machinery. He demanded that the National Economic Planning should be handed over to an officer who possessed a keen sense of duty.4

American involvement in Pakistan affairs tremendously increased after Yahya's Martial Law. Z.A. Bhutto, in an interview with the London-based Socialist paper, The Star called Yahya's regime for better than that of Ayub's dictatorial rule.6

M.M. Ahmad, Deputy Chairman, Planning Commission told a press conference after his return from a meeting of Consortium countries in Paris that American attitude

1. Daily Statesman, 22 July, 1972
2. Ibid.
3. Daily Statesman, 11 April, 1972
4. Ibid. dated 27 June, 1972
5. Naheen, 16 April, 1973

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Clandestine Flirtation
toward Pakistan had softened. When asked in give its reason he restated that people could guess themselves. American Secretary of State, Henry Kissinger, told Yahya that discussions relating to mutual interest. After a few months, the US President Nixon met Yahya when his Asian tour. A week after Nixon's visit, Jacob Javits came as a new Ambassador of the USA in Pakistan.  

General Elections. Yahya announced at the end of July, 1970 that elections would be held within 18 months and that marital laws would be relaxed, allowing political gatherings and public meetings. Public meetings and processions however, would remain banned. He said 26 October, was fixed as the date for the general elections. The elections would be held on the basis of one man-one vote to elect a national assembly to draw a constitution for the country within 120 days of its first sitting. If it is failed to do so, the Assembly was to be dissolved and a new one elected. In March, 1970 Pakistan was formally dissolved by a Presidential Order into four provinces.  

Zafarullah's Proposal. Quaid-i-Azam took active part in Pakistani politics in early 1970. On 21 January, 1970 Sir Zafarullah, in his speech at a meeting given by the Rotary Club Lahore, gave certain proposals on framing of constitution. He proposed that in order to settle basic principle for making the future constitution, a Consultative Group consisting of 2 to 3 representatives from every political party should be constituted. Political parties should evolve a common formula for concluding elections in a peaceful way. He stressed that basic principles for constitution making must be agreed on in advance. He laid particular emphasis on the point that future constitution should not represent the view of a single group or party as it would obstruct its functioning. 

He said that Yahya Khan had paved the way by solving basic constitutional problems i.e. one unit and party between two wings. Political party had agreed to a federal constitution, the question of provincial autonomy could be solved by the Consultative Group.  

Leaders of jirga as well as right-wing political parties had been critical of the way the US was interfering in the internal affairs of Pakistan. Muhammad Ali Hamid Bhawani, President NAP (National Awami Party) disclosed that CIA had prepared a plan for the disintegration of Pakistan. He said to have written over a copy of the said document to President Yana. He criticized his General Secretary, M. Tofa for not sending its copies to the press. After a month, he again referred to that CIA document which concerned American intelligence system and gave a plan to bring East Pakistan under the sphere of American influence.  

of Jamat-e-Islam criticized the role of USAID Mission in supporting Mujahid six prints in Pakistan.  

Gen. Yahaya was highly vulnerable to military junta, bureaucrats and above all politicians who had links with foreign powers. He himself was in charge of Defense and Foreign Affairs. While General Yahaya, the Chief of Staff and number two in armed forces, took the home ministry. The rest was divided between the Chiefs of the Air Force and the Navy: Mr. Khan, the Air Commander-in-Chief, became the head of the Ministry of Education, Labour, Health, and Social Welfare while the Navy Chief Ahmad was given Finance, Planning, Industry and Commerce. Yahaya, Hamid, Pervaiz, Nizam, and Ahmad constituted a small cabinet known as the Council of Administration.  

RABWAH-TEIL AVIV AMIS  

Yahya's visit: On 4 April, 1970 Mian Nazir Ahmad left for West African countries. It was a political tour artfully concealed as a missionary campaign for promoting Ahmadabadi. He met Yaqub Gwam, President of Nigeria on 17 April and held discussions on socio-economic and political problems facing his community in Africa. After visiting countries of West Africa: Nigeria, Ghana, Ivory Coast, Liberia, Ghana, and Sierra Leone he reached London via Holland on 17 May, 1970 and was welcomed by Sir Zafarullah and other members of Qadiani Community at the airport. He stayed for 20 days in London.  

A secret meeting of Qadiani elders, CIA agents and members of the Zionist organization was held in London to chalk out a programme for coming elections in Pakistan. It was decided that the Imperial and Zionist agencies would support morally as well as financially the agents operating in Pakistan through Ahmadabadi Community. Substantial funds were placed at the disposal of Ahmadabadi Mission, London for use in Pakistan to influence election results in favour of western powers.  

Qadiani had already developed contact with Zafarullah Bhatti when he was the Foreign Minister of Pakistan in Ayub's cabinet. Mian Tahir Ahmad served as a link between Bhatti and Rabwah. To meet the expenses of his election (1970) campaign Bhatti asked for financial help from Rabwah. Mian Tahir says he refused to provide him any money. He instead advised him not to be harassed by the Communists. It was only due to his advice that Bhatti made 70% change in the final list of his national and provincial Assembly candidates.  

PPP Supported: A team of Qadiani writers was appointed by Mian Nazir Ahmad at Rabwah to prepare oratory, views and malicious propaganda literature against the parties professing Islamic ideas and philosophy. The material was arranged to be
published in the PPP controlled press via the daily *Jeha*第二天, *Norin*, and *Shahab* all appeared from the latter. Hundreds of thousands of posters, pamphlets, briefing cards, and leaflets were put out by Qadiani-backed factions and organizations like the Anti-Mohajir Movement, People's Federation etc. for distribution among the masses to support Bhutto's election campaign. The material was distributed through the Quaid-e-Jamats in Pakastan by their Jamal Amis, a few of Qadiani girls (Lajas) and young men of Ahmadiyya. Every Qadiani was instructed to purchase a few copies of the weekly *Shahab*, later for free distribution to his close friends. The weekly published poetry, biographical material, and used foul language against anti-PPP leaders such as Mianu Mianzadi. Its editor, Kauser Nazeem, played a role in the attacks on Mianu Mianzadi's businesses. It was mainly due to Qadiani support that he won elections from Sajdad Constituency in 1977.

Afzal Rabbani also wrote subtle attacks on other political parties of Pakastan which professed enforcement of Islamic laws and criticized their prospective role in the future constitutional setup of the country. The paper stated:

The Martial Law Government has aimed to hold elections with void and sanguinity in order to establish the rule of democracy in Pakastan. Various political parties taking part in the election campaign in the name of receiving Islamic values but their leaders are selfish and power hungry and had no desire to implement Islam.

In an earlier editorial, the paper predicted a brilliant victory for Ahmadiyya in the coming elections despite all odds: "Amidha Jamat has been established by God Himself. No earthly power can defeat it. Ahmadiyya will surely emerge victorious." The results of 1977 elections were greatly in favor of the PPP in West Pakastan and the Awami League in East Pakastan. Afzal, in an editorial expressed satisfaction over the results and wrote:

The Peoples Party has given a crushing defeat to Islam pandals (parties of Islam). It was an inevitable outcome of unity and difference among political parties and has now been voiced in the press.

The real thing is that Muslims are divided into different sects and confounds one another with chauvinism of Kaf. Moreover the particular Jamat (Islam) announced that if he had succeeded it would enforce sunni law which was opposed by Shia and Ahle Hadith sects. The said Jamat also announced to declare Ahmadda a non-Muslim minority after its success. It was condemned by the Muslims People cannot be deceived by raising the flag of religion. The PPP presented a solid economic programme and won elections.
In his address to the Ahmadiyya community at the afternoon session of the Annual Gathering in 1970, Mirza Nasir Ahmad said that the movement had faced some independent challenges but its main support was behind the Pakistani People's Party. It was wrong to confuse this mood of the movement as a vote in favour of Communism. Communism, he warned, deceived the labour with its offer to give "every man according to his needs" because, he said, Marxism refused to define these needs. Islam, he claimed, offered to satisfy the needs of man, his physical, moral, economic, intellectual and spiritual needs. He expressed his satisfaction over the results of the general elections which he said represented young Pakistan's struggle against hunger in the land. It was, he said, gratifying to note, that the youth of Pakistan had won with one and the same stroke swept off their foot the elements hell-bent on creating bitter divisions in the wake of Islam on the basis of differences of opinion among Muslims. The Ahmadis had no doubt helped the People's Party but nor so to enforce Communism in Pakistan, he declared.1

Mohammad Ahmad, Asiq Jamali Ahmadis Lyallpur (Faisalabad) discussed that Ahmadi Jamia entered into a pact with the PPP and had been able to get its five members elected to the Provincial Assembly.2 Mirza Nasir Ahmad, in one of his addresses discussed the report of the Pakistan Intelligence Agencies and revealed that the Intelligence Bureau of Government of Pakistan reported that Ahmadis would get 25 to 30 seats of National Assembly. Jamat Islam would bag 11 to 13 seats and the PPP would get 7 to 8 seats. Some one told me (Mirza Nasir Ahmad) a day before the national elections that the final Intelligence Report was the same as had been mentioned earlier. On the contrary, our youngsters anticipated 32 seats for the PPP in the National Assembly and we we are glad that their anticipation was very true.3

Qadiani-Zionist Interference: During and after elections of the National and Provincial Assemblies in December, 1970 and January, 1971 respectively all leading religious and political leaders condemned Qadiani-Zionist interference in Pakistani politics. Mullah Mubeen Ahmad, General Secretary, Jamati Ulama-e Islam expressed his concern over Qadiani-Zionist interference in Pakistani politics at the behest of the US Imperialists.4 Moulana Sheikh Ahmad Noorani, President Jama'at-e-Islami Pakistan condemned Qadiani-Zionist conspiracy against Pakistan and alleged that they had been receiving funds from Israel through M. Ahmad, Economic Adviser to the President. The Daily Janamas, Karachi in its leader commented on this statement:5

5
Clandestine Fissation

Freymonne, a Secret Jewish movement, Freemasons had set up an international system to acquire wealth. They had brought under their influence big businessmen, directors of large business enterprises, leading masters of different professional groups and top ranking bureaucrats through various affiliations. They had developed strong ties with Qadri through his mission in Beirut. In fact, due to their unsound methods, Freemasonry had set up a parallel Government in Pakistan. During the general election (1970), they, in collusion with Qadri, had played an ignoble role in influencing election results.3

Muhammad Chaudhry, Aatif Jumma-i-Jilani expressed his deep concern over the PPP Qadiani alliance and called it an attempt to distance Pakistan.4

Ziaur RahmanMeets Mujib: Bangladesh maintained an indecisive stand after elections and pooh-poohed itself as a sole leader of West Pakistan. Mujib had also established his credentials as a genuine independent leader. America, on the other hand, announced its intention to promote friendly relations with Pakistan and appreciated Yahya's role on behalf of Nixon in his new China policy and on the other hand, the US Consul General in Dubai, A. Blood's role was detrimental in Pakistan's national interest. Blood's secret meetings with Mujib were known to the authorities, his sympathy for Mujib and his opposition, as well as that of a group of American economists in Dubai who were financed by the Ford Foundation was too obvious.5

In the middle of January, 1977, Sir Ziaur Rahman went to East Pakistan to see Mujib. He exchangederviews on his visit programme and the question of provincial autonomy for East Pakistan. Mujib welcomed and gave an adverse answer to his questions, says Ziaur Rahman. He gives the details of his meeting in the following words:

In the middle of January, 1971 the writer had an opportunity of meeting Sheikh Mujib-e-Rahmatullah. This had been our only contact. He did not speak with any hesitation, and set forth his grievances so neatly and firmly. I explained that though I was most deeply interested in the tremendous problems with which the country was faced, I had no rigid views, and was not prepared to go far in anything. I would, however, be glad to learn at first hand his views on one or two matters to which I attached importance.

I told him that the method of financing the Federal Centre with contributions from the Provinces advocated in the six points did not appear to me to be practical or feasible. He said the Centre would have the power of taxing the Provinces, and the Central government would be a fine charge on the revenues of each Province; he felt this was a purely verbal distinction which did not advance the matter at all. There would be increasing inability to maintain in the case of an improbable or unavoidable Province. He made no comment on this and I did not press the point.

I then mentioned that having lived abroad for a number of years, I was concerned about Pakistan's image in the international sphere. This was determined in every case largely by the strength and stability of a state, and both these factors were primarily the responsibility of the Centre. The result of the elections had made him responsible for Defence. Not war as a mere bi\ale or passing phase. With the abolition of party politics in the Central Legislature, East Pakistan would always enjoy a preponderance at the Centre. Did he not feel a preponderance at the Centre. Did he not feel that a comparatively strong Centre would be a source of strength for East Pakistan and would under the new conditions, help to eliminate the imbalance and disparities which he had complained of? His only response was a skeptical smile.  

The Leeds: During the crucial days of March, 1971, when Khera took virtual control over East Pakistan and Yahya was playing a dubious role of arbitrary among conducting political groups, Mr. Zafarullah wrote a letter from London on 8 March, 1971 in a friend who was very close to one of the West Pakistan leaders. The letter gives Qadi's own view on East Pakistan crisis. It says that the only course left for Pakistan was separation of East Pakistan in a beneficient way and under the then prevailing circumstances, reconsolidation was out of question.  

Zafarullah says, There is complete lack of trust and national sentiments and emotions have outgrown fair and religion. The whole world has adopted self-determination as its creed.

The rise of population between East and West Pakistan it 7.1 to 5.7 million against 60 million and the ratio of area is 9 (5,000 sq miles) against 51 (350,000 sq miles).

East Pakistan is determined upon separation. West Pakistan has no decisive argument to offer in opposition to their demand even if it had East Pakistan is not prepared to listen to such a proposal.

Many hearts with this section is not only futile but is suicidal. If God forbid, blood is shed this will create an undelightable guild between the two. Material loss can be made up, loss of life cannot; and the bitterness and the gloating of our neighbour over our misfortunes are inevitable.

Even assuming that through co-ordinated partnership the possibility could be prolonged for a while. There is little chance of any real accord. Therefore, willingly or unwillingly, the only possible course left is separation in a beneficient way. This course is indeed heart with difficulties which could today be resolved through mutual understanding but even this chance might be lost in a short while. The truth is this in the present circumstances.
a reconciliation appears to be out of the question and recourse can be had only to a tenacious separation. 1

Assault on M.M. Ahmad. On 15 September, 1971 Muhammad Adnan Quereshi, an employee of Capital Development Authority, Islamabad, made an attempt on the life of M.M. Ahmad, Economic Adviser to the President, but could not succeed to kill him. He was tried in a special military court despite a strong demand for his trial in an open court. Over one hundred members of the Rawalpindi Bar Association sent a memorandum to the Governor of the Punjab for a fair and open trial of Adnan Quereshi. 2 Afternoon Radio Pakistan called M.M. Ahmad, the acting President Pakistan while giving the news of assault. 3 General Yahya was out of the country and M.M. Ahmad was acting as a key person in his cabinet. Raja Zafrar Haq who subsequently became Information Minister in Gen. Zia's Cabinet appeared in his defence. Adnan Quereshi, in his statement before the military court, ridiculed General's beliefs and maintained that he was very much perturbed and offended to know that Quarantin had been collaborating with Irfin and working for the recognition of Bangla Desh. He was awarded 35 years rigorous imprisonment by the Martial Law Court. After the change of Government in December, 1971 people demanded an immediate release of Muhammad Adnan Quereshi. Mufti Ahmad Chulan Chaw Hameedi of JMI used his personal influence with the Prime Minister Bhutto to secure his release after a period of two years and eight months.

Sinister Plot: In year-electoral period, Bhutto made many provocative speeches. He declared: "No consultation could be held, nor could my Government at the centre be act without our party's cooperation." He was not prepared to occupy any executive position in the National Assembly. He also hinted at the recognition of two political parties and two Prime Ministers in Pakistan. He got support of military Junta-Portado, Qamar, Gul Hassan and the bureaucracy.

On 12 January, Yahya went to Dacca to see the Awami League's draft constitution but Mujib left handover. 4 In the mood of gloves he went to Larkana and received Bhutto's cooperation. Yahya assigned Bhutto the job of securing Dacca in order to evolve his plan with Mujib. But no compromise formula could be evolved between two power hungry leaders. During February, 1971, the political situation deteriorated sharply after the "blackening drama" of two Kanimat students. It was said to be an Indian troops rape to ban over flights of Pakistan aircrafts over territory. Bhutto refused to go to the inaugural session of the National Assembly at Dacca and even declared that nobody from West Pakistan would be allowed to attend the session. Yahya postponed the session without giving a fresh date. 5

1. Dr Ahmed, "The Agency of Pakistan", 9129
2. Government of Pakistan, 9 July, 1973
4. Dail Urdu, "Pakistan Daily" 31 October, 1971
5. Dail Express, No. 91, 105
6. For Bhutto's Infamous Declaration see, The Death of the "Rahat Shell" (Horse, Unarmed), 1980
The postponement of the assembly session provoked dissatisfactions for Pakistan and indicated feelings of hatred and mistrust among leaders of East Pakistan. Dacca reacted against this unilateral decision. There was also a sharp reaction in West Pakistan. Air Marshal (Retd) Nore Khan, a leader of the Council Muslim League said in a press conference that decision to postpone Assembly Session was disastrous. The Adviser of President Yahya had noted him. The bureaucratic especially M.M.Ahmad had created an underbridge pip between East and West Pakistan. Some other Government functionaries also were responsible for constitutional deadlock. They had approached some political parties and their leaders to secure beyond of the Assembly Session. The names of Mian Murtaza Daulatwala and Sardar Shukat Hayer could be cited in this regard.

Yahya asked a former Defense Secretary Mr. Khurshid for arranging a meeting with Mujib. The meeting took place on 15 March, 1971. Wad Khan (NAP), Birejo (NAP) and Daulatwala (CML) also reached Dacca. The President and the Awami League leaders continued their discussions on 20 and 21 March, 1971 the last one attended also by aides. Bhutto reached Dacca on 21 March in the head of a 15-man team. Yahya-Mujib negotiations took place at two levels between them and between technical experts. Yahya's team was led by Justice Cornelius and General Peerzada. M.M.Ahmad, Deputy Chairman of the Planning Commission was also associated with the talks in as much as financial and economic matters figured prominently in the question of relationship between the national Government and the new 'state' (Provinces) of Bangladesh. A legal expert, Col Hasrat of the CMF Office at Rawalpindi was the fourth member of the Yahya team. Mujib's negotiating team consisted of the hars litar in his party Tajuddin Ahmed and other top Awami League Leaders, Nurul Islam, Mustaq Ahmed, Quamaiz-Zaman and Manoor Ali and Dr. Kamal Fuasaini, the constitutional expert.

The Awami League team and prominent political leaders of West Pakistan strongly criticized the presence of M.M.Ahmad in East Pakistan at that crucial juncture and hold him responsible for creating hurdle in making an agreement to save Pakistan from dismemberment.

The correspondent of the daily Jung, Karachi reported:

"M.M.Ahmad/me adviser to the President on Economic Affairs in Dacca regarding discussions with Awami League leaders to solve constitutional deadlock. His presence in Dacca had created strong suspicions among the highly responsible political circles of West Pakistan. The political and other circles take believe that M.M.Ahmad, as Secretary, Ministry of Finance and Economic Affairs, before the establishment of Ayn regime and afterwards in the capacity of Deputy Chairman, Planning Commission during the Ayn regime was responsible for economic overcrow-

1. Daily Jung, Lahore, 3 March, 1971
 unveiled by Djamal Barudan and Lily Bubish. The declassified document, "CLANDESTINE FLITITATION", was previously extracted for this page.
A leading organ of the Jamaat-e-Islami Pakistan (JIP) stated:

'M.M. Ahmad had held various posts during his professional career in Pakistan. His activities and secret plans require due attention. He and other bureaucrats of the same ilk are primarily striving to separate East from West Pakistan to establish Mirza hegemony in West Pakistan which they had long coveted.'

Jame-e-Islami weekly, the Aitsa, Lahore wrote:

'The presence and involvement of M.M. Ahmad in Dhaka point are meant to sabotage the drafting of Islamic constitution and setting up of a real democratic government in Pakistan. He is responsible for the economic deprivation and backwardness of East Pakistan as Deputy Chairman, Planning Commission which formed the East Wing to accentuate the gap of separation. His keen interest in negotiations at Dhaka prove that he was bent on accomplishing his assigned mission. The adverse nature of these negotiations sufficiently proved the extent of his success in his mission.'

Miraj Tufail Ahmad, Anir Jamat Islami, disclosed that after the September War (1965) the enemies of Pakistan held a conference in London which was attended by Sardar Swaran Singh, Foreign Minister of India, Gold Meir of Israel and Mirza Nisar Ahmad to chalk out a plan against the integrity of Pakistan. However, Aijaz called an all-party and directed Mirza Nisar's participation in any such conference.

Gen (Rtd) Abdusllah Khan Niazi, the Commander Pak Forces in East Pakistan in his un-published biography refers to the existence of an M.M. Ahmad Plan. He says: "Gen. Niazi, the Military Adviser to the Governor of East Pakistan told me about this plan when they were POW in India but he did not give its details. However, this plan meant a complete withdrawal (of Pakistani authority) from East Pakistan without handing over power to my successor Governors." Rao Fardin Ali, in an interview, also criticized the role of M.M. Ahmad and exposed his intrigues in the separation of East Pakistan.

General Usman, Commander of Makki Bahini and a confident of Mujib, in an interview disclosed that after his arrest Mujib was willing to form a confederation of Bangladesh with Pakistan. He, through his counsel, Mr. A.K. Brohi, and Awami League leaders named Tajuddin Chowdhury, Nawabuddin Khan and K.M. Qaiser, Pakistani Ambassador in China made every effort to persuade Islamabhad to come to some terms but Yahya dissolved a Government formed by Bhagata in Dhaka. He even further provoked Bangladesh by disenfranchising Assembly members of Awami League and ordering their indiscriminate arrests. Islamabhad knew well that all their suppressive steps
could further deteriorate the situation but all that was going on strictly in accordance with the McMahon Plan. 

The political situation in East Pakistan continued to deteriorate in mid-1971. Mawlana Masoodur reprinted a Memorandum on June, 1971 and sent it to the heads of all the Muslim States and Muslim organizations both in Britain and the USA to apprise them of the role some foreign powers and their agents were playing in the East Pakistan crisis.

The Memorandum stresses the role of Hindus, British and Zionists backed American lobby in hatching conspiracy against the integrity of Pakistan. During the elections two regional parties, Mujib's Awami League supported by Hindu minority of East Pakistan and Bhutto's Pakistan People's Party emerged on the national scene.

In West Pakistan, Qadiani (who believe in the prophethood of Mirza Ghulam Ahmad of Qadian, India) had great influence in the government and abundant financial resources, throw their full weight in favor of the Qadianis. Finally, the Qadianis of West Pakistan consider an Islamic State to be extremely harmful to their interests and an anti-Islamic state, even if that may be a Communist one, is beneficial for them. Second, in East Pakistan it is free from their influence and their entire strength is in West Pakistan, therefore their influence and efforts centered on the point that East Pakistan, through conspiracy be semi separated from West Pakistan so that they might be able to turn the western wing into a 'Qadiani State' in collaboration with M.Bhutto.

India got benefit of the situation prevailing in East Pakistan to undo the country. The activities of Mukti Bahini, Awami League's para military force trained in India increased tremendously in East Pakistan. To get foreign support India signed a 'Treaty of Friendship' with Russia. It was a definite test. Indian Press had already launched a propaganda campaign against Pakistan. 

The Indian Intelligence Agency (RAW) established a network of agents and sent a large number of agents for subversion in East Pakistan. It played a decisive role in the war of aggression launched by India against Pakistan.

In East Pakistan powerful Qadiani lobby supported separatist elements. Mohi Muhammad, Provincial Amir Jamat Afshadi, East Pakistan, Raja Noor Ahmad, (Incharge Chittagong Mission), Mohi Ahmad Sadeq Mahmoud, (Incharge Dacca Mission), Shabeel-ul-Rehan, Secretary, Islamic-Or-Iskandar and Mohi Badural- din of Rangpur collaborated with pro-Indian separatists and propagated the separate ideas in East Pakistan. They maintained close links with the Ahmadya Mission of West Bengal and sought advice from Sahibnadda Mirza Watan Ahmad, head of Ahmadya Jamat India and Mohi Sharif Ameeni, Amir Jamat, Calcutta.
Qadri’s support to the secessionist movement launched by the Awami League terrorist organization-Mukti Bahini, in collaboration with the Indian forces in former East Pakistan, was part of their anti-Pakistan operations. They worked clandestinely for fear of a backlash from Muslim activists. A Qadri elders once confided to the scribe that, in the first instance, Ahmadis were secretly siding the Awami League insurgents in their guerrilla operations but when Jamat-ul-Islam stepped in and their ‘territorial’ organizations viz. Alighadar and Alibir launched an offensive in former East Pakistan they were constrained to support the Bengali militants. Ahmadis were in small minority in East Pakistan and Islamic militants were bent on crushing them once and for all. They fully realized that their position would be safe in a secular Bangladesh which was likely to emerge with the support of foreign powers. Alighadar Mission Calcutta watched the activities of said Bengali leadership and developed contacts with those Bengalis who fled to West Bengal after military action in East Pakistan.

The civil war in East Pakistan continued till early December, 1971 when India launched an attack on Pakistan. Aftab gave good news to Ahmadis when the war broke out with India in December, 1971. In its 15 December issue, a prophecy of Mirza Gholam Ahmad was published on the front page of the paper which promised a bright future and an outstanding victory for Ahmadis in the area of their community. Mirza Nasir Ahmad alluded to one of his dreams on an address to his community and directed his followers to pray for 313 Devisches living in Qadian. Those Dervishes had been complaining to Mirza Nasir against the attitudes of the Indian authorities who had been harassing them during the war. It may be noted here that Qadiani Dervishes were suspected as spies and agents of Imperialist powers by India on numerous occasions and were held responsible for their involvement in covert and clandestine political activities.

The Qadiani organ Travik-e-Madina, published for the first time a picture of Mirza Mahmood Ahmad which he experienced on 11 June, 1951. It is seen that the lines was a promise of the return of Qadian to Ahmadis. It was further predicted that Ahmadis would get Delhi and its surrounding area.

Fall of Dacca: Long chain of intrigues and foreign involvement resulted in the fall of Dacca on 16 December, 1971. On 20 December, 1971 Bhutto assumed power as President of Pakistan. People demanded an inquiry into the factors that led into the loss of East Pakistan and military debacle in West Pakistan. Big processions were taken out all over West Pakistan against Yahya Khan and his military and civil advisers. There was a wide condemnation of the role played by M.M.Ahmad in the disast-

1. Aftab e-Pakistan, 15 December, 1971
2. Aftab e-Pakistan, 12 December, 1971
3. Travik-e-Madina, December, 1971
berment of Pakistan on the directives of its Imperialist and Zionist masters.\(^1\) Alford called the fall of Diacas a temporary defeat and that the important political changes that had occurred in Pakistan were indicative of a "sparkling" in outlook.\(^2\) The paper paid glowing tribute to Bhutto and urged on the people to keep full support to him. He had given a new vigour, determination and zeal to the nation, it was claimed.\(^3\)

The nation demanded an independent inquiry into the causes of separation of East Pakistan and a trial of Yahya, M.M.Ahmad and others involved in the conspiracy. Bhutto set up a commission under Justice Hamoodur Rahman to inquire into the causes of separation and military debacles in West Pakistan. Memoranda were sent to the Commission giving the negative role M.M.Ahmad had played during March, 1971 Dialogue which resulted in political turmoil.\(^4\) Several leaders of Awami League and one-time Non-Mujib had demanded M.M.Ahmad's resignation from his key post.\(^5\)

Jewish Conspiracy Rubbished—Alam-i-IslamiMecca, in a statement on the breakaway of East Pakistan disclosed that Pakistan had fallen victim to a Communist and Zionist-inspired conspiracy. The Jewish Chronicle, London disclosed that Maj.Gen. Jacob who was second in Command of the Indian forces in East Pakistan was a Jew. He was related to the family of the late Dr. I.S.Fox who was Chairman of the British Zionist Federation, The paper said that there were a number of Jewish officers in Indian armed forces, among the better known were Rear Admiral Benjamin Abraham Surask and Naval Judge Advocate Elia Thiraz.\(^6\)

The Filthier Beirut stated: ‘It is essential for the Arab world to know that the latest conspiracy, which was devised for the destruction of the unity of Pakistan and for the break-up of its power and strength as the most powerful Muslim state in the world was one which consisted of many elements, reasons and targets. World Zionists played a big part in weaving its web and the timing of the execution of its plan in view of the fact that Pakistan had played a noble part at various times and occasions concerning the problems of Palestine and its peace and continuous help for the Arab Nation which is connected with Pakistan by the strongest brotherly ties in the face of Zionist expansion in the Arab countries.

We are not taking it at random but we support our view with the facts. It is this which has said in this regard and which brings light on the reality of the reasons and of the operation of the latest Indian aggression against Pakistan
so that the opinion of the Arab world may be quite deep in the matter of this transgression and also it may not be misled by the Indian and Zionist falsehood.

Jewish Chronicle, the British Jewish weekly magazine, which is the organ of the Zionist Organization, in its issue of 9 August, 1967 quoted the following words taken from a lecture which Ben Gurion delivered at the Sorbonne University at Paris after the 1967 war:

"The World Zionist movement should not be negligent of the danger of Pakistan to it. And that Pakistan now should be its first target for this ideological issue is a threat to our existence. And that Pakistani people, the whole of it, hates the Jews and loves the Arabs. This love of the Arabs is more dangerous to us than the Arabs themselves. For that matter it is most essential for the World Zionism that it should now take immediate steps against Pakistan."

Ben Gurion continues to say: "Whereas the inhabitants of the Indian Peninsula are Hindu whose hearts have been full of hatred throughout history against the Muslims. Therefore, India is the most important base for us to work therefore against Pakistan. It is essential that we exploit this base and strike and crush Pakistaners, enemies of Jews and Zionism by all disguised and secret plans."

Professor Hertz, an American Jewish Military expert writes:

"The Pakistan Army carries great love for the Prophet Mohammad (p.b.h) and this is what strengthens the bonds between Pakistan and the Arabs, and this is really the grave danger to the World Zionism and stumbling block to the expansion of Israel. Therefore it is essential for the Jews that they should destroy the love for the Prophet Mohammad (p.b.h) by all means."

Ihtto himself disclosed in a press question that Pakistan had been demobilized through a conspiracy. A spokesman asked if Zionism had played a part in demobilization of Pakistan. He said many forces had synchronized and there had been an international conspiracy.

2. New
3. The Pakistan Times, Islamabad, 17 January, 1972
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After assumption of the office of CMLA, Bhutto's next move was to consolidate his power and to eliminate potential rivals before he could rise against them. The army and bureaucracy were purged in early 1972. Lt. Gen. Gul Hassan, acting C-in-C of the Army since December, 1971 and Air Marshal Rahim Khan plus six others were removed on 9th March, 1972 to 'protect the professional soldiers from becoming professional politicians.' They have been instrumental in bringing him to power. The Washington Post reported that a variety of names circled in Islamabad on reasons for the ouster of the two military leaders largely responsible for Bhutto's accession to presidency. One news indicated that a coup had been prevented by the move; another indicated that General Gul Hassan had a series of private meetings with Wali Khan and had refused to inform Bhutto of the nature of these discussions. Bhutto replaced Hassan with Gen. Maqsood Kiani, in addition, he appointed Air Vice Marshal Zafer Choudhury (a Qadri) as Air Force Chief. M.M. Ahmad, was appointed the Adviser to the CMLA Bhutto on Foreign Aid and Loans. A Junior Officer in the Navy, Commodore H.I. Ahmad (said to be a Qadri) was appointed acting C-in-C of the Navy.

After purging of political, military, and administrative leaderships of potential rivals and obstructionists, Bhutto settled down to the political task. He announced Pakistan's withdrawal from the Commonwealth in February 1972, signed Simla Agreement with India in July, 1972 and tried to pacify people on recognition of BD issue. India agreed to return the POWS and the Pakistan territory which was under its occupation. Pakistan returned important posts in Azad Kashmir. The Agreement provided for the settlement of Kashmir dispute by peaceful means and bilateral negotiations. The cease fire line was replaced by the control line. Some political leaders called it a sell-out of Kashmir because Pakistan never made a unilateral reference to Kashmir problem in the UN.

The period (1972) was marked by linguistic riots in Sind, the brutal assassinations of Ir. Nazir Ahmad, the sole member of Jamat-e-Islami in the National Assembly from the Punjabs and arraignment of many political leaders. To merge the press representatives laws of Ayubian days were enforced. The editors and publishers of the anti-FPF papers were put behind the bars. The monthly Ummah Digest, Lahore, the weekly Zindagi, Lahore, the weekly Punjab Punch, Lahore, the daily Jasootu Karachi, Dawn Karachi and the weekly Chaman, Lahore came under fire. Their editors/publishers were arrested. Ghulam Musaqal Abt, Governor of the Punjab developed a dispute with Shorab Kashmiri, editor of the Chaman, Lahore who resigned in his arrest.

1. Gen. Haroon Yaftah's Chief of Staff was shouted down by the audience at a number of the highly placed, but ill informed, meetings by the right wing elements in Pakistan. Fortunately, he was working for the most part in the background to control the situation.
2. According to the report of a human rights organization, the Pakistani authorities arrested 424 prisoners in the period from March 17 to June 30, 1971. The prisoners were arrested, tortured and killed without any trial.
Bhutto regime issued “Economic Reforms Order” on 3 January, 1972. By that order main industries were put under the state control. Another significant step was the changes made in machinery of Economic Planning. Qamar-ul-islam, a CSF was appointed as head of the Planning Commission. The Commission remained a bastion of the bureaucracy and a place from which the appointment haramauts could frustrate the regimes social and economic progress until it had become a division of the Ministry of Finance, Planning and Economic Affairs.

There persisted a strong resentment against M.M. Ahmad, the Adviser on External Aid, in political circles and people demanded his exit from the People’s Government. In February, 1972 he went to America on an unscheduled visit, perhaps to negotiate aid and discuss reshuffling of debt issue was done. The Government kept his visit secret which gave birth to many speculations and suspicions. During his tour he accepted the post of Executive Director in the World Bank. It was a public demand that a tribunal should be set up comprising High Court or Supreme Court Judges to conduct an inquiry into the role he played in the behalf of Lancaster-Zinman lobby in the disembarrassment of Pakistan. Maulana Lal Hussain Ahsan, a leader of Majlis Khane-e-Nabwot alleged that he conspired to weaken the defence potential of the country by refusing to allocate the requisite amount of money to the Navy for its development. He held that the portfolio of Finance during the Ayub regime.

Qaidian and Pakistan Foreign Missions: Qaidians extended full support to Bhutto regime in its early two years. Afzal wrote numerous editorials to exhorted people to refrain agitational politics and help in the maintenance of law and order and strengthen the People’s Government. Mirza Nasir Ahmad, in his addresses, criticized those who had resolved to agitate, strike, and lock and made fervent appeals to keep away from all these things in the interest and welfare of the masses. He directed the community to pray for solidarity of the country and propagate ideas of patriotism among the people of Pakistan. In his private addresses he highly praised Bhutto and called Ayub regime a blessing in disguise for the Ahmadiyya community.

Qaidian missions worked in close liaison with Pakistan Foreign Missions. The people living abroad were given to understand that Ahmaddi were responsible for bringing the PPP into power. Central high officials of our foreign missions participated in social gatherings of Ahmadiyya community and developed friendship with their missionaries. Qaidians exploits such events in achieving their political aims and objectives and used them as a shield to carry on sinister plans collated by Rubber elders.
In June, 1972, a delegation of Gaddian Jamaat Britain called on the High Commissioner of Ghana and ambassadors of five other African countries. One of the members of delegation was the Second Secretary of Pakistan Embassy in London. Mirza Nazir had visited these countries when he was on his African tour in 1970.

Ajalal says, "To apprise six African countries of Ahmadia missionary activities and the services they have been rendering. Bashir Ahmad Khan Rafiq, Imam 'Masjid' Faisal London led a 5-member delegation to visit them. The members of the delegation were, Hadiyat Ullah Bangi, Second Secretary Embassy of Pakistan, Khawaja Nazir Ahmad Press Secretary Faisal 'Mosque' and the Imam."

On 6 June, a delegation led by the Imam of London 'Mosque' called on High Commissioner of Gambia. Hadiyat Ullah, the Second Secretary of Pakistan Embassy London was one of its members. In May, 1972, Pakistan High Commissioner in Ghana, S.A. Saeed inaugurated an Ahmadia Hospital and paid a glowing tribute to 'the services rendered by the Ahmadis Community in Africa for the cause of Islam and welfare of the people.'

In early June when Bhattu went on a tour of African countries, Ahmadis Community gave him a good reception in Nigeria and made an elaborate visit programme in consultation with Pakistan High Commissioner in Nigeria.

Muhammad Ajmal Shafid, Embassy Mission Nigeria says in a report to Rabwah that the Jamat arranged a reception in honour of out going Pakistan Ambassador in Nigeria:

"Dr S.M. Qureshi, Pakistan Ambassador in Nigeria (recently transferred to Beirut) was given a farewell by the Ahmadis Community at a Britoil Hotel. It was attended by many Ambassadors and a large number of dignitaries and was preceded over by Justice Faizan. [Ajmal Shafid] read out my address and H.E.S.M Qureshi delivered a speech."

A farewell party was arranged by Ahmadis Jamat, London in honour of Lt Gen. Muhammad Yousaf, Pakistan Ambassador in London at Mahmud Hall, London 'Mosque.' The participants included Mayor of Wandsworth, High Commissioners of Ghana, Nigeria and Gambia, Prof. Dr. Salam, and Qazi Afzal Hussain, General Manager FIA in Britain. In reply to an address of the Imam of London Mission B.A. Rafiq, the Ambassador apprised the activities of Jamat Ahmadia specially their public welfare services and promised to visit Ahmadia 'mosque' in Zurich when he would reach Switzerland.
Jamat Ahmadya organized a Secret Conference in Mauritius. Pakistan Ambassador in Mauritius Atif Khan attended it. Similarly, Pakistani Ambassador in Sierra Leone S.A. Mold participated in a reception organized by Ahmadya Community Sierra Leone. Earlier, he participated in a function at Salt Pond (Ghana) and donated a sum of $100 from his own pocket. He paid a visit to an Ahmadya Secondary School at BO. Another Pakistani Ambassador Jamshed Marker participated in the Annual Ahmadya Meeting in Trinidad and paid tribute to Asghar-i-Ahmadya.

On 28 November, 1973 at the official opening of Ahmadya hospital Agana (Ghana), H.E.S.A. Mold, the Pakistani High Commissioner in Ghana inaugurated the Ahmadya Community. He paid tribute to the Community for having brought together understanding between the people of the two countries through their dedicated and selfless services. The Chairman, in his remarks observed that revival of Islam in Ghana was mainly due to missions of Ahmadya movement and Sweden, which Ahmadya was considered a Christian town now boasted a considerable population of Muslims.

Sir Zafarullah, after his retirement from the World Court, paid a four day visit to Ghana. In a welcome address IC Alhassan, Chairman of the Ahmadya Movement Ashanti said that the Saudi Arabian Consul in Ghana did not grant them visa for pilgrimage to Mecca. He appealed to Sir Zafarullah to intercede on their behalf for the resolution of the pilgrimage issue.

On 25 August, 1973 Ahmadya Jamaat gave a reception in honour of the Ahmadya Community who was on a tour to European Countries. It was followed by a press conference which was attended by Lt. Gen. Muhammad Yousaf, Pakistani Consul General of Germany besides many diplomats and journalists.

Pakistani Ambassador at Lagos paid a visit to an Ahmadya clinic on 1st December, 1973 along with the Amir Jamat Ahmadya, Nigeria and Nawab Mansoor Ahmad Khan.

Pakistani Ambassador at Ghana attended the Annual Conference of Jamat Ahmadya Ghana.

Chinese Ambassador in Rabwah: Ambassador of the Peoples Republic of China in Pakistan, H.E. Chang Tung paid a two-day visit to Rabwah on 17 April, 1972. He was accompanied by Chiu Sung Lo, Third Secretary of the Embassy. He was introduced to the Presidents of the Ahmadya Associations and other Qadiani heads. Misra Nasir held a meeting with him at the Guest House Rabwah. A welcome reception was accorded to him in the lawns of Qasau-e-Khalifat. Present on the occasion were also

1. Ahad Nawaz, 3 July, 1972
3. Tawhid-e-Judul Rabwah, December 1973
4. Ibid.
5. 3 Amil Nawa, 25 January, 1974
6. Al-Ahmad, 3 January, 1974
7. Al-Ahmad, 25 April, 1974

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In the evening a dinner was hosted in his honour by Mirza Nazir. A Provincial Minister Ghulam Ghani, Deputy Commissioner, Ihsanurm Ghaus Paracha also participated in it. The Ambassador visited all buildings and met with the heads of main Qadiania Ministries who explained the "missionary" activities of Ahmadya Jamat. He finally called on Mirza Nazir Ahmad on 18 April, 1972 at the time of his departure.

The visit of the Chinese Ambassador to Rawalpindi was a surprise to the progressive elements in Pakistan. Some called it just an ordinary thing meant to know about the working of the Ahmadya Jamat which had been a target of attack after the fall of Karachi. Others viewed it against the background of Sino-American relations and the role played by President Yahya and his confidant M.M.Ahmad who was said to be informed of Kissenger's trip in advance by the CIA. Still others interpreted it as subservience of Pakistani Foreign Office to Rawalpindi and the predominant role Rawalpindi aspired to play in making the future destiny of New Pakistan.

Maulana Abdul Hase, MNA from Attabur, Peshawar asked question on the visit of the Chinese Ambassador to Rawalpindi from Khan Abdul Qayyum, Minister of Interior in the National Assembly as well as questions relating to nature of Rawalpindi state, relations between Qadianists and Israel and anti-Pakistan role of Ahmadya Community. These questions were not entertained.

A few days before the visit of the Chinese Ambassador to Rawalpindi, Mirza Nazir Ahmad, in the 53rd Session of its Majlis-e-Mushawar (Advisory Committee) discussed Sino-American entente and its implications for the world. He called the year 1972 a turning point in the world politics.

He stated:

'China had emerged as Third Power in the World. America wanted to establish friendly relations with it. It has changed the balance of power and exerted great influence on economic and political events of the world. We are no exception to it. These events show that the coming 20 to 25 years are very dangerous and critical for the humanity and the world at large. Only an Ahmad's heart throbs over these things. Hence our Jamat should pray to God. He may save the world from the annihilation and the destruction to which it is heading.'

Maulana Rasheed: In July, 1972 Qadianis established a 'smaller Rawalpindi' in Jinnah Township Scheme in Abbottabad. The place was very close to Pakistan Military Academy where young army officers got their training. A delegation comprising members of the NWFP Assembly, leading members of Nazar Bar Association and some members of political parties waited on Abdul Mahmood, then Chief Minister.

1. Majlis e Mushawar (19 April, 1972)
2. Majlis-e-Mushawar (24 April, 1972)
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of NSWPF to present their demands and to press for necessary action against the new Oudiani centre.

The people of the North-West Frontier Province were alarmed at the existence of a Oudiani colony in Abbottabad. It was apprehended that Oudians were eager to add more 'sheep' to their Messiah's flock' as only a few Oudians familiarised in whole of the NSWPF. They were particularly eager to set up new missions in the NSWPF and Baluchistan; the then troubled areas of Pakistan.

During the last days of Ayub rule (1969-1969), two Oudiani Officers (Khanzada Abdul Salam, Deputy Commissioner, Abbottabad and Iftikhar Ahmed, Assistant Commissioner) acquired 125 acres of land under Compulsory Land Acquisition Act at a rate comparatively higher than prevailing at that time. Over 13 acres of land was immediately acquired by Oudians and the area was brickwalled. All was done in haste because the political situation prevailing in 1969 was such that the plan to start some type of construction was temporarily shelved.

Different stories were in circulation among the people about it. It was widely believed that it was a CIA plan to acquire land in the area which in future would be turned into a new Badshahi base. It may be recalled that in 1958, Sikander Mirza-Gulbuddin Administration signed an agreement with the US whereby America set up a military intelligence base at Badshahi near Peshawar. American spy Gap Powers took off from Peshawar in his U2 Aircraft on 1st May, 1960 and was shot down over Russia.

The base was wound up in 1968 or 1969. After the expiry of the agreement the Americans desired either to extend the period of their stay or to sign another such agreement with Pakistan. It was alleged that Oudians wanted to set up an experimental station which would in future be used for monitoring radar signals and tracking radio traffic in Russia and China. The rumours received credence because Dr Abdul Salam was at that time Chairman of the Pakistan Atomic Energy Commission and Advisor to the President on Science and Technology and Zafar Chaudhry was the Air Chief. Miss Rafi's had not been set up due to strong movement launched by the ulama against it and the spread of wild stories about its establishment in the strategically important province of Pakistan.

London Plan and Nasir's 'Revelation': Although the JIP Government signed an accord with the NAP-JUI and they formed provincial ministries in NSWPF and Baluchistan respectively but it continued to put unnecessary pressures on them. In September, 1972 Pakistan press launched the news of a London Plan. The National Awami Party (NAP) was accused of being disposed to Pakistan. The alleged plan aimed at a confederation of Bangla Desh, India, Pakistan and Afghanistan. It also envisaged four autonomous states in Pakistan including two Pakistani states in the provinces of Frontier and Baluchistan to be linked up to mini-confederation of their own. The men

1. See a book titled 'Awami Tanzeela of the NSWPF, see Gari Mohammad Yasin, Tehsil Akhnoor Qirat', Published, 1966.
active behind the plan were said to be Wali Khan (NWFP), Attaullah Mengal (Balochistan), Akhtar Bugti, Ahmad Nawaz Bugti, Harsan brothers, Sardar Sher Baz Mazari and Zafar Ali Shah of Sind. Except for Harsan brothers and Akbar Bugti all were in London.1 Adjustment motions on the subject were proposed by the opposition leaders in the National Assembly but were disallowed on the plea that it was a "delicate matter." The existence of the plan was first narrated by Maulana Kausar Nisar, the Federal Information Minister who also instructed the state controlled media to play it up. It was perhaps whispered into ears of the PPP stalwarts by the Qadiani leadership to malign political opponents of Bhutto regime. Murtaza Nisar also made similar disclosures. In his address, delivered on 15 December, 1972 at Rawalpindi, he disclosed that a foreign power had prepared a plan to create unrest in Pakistan and to launch a movement against his Jamaat.

He says: "Although our sources are limited yet we come to know of something certain. During the last July (1972) I got the report that a great conspiracy had been hatched outside Pakistan to create unrest in schools and colleges to manage their closure. I may not disclose the name due to political reasons. But my information is very authentic. That I got the report that a certain political party had received 100 million rupees to invite students in order to close down colleges and universities. If you love Pakistan and are interested to see it strong you need not get money from outside. A report sent to me from abroad on 6 October (1972) stated that since Ahmadys Community had great sympathies for the Peoples Party, they would be the target of attack. For that purpose a great plan had been devised outside Pakistan. In November I got a report that some foreign elements had been taking extraordinary interest in our Jamaat for creating mischief. Hence the earlier report was confirmed."

I have told you that ours is a weak Jamaat with limited sources as compared to Government sources who may know more about it. It can acquire much accurate and more exhaustive information on it. That is why Gulshen Musafis Khan, Governor of the Punjab in his speeches made last week warned those who had been engaged in the destruction of Pakistan. We already know that a plot had been hatched against us. I had already started praying, 'enemy of Pakistan had planned to resort to bloodshed everywhere in the country... I have directed my Community to cooperate fully with the PPP Government in accordance with the appeal made by the Government urging people (pro-PPP elements) to come out on roads to save the lives and properties of people of Pakistan. If we have to cooperate with the Government rather we must cooperate then we should pledge to maintain healthy atmosphere in Rawalpindi."

When opponents of Bhutto had been meeting in London to chalk out the said plan, Mumtaz Daultana was Pakistan Ambassador in London. He developed close relations with Qadianis and attended their social and religious gatherings. He
attended a meeting organized by the London Mosque in connection with 25th Anniversary of the Pakistani Day. It was presided over by Sir Ziauddin. In his speech, Ziauddin emphasized that he had come to London Mosque to renew the pledge of loyalty. “About 39 years ago he came to London and had spent his days there. It may be recalled Qadianis had been questioning his loyalty since 1953 for his involvement in anti-Qadiani movement. But his father Ahmed Yar’s loyalty had always been above-board. Diffusion prayed: May God help you keep this loyalty.”

Sir Ziauddin, President of the LCI was the eloquent advocate of the Bhotho regime during those days. He severely criticized those who had been resorting to agitational politics in a view to create a cleavage and representation in Government and called it a disobedience of God’s Commandment. He pleaded that Pakistan should recognize BD as it would, in no way, offend Two Nation Theory.

Qadiani Subversion

The relations between Qadianis and the PPP underwent a change in April, 1973 when the Government announced the arrest of three Qadiani military officers involved in a coup attempt.

The PPP leadership questioned the loyalty of Qadianists and thought it expedient to withdraw their support. The Government arrested some persons under the Pakistan Army Act and Defence of Pakistan Rules (DFR) for seducing Armed Forces personnel from their duty of allegiance to the Government. Although the official statement did not describe it as an attempt to overthrow the Government, an unofficial leak in the official Pakistan Times said the plotters did very much wish so.

The plotters included 4 majors, three Lt. Colonels, one Brigadier, one Wing Commander and one Squadron Leader. They were interrogated by Lt. Col(Retd) Abdul Ameen Afridi (disguised alongwith Brig(Retd) F.B.AlI for allegedly trying to prevent Bhoths take over from Yahya. Al was married to Air Marshal (retd) Agha Khan’s sister). The plotters would have arrested Bhotho after his 11 April return. He met him before the National Assembly for impeachment etc. The plan further aimed to arrest by use of force the top Government executives and all the generals to deprive the country of its top direction and its Armed Forces of their Command structure so as to nullify possible reaction on counter measure in the chaos and confusion that would ensue.

Among the plotters three were Qadianis: Vc Maj, Ferooz Ahmad Khan, Sq. Ldr. Muhammad Ghum and Maj. Saeed Agenti Malik. Maj. Saeed was the son of Akhtar Hussain Malik and nephew of Lt. Gen. Abdul Ali Malik, who ranked third in seniority in the then Army Chief Gen. Tikka Khan. As stated earlier Gen Akhtar Malik was involved alongside others in the 1965 CIA-sponsored Indo-Pak War. He later served in Pakistan’s military representative on the Censa Secretariat in Alkara.
The involvement of three Qadianis in the plot created feelings of ill-will among top leadership of Rahman who suspected them of plotting to overthrow the Bhutto regime through a coup. They also collaborated with the bureaucracy and some officials of the Foreign office who were under the influence of Freemasonry. It is also said that they were disgruntled with some aspects of forthcoming permanent constitution of Pakistan.3

After about two months, the Government reported another plot in which 34 PAF Officers were involved. The trial of these officers opened at Bhakkar/Attock on 27 July, 1973. One of the accused Group Captain Abdul Sattar declared that he had been deeply implicated in the case. Ahmadzai had been conspiring to overthrow Bhutto Government and Air Marshal Zafar Chaudhry, AV Vice Marshal Sajullah Khan, Corps Lt. Gen. A. Hamid Khan and Air Com. A.W. Mulif were involved in it. He told the court that he was disgraced in a most humiliating way and subjected to mental and physical torture.4 Further details of the Qadiani plot against power and undermining the solidarity and integrity of Pakistan in collaboration with Zafar Chaudhry, the Air Force Chief came to the limelight in subsequent months.5 As a result of increased Qadiani activities in and outside Pakistan, it was feared that a new cross was brewing and the Zionist lobby had again targeted the country.

Bhutto disclosed in April, 1973 that Israel played a leading role in the dismantlement of Pakistan. To elaborate it further Sheikh Kashmiri wrote an open letter to Bhutto highlighting the following points regarding Qadiani-Israeli alliance:

i) Qadianis have been playing the same role in Pakistan as Zionists in Britain and America.

ii) An inquiry to made on the following lines to know the nature of Qadiani-Israeli relations:

How and in what way Israel interfered in Pakistan politics? Who were Israeli’s agents and which political party was used to carry out their nefarious designs?

iii) It is the duty of Pakistani Intelligence to give the details of operation of Qadian Mission in Israel which is a political Department in the garb of a missionary centre. What purpose does it serve? To whom Qadian mission/office/center in Israel does not allow Chistian missionaries to propagate their belief why doesn’t it permit Qadianis to openly propagate their creed? How many Jews had embraced ...
Ahmadis? Is it not evident that Qadianis are agents of Imperialist power and have been working against the solidarity of Islamic World?

iv) The secular minded members of the PPP are not fully aware of the Qadiani problem. They had been getting high posts in bureaucracy and are not loyal to Pakistan. They are conspiring to get political power in one way or other.

Constitution (1973): The Qadiani involvement in a military coup meant to sabotage the constitution and gain power came under attack in the PPP top leadership but it did not take the shape of a vendetta. Qadianis were eager to safeguard their political, religious, and economic interests in the coming constitution. They held meetings with members of Provincial and National Assemblies and posed themselves great exponents of Islam in the West, while some opposition leaders were making demands for declaration of Qadiani as non-Muslim minority. To dispel fears of Qadiani community, the final draft of the constitution was shown to Sir Zafarullah. He claimed to have given his views while tremendous powers given to the Prime Minister in the constitution.

To appease the opposition and religious extremists, they were called in the PPP coterie, the constitution made it incumbent upon the Prime Minister/President to swear that he was a Muslim and believed in the finality of the prophethood of Hazrat Muhammad (p.b.u.h.). The monthly Aljfarak, Rashid stated that opponents of Jamat-e-Ahmada had impressed upon the Government to add the following underlined words in the oath to be taken by the President/Prime Minister of Pakistan which related to the finality of the Prophet (p.b.u.h.):

"I do solemnly swear that I am a Muslim and believe in the unity and oneness of Almighty Allah, the Books of Allah, the Holy Quran being the last of the Books, the Prophethood of Hazrat Muhammad (p.b.u.h.) as the last of the Propheats and there can be no Prophets after him, the Day of Judgement and all the requirements and teachings of the Holy Quran and Sunnah."

Allah Ditta, the editor of the monthly Aljfarak clearly stated that Ahmadis believed in Khhatam-e-Nabuwat, a trick they had been playing since their birth.

Abdul Rahman Jami, a member of the Punjab Assembly disclosed that a delegation of Qadiani elders met him to explain their point of view on finality of the prophethood and wanted to remove the words"the last of the Prophets" but he took them to Aftab Rashidwala, an MNA to discuss the matter with him. Ch. Jahangir Ali, an MNA from Sargodha stated that the oath had deprived a non-believer of Khhatam-e-Nabuwat to hold the office of a Prime Minister/President of Pakistan. Aljfarak made

1. The Nation (Lahore), 19 April, 1973
2. The Nation (Lahore), 26 April, 1973
3. Pakistan Railways, May 1973
4. Nation (Lahore), 27 April, 1973
following comments on the constitution when it received the approval of the National Assembly and the validation of the President: "Quaid-i-Azam had envisaged a constitution for Pakistan but he could not give it to the nation. Then the country faced many other problems. Martial Law was imposed. It is said that the Army is responsible for imposition of Martial Law. This is partially correct. In fact the real responsibility lies on those who created such conditions that Army had to step in to impose Martial Law in the country. Thanks God the nation had now got a constitution."


To ensure rift in the rank and file of Muslim Conference, Azad Kashmir People's Party was established in November, 1972. Per Aijan Shah, a member of the Muslim Conference in AK Assembly was bought over by Khurshid Hassan Mir, Federal Minister without Portfolio and General Secretary of the PPP to establish a branch of the PPP in AK. A convention for the establishment of AK Peoples Party was held in Islamabad under the PPP auspices. Four members of Azad Muslim Conference and the Muslim Conference joined the PPP and played in the hands of the Mar's clique having full bookings of Qadiani. The clique planned to create dissensions among the Muslim Conference members and amongst among the people to topple the AK Government. Ministries of Interior and Kashmir Affairs passed elaborate measures to build up the superstructure of the AK PPP after getting the support from the political opportunists. Khurshid Mir directed Chief Secretary of Azad Kashmir Sheikh Masoodur Ilahi and the IG Police to support the PPP to establish its tentacles in AK.

At the time of constitution making in Pakistan in 1972, Khan Abdul Qayyum, Federal Interior Minister thought of a plan to turn Azad Kashmir into fifth province of Pakistan to get overwhelming support for the PPP in the Senate. The Party enjoyed majority mainly in Sind and the Punjab. Federal Minister Masooda Niazi toured Azad Kashmir and met Sardar Qayyum and Sardar Ibrahim to discuss the proposal with them. A member of the Muslim Conference, Mumtaza Hussain Rathore moved a resolution concerning AK representation in Pakistan Assembly. The move could not get support from other members of the Muslim Conference. The PPP called it a "secret resolution" and made a great fuss over it.

1. "Abid Nizami, 13 June, 1972"
2. "Umaray, Lahori, 2 June, 1973"
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The PPP leadership was convinced that Simla Agreement could not be implemented in its letter and spirit as far as the Muslim Conference was in power as AK. Sardar Qayyum wrote some letters to Bhutto giving the machinations of the PPP to supply his Government through undemocratic means. But Bhutto paid little attention to it. The PPP had already been playing the same game in the NAP and Government of Baluchistan and the NWFP.

On 23 April, the AK Assembly session started in Mipur. The workers of the three political parties: PPP, Liberation League and Plebiscite Front made of whom having the support of Kashmir Affairs Division, staged a demonstration in front of the Assembly and violated Section 144 imposed around the Assembly area. A large number of Qadianis came from Dehaka, Gaya and other places to participate in the demonstration. They had come to know that a resolution was going to be moved for declaring Qadianis a non-Muslim minority by a Muslim Conference member in the Assembly. The members of the Opposition Party knew that they could involve the wrath of people if the resolution was not supported. They immediately adopted counter measures in order to make the Assembly session's failure. When they failed to do anything in Mipur they came to Islamabad for fresh directives.

On 29 April, 1973 Major (Rtd) Muhammad Ayub moved the Resolution in Azad Kashmir Assembly for declaring Qadianis a non-Muslim minority. It was supported and passed unanimously by the Assembly. The independent press gave wider publicity to this historic resolution. Hundreds of thousands of congratulatory telegrams poured into the office of Sardar Abdul Qayyum, President of Azad Kashmir from all over the world. He was called Mujahid-e-Khatme Nabuwat. People from Pakistan called on Maj. Ayub and congratulated him for his courageous act. Despite all efforts of the Bhutto regime and back door manoeuvres of Qadiani activists, the resolution was passed. It brought an affront to Rawalpindi. Ch. Saleem Ali, Opposition leader of the AK Assembly and a Qadiani mouthpiece held a press conference on the directives of the bureaucrats of Kashmir Affairs Division in Rawalpindi. He called the Resolution for declaring the Ahmadis a non-Muslim minority 'a political stunt based purely on expediency' and added that he would not support any such move which was not demanded by the people of AK and formed to divert the people's attention away from genuine sense of disenchantment and might give rise to communalism and even do harm to freedom movement of Kashmir. People gave no importance to such attitudes of pro-establishment elements.

Qadiani Reaction: Qadianis reacted sharply over the Resolution. Missa Nazir Ahmad poured his denunciation and venom in the following way:

"On the 30th of April when we saw the newspapers in the morning, we found that a resolution of the Azad Kashmir Assembly had been mentioned there. He read

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1. Weekly Left to Right, Lahore, 5 June, 1973
2. Pakistan Times, 4 May, 1973
out the resolution from the Daily Mirror and note that the other newspapers have also published almost the same wording of the news item. The newspapers which are closely connected with the Ministry of Information and Broadcasting have published this news keenly conspiratorily. The responsibility of such other papers is on the shoulders of some officer who is working with this Ministry or in these newspapers who think that whatever lies they might publish nobody is going to question them and they will not be taken to task."

Mira Natarajan then says that the Assembly of Azad Kashmir has passed a resolution and not a Bill in its session held at Mirpur, to the effect that a recommendation be made to the Government of Azad Kashmir that the Abadars be declared a minority, the precluding of Abadars be banned and the Abadars be told to register themselves as a non-Muslim minority. Thereupon, I called some responsible members of the Jamat from Azad Kashmir (till then, the situation had not cleared up). When they reached here (the next day) I told them that my basic intention in them was that even if this recommendation was accepted by the Government it is not a law, we must remember that the law says that every Abadar who considers himself a non-Muslim should get himself registered. We have nothing to say against it, for every Abadar considers himself to be a Muslim and he is a Moslem in the sight of All Knowing God. This law does not apply to him. You should tell all the Abadars that there was no need to register themselves. He who knows that he is a Muslim why will he get himself registered as a non Muslim? And if he did that, he will certainly be telling a lie, and you know Islam does not permit that lie to be told."

On the basis of information supplied by Qudratul Hifd from All, Mira Nataraj said that out of 25 Assembly members, 11 were in opposition and were not present at the Mirpur session. 5 were absent and 9 members passed the resolution. He believed: In the first place we are sure that the climax will not be given to this resolution for, in our country at least at some places, and even in some places of Azad Kashmir, there are people who are intelligent and have insight, though in place it seems to be lacking but not altogether three very intelligent people are also there. Our President is a very intelligent person and has great insight. There are quite a number of other people who are good, godly, honest and just."

After expressing his doubts in its implementation he argued:

"We are not worried about it. What we are worried about is that this machine reaches its climax. Pakistan will not exist any more. We, therefore, pray to God and the petitioners that should it not make us struggle for that no mischief should raise its head lest Pakistan's mission is endangered. After all the result of the mischief will be that some heads will be chopped off, some people wounded. Who will they be and what will happen to whom, only God knows. But when this kind of mischief..."
will raise its head, we (as Pakistanis) will be put to shame. Pakistan will go to bed name everywhere.'

Mirza Nasir then emphatically concludes:

'If I were to tell everybody that the Ahmadis are not hankering after political power, their domain is quite different. They are not in need of any certificate from any political party as to whether they are Muslim or not; they do not even need any certificate from a king or a Mufti. All these are meaningless things.'

Advisory Body Meeting: An important and Extra-Ordinary Session of Majlis Masharwarat of Ahmadiyya Community of Pakistan was held on 27 May, 1973 in Rawalpindi. It was participated by 490 representative from all over Pakistan. It was presented over by Mirza Nasir Ahmad who disclosed that a conspiracy had been hatched against Ahmadiya Jamat and Pakistan. He then discussed political events since 1970 and gave an analysis of the role played by different political parties in the elections of 1970 highlighting the services of Ahmadiyya Community and its achievements. He discussed the after effects of elections and way some people and some parties acted towards the Jamat. He told the representative that the Jamat had a good tidings from God, 'the victory is going to be ours, we have been assured is no ambiguous terms.'

Mirza Nasir asked his foreign-based missionaries to send telegrams and protest letters to Government of Pakistan to condemn the AK Assembly resolution. Qadianis of the Occupied Kashmir were directed to condemn the Resolution and make Pakistan point of view over the issue. London Mission served as focal point for this victorious campaign.

The Pakistan Society University of Birmingham UK, a Qadiani dominated organization, in its executive committee meeting condemned the resolution adopted by the AK legislative Assembly declaring Ahmadis a non-Muslim minority and imposition of a ban on the propoganda of Ahmadiyyat in the area. It also condemned that the Ahmadis be registered and should get representation in various walks of life on the basis of their being non-Muslim minority. The AK Government was called a police state.

The meeting demanded 'we in the interest of the people of country ask the President of Azad Kashmir to reconsider the resolution which can adversely effect the unity among the people and can lead to the division of the country which is so vital at the moment' (Italics added).

Mannan Ahmad Advocate, Amir Jamat Ahmadiyya AK called the Resolution a sinister and dangerous betrayal of the nation and country, an attempt to sabotage the struggle movement of Kashmir and a conspiracy to destroy the peace and stability
of Pakistan. "It would degrade and shame Kashmiris in the world eyes. The Resolution
did not represent the opinion of the Muslims of Kashmir. Instead it is a conspiracy
and intrigue on the part of the agents of the anti-state forces and elements," he
claimed.

Sadruddin, Amir Jami Lahore in a statement made no comment on the
Resolution but only maintained that Mirza Ghulam Ahmad did not claim to be a
Nabi.2 Maulana Taj Mahmoud, a Member of Majlis-e-Tahafuz-e-Khann-e-Holy
gave a befitting reply to Qadian and anathemised them in traditional Ahir polities.3

On the instruction of Bhutto, Khan Abdul Qayyum, Minister for Kashmir
Affairs along with a Joint secretary from the Kashmir Division met Sardar Qayyum at
Mangla and impressed upon him the need to announce that the Resolution was only
a recommendation in order to save the PPP Government from an undue embarrass-
ment in Pakistan. Sardar Qayyum made a political blunder by making an
announcement as directed by the Kashmir Affairs Division particularly the unscrupu-
los agents of Rajasheh. He, however, rectified it later on as the cost of his popularity.
He was constantly threatened with dire consequences by Khan Qayyum, Khursheed Mir,
and Yaqub Bach, Special Advisor of President Bhutto. Qadian-inspired campaign for
the ouster of Sardar Qayyum was intensified. A few Qadiani demonstrators sided and
financed by Manzoor Ahmad Advocate, the Amir Jami Ahmadzai, Azad Qayyum
demonstrated and disrupted a public meeting Sardar Qayyum was going to address at
Khoi where a few Qadiani followers lived.4

Bhutto invited Sardar Qayyum to Lahore to discuss the implications of the
Resolution with him. He reached Rawalpindi along with Manzoor Masud, the Speaker
of the Assembly on 15 May but was not allowed by Mir Qayyum Bach trio to see him
at Lahore. They feared that his presence in Lahore might create unrest in the Punjab.
Sardar Qayyum by that time had become inflexible and rigid in his attitude and refused
to yield to Government pressure. The Kashmir Committee was set up in Kashmir
Affairs Division, reminiscent of All India Kashmir Committee of Mirza Mah-
mod(1031) to handle the issue. It met from 17-19 May to chalk out an action plan to
meet the situation created by the Resolution. Chief Secretary and the IG Police AK
were also summoned to assist the Government. The two proposed the arrest of Sardar
Qayyum and a few Muslim Conference members. Muhammad Sadq Nagra, the IG
was reluctant to take this action. The Speaker was forced by the Pakistan CID to
make a false statement that Sardar Qayyum had resigned. Qadianis proposed that the
AK Assembly session should be called in Pindi to make that false announcement.

On 27 May, four member of AK Assembly accused Sardar Qayyum of
keeping Speaker of the Assembly Sh. Masud Masud in illegal confinement to thwart

1. Resolution of Azad Kashmir Assembly About the Ahmadis as Backward and its Consequences, Sun Rise
2. Maulana Taj Madom, Lahore, 1975
3. Majeed Khan, Pakistan, 1975
4. Naveed Khan, Muhammad, PK Assembly No. 04, Quaidabad, Multan, 1975
5. Lahore, Lahore, 3 June, 1973

1. The Movement Snowballs

The Movement Snowballs
the procedure laid down in the 1970 Act of the passage of a no-confidence motion against him. The move was made by Ch. Sultan Ali, leader of the opposition, Pz Ali Jan, President Asad Kashmiri Peoples Party, Ghulam Hassen Kermani and Ahmad Shafi Saraf both of ruling ALI & K Muslim Conference. 1 A few days-Qadiani PPP Liberation League lawyers of the Mirpur Bar Association, in a resolution, demanded that Presidential system be abolished and Balistan and Gilgit be included into the new parliamentry set up of AK. The meeting charged the AK Government with malprac-
tices, violation of fundamental rights, etc.

As against a small group of Qadiani members, the people of Pakistan strongly supported the Resolution. Hundreds of resolutions were passed to condemn Qadiani invigiries in Kashmir and it was demanded that Qadianis should be declared a non-Muslim minority in Pakistan. Sardar Qasim was assured full help. He refused to tender resignation and boldly condemned the despicable role being played by the Qadiani henchmen and the PPP cohorts.

Kashmir Affairs Division, however, insisted on moving a no-confidence motion against Sardar Qasim. A motion was prepared by the Division, and was handed over to certain leaders of the AK political parties for their signatures. Ch. Noor Hussain, President Asad Kashmir Conference disclosed in a press conference that the leaders of the parties were asked to sign the no-confidence motion on behalf of their Assembly members. Ch. Sultan Ali (Liberation League) and Bashir Hussain Khan signed it. Ch. Sultan Ali and Ghulam Hassen Pasha were not present so their signatures were forged.3

On 25th May, a huge procession led by the Muslim Conference leaders encircled the President House. They raised slogans against three ‘Mukhteera’ (a Mir-
Khan-Batish trio and functionaries of the Kashmir Division. Sardar Qasim’s cabinet unanimously supported and ratified the Resolution. A strong pro-Qasim movement swept the AK. But the same day Radio Pakistan announced that 11 members of AK Assembly had moved a no-confidence motion against the Qasim Government. It was the same motion which was prepared by the Kashmir Affairs Division and only two members had signed it. Sardar Qasim was said to be arrested and lodged in a jail in Gilgit. The Chief Secretary and IG Police of AK were called back. The younger brother of Sardar Qasim, Abdul Ghaffar Khan was arrested from Poonch House, Rawalpindi under DFI on the ridiculous charge of smuggling out Bengalis from Pakistan.4

The Opposition Parties in the Pakistani National Assembly ventured to move an adjournment on the AK situation but the Speaker dragged the members into the procedural controversy of its admissibility. The Opposition leaders accused the
Federal Minister for Kashmir Affairs Khan Qusum observed that a statesman is just another name for a politician. It is necessary to have a statesman in the leadership of a country to ensure its stability and progress. In the case of Pakistan, the leadership of the country is crucial to maintain peace and stability. A statesman should possess the qualities of wisdom, courage, and integrity to make tough decisions and guide the country towards prosperity. The presence of a statesman in the leadership is essential for the betterment of the nation.
Jehad on the plea that Jehad had its significance in presence of the British Rulers blessing.

2. The N.W.F.P. was the centre of Jihad activities in those days and Punjab being its next door neighbour a territory which later on proved to be the main supply line of the new loyal and valiant soldiers and unbreakable and expedient spies for the British Kingdom. It is obvious that such a tool as Punjab could be the most suited for the creation of a Prophet like Mian Ghulam Ahmad who as a very loyal benefactor of his benefactors never betrayed their cause of disintegrating the National Unity of the Muslims throughout his life.

3. Upto the creation of Pakistan the small Qadiani sect had emerged into a powerful political element as a result of the generous and preaching attitude of the British Rulers and that was obviously means for achieving their own sinister ends.

4. After creation of Pakistan the Qadianis as a forceful political faction within the Muslim nation started their journey under a well-planned programme to snatch political power in Pakistan and that is a matter of really grave concern for the decent Muslim population of Pakistan.

5. Qadianis have set up their political mission (and they name it a preaching mission) at Tel Aviv in Israel and working as an agent of the Imperialists both in Pakistan and the Arab world. Their fifth colonist activities for furtherance of the similar political activities of their masters have earned them so much admiration they have now started contemplating creation of another Israel for themselves in this part of the world. For this purpose they have been supporting the forces responsible for the separation of East Pakistan, and further with their negative political attitude they are lending their patronage to the subversive secessionist movements in Balochistan and NWFP.

This is because their only target is to isolate Punjab from the other provinces of Pakistan. In that sense the Sikhs of East Punjab, seeing that the Musalim Punjab has been left all alone and deserted, shall come forward with a demand of their repatriation to the land of their holy shrines. In response the Qadianis shall readily support the acceptance of this demand and ask for the restoration of their Masjid-e-Wali (Qadian, where Ghulam Ahmad is buried). You can well imagine that this is possible only if both the parties of former Punjab get reunited and that too, under the joint political control of the Sikhs and the Qadianis. Please just see how this Umash of
The Movement Snowballing

The Victorian brand 'Protestantism' is trying to salvage the basic ideology of the creation of this great Muslim majority. The knowledgeable and well-informed circles of Pakistan are very much perturbed over this undesirable state of affairs.

The Odahans are betraying the Pakistan Government on the one hand and keeping the world conscious in complete darkness on the other by their unlawful propaganda system. Odahans is not a religion but a political party of very reactionary ideologues. With their short devotion they are trying to remain a part of the Muslim nation and thus avail of political facilities and divide thereby, but religiously and socially they have set up an altogether different code. They are using every means to follow the movements of Muslims by capturing political sovereignty over the 90% of the Muslim population of Pakistan.

Dr. Iqbal (the poet of S82) in his letter dated 21 June, 1926, addressed to Pandit Jawahar Lal Nehru had described the Odahans as trouble-makers both to Islam and to India. He had also staunchly opposed and condemned the actions of the Indian population who stood for hospitality and religious tolerance in the case of Odahans. For him the absence of the ideological barriers of one's religion or integrity of one's nation was not opposed to the ethos of hospitality or morality. From the above furnished analysis it is quite clear that:

i) The Odahans problem is not a sectarian one in its nature but a political one to its entirety.

ii) Odahans with the blessing of their Imperialists supporters are trying to form a government of their own party in Pakistan. But they desire every effort of the Muslims of this country to take them to task, by giving them name of religious or sectarian controversy.

The Odahans have dug into different important positions in the Defence, Finance and Broadcasting departments of Pakistan government and are busy in paving the way for their political domination. At the same time the imperialist Imperialists forces who have more long-range powers politicsf ladies are being served by the employing agencies formulated in the guise of Engineers, Doctors and Nurses belonging to their community and retired in their own way for such activities.

AK Assembly Resolution was welcomed and endorsed by religious scholars of Arab countries. Muhammad Munir Qasim, a Syrian scholar in his book, 'A Tahqahmic traced the history of Odahani-Indian political collaboration against the Muslim world. He explained that it was an Imperialist plan to make Odahans set up a mission in Muscat (Qatar) which served as a base to launch political and missionary offensive in Arab States. After the end of the British Government, Odahans had
developed any close relations with the 'Government' of Israel. They had been working against the interests of Islamic world under the Jewish tutelage.\(^1\)

Muhammad Saeed Qasim, General Secretary Revah-i-Islami made an appeal to the Islamic world and in particular to Brunei in June, 1973 to declare Qadianis a non-Muslim minority and check their activities in Arab countries. The appeal was published in Brunei's Organ 'Adab-i-Alam-i-Islami' in its 37th issue with its contents that Qadianis had been competing to undermine the integrity of Pakistan.

At Nadawak, an influential paper of Mecca published a statement signed by leading scholars of Islam to support the Resolution. It included Syed Amir Khati (Nigeria), Hasan Al Mashat, Hassam Al Makhlof (former Mufti of Egypt), Abu Bakr Jummi, Muhammad Aliва Maki and other scholars from Saudi Arabia. They expressed their concern over the Qadiani Zionists collaboration and the clandestine operations of the Ahmadiyya Mission in Israel. They demanded that Ahmadiyya activities should be checked and the sect be declared a non-Muslim minority.\(^2\)

Masalma Abdul Haji, an MLA from Atara Khattak moved an adjournment motion for declaration of Qadianis a non-Muslim minority in Pakistan. It was not entertained and was subsequently rejected.\(^3\)

Nasir Goas Ahmad: The AK Resolution created a great uproar among the Qadianis living abroad. Muslim organizations in Europe and Africa gave good publicity to the Resolution. It affected an opportunity to Arab converts to re-consider their belief. Qadianis realized that it would have far-reaching repercussions on their 'preaching' activities abroad.

In mid-1973, Mirza Nasir Ahmad left for a tour of European and African countries. It was a political mission similar to those he had already undertaken in 1967 and 1979 respectively. In London, he was received by Sir Zafarullah, some leading Qadiani missionaries from South and High Commissioner of Gambia. He held secret meetings with the CIA and Zulzai agents and discussed leading political issues with them. Some members of Freemasonry and Israeli Intelligence Mossad met him during his tour to Holland, West Germany, Switzerland, Italy, Sweden and Denmark. Unfortunately Pakistanis missions based in those countries extended every possible assistance to make his tour a success. Some functionaries of our Embassies called on him and invited his blessings.\(^4\)

In Frankfurt (West Germany) Pakistani Ambassador called on him and discussed among other things the damages caused by violence in Pakistan.

In Stoven, France, Pakistani Ambassador called on Mirza Nasir and attended a reception given by Ahmadiyya Mission in his honor. It may be pointed out that

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2. Charlie Lahore, 8 July, 1973
3. Aslam Qureshi, 8 July, 1973
Pakistan Ambassador at Ghana also looked after our interests in Ivory Coast, Liberia, Sierra Leone, Togo and Upper Volta. Mizra Najir discussed with him political situation and foreign relations of Pakistan.

The Ambassador headed a Pakistan Forum in Sierra Leone, a pocket organization predominated by Qadianis to look after their interests. Bashir Ahmad Shama, Amir Sierra Leone mission used it for promotion of religious Qadianis' designs. In reply to a question how Ahmadja Jamat meets its expenditure, Mizra Najir said: The six does not set on Ahmadja Jamat. Our Jamat in Britain had donated (Pound 50,000) (about Rs. 2,000 thousand) for opening missionary work in Africa.

It is widely held that Jewish-based agencies arrange millions of pounds/dollars for Qadianis to see them flourish and expand their 'missionary' work in Africa. Clandestine transfers are made to intelligence agencies of Britain, America, West Germany, Holland and Israel to Qadiani accounts. In countries like Pakistan, India and Egypt where America held large unutilized balances of local currency in the shape of P. L. 600. A regular amount is allegedly transferred to the Rabwah enclave to finance political subversion. With the Jewish support Ahmadja hierarchy has developed into an oligarchy with powerful financial base.

Najir came back from his European tour in September, 1973. He titled the tour a great success. A month after his arrival, Arab-Israel War started in the Middle East. On the first day of the War, Egyptians captured Ban-luw position and force of 500 Syrian tanks and two infantry divisions advanced into Israeli held Syrian territory. Israel suffered some reverses in the War.

Qadian mission in Israel intended to provide support to Israel, men and money against the 'Arab aggression'. Jallaluddin Omar, Ahmadja Missionary in Israel organized a special meeting to pray for the victory of Israel. A. Rafwah in its editorials gave very cautious comments on Israeli aggression and stressed the need for prayer to invoke God's blessings. 1 Mizra Najir kept silent, as he was expected from him and now condemned Israel and attack on Zia's policies in an unequivocal terms.

Mushtaq Shama Assassinated. In February, 1973 the NAP-JUI Government in Bahawalpur was dismissed and the NWFP Government resigned in protest. The discovery of an arm cache in the Israel Embassy in Islamabad and Akbar Bugti, a Baluch leader's allegations against the NAP facilitated Wazir regime to take this undemocratic action. The situation in Baluchistan continued to deteriorate during the PPP rule. Akbar Bugti became the new Governor in Baluchistan.

Bugti faced a tough opposition. He accused the Mengu and Merti tribes of fighting a war of success with the help of foreign arms. He subjected the province
to inter tribal warfare and united the Central army on his side. The brave arrest of Khan Bu Dax Matti, Asa Ullass Mengil and Razaq accelerated the situation. He allegedly resorted to political murders. Andus Simed, Schakalat, the head of Pakkthoon (Khan NAP was mercilessly killed in November, 1973). After three months, Shamsuddin, Deputy Speaker of the Baluchistan Assembly was shot dead by unknown persons near a village in the Zohr, Dast Qetta while he was on his way to Fort Saniema. He disappeared for several weeks during the early days of Bugti Administration. It was claimed that he was held at Malir. He was Provincial Amir of Baluchistan. He severely criticized Bugti Administration and was strong opponent of Army action in Baluchistan. He also condemned Erass for his alleged role in Baluchistan. His main crusade was against Qadianis. Qadiana distributed the copies of the falsified translation of the Holy Quran in Baluchistan. It resulted in great resentment against them and a severe outcry as their invasions were demanded.

Mirza Ubaidur Rahman, the imperial was infact responsible for changing the text of the Holy Quran. He deliberately tampered with the Quranic text and charged several Quranic verses through his "revolutionary catholicism." In numerous verses he added the pieces of his Persian style of Arabic and charged their whole composition and meaning. He further claimed that there was absolutely no difference in the source, nature and substance of his revelation and that of the Quran. The irony in this is that he continued to proclaim his love for the Quran, so much so that he said to have considered not even a single command of it arrogant. But at the same time he committed all types of sacrileges in a hypocrisy manner.

Falseful translations and making changes in the text of the Quran had been one of the topics of controversy (but marked the early years of Qadianism). Mirza Mahomed, the second successor of the Mirza was a very thorough and clever man. He knew that the Islamic revolution would become skeptical of his father's sufi and holy claim of command over Arabic language when they would see these glaring distortions. He appointed a board for printing the "true text" Qadiani literature. Its editor J. D. Shamsi and Claudhry Mubin-ul-Haq. The former Qadiani missionaries of Israel wrote prefaces to the Mirza's works to diffuse his position. It was explained that the changes in the original text of the Quran had not been made wilfully by the Mirza. It was either lack of proof reading or mistakes had inadvertently made by the calligraphers. But the interesting thing is that, the Urdu translations of these improperly verses are in line with the changed text which employed the malicious designs of the Qadiani past master.

Incorporated verses are still present in Mirza Qadiani's books with foot notes from Qadiani editors. They apprehend that the change in the original text may open a flood gate of insertion and textual variations. They could not dare to insert

1. Muharrarn Shinkari, Mirza Qadiani. Triana, Lahore 1974
2. Weekly Tribune, Lahore 17-17 January, 1974
correct Quranic verses in Qadiani books because it cast suspicion on the excesses of their dawat-devotees.

In the first instance Qadianis did not admit that any copy of the Quran had been circulated in Baluchistan. It was called a political stunt. When the proofs were furnished and copies of Tafrihi Saghar by Mirza Mahmud and Shar Ali and Chahm Farid's translations as well as other Qadiani books were shown to them they tried to counter allegations. Afaaq wrote a series of articles highlighting the printing errors from the books of leading Sunni and Shia ulama to prove the instances of alleged Takhrib is the writings of those eminent scholars. It was a crude attempt at scapegoating and an admission of all errors of omission and commission of Mirza Qadiani.

To protest against the foreign-backed Qadiani movement in Baluchistan, Maulana Shams led big demonstrations in the months of July and August, 1973. Three demands were presented to the Baluchistan Provincial Assembly:

i) Expulsion of Qadianis from Zohb Area.

ii) Release of all those arrested in connection with the anti-Qadiani Tehreek.

iii) Declaration of Qadianis a non-Muslim minority in Pakistan.

The Bogti Government took steps to get ride of the Maulana and at last he was allegedly killed by Shah Vazir, a hirding. Mirza Niaz expressed his satisfaction over his murder and alleged that he was killed by a smuggler for he was also involved in those affairs. The cruel murder remained untraceable.

Zafarullah's Secret Mission: In early January, 1974 Sir Zafarullah visited India on a secret mission. The news was first given by the weekly Chatian, Lahore. He stayed at Qadian for three days. He was accompanied by the Registrar of the International Courts of Justice, the Hague, Pakistan had not resumed its diplomatic relations with India yet. He entered India through Wagha Check Post, Lahore. A Minister of the East Punjab accompanied him from Wagha to Qadian. Khan Quayum, the Federal Minister for Interior extended all facilities to him for his visit to Qadian as Zafarullah subsequently disclosed. He stayed with Mirza Wazir Ahmad, Amir Jumma in India, at Qadian and said to have met Chief of the Indian Intelligence Bureau. He was treated as the state guest by the Punjab Government.

The nature of Zafarullah's mission may be viewed against the back drop of Pakistan-India collaboration in setting up of two independent states in the Punjab. Qadiani aspirer for Qadian (India) while the SIKhs yearned for Nankana Sahib, the birth place of Baha Guru Nanak Sahib.

1. Afaaq Rahmani, August and September, 1973
2. Afaaq Rahmani, 22-29 August, 1973
3. Weekly Chatian, Lahore 3 April, 1974
4. Weekly Chatian, Lahore 15 April, 1974
5. Weekly Chatian, Lahore 29 April, 1974
6. "Committee of Commonwealth, Mr. Huber e-Nadib P.227 Chatian Lahore 11 February, 1974
7. Ibid.
A report of the Hindustan Times says:

"An important visitor to the town (Qadian) last January, 1974 was Sir Muhammad Zafrullah Khan. He stayed there three days. His former residence there houses the officers of the Punjab Electricity Department. The Ahmadiyya are sure that his visit should have been described in the press as 'secret.' He was treated as a state guest by the Punjab Government and fulfilled several engagements, they pointed out."  

Mirza Waisan Ahmad, Additional Chief Secretary of Ahmadia Community in India denied that Sir Zafrullah visited India on a secret mission as reported in Pakistani newspapers and added that Sir Zafrullah stayed at Qadian for three days as a pilgrim from Ist January and the Registrar of the ICI, the Hague was accompanying him. He entered Indian through Wagha Check Post and a Punjab Minister was with him from Wagha to Qadian. There was nothing secret about the visit and he sent a message of thanks to the Government of India from Qadian.  

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2. B.A. Sally From the World Press, P. 30
QADIANI AIR CHIEF RESIGNS

As stated earlier 14 officers of the Airforce including two Group Captains and 31 officers of the Army including 2 Brigadiers (One retired) were arrested on the charges of allegedly capturing power by arresting the top Government executives and Generals.1 The plots were discovered before these could be launched. Two separate Court Martial were held for the Air Force and Army officers. Trial of 14 PAF Officers on charges to overthrow the elected authority began on 26 July, 1973. In accordance with the decision of 7 member General PAF Court Martial, 2 of the 14 accused officers were not found guilty and were acquitted. Only 4 were sentenced to various terms of imprisonment, the case against the others of the accused having been dropped after preliminary inquiries.

The Army Court Martial acquitted one out of 21 officers, 2 were sentenced to life imprisonment, 13 were sentenced to various terms of rigorous imprisonment ranging from 2 to 10 years, two were dismissed from service and promotion of 3 officers was stopped.

Although majority of the accused officers were found to be innocent, the Air Head Quarter, under orders from Air Chief Zafar Chaudhry retired all the 14 officers. It was a capricious decision against all canons of justice. In tempering with the Court Martial verdict, Air Marshal Zafar Chaudhry clearly transcended his authority and competence. Some of the accused officers alleged in their statements that the Air Chief had wrongly implicated them in the case and wanted to remove them from his way for he suspected to grab power. He made the trial a matter of personal prestige and was said to have remarked in the course of a talk with some PAF Officers that he would resign if even one of the 14 accused was acquitted. The Government went into the details of the case, carefully examined the proceedings of the Court Martial trials and the trial report of the Judge Advocate General of the PAF and scrutinized the grounds on which the 14 officers had been compulsorily retired by the Air H.O. Bhutto personally examined the relevant papers and discussed the matter with eminent lawyers. A detailed examination of the case revealed that the officers were not guilty and their retirement was unjustified. The Government also came to the conclusion that by putting his personal whim above national interest Air Marshal Zafar Chaudhry had proved himself unworthy of trust placed in him. On 15 April, 1974 Government of Pakistan retired Air Marshal Zafar Chaudhry, Chief of the Air Staff with effect from 15 April, 1974 and appointed Air Vice Marshal Suhargar Ali Khan as Chief of Air Staff in his place.2 Having lost the confidence of the Government and his men it was impossible for the Air Marshal to continue.

1. Pakistan Times (Nawabshah), 2 and 3 April, 1973
2. Pakistan Times (Nawabshah) 18 April, 1974
The Government canceled the pre-marriage ceremony of 7 officers and the pre-marriage ceremony of the other 7 officers was confirmed but they had to leave their re-employment in Government and non-Government jobs was lifted.

An illusion of Qadri i desired to get a full reward for their unflinching support to the PPP in 1970 elections and their loyalty to Bhutto. Many PPP MNAs and MPAs had a chance to visit Rahnuma and get a good reception at Quaid-i-Micahat. Khanum-i-Ab- madah organized parties and contributed funds for the PPP public meetings. Qadri students gathered PPP led students federations to check the activities of jamiat-i-Talibah, student wing of jamiat-i-Islami. A powerful group among the bureaucracy and the military extended support to Rahnuma to win its favor for future promotions.

The leading anti-Qadri group and organizations operating in the country were suppressed and their treasury curbed to appease Qadri. Minto-Niazi was happier over his political bargain. He ascertained this majority of Muslims had accepted Qadri's point of view over the vital religious issues. In Speed House, Abbottabad, he declared that majority of people had accepted our interpretation in the belief of the death of Jesus Christ and Khawari-Nawaz. After an year he claimed that 50 to 80% people, especially the young generation of Pakistan had come to believe that Ahmadis were not true believers in Khawari-Nawaz. Like the issue of Jesus' 'death', the issue of Khawari-Nawaz would finish in the next five or seven years, he predicts.

Islamic Summit: This crisis hit the Western world badly in late 773. It was deemed necessary to check any move to force a change from against the Western powers. In February, 774 Bhutto announced the convening of the Islamic Summit in Pakistan. It baffled Rahnuma. The leading role of Saudi Arabia in the Summit was a real rag to the Qadrii ball. Minto-Taluk says Saudi King Fahd aspired to be the Khalifa of the Muslim world, it hastened the ending of Ahmad Khan's declaration and declaration of Ahmad's anti-Muslim minority. Minto-to declare Saudi King a 'knight of Islam' was failed. An anti-Ahmad movement was, however, launched on the eve of the Islamic Summit and a lot of anti-Ahmad signals were distributed among the Muslim delegations.

At the time of Islamic Summit, Minto-Taluk attacked those Islamic countries which were the expression of personalities like Saudi Arabia had a policy opposing Qadri's Jamat. The Saudi Embassy in Islamabad was even turned over to Ahmad for baj. The World Islamic Congress appealed to the Western world to check subversive activities of Qadri's brethren. The Qadrii press alleged that the Saudis were intolerant towards them. The Qadrii paper declared

1. "Pakistan First, The Ministry and Pariah in Pakistan, 1973"
2. "Ali Qasim Bhutto, 24 June, 1975"
The Saudi decision to exclude from the Holy Pilgrimage members of the Ahmadiyya Movement in Islam is religious intolerance of the greatest order which has no place in Islam. The Saudi Arabian Government has no control over any Muslim outside its territory. It is not an accident that the list of the Holy Pilgrimage is written into its territory. The Government should not believe as it was the Muslim equivalent of the Vatican. For there is no popacy in Islam.¹⁴

Mirza Nasir Ahmad, in his inaugural speech at the Ahmadiyya Mili-e-Shoora, Rahwah told the representatives of the Jamat that a programme to celebrate the centenary celebrations of the Jamat was on anvil. More than 95 million rupees had been promised for the Jubilee Fund. The celebration would start on 23rd March, 1986 and would continue till the annual gathering of that year. The Jubilee would be celebrated all over the world and would reach its climax with the final program at the Jana Sahafas where delegation from no less than 100 countries would participate. The American Ahmadis had promised so far on less than half a million dollars and more promises were expected.

He told the representatives that the opposition to Qadianis had assumed a different shape. It had been heading towards an end. The promise of God of Muslims on that occasion is also meant for us. The battle between truth and falsehood had entered into the last phase and the next fifteen years would be of great importance. He expressed his regret that the dollars earned through the petrol were now being used against the Jamat but those who are that cross reality and never forget this fact that the dollar donated by the sincere heart for the service of Islam could not be matched by a dollar of petrol. 'The former is more valuable and forceful than the latter.'²

Rahwah Incident: The ingenuously created an atmosphere of mischief between Rahwah and the PPP. Stills Rahwah enjoyed the impact of any figures of the ruling party and a good number of bureaucrats, Mirza Nasir Ahmad received the PPP newspaper in his Raj Bhawan with an air of pride. He firmly believed that the PPP leadership held him in high esteem and nothing could be done to harm his community. From time to time, he ordered heads of different Ahmadiyya organizations to put up stiff resistance against the attacks of his opponents and preach Ahmadis creed in a fearless way. 'How could you celebrate the centenary of Ahmadiyya in a bedding matter if you do not prove your worth,' he once advised his followers in a private meeting. All that contributed to aggressive moved of the community.

In a bid to show their muscles to their opponents, Qadiani intelligentsia attacked the students of Nazar Medical College, Multan when they come back from an excursion trip and passed through Rahwah on 29 May 1974. Qadianis carried sticks

¹ Tariq A. Lakhani, February 1974.
² Tariq A. Lakhani, April 1974.
as it was a pre-planned affair and Mian Nazir was behind the game. The Qadiani procession unleashed a violent reaction all over Pakistan. Although Head Ramey, the Chief Minister of the Punjab issued three warnings to law breakers, yet the demonstrators paid no heed to it. Mr. Justice K. A. Sanadini, a High Court Judge was appointed to hold an inquiry into the Rahwah incident. In the Punjab Assembly the leaders of the Opposition Party moved adjournment motion but the Speaker disallowed it on the ground that the matter was sub judice.  

Mintu appealed to the people to wait for the results of the Tribunal but the movement remained unabated. The Opposition leaders in the National Assembly made strenuous efforts to move an adjournment motion on the Rahwah incident without any success. The Assembly devoted most of the time to procedural debate on the admissibility of such a motion. To check the rising movement, many religious and political leaders were arrested under the DPP and the public meetings declared illegal. The Government used representative measures to find an amicable formula to settle the issue. People bore all hardships with fortitude to carry out the movement in a peaceful manner.

Every one knew that the man behind the Qadiani movement was Mian Nazir Ahmad. The Government was, however, reluctant to arrest him. He held a position (he had before arrest) in the Lahore High Court. He was associated with the investigation into the Rahwah incident. Chief Justice Mr. Justice Muhammad Bashir issued notice to Advocate General Punjab who made a statement that there was no Government intention to arrest him at that stage and that if at any time any case was made out against him during the course of the investigation there was intention to arrest him, before taking that step the High Court would be informed. The position was disposed of accordingly.

The statements of the witnesses who appeared before the Sandal Court Tribunal appointed to investigate the cause of the Rahwah incidents give an awful picture of Qadianism that is less known to the world. Muhammad Saleem Noor, a Qadiani detective declared:

a) Qadiani Ahmadis is military organization of Ahmadis. It believes that the Janat will soon hold the rest of power.

b) Qadiani officials are justified by the Khalifs to manage jana through all legal and illegal means for Ahmadis.

c) In Africa, Qadian Ahmad is projected as a prophet Ahmad.
d) Those enlisted in the Balanced organization called the Purpur Force. The witness had been member of this force and it took part in hostilities in Kashmir in 1947. General Gracey had later disbanded this organization. The area and ammunition received by Purpur Force were sent to Wadhga through a military wagon and buried near the Madhim Muhammad Mosque. Volunteers had been posted to guard the armament.

e) Ahmadis have a mission in Israel. It is located at Halls. It is under the Tehrik Jadid and Mirza Mahmud Ahmad was the Chief of that Department. Those who went to Israel from Pakistan had double passports. They were: to an African country on a Pakistan passport and there issued the other passport to go to Israel. The latter passport was kept by them secretly. No Jews had been converted to Islam.

Mirza Naqir’s Interview: At the height of the mass movement, Mirza Naqir Ahmad gave an interview to the Associated Press of America in which he alleged:

"I am convinced that due to many reasons Prime Minister Bhutto’s PPP has engineered the riots. One reason is that PPP wants to prop up its crumbling prestige by winning over the support of the extremists of other sects. According to Naqir, the members of his sect had warned that wars their progress was being burnt to ashes, the Federal Security Force stood by as silent spectators. Something to this effect was also alleged by Sir Zafrullah Khan, in his statement from London. On the basis of propaganda line given by Mirza Naqir and Qadiri Missions abroad, the foreign press accredited the Rajbath incident to Bhutto and Shah Pakar’s policy to "excommunicate Ahmadis". The Economist stated: ‘Several months ago, when an Ahmad was fired as Chief of Staff of the Air Force. This said he had turned the Ahmadis against Bhutto and now cited by conspiratorial minded Pakistan as one of the motivating, the Prime Minister may have had to reason the riots himself.’"

Another such incident may have been provided by Pakistan’s official Muslim brother, King Fahd of Saudi Arabia is said to have urged Maulana at the Islamic Summit in Lahore last February to deal with Ahmadis and ever to have made Arab aid contingent on a ‘solution’ of the Ahmadi problem. A follow up Muslim meeting at Jedda in March pronounced the Ahmadis no Muslim, with the Pakistani delegation reluctantly accepting. Pakistani religious parties have been stepping up anti-Ahmadis propaganda ever since.

Zafrullah’s Press Conference As a part of Ahmadies attributes propaganda campaign against Pakistan, Sir Zafrullah held a press conference on 5 June, 1947 in

1. Pakistan Times 26 June, 1974
London. He explained that the present trouble began when about 150 students from Nishtar Medical College at Multan had been being by train through Rawalpindi, the headquarters of the community. They shouted singlets and obscenities at Ahmadis. There was similar demonstration by the students when the train returned a week later but this time they were greeted with a violent reaction and some of them were hurt. He invited the attention of the international community to the so-called persecution of Ahmadis in the Punjab and appealed to the American International, International Red Cross, Human Rights Commission, International Commission of Jurists and public welfare bodies like OXFAM to go to Pakistan and help 'suffering Ahmadis.' He said that the Jamaat in America had approached the State Department which already knew these things. Similarly Ahmadis of UK should make contacts with the British Foreign Office and invite the attention of the British Parliament Members so that the British Government could play an effective role.

He held Jamaat Islami responsible for anti-Ahmadi movement. Not Tuftial managed to pass a resolution against Jamat Ahmadys in the so-called World Muslim League. Other elements were also behind the disturbances, he declared.

Ziaurrahman wrote to the UN Secretary General, Kurt Waldheim asking the Human Rights Commission observers to be sent to Pakistan. Amnesty International expressed concern to the Government about the denial of legal facilities to 72 Ahmadis arrested at Rawalpindi. The Sunday Times apologized for an error last week when the Ahmadys were described as non-Muslim.

Huddersfield UK members of the Ahmadya movement wrote to British Premier W. Wilson to urge the Pakistani Government to take strong measures to stop the persecution of Ahmadis.

The Amir Jamat Ahmadys, Bangladesh presented a 15-page memorandum to Bhattu during his visit to Bangladesh. He lauded the Bangladesh policy of inclusion and demanded that Ahmadis be saved from the hands of the rest of the Muslims.

The Ahmadya Mission Nigeria made an appeal to the UN Secretary General Dr Kurt Waldheim and the Director Human Rights to take suitable measures to check the violation of human rights against the Ahmadya movement in Pakistan.

Qadri lived in St Louis (USA) appealed to the USA to apply diplomatic pressure to help protect the rights of their co-religionists in Pakistan. Abdul Kadir Haq, General Secretary of the Ahmadya Community, said the St Louis congregation, as well as others in Washington, New York, Chicago, Pittsburgh and Detroit were

1. The Times London. 7 June, 1974
2. Jamiat Khatib, 20 June, 1974
3. The Economist London. 18 June, 1974
6. The Ahmadya Mission Nigeria. 8 August, 1974
7. The Ahmadya, Nigeria. 9 August, 1974
UK Ahmadis called the attention of the British Prime Mr. Wilson on religious problems in Pakistan 2 Miers Noor Ahmad, Additional Chief Secretary of Ahmadiyya Community in India apprised the Government of India of anti-Ahmadya campaign in Pakistan to seek its support.

Pro-Jewish American paper, the Washington Post carried a front page article sympathetic to the Ahmadya and blatantly insulting to the people of Pakistan and Muslims in general. The paper singled out Jama-ul-Islami for its stonewall tactics.

The British MPs expressed their sympathies for ‘Ahmadya victims’ J D Qamar, Ahmadya missionary in Israel called on the Israeli authorities to seek their support for Ahmadya cause. India was also approached for help. Militant Hindu press extolled moral, political and propaganda support but the Indian Government declined to get itself involved in the internal affairs of Pakistan. Exaggerated reports of ‘participation’ of Ahmadya were sent to the Arab and African countries. The Arab press expressed its sympathy for them.

Deplorable Tendency: The Government of Pakistan deployed the tendency of a section of international press to distort and caricature internal happenings in Pakistan. It called it baseless, the allegations that government had failed in protecting its citizens and the law enforcing agencies had acted halfheartedly or in a discriminatory manner. The tendentious reports appeared members of Pakistan community living in Africa, Europe, USA and Canada. Expressions of anxiety were made to Pakistan Embassies and petitions were addressed to the Government. Some of these charges were contained in statements issued by leaders of Ahmadya community including Miers Noor Ahmad, head of the Ahmadya community and Sir Zafarullah, former President ICI.

The Pakistan Times in its leading article refuted all ground charges levied by Ahmadya missionaries and informed that the Prime Minister Bhutto had talks with delegations of all the interested groups. The son of the religious head of the Ahmadya Community was among them who met the Prime Minister. The Provincial Governments were kept in touch with the leaders of the Ahmadya community as well as other groups involved in the controversy. It deployed the multitudinous propaganda campaign of foreign missions of Ahmadya Jamaat and condemned their anti-Pakistan statements. The paper questioned:

“We are not sure to what extent Pakistani foreign envoys have been influenced by the statements of Miers Noor Ahmad and Sir Zafarullah. But it is clear that by hopping up whatever was said by these gentlemen they acted in farthest rather
to them nor to Pakistan. Similarly the worthy spokesmen of Ahmadiyya community have only harmed their own cause by securing for foreign help against their own Government and rendered themselves liable to the charge that they care more for their international connections than their loyalty to the land where they have enjoyed extraordinary facilities and privileges. Indeed they are more guilty of subverting the image of their country than their friends abroad.1

Link-an Indin news magazine made following comments on Zafarullah's Press conference in London:

"His recent Press Conference in London to unigine the Government of Pakistan in retaliation of crimes in Bahawalpur is part of a bigger scheme. One readily wonders where this judge of the International Court of Justice was when Indians massacred the members of the Muslim minority in more than three thousand communal riots till today.

Zafarullah Khan in his Press Conference in London said that at least 20 persons were killed in Bahawalpur and, therefore, he sought the intervention of Amnesty International and Commission for Human Rights and the International Red Cross. For people in Pakistan who are in the know of full facts this was a bolt from the blue and a stab in the back. A gross exaggeration of the whole incident. Zafarullah played well to the tunes of his masters. Let us all try to identify his masters. You will find them in Washington in London, in Delhi and now most probably waiting connectors in Moscow as well.2

Foreign Hand: Prime Minister Bhutto tried to blame the Opposition Parties and foreign powers for having fanned the agitation. Speaking in the National Assembly on 3 June, 1974 he said that the Opposition had been exploiting the situation to create fresh trouble. Replying to the Opposition demand that Ahmadiyya be declared a non-Muslim minority, Bhutto said that the categories of minorities had been revised in the Constitution, and all parties, including the Jamiati-Irani and Jamaat-e-Islami, had agreed to it. They could have walked out at that time if they did not agree. Bhutto referred to the oath prescribed for the President and Prime Minister, incorporating belief in the oneness of the proprophet Muhammad (p.b.u.h.) and said he thought this would have ended the issue.

In his broadcast to the nation on 13 June, Bhutto said that not only he but the people could also see the hands of foreign powers behind the anti-Ahmadiyya trouble in Pakistan. One could link it, he said, with the Indian nuclear blast, the visit of Afghan President Daud to Moscow, and the presence of a political leader of Pakistan (Wali Khan) in Kabul as a state guest. These were according to him, part of a chain of conspiracies which had been taking place against the solidarity and integrity of Pakistan.3

1. National Times, Islamabad on 25 June, 1974
The Opposition wanted Bhutto to come to brace tactics because he had showered many blessings on the Quaidia in the past, particularly their large-scale appearance in sensitive military posts.

Majlis-i-Azama: Marked Majlis-i-Azama for Majlis Tahafuz-i-Khurram-e-Nawabzada composed of 18 political-religious parties waged a relentless struggle for the sublime cause of Khurram-e-Nawabzada under the Presidentship of Allama Muhammad Yousaf Bizen, an eminent scholar of Islam. It accused Bhutto of displaying an extremely partisan attitude and demanded his resignation if he could not resolve the problem in the light of the national consensus. The demands of the Majlis included the declaration of Railways as an open city, the removal of Ahmadis from key posts, a ban on their para-military organizations, the arrest of persons responsible for the Railways railway station incident on 29 May, including Mian Nasir Ahmad, and the trial of Chowdry Zafarullah Khan for making anti-Pakistan propaganda as well as the imposition of tax. This was an attempt to intensify the movement launched by the boycott campaign. The correspondent of The Far Eastern Economic Review tells how the social boycott movement went on:

Public transport was plagued with strikers demanding the Ahmadis be ostracized. Shops display signs refusing service to Ahmadis. All over the country, crudely painted wall signs are using the violent language-attacks against Ahmadis. Newspapers carry advertisements from firms declaring that their boards of directors did not include any Ahmadi. Faced with the ugly mood around them, some members of the

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1. Although there was never been a separate category of members of the Ahmadiyya movement, they generally have been considered second class citizens of British India. It is believed that many minor and the military establishment, especially the armed forces, were well aware of the fact that there were thousands of Ahmadi personnel in their ranks and they had become a matter of concern. This has been so much more significant of the fact that a large number of them were Muslims and they were never considered as second-class citizens of the state.

2. On 15 February, 1987, Bhooroo Mian, from the community mentioned in the previous article, issued a statement that the subcommittee of the faculty of the Pakistan Army, the general who followed that statement.

Qadiani Air Chief Resigns

sent announced ‘penitence’ for their ‘erroneous beliefs in the past and remuneration of their former religions.’

Before the Assembly in the key days of the movement, the NWFP Assembly took the fateful and passed a resolution denouncing Qadianis, a sect Muslims minority in June 1974. The decision was widely hailed. However, Affairs called it a move meant to negate Quaid-e-Azam’s principles and might endanger the integrity of the country. Other Provincial Assemblies made similar statements but were not allowed by the Government. Pressed hard by the anti-Ahmadiyya movement, Prime Minister Bhutto was forced to tackle the issue in a systematic way.

Two Resolutions: on 30 June, 1974 the Government announced to place the entire matter before the National Assembly of Pakistan in the form of two resolutions. One of the resolutions was sponsored by the Government and tabled by then Law Minister Abdul Hafeez Kardar. The other resolution was sponsored by the opposition and moved by Maulana Shah Ahmad Noorani, Secretary Parliamentary group of the Opposition. The resolution of the Opposition was signed by 37 members of Opposition including Maulana Abdul Haq (JUI), Shyari Masarat (NAP), Prof. Omaar Ahmad ( Jamati Islam) and Haji Maula Bux Sardar representing the independent group in the National Assembly.

The Government resolution related to the determination of the Constitutional position of Qadianis; while the resolution of the opposition was more exhaustive in nature on the position of Qadianis. It said:

‘Whereas it is an accepted fact that Mirza Ghulam Ahmad of Qadian proclaimed himself prophet after Prophet Muhammad (May Peace be upon him) and whereas his false proclamation of being a prophet and his attempt to falsify many of the verses of Quran and to open the gateway of Jihad was a treachery against the fundamental concept of Islam.

And whereas the followers of his religion may have any name given to them, intercourse with the Muslims, pretending to be a sect of Islam. Thus they are busy in subversive activities internally and externally.

And whereas the World Muslim Organization in its meeting held between 6th and 9th April, 1974 at Mecca in which about 340 Muslim organizations of the Muslim world took part, decided unani the Qadianis which calls itself a sect of Islam is a subversive movement against Islam and the Islamic world.

Now, therefore, this Assembly should declare that the followers of Mirza Ghulam Ahmad, may they be given any name, are non-Muslims and that a Government bill may be introduced to make necessary amendments in the Constitution of the

Islamic Republic of Pakistan so that this declaration of this non-Muslim minority may be safeguarded.

Both the Government and Opposition's resolutions were referred by the National Assembly to a Whole House Special Committee (WHSC) for discussing them in detail and finally to submit its report to the National Assembly.

The Whole House Special Committee comprises members of various groups in the assembly: Maulana Shah Ahmad Noorani (UDP), Prof. Ghulam Ahmad (UI), Maulana Mohiuddin (UI), Ch. Zulfiqar Ali (ML) and M. Faiz Soomro (Independent) group represented the Opposition in the Special Committee while the Government was represented by Mian Manzoor Ahmad, Minister for Information and Religious Affairs to represent the Government's point of view. Both the House Committee and the Select Committee began their work with devotion.

Miran Naseh Ahmad, head of the Qadri group, and Sadruddin, Anis of the Qadri group requested the Committee in their defense. The Committee accepted their request and asked them to explain fully their point of view. Miran Naseh submitted a written explanation of about 200 pages and was examined and cross-examined by Yaqoob Bhatkar, the then Attorney General of Pakistan. The questions asked by the Attorney General were presented by the members of the Committee specifically the ulama. Sadruddin deigned Abdul Karim Gorre, a senior member of the assembly and a resident of Hikam Nawidin to represent the Lahore section. He gave his Jumia's stand as a 10-page memorandum and was cross-examined by M. Sohail, President of the Assembly. He also presented the Assembly to 37 members of the National Assembly. Maulana Shafi-ul-Haque, editor of the monthly Al-Haq Akbar, Khattak and Maulana Muhammad Taqi Lashari, Karachi under the guidance of Maulana Naqvi compiled the paper. It was read out by Amin Mazi Mahbub in the Assembly.

Sohbat Ali, Farooq Ali, the then Speaker of the National Assembly, revealed in an interview that the members of the National Assembly acted in accordance with their faith and conscience to find a solution to the Qadri problem. There was absolutely no pressure from the (People's) Party on them. Bhatkar and some members of the Assembly believed that Qadris were an educated class and would be in a better position to put forth the arguments in support of their contention. But Miran Naseh Ahmad gave extremely ridiculous arguments and created poor impression of himself. During the cross-examination he withstood the volley of questions but miserably failed to present his point of view. That inconclusively proved that beliefs of Rababah Juma were really dangerous.
The Suhrawardi further said:

We were under the impression that unlike Qadianis, Lahore section of Ahmadiyya could possibly be saved from being declared a non-Muslim minority as they did not believe in the prophethood of Mirza Ghulam Ahmad. But when Suhrawardi, the legal leader of Lahore Jamat presented his point of view to the House, it became evident that each Ahmadiyya had an uphold irrefragable and confirmed ideas. During the discussion when we asked the opinion of the House, majority of MNAs strongly maintained that Lahore Jamat, deserved to be declared a non-Muslim minority in the first instance. We did try to save them but there was no scope for it. It transpired that there was little rational difference between the two groups, the real difference was political in nature. It was also felt that Suhrawardi himself greatly feared that Lahore Jamat should be declared non-Muslim minority. He was convinced that his arguments are contrary to his point of view.1

Duasimous Report : The Committee of the Whole House of the National Assembly of Pakistan submitted its unanimous report as follows:

The Special Committee of the Whole House, assisted by its Steering Committee and Sub-Committee, having considered the Resolutions before it or referred to it by the National Assembly and after perusal of the documents and examination of the witnesses, including the heads of Ahmadas Ahmadiyya Rabwah and Ahmadas Ahmadiyya Lahore, respectively, unanimously makes the following recommendations to the National Assembly:

a) That the Constitution of Pakistan be amended as follows:

i) that in Article 10(3) a reference be inserted to persons of the Qadiani Group and the Lahore Group (who call themselves Ahmadi)

ii) that a non-Muslim may be defined as a new clause in Article 260

To give effect to the above recommendations, a draft Bill unanimously agreed upon by the Special Committee is appended.

b) That the following explanation be added to section 295A of the Pakistan Penal Code:

Explanation. A Muslim who professes practices or propogates against the concept of the finality of the Prophet Mohammad (peace be upon him) or set or in clause (3) of Article 260 of the Constitution shall be punishable under this section.

1. Respected Faqir, 'An Interview by Jang Magazine.'
c) That consequential legislative and procedural amendments may be made in the relevant laws such as, the National Registration Act, 1973 and the Electoral Rolls Rules, 1974.

d) That the life, liberty, property, honour and fundamental rights of all citizens of Pakistan, irrespective of the communities to which they belong shall be fully protected and safeguarded.

1. Abdul Hafiz Pirzada.


4. Prof. Ghafar Ahmad

5. Ghulam Faruq.


7. Sardar Musa Bakhsh Sonooro.

8. Maslana Ghulam Ghaus Hazari (also joined with the signatures).

Before moving the resolution, Law Minister, Abdul Hafiz Pirzada said that all along in the Special Committee meetings there was consensus and unanimity. There had been difficulties but of procedural nature.

The resolution of the session on the Ahmadis issue by the Special Committee of the National Assembly since 30 August, 1974 amended two articles of the Constitution and incorporated the recommendations of the Resolution first passed by the Special Committee of the National Assembly and then endorsed in its special session.


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

It is hereby enacted as follows:

1. Short title and commencement.

(1) This Act may be called the Constitution (Second Amendment) Act, 1974.

(2) It shall come into force at once.

2. Amendment of Article 106 of the Constitution. In the Constitution of the Islamic Republic of Pakistan, hereinafter referred to as the Constitution, in Article 106 in clause (3), after the word "communities," the words and brackets and persons of the Qadiani
3. Amendment of Article 260 of the Constitution. In the Constitution, in Article 260, after clause (2), the following new clause shall be added, namely:

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

The National Assembly passed the Constitution Second Amendment Bill. Also the Senate unanimously passed it. All of the 31 senators present in the House voted for the Bill piloted by the Law Minister. Before the final vote, through a division, opposition leader Haji Rashid Gilani announced that his side whole heartedly supported the Bill. It was 7 September 1974.

Amendment: Article 106(3) of the Constitution as amended by both Houses of the Parliament reads:

In addition to the states in the Provincial Assemblies for the provinces of Baluchistan, the Punjab, the North West Frontier and Sind specified in clause (1) there shall be in those Assemblies the number of additional seats hereinafter specified reserved for persons belonging to the Christian, Hindu, Sikh, Buddhist and Parsi communities and persons of the Qadri, Sufi or the labor group (who call themselves, Ahmadi) or the scheduled castes:

Baluchistan: 1.

The North West Frontier Province: 1.

The Punjab: 3.

Sind: 2.

The other amendment was in article 260 inserting a new clause after clause Two.

A person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him) the last of the prophets or claims to be a prophet, in any sense of the word or of any description whatsoever, after Mohammad (p.b.u.h) or recognizes such a claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or law."
When the National assembly gave its assent to the Constitution Second Amendment Bill declaring the Qadiari as non-Muslim, the entire House broke into a thunderous crescendo of desk thumping. Not since the passage of the country’s Constitution in April, 1973 had National Assembly Members witnessed such camaraderie. Public interest in the Qadiari issue was evident from the packed galleries. For weeks accommodation visitors squatted on the carpeted aisles or crowded into empty corners to catch a view of the proceeding. The diplomatic corps of Islamabads was well-represented and the ladies gallery had a fair sprinkling of teenagers and women of middle years.

The speech made by Prime Minister Zulfikar Ali Bhutto in the National Assembly on 7 September, 1974, when the Parliament passed legislation setting the issue of Khazari-Nabowat was thought-provoking. He said that a very difficult decision had been taken which was not possible with out democratic institutions and authority. It was a 90 year old problem. In 1953, brute force was used not to resolve the problem but to suppress it. The appropriate forum to discuss this problem was the National Assembly of Pakistan. The Prime Minister told the House that he had met many anxious and sleepless meetings over this issue. He appreciated the implications of the decision as well as its political and economic repercussions and the ramifications affecting the security of the State. He explained that the matter could have been referred to the Supreme Court or the Islamic Advisory Council or the Islamic Secretariat, but to whose joy most of the National Assembly met once in secret in a Committee. Every member of the House and those who appeared were fully assured that what they said would not be discrated or used or capitalized for political or other purposes.

Verdict Hailed Leaders of various political parties and religious organizations expressed satisfaction over the decision of the National Assembly on Qadiari issue. Mianza Muhammad Yasin Binoor, President Mianza Majlis-e-Ahmadi for Tahirulai-Khazari-Nabowat welcomed the unanimous decision. Mianza Mofli Mahmood (JUI) Prof. Ghaffar Ahmed (J), Nawazuddin Nanaril Moh Khan (FP), Mianza Shah Ahmad Nourani (JUP), Aqil Khan (JR) and all leader saluted all of these resolutions welcomed the decision.

Hussan-ul-Ishtiyar, Secretary General of the Islamic Secretariat expressed the decision taken by the Pakistan National Assembly and hoped that other members of the Islamic Secretariat would follow the same decision. He said if the resolution would be sent to the Islamic Secretariat it would publish it and send it to all member countries.

1. Dawn Report on this occasion, 4 September, 1974
2. Report made by the occasion of the Legislative and Reinterpretation of National Assembly, 1974
3. "Nahar" 4 September, 1974
4. Dawn 4 September, 1974
5. Pakistan Observer 4 September, 1974
Dawn Karachi is its editorialcomment on the National Assembly decision on Qadiani issue under the caption An Historic Decision. The paper said, 'An old controversy which proved a threat to public peace and tranquillity and was not without elements of delicacy and complexity has at last been got out of the way'. The resolution of the Qadiani question by Parliament, in conformity with the sentiments and aspirations of the peoples of Pakistan, is a matter of historic significance. For about 30 years the issue has been in existence like a wolf, sometimes dormant, sometimes active, but never extinct. It is of very great significance that the issue should have been settled in a Constituional manner and through a unanimous verdict delivered by the representatives of the people. Thus when the National Assembly and the Senate passed the Constitution (Second Amendment) Bill declaring that non-believers in the absolute andunqualified Finality of the Prophethood of Muhammad (peace be upon him) would be excluded from the fold of Islam not only was a painful chapter of religious controversy closed but a glorious example laid down for future reference and emulation. The manner in which the decision was taken augurs well for the growth of democracy in the country. Constitutionalism is the birth of life in a democracy. The same decision coming as an official decree would not have meant the same thing. Prime Minister Zulfikar Ali Bhutto deserves our praise and gratitude for his handling the issue boldly and then submitting it to this country's supreme sovereign body.

The achievement of unanimity by the National Assembly which functioned for several weeks as a Special Committee of the Whole House is a matter of great significance. Though it conducted its proceedings in camera, its deliberations were held against the background of an intense national upheaval. This begins with the Rawalpindi incident at the end of May and the spread, to quote the Prime Minister, like 'a prairie fire'. There was loss of life and property. Truly, this uprising was enormous emotions which had been suppressed for long and the time has come when the devout followers of Islam could stand it no longer. It was wise on the part of the Government to decide not to delay it further. As the Prime Minister said, human insecurity could always devise some method of postponing decisions, and this could be tried once more. For the logical decision needed great courage and strong conviction. It should be a matter of pride for us that the Government and the elected representatives of the people have demonstrated the courage and that conviction. But it certainly was not an easy task taking into account, as Mr. Bhutto said, the many ramifications of the decision in political and economic spheres as well as in matters involving the security of the state. He was not overstating a bit when he called it the most difficult decision in the history of Pakistan. Why it was necessary was demonstrated by him when he said that the basis of Pakistan is Islam and so a decision was taken which the body of Muslims in this country feels to be against the tenets of the fundamental beliefs of Islam. It would dangerously affect the rational and raison d'etre of Pakistan.

1. Dawn Karachi, 10 September, 1974
Impeccable London carried a very illuminating comment on the Resolution is the light of political history of Qudais. It stated that the National Assembly decision would go to remove a long standing but an unnecessary anachronism. The decision would serve to formalize the de facto and even otherwise de jure project. The problem had arisen not because the Muslims in some fit of orthodoxy or fanaticism wanted to 'communicate' any group of people. Its origin, on the other hand, lay in the assumptions by Mirza Ghulam Ahmed of Qudais of Messiahship, and prophethood and, as a consequence, branding those who did not believe in him to be outside the pale of his faith. The Qudaisi view of their relationship with Muslims was well summarized by their second caliph, Mirza Mahmud Ahmed. "Our worship has been separated from the non-Ahmadias, we are prohibited from giving our daughters (in marriage) to them and we have been stopped from offering prayers for their dead. What then left that we can do together? There are two kinds of intercourse religious and the other, mundane. The greatest expression of the religious bond is in common worship and in matters mundane, these are the acts of family and marriage. But then both are forbidden (nuram) to us. If you say that we are permitted to take their daughters (in marriage), then I would reply that we are allowed to marry the daughters of the Christians as well. If you say that why do we Salam (salutations) to non-Ahmadias, then the reply to this is that... the Prophet (Mohammed) has said Salam to the Jews... Thus the Jami'at Messiah (Mirza Ghulam Ahmed) has separated us, in all possible ways, from the others; and there is no kind of relationship which is particular to Muslims and are not forbidden from entering into it" (Katawatul Faiq by Mirza Mahmud Ahmed in Review of Religions, vol. 14, No. 3-4, p. 159).

Accordingly in matters of marriage, dowry, inheritance, etc., the civil courts even during the British rule and later in Pakistan as well as post Independence India had no difficulty in ruling that the Qudaisis were not Muslims, significantly these judgments were never overruled by the Qudaisis nevertheless these had no political effect.

It was in 1935 this Majlis, the famous Muslim body and philosopher asked the British to declare the Qudaisi as separate community just as they had done with regard to the Sikhs. In 1939 the Sikhs were declared a community separate from the Hindus although the High Court had ruled that the Sikhs were a part of the Hindu religion. As Iqbal said the Qudaisi while pursuing a policy of separation in religious and social matters work, however, anxious to remain politically within the fold. 'The Qudaisis will never take initiative for separation', said Iqbal, because their small number (56,000 according to 1931 census) would not entitle them even to a single seat in any legislature. However that initiative did come, thought briefly, in 1944. Unrest of the emerging Pakistan (which according to a prophecy of their caliph, Mirza Mahmud, was going to be a temporary separation and the followers were asked to try to end this soon (AlIyadah, 5 April, 1947), they asked the British that "our rights are
After discussing the past political compulsions of Qadri, the paper said:

"When Mr. Bhutto's Peoples' Party won an unexpected majority of seats in Punjab and Sind and later achieved power after the fall of Dacca, the Qadrians knew it be known that a great part in Mr. Bhutto's victory was of Amla's support, the number of Qadri volunteers, working in support of the Peoples' Party according to the 'catholic' ran into hundreds of thousands. That marked the end of the group's low profile and lower politics according to the secret 'catholic' their 'polls' was of a more profound (kind) than the (Bolish) Government but it is this departure which seems eventually to have proved so disastrous.

Soon disillusioned with Mr. Bhutto, they started coudubbing with some opposition politicians particularly those in the Islaf Party. By the middle of 1972, members of the Qadri community were commanding both the Navy and the Air Force. About a dozen or so of their officers were holding either charge command or occupying other senior and indicative positions in the Army. Under the circumstances a politician who aspired to power could hardly afford to ignore either the military or the Qadrians in lose conscious and expression of their strength. In April, 1973, when Azad Kashmir Assembly resolved that the Qadrians be declared a non-Muslim minority, the 'catholic' said they were not worried about this but warned that if the trend was transgressed its limits, then Pakistan would not survive the troubling troubles and disorders.

Few weeks later opened the trial of about 14 dozen Air Force Officers charged with conspiring to overthrow the Government and as it proceeded it brought to light startling facts about how the Air Force Chief and his specialluty called the CAS 'tried' were following policies of cutting the RAF of its capable and patrioti officer cadre and converting it into a pro-Qadrian force. Open allegations were made about the Qadri design to take over (whole or part of) Pakistan. Scarcity rare is military trials, but all except four were found guilty and acquitted. The Air Force Chief who did not take the judgement gracefully had to resign. This was in April.

The 22 May, episode of a scene Madian Medical College students mourning or even hurling abuses at the members of the Qadri community at the Bahawal railway station was at worst a case of student misbehaviour but instead of ignoring it the Qadrians chose to retaliate and retaliated brutally when the students, on return journey, passed through Bahawal station on 22 May. As the evidence the Smoedel Tribunal dismissed it was not a reaction, it was a planned affair. Why did the Qadrians react in such a self-destructive way? Possibly it was a case of sheer arrogance but according to another view it was calculated to invite a certain amount of lawless reaction so as to
pave the way for another military take over. However the reaction that the event produced was intense and overwhelming but all the while it remained cool, disciplined and non-violent. The 42 deaths in the first week after 29 May (23 Oslamani and 17 Muslims) were generally caused by provocative behaviour. The other violence that took place was the private violence against students, workers and women. However, as for the demand for the clarification of the constitutional status of the Oslamani, it has reached a point where it could only be ruthlessly suppressed but never defeated. But as Mr. Bhutto will, by suppressing 'the problem would have arisen and reared into background, but it would not have disappeared. A settlement of the problems and the guaranteeing of the Oslamani community's constitutional rights, as the Prime Minister told the National Assembly, was in the community's own long term interest.\(^5\)

The Morning News, Karachi commented:  
'The clear and precise verdict by the National Assembly on the finality of Prophethood must act as a rest all controversies on this issue. Undoubtedly, the MNA's irrespective of their political affiliations and religious beliefs, demonstrated an admirable sense of appreciation for a decision through consensus. The remaining problem was indeed of a religious nature. It needed detailed and thorough discussions by all schools of Islamic thought. Moreover, as it involved a section of the citizens of Pakistan, it could not be lightly dismissed. A Government committed to the ideals of Islam and democracy had the responsibility to meet the challenge effectively. And it was through the writing efforts of Prime Minister Bhutto that the country's supreme law making body unanimously approved a resolution calling for the settlement in Constitution to declare as non Muslim any person not believing in the absolute finality of the Prophethood of Muhammad (peace be upon him). It was a happy feature that the sentirnent of the resolution included all shades of Islamic beliefs. Thus the verdict reflects the collective will of the nation.\(^6\)'

Sir Zafarullah reacted strongly by issuing a statement that the Parliament of Pakistan had no right to decide about the fact of Oslamani. The then Federal Law and Parliamentary Affairs Minister A.H. Firda's, in reply to his statement said that the Parliament was the Supreme body and no one could challenge its decision. He reminded Zafarullah that the British Government had over roved the views of the then Government of India during the pre-partition days that Sikhs formed part of the Hindu Society and subsequently declared it a separate community.\(^7\)

Lahore Jami reacted softly over it. They claimed to be Muslim and staunch followers of the real claims of the Mirza Ghulam Ahmad, the reformer of 14th century Hajirs.\(^8\)

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Stake in the Game. The Constitutional Amendment of 7 September, 1974 enjoyed religious and political aspects in Qadiani Muslims of the world realized that it was an underground political organization having links with Imperialism which motivated and worked for its evil designs. Its religious body is only a cover to play political game. Under the benign patronage of the British Government, it played a destructive and anti-Islamic role to undermine the integrity of the Muslim world.

Gaudiya refused to accept the verdict. Their version of the anti-Ahmadi agitation of 1974 is incoherent in nature. They allege that the movement was sponsored by the Government to crush the opposition and pave way for an autocratic role in Pakistan. The liberal, secular and progressive elements did not like to participate in it but were afraid of being segregated from the mainstream of the majority.1

Sir Zafarullah war a tract to justify his religious belief. He argued that the Article 28 of Pakistan Constitution allows every one to profess religion of one's choice and the said amendment runs contrary to it.2 However some far sighted Muslim leaders warned the jubilant people to be on alert as Ahmadis planned a new offensive against them. Maulana Maudoodi warned Muslims that the Ahmadiyya issue had not been finally resolved. The snake and been wounded is a killer. The Government was making Ahmadis understand that they had been provided with a Constitutional guarantee. He added that the amendment had stirred imagination of people living abroad. They had come to know that Qadiyas were not only non-Muslims but also spies. They, infact, are a political group. He warned that Muslims should keep a close watch to the clandestine activities of Ahmadis so they could not get power after infiltrating into sensitive departments.3

The PPP Government was reluctant to implement the National Assembly decision obviously to appease the Qadiani cohort. It took every step to forestall the possibility of making the required changes in the Pakistan Penal Code. It was expected that after the proposed amendment, Qadianis would not be able to build new mosques, propagate their heterodox beliefs by calling Mirza Ghulam Ahmad as mahatma and his followers babas (companions of the Prophet (P.B.U.H.) etc., but they found Qadianis adept in their behaviour. With a different edifice of the Constitutional Amendment and knowing with the law in the law, they carried out their apostasy campaigns in full swing in Pakistan with a new programme and vigour.4

The powerful Qadiani elements operating in humanities took all possible steps to make the Constitutional Amendment retroactively illegal and a farce. blush regimes in effect left the matter in lurch and even made it more intricate.5 The movement brought Ahmadi issue to limelight offering an opportunity to anti-Islamic

1. Where Lahore Lahore 30-9-1974, 1914
2. Asad Gheewalla, "Afghans" in 1913 who are Interpreting need for the 7th Amendment
5. The weekly Qadiani, Lahore, 27 July 1974

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forces to give a second look to the potency of Ahmad's movement as a counter-offensive against the emergent fundamentalism in Islamic world. They encouraged Qadiani to settle in the US and other West European countries, offered asylum to Qadiani fugitives by declaring them a "persecuted minority of Pakistan" and doled out more money from their secret funds.

There are evidences to prove that Bhutto had determined to reverse the Constitutional amendment in his second term of office. Manuel Mahmod, a close relative of Dr. Bashir Ahmad of Lahore Ahmadis and DG of the infamous Federal Security Force revealed in an interview:

'When the Assembly declared Qadiani and Lahori a non-Muslim minority, Prime Minster Bhutto was very displeased with that decision. He vowed to reverse that decision. If that could not be possible, steps should be taken to appease Ahmadis in his next term of office after getting mandate from the people. He advised me to convey his feelings to Dr. Abdul Sahim, his Chief Scientific Officer. Sahim made a mockery of it. He told me he was personally loyal to Pakistan but what Bhutto had done was unacceptable and he prayed for his end and all those who were involved in it. I conveyed it to the Prime Minister in the same manner. But strangely enough, the day Bhutto advised me to see Dr. Sahim, he, while coming out of Bhutto's room, saw Dr. Sahim himself waiting to see Bhutto in his ADC's room.'

Qadiani-Bhutto secret dealings are also found in Sir Zafarullah's interview with the fortnightly 'Aitijabha, Lahore:

'Bhutto won the 1970 elections in the Punjab mainly with the Ahmad's support. He told Khadimuddin Mehl that if he could get only six seats in the Punjab that would be a great success for him. But Hafiz Sahib advised him to contest every seat. The Jamaat would do everything possible for him. So we did. We conducted his election campaign with full zeal and my (Zafarullah) nephew, Hamid Nissarullah was Kausar Nissar's election agent from Sialkot constituency in 1970.

After gaining power, Bhutto thought to install himself as an undisputed leader of Pakistan by declaring Ahmadis a non-Muslim minority. He wanted to win over the sympathies of ulama by surrendering Ahmadis. He once ruled on Hafiz Sahib (Mian Nisar Ahmad) while he was talking to him he saw here and there and then said: 'At that time I have not got a copy of the Holy Quran with me therefore I would have sworn upon it that I considered you Muslim.'

It seems that Bhutto had a soft corner for Qadiani in his heart, even if his statement is interpreted as more political.'
Ahmad Anani, a veteran Muslim League leader, quoted an excerpt from the book of a Jewish Professor to prove that 600 Ahmadis living in Israel had joined the Israeli Army. Aljazeera Rabat strongly contradicted the charge levelled by Moustafa Zafar Ahmad Anani that 600 Ahmadis had been inducted in Israeli Army. The paper further maintained that the book 'Israel - A Profile' written by some Jewish professor I.T. Noman was quoted by Moustafa Anani in support of his contention did not make any where. Also there was no Pakistani Ahmadi in Israel and no one had joined the Israeli Army, the paper said.

The book did exist and Qadisiani did go to Israel from Rabat. It was a common knowledge that Jalaluddin Omar, the Ahmadiyya missionary of Rabat had been serving in Israel since 1956 when Ch. Muhammad Sharif was called back to Pakistan from Israel. All Qadisiani missionaries who had been formally posted in Israel since 1938 namely J. D. Sharma, Allah Ditta Jallandhiri, Rashid Ahmad Chughtai, Nusar Ahmad, and Ch. Sharif lived in Rabat after serving in Israel. Their families had contacts with them through mysterious channels when they were abroad. The Ahmadi mission in Israel is the part of overall missionary network of the Jamat. The Khalifa is the supreme head of the community and controls all missions including Israeli Mission and manages their affairs. Qadisiani Anis in Israel worked on his directions and under his orders.

Maullana Anmi, in a press conference showed I.T. Noman's book 'Israel - A Profile' to the journalists. It was published by the Pal Mall London. Copy of the relevant pages were circulated to the press. The book pointed out that Arabs could not join the military forces of Israel or settle in border villages while Ahmadis could join the Israeli Army. The relevant extract is stated below:

Religion in the Holy Land: "About 35,000 Druze live in Israel in about twelve villages mainly around Haifa, on the slopes of Mount Carmel. They were granted the status of an autonomous religious community, and they enjoy administrative rights in their local councils. Moreover, they unlike the Arab Muslims in early days of the state, serve in the army. Two other small non Arab Muslim groups, Circassians, who came in the nineteenth century from Russia and have number about 2000 souls, and the Ahmadi sect of some 600 people from Pakistan also serve in the army. The Druze, the Circassia and the Ahmadiyya, like all citizens in the country, can vote in the national elections as parliament and be represented in it. (It has added) Several Druze have taken seats in the Knesset along with other Arabs. In 1969, a Druze was chosen DEPUTY SPEAKER OF THE PARLIAMENT."

The question of Qadisiani presence in Israel and their right to serve in Israeli Army seems less important as the whole Ahmadiyya Jamat is a Illegal Zionist Army Division fighting all over the world with sophisticated arms to restore Jewish
supremacy over gentiles. Qadlanis did go to Israel after gaining visas from a third country friendly to Israel and enjoy all rights and privileges including their right to join the Army for being very loyal soldiers of Jewish Agency.

The issue of Ahmadiy-Israili collaboration again figured in Pakistan press in February, 1977 when an Urdu weekly published a picture from the weekly Jerusalem Post dated 9 October, 1976 taken on the occasion of an Israeli function. A Qadlani delegation called on the President of Israel and had photographs with him. In the picture were seen the Israeli President, the Adviser on Minority Affairs Musa Kamal, Moss/ Owda, a Palestinian convert and Yalaldin Qamar, the Ahmadi missionary in Israel. It proved that Almada, unlike other religious and ethnic minority groups had very close relations with the Government of Israel and enjoyed their patronage. Yahweh Rashid maintained that there was nothing objectionable in the photograph. There were 200 Palestinian Arabs and Judges employed by Israel in their courts and were being paid from the Israeli Exchequer. Palestinian Ahmadis had to live and promote relations with the Government of Israel as their loyal citizens. In this way some Ahmadis were being drawn into and their real purpose was to malign the Government, Aftab emphasised. Nevertheless people evaluated the nature of relations existing between Israel and Rashid and questioned the presence of Qadlani missions in Haifa and Mount Carmel which had nothing to do except to get itself engaged in spy work and launch a clandestine political offensive in the Middle East.

In his interview with the fortnightly Jisr-i-Jahan, Sir Zafarullah says that he was allowed by King Faisal of Saudi Arabia to perform Hajj in 1963 but afterwards the Government imposed restrictions on performance of Hajj by the Ahmadi community. He wrote to King Faisal about it who replied that Ahmadi beliefs did not conform to fundamentals of Islam. Zafarullah also stressed that King Faisal was told that Ahmadis were spies of Israel. The Arabs, particularly Saudis are very sensitive to it. Since he had no contacts with him at that time how would have otherwise talked to him.

In reply to a question that Ahmadis were notorious spies of Israel and had set up a mission there, Zafarullah stated that Ahmadi Mission had been functioning in Israel (1926) long before its establishment. As the time of establishment of the State of Israel (1948) some Ahmadis left that territory and others decided to stay there. He emphasised that Israel Government does not have any evidence in their way. Although no progress has been achieved in the sense that Jews had been converted to Ahmadiyat yet many Palestinian Arabs had embraced Ahmadiyat.
From Rabwah to Tel Aviv: In early 1967, the Qadarii-Israelsi collaboration was talk of the day. Every one believed that Rabwah had secret links with Tel Aviv. Most believed that Rabwah made parallel with the Jewish community in Palestine. The idea was a shock to many. Rabwah was a small town in the central region of Palestine. The town was known for its rich Jewish history and culture. The Jews who lived there were considered to be a separate community, distinct from the rest of the population. Rabwah was one of the few towns where the Jews had a strong presence. The town had a small Jewish community, consisting of a few families who had lived there for generations. The Jews who lived in Rabwah were known for their strong sense of community and their dedication to preserving their culture and traditions.

The idea of Rabwah being a center for Jewish activity was a shock to many. It was believed that Rabwah was a small town with a small Jewish community, and that it could not possibly be involved in any significant Jewish activity. However, the idea of Rabwah being a center for Jewish activity was not without its supporters. Some people believed that Rabwah was a strategic location for Jewish military operations, and that it could be used as a base for Jewish forces in Palestine. Others believed that Rabwah was a center for Jewish religious activity, and that it was a place where Jewish people from all over Palestine could gather to pray and worship.

The idea of Rabwah being a center for Jewish activity was a topic of much debate at the time. Some people believed that it was a dangerous idea, and that it could lead to conflict and violence. Others believed that it was a necessary step in the fight for Jewish independence. Despite the controversy, the idea of Rabwah being a center for Jewish activity was never given much attention. The focus of the times was on the larger political and military developments in Palestine, and the idea of Rabwah being a center for Jewish activity was seen as a minor issue.

Qadarii-Ismaili's | Qadarii-Ismaili's...
sense of the word with no Zilis or Brahui tags. This group said their prayers facing towards Qadian and made all efforts to segregate themselves from Muslims. Zaal's son Rehmatullah Asad propagated these ideas for many years. This sect asked Qadianis to be absent to the Mirza's dictates and accept him as the real prophet. He argues, "There are only two courses left open to them, either to join Muslims or disassociate themselves completely like Bohara. There is no other way. To live as a group of Mullastan (irrelevantities) would be disastrous for the Ahmadiyya Mission in the long run."

Election 1977: On 7 January, 1977 Bhuto announced to hold elections to Pakistani National and Provincial Assemblies in March. The Opposition decided to contest the elections under the banner of Pakistan National Alliance, a grouping of nine parties. Under the Constitution, Qadianis were required to register themselves as non-Muslims and to continue to take part in elections as a minority community. But they decided neither to participate in the elections nor to register themselves as non-Muslims. On the contrary they insisted on calling themselves a Muslim minority and 800 million Muslims of the world a non-Muslim majority. After a series of his meetings at Rahwash with Jamat Amirs, Mirza Nasir Ahmad came to the conclusion that the PPP could still serve their purpose. They also looked to Asghar Khan, Tehrik-i-Istqlal Chief but he said he had committed a political blunder by curbing Mirza Ghulam Ahmad and lost all Ahmadiya sympathisers. The rest of the PNA still held already made their position clear in 1974. For Qadianis they were neither worth approaching nor reliable. Keeping all pros and cons of new political developments in mind, they entered into an informal secret pact with the PPP and extended their full support to it in the elections in a very cautious and subtle manner in order to avoid any embarrassment to the party or their Jamat. They still looked to Bhuto as 'naive and disgraceful'.

The National and Provincial Assembly elections were held on 7 and 10 March respectively and the PPP won a very large majority due to alleged rigging. The PNA launched an agitation which took the shape of Nizam-e-Muqaddas movement meant to enforce Islamic laws. Qadianis strengthened the forces of chaos and anarchy. A bulk of literature was issued under the name of followers covering all the subjects. A discreetly the Islam and political parties of the alliance, Khudm-e-Ahmadsya and Lajree took active part in the smear campaign and spent a large amount of money for the fulfillment of political aspirations of Rahwash.

Martial Law: On 5 July, 1977 Martial Law was clamped on the country and the Constitution (1973) was held in abeyance. Qadianis hoped that after the proclamation of the Martial law, the Constitution would be abrogated and they would once again enjoy pre-1974 status. But that did not happen. In the early years of Zia regime, they tried to strengthen their relations with the emerging bureaucracy and made efforts to get

3. Weekly Mirror, 14 March 1977" quoted in the PNA and published a article from PPP in Provincial Election
O-Qaeda's Air Chief resigns: Deceitful for some military officers without much success. They wanted to reap the benefits enjoyed by the Ayub and Yahya regimes. Mrza Nair diluted the programme of Islamization in Pakistan. Under his instruction, the Ahmadiyya Foreign Missions criticized the Government measures meant for the enforcement of Islamic laws in Pakistan. They wrote objechs like his praise of apostasy, sex, and marriage between a Muslim and a non-Muslim, and the press themselves as the real opponents of Islam by projecting "liberal ideas and more rational and objective views" on these issues.

Islamic Conference: The second year of Zia's regime brought much embarrassment to O-Qaeda not from any Afrasiab Jamat of Pakistan but from the participants of the Islamic Conference.

From 6-4 July, 1978, Pakistan hosted the First Asian Islamic Conference at Karachi. It was attended by about 200 delegates from 27 countries and was sponsored by Ihaba-e-Isami-Islam, an international non-government and non-partisan body representing Muslims of the world. Besides the delegates, a number of scholars from the United States and the Soviet Union came to attend the Conference. It was the first regional conference in Pakistan, four such conferences were held in Mauritania (1976), the USA (1977), Australia (1975) and Trinidad (1977).

The Conference discussed the O-Qaeda issue in the context of anti-Islamic forces working in collaboration with foreign powers to undermine the unity of Islamic World. It adopted the following text on the issue:

O-Qaeda is a destructive religious doctrine which hides under the guise of Islam in order to control its mischievous and malicious ends. Its most in-islamic allegations are:

a) Its leader's baseless claim to prophethood.

b) Distortion of Qur'anic texts.

c) Fatwah of Jihad (Fighting in the cause of Islam).

O-Qaeda is the step-daughter of British Imperialism. It survives only under its guardianship and protection. O-Qaeda does not faithfully serve the cause of the Muslim Ummah: it is blindly devoted to Imperialism and Zionism, and wholeheartedly supports anti-Muslim powers and policies. (Islamic world).

It even utilizes the anti-Muslim powers in order to pull down and disintegrate basic principles of Islamic belief. O-Qaeda's persistent efforts to attain such malicious and mischievous ends:

a) The foundation of temples where people are misled and misguided by O-Qaeda anti-Muslim thoughts and beliefs. Anti-Muslim powers financially subsidize and support these temples.

b) The establishment of schools, institutes, and orphanages where Qadianists destructive practices flowed in the interests of dual Muslim powers. Furthermore, Qadianism has published several interpretations of the Holy Qur'an in different languages. In order to challenge the imminent dangers of Qadianism, the Conference has passed the following resolutions:

1) Every Qadian body, organization or association should discontinue the Qadianist practices in their temples, schools, and orphanages and in all other places where Qadianist practices are performed and destructive activities. They should also speak out and choose Qadianists, and warn the whole Muslim world against their evil practices lest they fall in their trap or give in to their evil machinations.

2. The Qadianists should be proclaimed atheists and non-Muslims.

3. No commercial engagements should be allowed between Muslims and Qadianists. Muslims should boycott Qadianists economically, socially, and culturally. Intermarriage between Muslims and Qadianists should be stopped at once. Qadianists should not be allowed to bury their dead in Muslim cemeteries; they should be treated and looked upon as steadfast atheists.

4. All Muslim States are invited to stop all evil practices of the followers of Mirza Ghulam Ahmed who claims prophethood; they should be regarded as a non-Muslim minority and denied effective and sensitive posts of the state.

5. Illustrations of all additions in the texts of the Holy Qur'an should be published. Qadianist interpretations of the meanings of the Qur'anic verses should be minimized and not put to public use.

6. All non-Muslim groups who deviated from the true Muslim path should be treated on equal terms with the Qadianists.

Enthused by such resolutions and pressed hard from the emerging religious hierarchy, Qadianists turned to anti-Zia forces in Pakistan and abroad. They lashed to secular and socialist elements for their support in their struggle for survival. But at the same time the popular demand to implement the Constitutional Amendment in its letter and spirit gained currency. In the religious conferences, wherever the ulama and maulaiks had a chance to call on General Zia they urged the need to
curb anti-Islamic activities of Qadian and to minimize this threat from the body politic of Islam. People expressed doubts over the Government’s programme of Islamization in the wake of mounting Ahmadia threat.

“Save Bhattu Campaign.” The burning political issue of early 1979 was the fate of Z.A.Bhattu. He was facing a trial in higher courts of Pakistan. Due to lack of leadership, the PPP was discredited and there was no leader to guide the workers, although it was still a popular party, Ahmadia Mission London approached the PPP leaders to launch “Save Bhattu Campaign” in Europe and condemn the Zia regime.

The Pakistan Press International (PPI), an independent news agency of Pakistan in a dispatch from London gave some startling facts regarding collaboration between the PPP’s headed leadership and Qadiani activists. The report said that the Jewish lobby had planned to launch a pro-Qadiani campaign in western countries and in Africa where a Jewish professor from Stanford University helped Qadianis who had pledged to assist him in his task of condemning the Islamic régime in Pakistan. The report said the Qadianis were openly advocating the dismemberment of Pakistan because they felt that they could not live in an Islamic State. Jews and Qadianis played an important role in bringing Bhattu to power in 1972, says the report, as they were frightened by the strength of Islamic forces in Pakistan. A United Pakistan, they feared, would pose a challenge to them. The money for Bhattu’s election (1977) came from Israel, the report said, from the Qadiani centre in Tel Aviv. But having brought Bhattu to power they had achieved their objective of dividing Pakistan, the Qadianis asked for their pound of flesh and to this Bhattu replied by hitting hard at them.¹

Pakistan press reacted strongly against Qadiani-Jewish axis and demanded an inquiry into the working of Qadiani mission in Israel.

The Jang Karachi, in its editorial, demanded a thorough inquiry into the Qadiani-Jewish axis as given in the PPI dispatch and urged upon the Government the need to conduct an inquiry into the working of Qadiani Mission in Israel.² Qadianis, however, denied such collaboration with the PPP leadership.

It is said that the report was partially correct. The dialogue did take place in London over the issue but the matter Prevail between both parties. Meanwhile, the news leaked through the PPP dispatch which ended the possibility of further negotiations and conclusion of an amicable deal. Some call it a vicious campaign of Zia’s régime.

‘Revealing Document’: Qadianis were scheming with the PPP in London when Jamat Islami revealed their plan to create internal unrest in Pakistan. The Amir Jamat-e-Islami Pakistan, Mian Tufail Mohammad, in a press statement urged on people to get united to frustrate the evil designs of Rabwah means to create disruption.


in their rank. He referred to a 'revealing document' published by the weekly Zindagi Lahore in its issue of 12 February, 1979 which gave the outlines of a conspiracy hatched by Qadiani to damage the Pakistan National Alliance and indicating that a new PNA would be founded in a few months' time. It was also revealed in the document that the forces of anarchy would be supported in Baluchistan. He said that the Jamiat was in possession of authentic informations that Qadiani had prepared a plan to take revenge from Maslaana Masoodi as he played a significant role in the movement for declaration of Qadianis, a non-Muslim minority in 1974.

Prophesy about Bhattu: Qadianis immediately moved to anti-Bhattu lobby when Bhattu was hanged on 4 April, 1979. As usual they searched out a prophecy from Qadiani's "Bible" to defame him and to prove its marvelous fulfillments. Mirza Nasir played its cards with avidness.

Sir Zafarullah in an interview with the Inghtnightly Airwaysman says: 'Justice Javed Iqbal invited him to a lunch on 6 February, 1979. Sirteek Ijaz Ahmad and Ch. Bashir Ahmad (both of them are Qadianis) and Mobin Mufti Unaiala told Chief Justice Lahore High Court also participated. (iv) Zafarullah told Mobin Mufti that Bhattu would certainly be no more in this world as soon as he entered into 52nd year of his life. He would perish either by committing suicide or be hanged or killed by Eighting. Whatever be the cause of his death he would definitely die. He requested Mobin Mufti to see him next year (1980) on the same date (6 February) to see whether Bhattu still lived. Bhattu was hanged in April 1979. When on 6 February, 1980 Mobin Mufti saw Zafarullah he explained him that in a revelation (litan) of Mirza Ghulam Ahmad which he allegedly received in 1891 it had been stated: 'Kalasha Yameen-e-Aam Khalifa' (Arabic) i.e. he is a dog and would die (according to the numerical value of the letter in the word dog or Kalab) which amounts to fifty two. This means that his age will not exceed 52 years and that he will die within the course of his fifty second year'. So Bhattu died in accordance with Mirza Ghulam Ahmad's prophecy. On 5 January, 1979 his 51st birthday was celebrated and as he entered into 52nd year of his life he was hanged on 4 April, 1979. The prophecy was earlier employed by opponents of Mirza Mahmud to falsify his claim of being the Promised Son as foretold in the alleged revelation of Mirza Ghulam Ahmad dated 20 February, 1886. In early 1940 Mirza Mahmud entered into the age of 52. He was born on 12 January, 1899. Sheikh Gulshan Muhammad of Ahmadnagar Bondian Lahore, a claimant of Muslim Moslemship wrote a tract 'Baitul-Riz-\zm Ki Haqiqat' and predicted his death in accordance with the Mirza's prophecy. He called him a pretender and a spineless fellow and a Kalab (dog) who would die at the age of 52. Qadiani Community strongly protested against the publication of the tract and sent numerous protest resolutions to the Governor of Punjab and the Chief
Secretary Punjab and demanded a strong action against him. Ghulam Mohammad also wrote a tract against the wife of Mirza Ghulam Ahmad, Nusrat Jehan Begum (Gop of Khatam Mirza) on the strength of his revelations.¹

According to some Gobadians the prophecy that Mirza Mahomed Ahmad is Kudah (dog) and would destined to die according to the monomolar value of Kudah or dog i.e. 52 times true in November, 1961. Mirza Mahomed became Khalifa through trick and treachery in March 1914 and after accomplishing 51 years of his false caliphate in March 1962 when he entered into 52nd year of his rule he met an ignominious death in November, 1962.

It is also said that Mirza Ghulam Ahmad had laid down a period of 23 years to determine the veracity and truthfulness of a God-seen and true reformer of the age. Mirza Mahomed claimed to be a recipient of divine revelation and declared himself Musilh Maood on the basis of his revelation on 5 January, 1949. Since he was an impostor he died after 21 years in November 1962. His lingering death serves as an eye-opener for those who call him God-seen Reformer, Zakaib-Umer and Musilh Maood.

¹ From Ali, 7 March, 1949.
AFRICAN MISSIONS-OUT POSTS OF IMPERIALISM

During the papacy of Mirza Mahmud, the Qadiani programme in Africa was moderate. After his death in 1965, Mirza Nasir Ahmad, the third head of the community planned to launch a big offensive in Africa. Immediately after the 1967 Arab-Israeli War, he went on a tour of Africa and studied the prospect of further penetration into the newly emerging independent states of Africa in collaboration with Israel. The programme was intensified in late 60s by spending a large amount of money in opening of new mosques, setting up educational institutions and criticising the press. Qadiani object to bring post-colonial Africa under the sphere of its influence centred on the following points:

a) to detach Africa from rest of the world to turn it into future Qadiani-Zionist-Imperialist sphere of influence.

b) to launch political offensive in Middle East from the African base.

c) to change the character of Muslim Africa to an Ahmadiya enclave and consequently an outport of Zionism and Imperialism.

d) to spread the message of Ahmadiyyat to hostile Arab countries.

e) to provide employment to Ahmadi doctors, teachers and other skilled workers and prepare them to serve the interests of Zionist backed industrial concerns and multinationals Israeli private companies engaged in construction, engineering, tourist trade development etc provide lucrative jobs to African Ahmadiyya Community.

f) to plunder the economic wealth of developing countries of Africa in collaboration with Imperialists and their Israeli mentors.

g) to plant African Ahmadiyya in emerging bureaucratic setup of African states so that they could exert influence on their economic matters and foreign policy.

In the realm of religion, says Noel King, ‘Ahmadas are immensely good for Christianity in the way they purify her by showing her how she presents herself is some of her more grotesque postures’. On the other hand, they have seriously alienated African Sunni Muslims in various parts of Africa by blood stealing and brutally breaking up Muslim unity. In Pakistan, which is now their home base, the Sunni Muslims have been so infuriated as to beat up and kill some of them. African Muslims have been severely tempted to do the same. 1

The massive Ahmadya missionary programme in Africa is mostly financed from the secret funds which are allegedly placed at the disposal of Rabwah by some Intelligence agencies. Some cover organisations operating in Holland, Federal Republic of Germany, Scandinavian countries and Africa finance Qadiani enterprises in African countries. These funds are deposited in London Banks and the London Mission allocates money to different missions in accordance with their needs and the nature of programmes to be executed.

Aaam Muhammad Tawre, one of the founder members of the Ghumut Unit of the Al-Ikhah International Islamic Movement has aptly explained the sinister designs of Ahmadya Missions in Africa. He states:

"Today International Jewry is more than ever before active in helping the Qadianis in Africa through their missions in Israel. All agencies and forces inimical to the Prophet created all help to the Qadianis with the sole aim of breaking the Muslims' bond of solidarity, their fidelity to the Holy Prophet (P.B.U.H), and if they cannot succeed in destroying the Muslims' faith in Islam, then they must at least contribute to change and corrupt the real meanings and teachings of that which the Muslims believe in. In Ghana and Nigeria, Qadianism today constitutes a threat of no mean dimensions to Islam and the Muslims and it is with the help of the British Imperialists and other foreign agents to Islam that it has achieved this. These foes have extended their support to the Qadianis since the early days of colonial rule in manner and with all means available to them so that the Qadianis could, with deceit and craft, weaken the Muslims away from the real Islam. Ghana was selected as the head quarters of the Qadiani movement because of its unique position in regard to the liberation movement in Africa and the fight against Imperialism and Colonialism. In Ghana and in West Africa as a whole, the Qadianis found a lack of Muslim missions and ignorance concerning the Qadiani movement in the Sub-Continent. They noted also that all the Muslims in West Africa in general and Ghana in particular are Sunni and followers of Imam Malik, and that they have love for Islam and the Muslim World, especially the Arab World. They also have unity among them and are a force to be reckoned with in the political movement of that region. The Qadianis took cognizance of all these factors and other factors such as the lack of Muslim Schools and institutions, peculiarity of Islamic literature in English and the local languages and the death of Islamic knowledge among the youth. The British Imperialists, thus, helped the Qadianis to establish their headquarters in Saltpond, in the Western Region of Ghana, where oil was recently discovered, and this became the centre of Qadiani teaching in Ghana. They also helped them to build schools, colleges, missionary centres and hospitals in the Northern, Upper and Central regions of Ghana, and they established a printing press in Accra the capital, where they publish their own newspaper, the Qadianian.
At present the enemies of Islam, the Qadhdhais publish more than five magazine in Ghana which skillfully plot and sow discord among the Muslims and propagate infidelity among them. They have also established an institute in Saltpond where they recruit and train missionaries from the neighboring states of Sierra Leone, Gambia, Ivory Coast, Togoland etc. Their tactics in Ghana and Nigeria are to inflame Government and other elite circles, and they win sympathy by saying that they are 'modern and progressive Muslims.' They brand the majority Sunni Muslims as orthodox and non-progressive and they create division among the Muslim Community by introducing nationalist feelings among the citizens. They proclaim newly converted Ahmadis to be 'Indigenous Muslims' and the Sunnis 'non-indigenous' Muslims and they incite the government to replace all the Sunni Imams with Ahmadis. They strictly forbid Ahmadis to pray behind non-Ahmadi and discourage inter-marriage between their community and the Muslims and yet they request vehemently when they are hailed as non-Muslims.1

The main Qadhaus exclude us in Nigeria, Ghana, Liberia, Gambia and South Africa. These are the countries where Imperialist powers as well as Israel exerted considerable influence and had established bilateral relations with most of them particularly with Liberia and South Africa.

Nigeria: On 14 October, 1960 Nigeria became independent as a member of the Commonwealth. Three years later it became a Republic. Since its independence Qadhaus missions played an active role in Nigerian politics. The Army took over the country in January, 1966 after killing the Prime Minister Alhaji Sir Abubakar Tafawa Balewa, a popular and paternal figure. Qadhaus collaborated with Christian missionaries to launch a smear campaign against Abubakar Tafawa Balewa and Ahmad Biko. Their hitherto role in Nigerian politics has been discussed by Dr. Sacred Fashok.2

The files of London and lona, Étoile de Paris for the years 1964 to 1966 give the startling facts on Qadhaus-British sinister collaboration. Qadhaus openly played the role of British agents in Africa. On the death of Tafawa and Ahmad Biko, the pro-Zionist Liberian Government officially expressed its satisfaction. The Christian Missions in Liberia kept a diplomatic silence but the Qadhaus and Bahai Mission rejoiced over those deaths and renewed their pledge of cooperation with the Liberian Government at the behest of Israel.3 There were three successful military coups in Nigeria since 1966 and several abortive ones. The worst of all was the challenge of Gen Ojukwu, the military Governor of the Eastern Region in 1967. He announced the secession of the Region from the Federation and declared its independence as the Republic of Biafra. It was a Christian state. The West which looked upon Nigeria as its sphere of influence, was happy to have an occasion to encourage the Christianity of Biafra to revolt against the

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Central Government. Biafra surrendered unconditionally to the Central Government in January, 1970. Ojaduwa remained on the side of British lobby in Biafran crisis. Their Missions were instrumental in safeguarding Imperialist as well as Israeli interests in Nigeria.

The civil war was won by General Yakubu Gowon. Mirza Naif tried to cultivate friendship with him and paid a courtesy call on him during his African tour in May, 1970. Gowon told him that the civil war was the result of an individual, that he warned the rebel leader Ojukwu and his foreign backers that secession would never succeed. Mirza Naif expressed admiration of the patience and tact of the Head of the state and remarked:

"We have followed with keen interest the events in Nigeria during the crisis. The nation is properly guided under your leadership." 1

The Morning Post, Lagos in its issue of 17 April, 1970 wrote: "The Ahmadu has plans on the drawing board for broadcasting station in West Africa to educate people and teach them to live in peace." 2

The old rich country of Nigeria came closer to the Arab world in 1973 after being an active OPEC member. Ya'qoub was overthrown in July, 1975 by his own colleagues who believed that a military solution to civil problem was not possible. They initiated a programme to restore democracy and civilian rule by October, 1979. As a result of July-August, 1979 elections Shehu Shagari became the President of Nigeria.

Mirza Naif paid the second visit to Nigeria in August, 1980. He met various Ojukwu delegates during his tour and addressed a press conference in the Federal Palace Hotel, Lagos. Various questions on the problems of the Arab world, Iranian Revolution, Islamic resurgence etc were put to him but he avoided to reply any political question. He harped on the old theme of Ahmadu progress and challenges posed by Christianity to Islam 3 to conceal the real motives of his visit.

The way Nigeria Mission is functioning and propagating heretical beliefs to deceive the simple Nigerians has been discussed by a former Ahmadu, Dr. Balogun. 4 He denounced Ahmadu and exposed its diabolical role in Africa. It afforded an opportunity to many Ojukwus to give second thought to their religious ideas. There were other small Muslim organizations of North Nigeria which attacked Ahmadu and warned the people of their evil political designs.

Ghana : Ghana is an other country where Ojaduwa is flourishing with the Imperialist support. It was the first country to receive Israel's favours in its advance into Africa. Shortly after attaining independence in 1957, it entered into formal diplomatic relations with Israel. Since then, ties between the two countries had been strong only except in 1973 when Israel launched aggression in the Middle East.

2. India-Pakistan, June, 1970
3. Dr. Shehu A.B. Shagari's letter to Ahmadu in Nigeria, Lahore, 1979

4. Dr. Israel A.B. Shagari's letter to Ahmadu in Nigeria, Lahore, 1979

African Missions-out Posts Of Imperialism
During his tour of west Africa, Mme Nair paid a courtesy call on the Chairman of the Presidential Commission of Ghana, Brig. A.A. Afrid on 20 April, 1970 who assured her full support of the Government in setting up new missions. Nair also called on the Ghanaian Prime Minister.

In less than a decade a network of Oxfam missions was set up in Ghana with 250 branches manned by 48 missionaries. There are now a million Amadou adherents in Ghana. It runs 7 secondary schools, four hospitals and an agricultural project which involves 1000 acres of land meant to produce maize, wheat and potatoes to meet food needs. Ghana Mission publishes its own paper Guidance. It has about 10,000 subscribers. The Government buys a specific number of its copies for its embassies abroad.

During his African tour in 1969, Mme Nair met the Ghanaian President Dr Hilla Liman and discussed various issues of mutual interest. He paid a second visit to him before his departure from Ghana and discussed the critical economic situation of the country.

Liberia: It was the first country to gain independence in Africa. The country has been under the American influence since long. It always maintained close relations with Israel.

The Oxfam mission was established in Liberia in 1956. It achieved an extraordinary success in this land. The Government patronage and Israeli support played a vital part in the growth of Amadou.

In 1970, when Mme Nair was on his African tour, he was created an State Guest by President Tubman of Liberia. He paid two day official visit to Liberia on the invitation of the President. He was received at the airport by the President’s Special representative Col. Heri R. Gibson. On his arrival Nair said that he and the President Tubman knew each other, although this would be their first meeting. He described the President as a man with a noble bent and wise mind, a man of whose the nation should be proud. He had a private audience with President Tubman on 29 April at the Executive Mansion. The President accepted the Amadou request for one hundred acres of land in Liberia.

The Ambassador of Lebanon at Monrovia called on him and discussed some African issues. The Government of Liberia formally gave 150 acres of land to Amadou Mission in 1973 at Saxonya, 100 miles away from the capital of Liberia.
A school was established with the Government's assistance. A.Hill, the Education Minister performed the inaugural ceremony. It received good media coverage.

Israel provides ample support to Liberian Mission at diplomatic level to forge relations with other African states. It also finances the economic programme and desires to see Ahmadu get firm footing on the sea.

Gambia: Gambia was the first British colony in West Africa. The Ahmadu movement took root in 1955 but a regular missionary reached Gambia in 1964. To establish a mission there, Ch. Muhammad Shariif, former missionary in Israel (1959-56) was designated mission director in 1965. It may be recalled that Ch. Shariif had been a notorious British Israeli agent responsible to bring a lot of suffering to Palestinians. Before he took up his assignment in Gambia, he stayed in Beirut and then moved to Syria to see his former colleagues.

Mirza Nasir Ahmad visited Gambia in 1970. Alhaji Saghary, a Guinean apostate and a former Governor General of Gambia hosted a dinner in his honour. He also called on the President of Gambia, Sir Dawda Kabeer to discuss the problems of mutual interest.

South Africa: Both in the Middle East and Africa, Israel’s role has been that of an agent of Imperialism carrying out subversion, committing aggression and aiding racism with the aid and in the interest of Imperialism. The sinister collaboration between Israel and South Africa came under attack at different forums. In 1975, the UN Assembly passed a resolution equating Zionism with racism. In the following year the UN General Assembly adopted a resolution in condemnation of increased collaboration between Israel and South Africa. Israel played a key role in collaboration with the CIA to sell sophisticated armaments to South Africa despite the UN embargo. Israel also provided aid to South Africa in its occupation of Namibia and its attack on Angola.

Since early 90s, Ahmadu movement has been flourishing in South Africa with the Imperialist support. In 1964, due to some Government reactions no Ahmadu missionary from Rhodesia could go there. The local Ahmadu Jamat managed the business under the guidance of Rhodesia.

Sir Zafarullah, then Judge International Court of Justice was invited by a member of Mormon Community of Durban to visit South Africa in early November, 1967. When he reached Cape Town, the local Muslim organizations representing 35 thousand Muslims decided to boycott and protest against his visit. Pakistan had no diplomatic relations with the racist regime of South Africa. Sir Zafarullah stayed in a hotel reserved for the whites ‘travelled extensively, saw much and talked to many people, including Dr. Verster, then Prime Minister and later President of South Africa.’
In Bloemfontein, he saw with the Supreme Court and heard the arguments in an appeal. He had a lunch with the Chief Justice of South Africa. At a press conference he declared the Government to be friendly and assured that he would do his best to promote relations between Pakistan and South Africa.

Ravirul Zafarullah had a meeting with the Prime Minister of the country, Sheikh Abdullah. The meeting was cordial and friendly. In a press conference he declared that services rendered by his government to the country were frequent and regular. He also assured the Pakistani community that he would do his best to promote relations between Pakistan and South Africa.

Zafarullah was a representative of the Government of Pakistan but he had many reasons to promote relations with South Africa. His government realized that Pakistan was in need of development and modernization. The Pakistani diaspora in South Africa was a target for the government. Zafarullah assured the Pakistani community in South Africa that he would do his best to promote relations with Pakistan and South Africa.

Sierra Leone: A modest missionary programme is going on in the country of the coast of Sierra Leone. In 1976, when Mirza Nasser arrived in Freetown he was officially received by the Deputy Defence Minister on behalf of the Prime Minister of Sierra Leone. He called on President Sajed bin Siria, the Governor General at the State House and discussed the issues of mutual interest. Subsequently he met Dr. Saidi M. Seneh, the Prime Minister of Sierra Leone. The relationship between Pakistan and Sierra Leone has been cordial and regular. Zafarullah also assured the Pakistani community in Sierra Leone that he would do his best to promote relations with Pakistan and Sierra Leone.

Bukhari: Against Fundamentalism: At the end of his visit to the countries of West Africa (May, 1976) Mirza Nasser arrived in London and launched the National Honor Scheme. He claimed to have conceived the scheme under the Divine direction for
expanding the activities of the movement in West Africa through the substantial number of schools and hospitals. At the time he left England, 10,500 pounds had been deposited in cash in the Fund. In addition, the Ahmadiyya of England pledged further to add more than forty thousand pounds to this sum. Under the Murat Jehan Scheme, Mirza Nasir fixed a target of Rs.2.5 million for setting up medical centres and secondary schools in West Africa Ghana, Nigeria, Sierra Leone, and Gambia. Qadiani Jamaat said to have contributed liberally a sum of Rs.5.35 million to the Reserve Fund by 1976. A total of 16 health centres were established and 47 doctors resided there these services by December, 1976. 

Mirza Nasir embarked upon the third European tour in July, 1973. He called on important political personalities of Europe and discussed the prospects of future missionary thrust in strategic areas of Africa. He evaluated the working of existing missions and allocated fresh funds to European and African missions which he received from unidentified sources.

During his tour some correspondents of the press put questions about sources of funding of Ahmadiyya missionary enterprises. He explained that in addition to regular donations, Jamaat donated handsome funds on voluntary basis as a result of appeals for financial help whenever need arose. The Ahmadiyya communities were all over the world, the sun never sets on the Ahmadiyya Jamaat.

Some other interesting questions were put to him at a press conference in Switzerland:

Q. How many Ahmadi Muslims are there in the whole world?

A. We have never conducted a census but I think there are no less than ten million of them.

Q. Have you tried to establish your Missions in the Communist countries?

A. In those Communist countries which give some religious freedom to their citizens, we have some members of the Jamaat there. To some other countries we did send our missionaries but they were not permitted to preach there, of course, this clearly shows that they are afraid of Islamic teachings. It is of some interest to note that the Founder of the Ahmadiyya Jamaat was shown in a vision a very large number of Ahmadi in Russia, this number was as large as the particles of sand at a sandy place.

Q. What kind of relations do you have with the Government of Pakistan?

1. Ahmad Raza, 12 December, 1978
2. Ibid—MUhammad, November, 1979
A. Very close relations. We believe that every Muslim should be loyal to the government of his country. We are a religious community and we do not like to become tools of any political party.  

Centenary Celebrations: October 1973 Arab-Israel war brought a great change in the Middle East scenario. It has also repercussions on Africa. Many African countries stood by the Arab world and condemned Israeli expansionism. Israel’s African policy is the closing months of 1973 was based on the containment of Arab influence through military assistance and direct intervention, where necessary. Its desire to gain a strong economic foothold in Africa, in order to undermine Afro-Arab relations, was part of the strategy which had the wholehearted endorsement of the US. Israel also wished to gain diplomatic support among the non-African African states for war within the OAU and the UN against the Arabs.

After the war, Mirza Nasir in the Annual Gathering in December, 1973 announced yet another ambitious programme, the Centenary Celebration of the Jamat by fixing a target of Rs. 25 million to be collected by 1989. In the period following October, 1973 War, all African States with the exception of South African States (Botswana, Lesotho, Swaziland and Malawi) broke off their relations with Israel and Africa’s long period of romance with Israel seemed to be over.

The year 1974 witnessed an unprecedented outpouring against Qadiani bigotry in Pakistan and abroad. The constitutional amendment, at least made the people realize the pernicious and subversive political role of Ahmadis and exposed its religious creed. To appease the suspicious and rousing followers living abroad, Mirza Nasir undertook West European tour in 1975 to see the repercussions of Pakistani National Assembly decision of declaring them a non-Muslim minority. He felt it quite difficult to satisfy his inquisitive followers and left Europe high and dry. Next year he visited America, Canada and Europe to pay obsequiousness to his masters. Evaluate the progress of Ahmadis missions, tap new resources, strengthen relations with foreign wire-pullers and counteract the tide of rising opposition against them. Anti-Islamic forces have been visualising a special role for Ahmadis to play in the wake of emerging tide of Islamic fundamentalism. There were serious efforts at Islamization of laws and life in many Muslim countries in mid 70’s. The assistance of Afghan Mujahideen against the Soviet occupation of Kabul, Islamic Revolution in Iran, Sri Lankan Muslim Brotherhood Movement of Syria and Dawah Organizations in Malaysia stirred the attention of the West. Qadianism had the potential to meet the ‘fundamentalist’ thrust: as its very existence is based on defying the values of Islam. It continued its so-called missionary thrust in Africa and sought penetration in those countries where western influence steadily increased. Mirza Nasir Ahmad targeted Spain for opening a so-called mission there. We deal with this issue at some length.
Spain. Mission. It was after the Second World War when Mirza Mahmud directed Karamtat Ihsan Zaif and Mobhi Zaif to leave London (mid 1946) for Spain. They set up a mission there which remained under the strict surveillance of the Secret Police. The Karemat Ihsan strictly preached Ahmadyya doctrines and worked under the cover of a perfume seller. For over 30 years Qadianis kept their presence in Spain without achieving any success. In 1980, the Spanish Government extended open support to Qadianis knowing well that they would be criticized sharply by the Catholic Church for Ahmadis put up anti-Christian posture. Also the Church had a strong grip on the Government machinery. The favourable treatment was meted out especially to Qadianis while the other Muslim organizations were treated in a cold manner in Spain. The Society for the Return of Islam in Spain which comprised more than 100 new Muslims of Spanish origin had been demanding for years the restoration of the historic Qutub Minar Mosque, which remained the property of the Church. The mosque was not open to Muslims for prayers. The Muslims Ambassadors in Spain and members of the Islamic Conference were making efforts to take up the issue at the highest level with Government and religious authorities in that country to obtain permission for Muslims to pray at least the Friday and Eid prayers in that grand mosque, but in vain. Permission was not granted even for the construction of a long-negotiated and much-needed mosque in Madrid for diplomats and local Muslims. What was the reason Qadianis received a highly favourable response from the Catholic-dominated Spanish Government to open a centre in Spain? The Pakistan Times wrote an interesting editorial on the issue when Mirza Nasir laid the foundation stone of a 'mosque' in Paredo, a town in Spain. We reproduce it below: 'Mosque' in Spain: According to a press release issued in Lahore, the head of the Qadianis Jamat has laid the foundation stone of a 'mosque' in Paredo, a town in Spain. That the Spanish Government gave permission to this particular body is highly instructive because so far as the Muslims in general are concerned, they have not been able to secure this privilege for centuries. It was after a great deal of influence exercised on behalf of Allah that Madrid allowed him to offer 'Jumoud' at Masjid-e-Qutub on his way back from the Round Table Conference in London. That historic moment has been immortalized in a famous poem of the poet. The reason for the unique concession given to the Jamat is not far to seek. It lies in its genesis. The Qadiani movement was identified with the British Raj. While some elements in the Indian body politic gave it support on purely political grounds, the Qadianis sought to legitimize it, indeed sanctify it, as religious terms. Apparently Qadianis, based its creed on the general Islamic notion of a civil order which required Muslims to abide by rules and regulations enforced by the power that be. The policy

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which Islam enj oys however cannot be b ut Islamic. And not o nly does it make it o b ligatory that on ly its la w s should govern their lives but also that they should be go verned by Muslim. The Quranic inj unctio n to that e ffect is q uite m aternadly you obey the ruler from amongst you? Of course no one Muslim can be their ruler. But the Qadidian dropped the ‘from amongst you’ part of the in j unction. The omissions upset the whole order of Islamic values. It paved the way for a non Muslim r uler. That su ited the British bu t firs t b ecause the y ha d much trou ble in reconciling the Muslims to their r ule. Indeed William Hunter had been moved to raise the piquant q uestion: Are the Muslims bound in religion to revolt against the Queen? The Qadiani movement was therefore a great boon to the British who patronized it through out their su r reignty over the subcontinent. Thus a wholly un-Islamic structure of thought, the ‘prophethood’ was invented primarily to lend authenticity to that concept.

Since the Qadianis were avowedly preachers of Islam, they were assisted and helped the Vicerey maintain an ecclesiastical fund to finance churches and approved religious societies to establish themselves as a regular Islamic sect both in the country and abroad. While the active official patronage which the community enjoyed attracted needy Muslims to its fold, the facilities provided abroad enabled it to set up missions in the West.

The Qadiani role did not end with independence. Ironically, the Islamic resurgence gave a new impetus to the movement. The rise of the ‘militant’ Islam has alarmed both the Christian West and the Soviet East. Not only are they faced with the growing and gathering strength of the Muslim nations, they are also sensitive to the proselytizing magnetism of Islamic teaching. It is feared that if on the one hand the Islamic countries become strong, and o n the other their own Muslim populations feel encouraged to be defiant of the non-Islamic su spicions; this phenomenon might develop world wide political dimension. These power groups would therefore like to engineer something which would rode the vigour of Islam from within. In this context, the creed of submission and passivity inculcated by the Qadiani movement assumed strategic significance. That was the venom of Islam which they wanted propagated.

The greater the number of its adherents the better. While its converts would not be antagonistic to their regimes, the body of Muslims within their jurisdiction would incline to be devout. Thus the presence of the Janati would be welcome anywhere. They were welcome to muster force in Europe, Africa or the Soviet Union. Already reports from Delhi indicate that they are pulling their weight in Hindusth India just as well as they did in British India and for the same reason for recruiting hostages from among the down-trodden Muslim subjects. Any wonder they have been allowed to entrenched themselves in Spain which has traditionally served as a springboard for the Maghrib.1

1. Pakistan Times, Rawalpindi, 15 November, 1920
Tip of the iceberg: In September, 1974 when the National Assembly and the Senate passed the Constitution Second Amendment Bill, declaring that non-believers in the absolute and unqualified prophethood would be considered to be non-Muslims, the Muslims expressed great satisfaction over it. It was thought that a problem which had festered for a hundred years had been amicably resolved. But the groups of Ahmadis jeered at it and inveighed on their being Muslims and proved staunch-as accordingly in Pakistan and abroad. In the absence of legislation, Qadriists called their places of worship Masjids, protozoic Aatas, termed the Minor and major Ahmadi and the Muslims of the world as Kafirs. They freely used the sacred titles of Umm-Mominin, Sahibs etc. and enthusiastically propagandised their ideas.

Suits were filed in different Courts of law in the Punjab on their construction of new "mosques" and vigorous propaganda of their anti-Muslim beliefs. The Civil Judge Dera Ghazi Khan in a suit filed by a Muslim gave a temporary injunction and restrained the defendants from naming the dispute place as mosque and proclaiming Aatas for offering their prayers including Gyan, Raku, Sahood, in the manner resembling or similar to that of orthodox Muslims. Qadriists filed an appeal before the learned District Judge against the injunction but was dismissed under order date 19 October, 1975. On the instructions of Mirza Nasir Ahmad, Qadriists went into appeal in the Lahore High Court. It set aside the orders of the lower courts. Mr. Justice Allah Hussain of Lahore High Court in Abdul Rehman Moaseeb VS Ans Ali Shah gave hold at his judgement on 12 November, 1977 that the Ahmadis still remained completely free to profess and practise their religion and enjoy complete autonomy in regard to their religious tenets and institutions and that the constitutional amendment had not established any ground on which that court could issue an injunction to restrain Ahmadis from calling their place of worship a masjid (mosque) or from using the call to prayer (Aatas) or from offering their prayer in the manner laid down by Islam. There was, therefore, no legal obstacle to the Ahmadis continuing to profess their faith in the same way as they had prior to the constitutional amendment. The Lahore High Court decision showed that the Constitutional Amendment had little impact on Qadrians in curtailing their proselytising and provocative activities. It was felt that something substantial should be done in this regard. Leading usams in cooperation with the MTKU pondered over the issue a fresh and started a campaign for proper enforcement of the Constitutional Amendment.

The time was, however, not opportune to start a massive campaign against Qadrians because of political climate prevailing at that time. General Zia had just the 1973 Constitution in abeyance and curtailed all sorts of political activities. A small measure of relief came an year after the Martial Law when the government introduced separate electorstances for non-Muslim minority communities in Pakistan.
Separate Electorates: The President’s Orders 16 and 17 of 1978, the Delegation of Constituencies (Amendment) Ordinance, 1978 and the Electoral Rolls (Amendment) Ordinance 1978 provided for separate electorates for minorities. In order to contest elections or to vote for a candidate, Qadianis had to register themselves on the electoral rolls of non-Muslims i.e. Hindus, Sikhs, Parsis, Baha'is etc. It was not acceptable to them, as they insisted on their being the only real Muslims and declared Muslims of the world as heretics and outside the pale of Islam. They decided not to register themselves as non-Muslims voters. Thus they rendered themselves dis-enfranchised. The Orders 16 and 17 of 1978 subsequently received the Constitutional status in the Revival of 1979 Order, 1985 (Acts 51 (AA), 62 (h), (oo5) and 113).

The Order effectively checked the power of Qadianis to interfere in the elections of Pakistan at the behest of alien powers which they had been doing in the past especially in December 1971 elections which resulted in the disenfranchisement of Pakistan. Pressed hard by the movement of MARR, the Government took another step to stop Qadianis from using certain epithets, descriptions and titles relating to the Holy Prophet (P.B.O.H), Khalifatul-Mashid, pious wives of the Holy Prophet (P.B.O.H) etc. Ordinance 1400 of 1980 was promulgated in September to add sections 298-A to 1 the Pakistani Penal Code. It provided a penalty of up to three years imprisonment for any one who “by words, either spoken or written or by visible representation or by any imputation, innuendo or insinuation, directly or indirectly defiles the religion of these persons.” Despite these measures the adamant Qadianis persisted in their behaviour to the great embarrassment of Muslims. The Government did bear their periodic attacks but the action taken was inadequate to have any deterrent effect on them. The ulama demanded some strong actions to end the shilly-shallying of Zia regime.

End of Nazer Era: Mirza Nazir Ahmad led the Ahmadiyya Community from 1965 to 1982. He died of heart failure on 9 June, 1982 at Islamabad. He came to Islamabad to obtain a visa for his onward journey to Spain. His body was taken to Rabwah to bury it temporarily in the Cemetery of Paradise till his formal burial in Qadian. In accordance with an election system devised by Mirza Mahmud, an electoral college of about 500 members had to elect a new head before the burial ceremony of Mirza Nazir could take place.

Mirza Nazir’s tenure of office was beset with many difficulties. He had to grapple with numerous problems to keep his authority intact. Immediately after his assumption of power some elements started a campaign against his personal Rabwah, which ultimately spread to other parts of the country. The movement was incessantly checked with a policy of carrot and stick. It could not, however, be totally curbed because these elements enjoyed a good position in the Ahmadiyya hierarchy.

Mirza Nazir Ahmad, like his father Mirza Mahmud led in a reign of terror against those Ahmadas who differed with him over the affairs of Ahmadiyya community.
They were subjected to attacks, murder, intimidation, arrest and torture and humiliation. In their private meetings Qadiani dissidents called Mirza Nasir Ahmad, "Achadnath Rasputin of Rabwah", "Ghenga Khan", a "Holy Man", etc. A secret organisation known as the "Sahibzada" sent a dossier to the member of the National Assembly of Pakistan in September, 1972 alleging that the activities had continuously been prosecuted by the Home Department Rabwah (Airport Area) on persistent Ahmadis viz, Saeed Ali, Afzal, Ghulam Hafez, Nasir, Atiq and many others on the directives of the "Qadiani Pope", Mirza Nasir Ahmad. They made an earnest appeal to the members of the National Assembly to bring the Rabwah episode to the notice of higher authorities for redress of their grievances.

It was alleged that Rabwah Home Department had been very dangerous set up. It was stated to be a "pleasure spot" for many captors. Ahmadis are controlled by the Civil bureaucracy and the police. It was an Ahmadiyya Gurdwsa functioning under the orders of a Qadiani Hilal. All allegations and attacks of personal nature were made not only by the person of Mirza Nasir but also on a few members of his family. Ahmadis, treated with traditional punishments and condemned as "self-appointed persons" as Mensafins and warned the community of their nefarious activities directed to topple Khalifat by batching conspiracies against "God-appointed Khalifa". The paper put out some clue- ridden articles of Qadiani loyalists emphasizing that the present battle was the Snow system. They stirred up the profile of Mirza Nasir and extinguished Ahmadis to be aware of anti-Islamic forces. The burning moments of Nasir well-visited in the art of semantic juggling pacified the adversaries in a few months' time.

Nasir strengthened the Ahmadiyya movement during the autocratic rule of Amin Khan. The repressive regime was a blessing in disguise for Ahmadis. They intensified their religio-political activities in Pakistan and Africa. During the years 1970-71 Nasir, mainly with the support received from the PFP, increasingly involved the community in politics and pushed some senior members of the Jamat into the quagmire of international conspiracies.

Mirza Nasir Ahmad saw the 1974 Khalat-i-Rabwah movement with helplessness and awe. He directed his foreign mission to launch a smear campaign against Pakistan and the Islamic Government. He systematically invited the foreign intervention during the agitation and approached his foreign masters to put pressure on the Government. Sir Zafarullah, the acting role of Imperialism was instructed to make a fuss of events to discredit the movement. He prepared his followers with dreams and prophecies of Mirza Ghulam Ahmad. The Ahmadiyya community expressed grave concern over these developments and insisted on calling themselves Muslims even
after the Constitutional Amendment (September, 1974). The Amendment, although
not put into full operation, yet proved fatal for the movement.

Mira Nazir became an ailing head of a depressed community in post-1974
era. Her health deteriorated sharply in late 70s. The anticipated rate of conversion
slowly down and the youth in foreign countries questioned the Islamic charcter
of the movement. The death of her beloved wife Mansora Begum on 3 December, 1981
proved a great shock to him. After her death he received several marriage proposals
and for forty days he claimed to offer prayers to receive guidance from God. He also
argued two senior Gadiants, Aamir Malik and Shehail Masoor Ahmed, Amir Januz
Faisalabad to do the same. After a few days they reverted to Nazir that they had
received 'go ahead' signal from God. Mira Nazir Ahmed, son of Mira Nazir
Ahmed told his father that his late mother had told him is a dream that his father
should send marriage proposal to the family of Tabira, daughter of Abdul Majid
Khan and sister of Professor Nazir Ahmad Khan, Principal T.I. College, Rahimkot.
The proposal was sent, Tabira's mother asked daughter for consent. Tabira
revealed that she had recently seen a dream in which she was informed that a person of
the 'strata of King' wanted to marry her.

After invoking the will of God and visions and dreams of his followers in
fulfilling his laudable desire, he solemnized his second marriage with Tabira (24) on
11 April, 1982. To check his tender decay he regularly used Zakat-i-Jan-o-hills, a sex
armament the contents of which were allegedly revealed to Mira Gulshan Ahmed.
Some Odisians allege that in order to prepare himself for second honeymoon he used
some aphrodisiacs which were prescribed by Hakim Naywindin for a senescence
Maharaja of Kashmir. He developed some cardiac complications and died after two months
of his new marriage leaving his community in unbelief and disarray.
TAHIR GRABS POWER

As the news of Mirza Najib's death reached Rawalpindi in the early morning of 10th June, 1962 an upsurge of emotions started between Qadiani contenders. The problem to install Khaliq on the papa in Rawalpindi assumed priority over all other matters including the burial of the dead. A tumultuously excited meeting of the students' college at a worship place in Rawalpindi saw Mirza Tahir and his half-brother Mirza Raff Ahmed at dagger's drawn against each other. Mirza Tahir's family members and Qadiani youth were on Mirza's side while some sectors Qadiani and a group of dissidents supported Mirza Raff Ahmed. During the factional election contest, Mirza Raff Ahmed rose up to say some thing but was not allowed to utter a word. In a drama he looked to Sir Zafarullah for help who hopefully advised him to keep quiet. Mirza Mubarak Ahmed, incharge of the Qadiani Foreign Mission, was conducting the election drama. He, his aides, managed to win the show for Mirza Tahir Ahmed. The unprecedented show of partisanship invited a tide of resentment for Mirza Tahir and his entourage. It was more or less the same drama which one time Assarullah staged during the election of Mirza Rukhsat in 1914 which resulted in the ouster of Khwaja Kamaluddin and his party from Qadian.

Mirza Raff (at origin) and defenestrated and desired and quietly left the place. A small group of his sympathizers announced his success in the elections and took a procession to Gob's Bazar, Rawalpindi. No time was lost by the followers of Mirza Tahir Ahmed in circulating his fast message as head of the community. Casualties of the mindless speech delivered by Hazrat Mirza Tahir Ahmed, the fourth successor of the Promised Messiah, echoed in and around Rawalpindi. Khudai-u-Abdul Rahmanadstant called to inform Ahmadji Janoris in Pakistan and abroad that Mirza Tahir had been "appointed by God" as their leader. What happened afterwards to Mirza Raff and his sympathizers is a wonderful story. Mirza Raff was called Yasir, a store of Piagamia (Lobnaw), a hypnoze, a deaf and arm blind of Pwur Khaliq, the rebel son of a brokwr woman (the mother was from Bungul) and a poet in prose. Abdulrassad avoiding to see him. Khudai-i-Abdul Rahmanadspied on his activities. His mills was conserved and his house was turned into a suburb. His main supporters were the family of ALBASSI Jewellers and Motwil Ahsan-ul-Rehman, incharge of allahpur were executed from Janoris on fake and trivial ground. Despite all crime measures, the movement in favour of Mirza Raff gained strength. But the active members of community exerted their influence to sustain him. Mirza Tahir lost no time to get the full control of the community's affairs through a shrewd policy chalked out by his clique. He won the confidence of Sir Zafarullah, M.A. Ahmad, Mirza Mubarak Ahmed, Dr. Abdul Salam and other influential Abdul saddik. After assuming power, he
promoted many Qadianis to higher posts, sent the near relatives of some Qadianis abroad as missionnaires, advanced loans from Qadiani exchequer to his friends and showered money to stifle the agitating voices. Mirza Rafi was vigilantly helpless against the tactics of Missa Tahir. Even his family members were won over by the agents of Missa Tahir. MS. Matul Hafta Bagan, the sister of his father (Mirza Musharraf Ahmad) forced him to sign the bail bond and accept Missa Tahir as Khalifa with an open heart. The adamanat Missa was expelled from Madras Ahmadiya where he delivered lectures on Tahir. His agents were drastically reduced till he was completely knocked down.1

The Ahmadiya Jama'at in Pakistan were ordered through the local agents to obtain fresh bail forms duly signed by each Ahmadi. The Jamat Amts and heads of Ahmadiya organizations took pains to collect these forms from each member of the community within a short time. In Pakistan situation was brought under control but alienatization prevailed among the foreign missionnaires. Many Ahmadiya missionnaires living abroad refused to pay allegiance to Missa Tahir. They were in favor of Mirza Musharraf Ahmad's leadership. On the basis of reports sent by the foreign missionnaires to Missa Tahir, he left for London to bring the situation under control and to appease the Ahmadiya living abroad.2 He employed the good services of Sir Zafarullah, MM.Ahmad, and some influential Ahmadiya missionnaires for the purpose. Mirza Musharraf was already staying in London on diplomatic business. Bureaucracy in Rabwah was against Mirza Musharraf and in favor of aplugin leadership.

Missa Tahir Ahmad had a great desire to launch a massive 'lathigh' campaign in Pakistan. Ahmadiya preachers became ruthless in propagating their beliefs. They antagonized the ulama and the common Muslims with their indecorous activities. The aggressive mood of Rabwah forced the Muslims to take necessary steps against them and demand the enforcement of the Constitutional Amendment in order and spirit.

Ordinance XX of 1984: By 1984, a decade after the Constitutional Amendment, the Qadiani issue became the centre of public attention mainly due to efforts of Majlis Tahafut-i-Khatam-i-Nabuwwat. The ulama insisted on President Zia to take necessary steps to check the anti-Islamic activities of Missa Tahir Ahmad and his missionnaires without further loss of time. The aggressive campaign of Qadianis ceased to propagate their beliefs and sudden disappearances of Maulana Adam Qureshi, an MTEN activist who had attempted to kill MM.Ahmad in 1979, added fuel to the fire. Some disguised ulama even called President Zia a 'Qadiani' because of his reluctance to take any positive action against Ahmadis. The Constitutional Amendment failed to check the ever increasing overt and covert activities of Qadiani agents as they took advantage of the legal lacuna existing in their proper application.
After a series of public meetings and demonstrations in early 1984, Majlis Anwāl of the Tehrik-e-Khateeb-e-Muhabbat Conference decided to meet in Rawalpindi on 27 April, 1984 to press for the following demands:

i) Removal of Qadianis from key posts.
ii) Effective enforcement of Second Amendment.
iii) Imposition of ban on Ahmadiyya faithful.
iv) Implementation of recommendations of the Council of Islamic Ideology regarding Qadianism. (The Council proposed severe penalty for an apostate).
v) Arrest of Mirza Tahir Ahmad and some of his colleagues in connection with the disappearance of Maulama Aslam Qureshi and immediate recovery of Mawra Qureshi.
vi) Maintenance of a close check on political and espionage activities of Ahmadians and their collaboration with the Zionists.
vii) Ban on paramilitary forces of the Pakghar like Khuddamul Ahmadiyya etc.
viii) Identification of Ahmadians as non-Muslim in identity cards and passports.

A large number of eminent ulama and office bearers of the Wajahat were arrested under 36 MP 1 and 153 PPC for delivering objectionable speeches in order to stop their participation in the Conference. Despite the severe restrictions imposed by the Administration including the arrest of ulama, ban on the use of loud speakers, imposition of Section 144 in and around Rawalpindi city, people poured in from all the four provinces of Pakistan and Azad Kashmir to make the Conference a success. The Tehrik threatened to take direct action if their demands were not conceded. Raja Zafarul Haq, then Minister for Information and Broadcasting played an active and appreciable role in bringing the representatives of the Tehrik and the Government at a workable compromise. The Government had to yield to popular movement which could otherwise have culminated in political agitation against the Military regime.

A day before the Conference (26 April 1984) the President of Pakistan issued an Ordinance XX of 1984 called Anti-Islamic Activities of the Qadiani Group, Lahore group and Ahmadis (Prohibition and Punishment) Ordinance 1984. It prohibited the Qadianis, Lahoreites and Ahmadians from indulging in anti-Islamic activities. A new Section 298 B was inserted in Pakistan Penal Code to provide a punishment of three years imprisonment and fine for a person of these groups who by word or writing, or by visible representation refers to the successors of Mirza Ghulam Ahmad.
as an Amiraal-Momintan, or his companions Sahaba, or the members of his family as Abde Bait, or calls his place or worship as Masjid. The Section provides the same punishment for any such person who refers to the form of call to prayers followed by his faith as 'Azan or recites 'Azan as used by the Muslims. The new section inserted in the Pakistani Penal Code provides the same penalty for any such person who, directly or indirectly, poses as a Muslim or refers to his faith as Islam, or prays or propagates his faith, or invites others to accept his faith, or in any manner whatsoever outrages the religious feelings of Muslims. The Ordinance also amended Section 194 of the Code of Criminal Procedure 1898, so as to empower the Provincial Government to forfeit any newspaper, book or other document, printed in violation of the new provisions inserted in the Pakistani Penal Code.

The amendment made by the Ordinance in the Section 24 of the West Pakistan Press and Publication Ordinance, 1961 empowered the provincial Government to close down a press used for the printing and publication of any book or paper in contravention of the new provisions inserted in the Pakistan Penal Code, to serve the declaration of a newspaper which violates the said provisions and to forfeit any book or paper containing any matter the printing or publication of which is prohibited by the said provisions.

The anti-Qadianis Ordinance was widely hailed by religious, social and political organizations professing different views points and the Muslims of world at large. The leading papers of the country called it a 'timely step' and appreciated the Government's efforts in checking the anti-Islamic activities of Qadianis. All leading dailies of Pakistan welcomed the Ordinance and demanded its enforcement in letter and spirit. 2 Ahmadi's were advised to live in Pakistan like other peaceful citizens and stop their anti-Islamic activities.

The daily Jang in its leading article exposed political designs of Rabwah and condemned their collaboration with Zionism. The paper called Ahmadiya a splinter of Zionism and Imperialist powers having its roots in Israel and demanded: (i) a complete ban on their literature, publishing houses and daily centres (ii) removal of Ahmadis from key posts (iii) ban on the issuance of limons and permits to Ahmad business men (iv) a census to determine their numerical strength in each province of Pakistan (v) exposure of their modus operandi as a pressure groups through state agencies. (vi) ban on conversion of Muslims to Qadianism by imposing life-long imprisonment and (vii) need for coordination among Muslim countries to take legislative measures to curb Ahmadia activities in their countries and abroad.

The Pakistan Times in its leading article stated:

1. The Muslim (Karachi), 17 April, 1964
2. Amritsar Whip Lahor, 1A Acts, 1964
3. Jang (Lahor), 28 April, 1964
4. Jang (Lahor), 29 April, 1964

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Despite this (Second Amendment) quite clear and unambiguous declaration, however, the Qadiani and Lahore groups felt free to act and behave like other Muslims, even announcing their faith to be the only true one, inside the country and abroad. It amounted to misrepresentation of Islam. It sought to undermine the unity of the Muslims and created confusion about the fundamental texts of Islam. It was base and improper, therefore, to remove the anomaly and take the Second Constitutional Amendment as its logical conclusion. It was also urgently needed to ensure public peace and tranquility. Those foreign elements who chose to depict these laws born of narrow mindedness or bigotry should be properly briefed about the historical background of the whole problem and the rationale of their pronouncements in an idealistic state. It is important to ensure that vested interests do not succeed in tarnishing our image as a broad minded and progressive people.1

The daily Muslim under the caption of Positive Step writes:

The pronouncement of the Presidential Ordinance placing curbs on the activities of the Qadiani is a timely action which should set to rest the controversy surrounding this issue in recent months. Precedents had been mocked and public opinion mobilized. That this Ordinance was sanctioned a full decade after the 1974 Constitutional Amendment which declared the Qadiani to be non-Muslims through a vote of the popularity esteemed National Assembly, clearly underlines the laxity and the discrimination in an hour which upsets the people’s mind. It would have been in the interest of all things if the separatists had been cleared once and for all so as not to give an opportunity for a repetition of violence to provide an opportunity to those vested interests who may use this as an excuse for a witch-hunt.

Table flies to London: The issuance of Ordinance terrified Mirza Taher Ahmad. He feared an arrest and a suit end of his property. He was so scared of his arrest that he could not deliver his weekly Friday address on 30 April and asked one of his followers Sultas Mahmood to lead the prayer. There was a rumor that he would be arrested and prosecuted in court two and the Ahmadiyya organization would be banned after being declared a political body funded and aided by the foreign powers. The Martial Law Government of President Zia would drag senior Ahmadis into the superior courts of law. Mirza Tahir, would be charged with the ‘meddling' of Maulana Azam Qureshi and running an anti-Islamic and anti-state subversive political organization in the name of Ahmadis.

Mirza Tahir Ahmad entered a meeting of leading Ahmadis in Rawalp on 29 April, 1984 to discuss the implications of the Ordinance. On 30 April, he met some senior leaders of the Jauzah pretended to leave for Islamabad for talks with the Government. People in Rawalp believed that Mirza Tahir had acceded to the Government pressure and wanted to strike a bargain with it. In fact, he had been
making preparations to dodge the police and intelligence agencies to fly to Karachi in a car. He, in any how, succeeded to escape to London in a KLM flight on the night of 30 April. 1984 alongwith his family and a group of prominent Qadianis. He travelled as an ordinary passenger and concealed his identity in deceiving the officials of the airport staff. Some people allege that it was the Government’s connivance which made good his escape.

In accordance with Mirza Tahir’s instructions, the Qadianis quietly but reluctantly accepted the Ordinance. The worst ‘Maqtoom’ was removed from the worship places out the worth like Rai-ul-Hamad, Rai-ul-Zahr etc. were written in its place. The call to prayer was stopped and the Ahmadiya literature bring in the Khlfat Library, Rabwah and other open places was removed. Many Qadianis went underground. Some left Pakistan to seek asylum in countries like Sweden, West Germany, Holland, Denmark, Britain, Canada and the USA. The Ordinance provided them an excuse to settle abroad and win the support of some anti-Islamic organizations working in those countries under different covers. By raising the false slogan of ‘Persecution of Ahmadis in Pakistan’ and exploiting the non-representative character of the Zia regime they gained a lot in financial and political terms.

After his arrival in London, Mirza Tahir called a meeting of foreign missions to discuss the situation arising out of the Presidential Order. Sir Zafarullah was already in London. Dr Abbas Salam came from Italy and M.M. Ahmad from Washington to attend the meeting. Senior Qadianis working in the USA, Europe and African countries also participated to chalk out a strategy to deal with the post-Ordinance developments in Pakistan. Mirza Tahir decided to stay in London and guide his community by sending the cassette of his speeches, addresses and instructions to them in Pakistan. In his earlier addresses he bolstered their morale and justified his abrupt flight to London at the time of a crisis when his guidance was needed badly for the unity of the Jamaat. He continued to pour his venom against the Government of Pakistan in his Friday addresses. In an interview with the Unix Service of BBC dated 25 May, 1984 he criticized the Zia regime for his anti-Ahmadya policy and enumerated the ‘services’ of his community in the uplift of the country. To launch a massive campaign against President Zia and his regime he ordered his followers to set up special publicity centres at Amsterdam, Paris, Geneva, Copenhagen, Bonn, Halle (East), Prussia, Accra, Lagos and Washington to tell the world the events of ‘the persecution of Ahmadis in Pakistan’. These centres put our massive literature and gave the instances of alleged violations of human rights, ‘suppression’ of Ahmadis by fundamentalists and ‘discrimination’ in their social life and services.

1. Adamjee, S. Mirza: A Man of God
2. News-colony: Norway. 30 April, 1984
Mizra Tahir alleged that the Ahmadiya Community was being used as a smokescreen by the military Government to boost its popularity. He said that he was prepared to go to prison, believing that public opinion would vindicate him. But Ahmadi traditions forbade him to consult his community before taking action. He believed that he was allowed to leave Pakistan because the Government was not yet ready to see against him.

He further alleged that what was going on in Pakistan was power struggle between the Militants and political parties. In his mind, President Zia had simply given in to some demands from the same group (Ahmadi), a group which was newly banned by the Government in 1956. No politician since Muhammad Ali Jinnah, the founder of Pakistan and its first head of the State who insisted on Ahmadiya participation in the Government had been able to keep the Ahmadi in check. Ten years ago Premier Bhutto appeased this anti-Ahmadi group and now Zia was using their demands to obtain popular support, the Mizra claimed.

He added that although they represented a hard core of opposition, the Ahlari were not the only group opposing the Ahmadis. Groups in Pakistan and in Saudi Arabia were also aligned with the Ahlari. He believed that rather than lead to a more Islamic State, a campaign against the Ahmadis might lead to a divided Pakistan. Many groups and areas were opposed to Zia Government in Pakistan and outside support, either political or financial for an unpopular regime through minority groups could only be divisive. He emphasized.

US Concerns for Tahir: Mizra Ahmed says: In March 1984, officials of the US Embassy in Islamabad were specially to Rawalpindi and told him that they had in possession of some knowledge that might affect the future of the Community. They wanted to know his reaction before reporting it to Washington. Mizra Tahir had since long maintained contacts with the British, French, Canadian, Chinese and many other embassies. The US officials informed him that Zia was importing men from the NWP to kill his house in Islamabad (obviously to kill him in the darkness of night). Although General Zia, through an officer of Intelligence Bureau sent him a message not to worry about anything, an official of Pakistan Intelligence Bureau and another officer of Public Intelligence alerted him. They requested him to leave Islamabad as soon as possible. Mizra Tahir also called on British Consul and at his residence in Islamabad who was in a diplomatic way conveyed him the message of leaving Islamabad immediately. So he did.

The Zionists-backed foreign press was sympathetic to the Ahmadiya cause and very critical of so-called Islamic fundamentalism. The Qadianis steadfastly mixed their case with other tricky issues like human rights, non-representative character of Zia Government, political suppression, arrests under Martial Law etc. They found an
accommodating foreign press projecting their view in an orderly way and over-sympathetic to their cause.

The correspondent of the Washington Post based in Islamabad reports the events after the promulgation of the Ordinance:

"Privately Pakistani officials say that the restrictions were needed to dampen a potentially violent backlash against the Ahmadis. The Ahmadis say the Ordinance was politically motivated and Zia was merely attempting to bolster his popularity among fundamentalist Muslims and broaden his constituency beyond the military in preparation for national elections that he has promised."  

The special correspondent of the New York Times wrote,

"Zia bowed to public pressure in making a move for Ahmadis to preach and profess their faith publicly. They actively seek converts all over world. No census has been taken but the Ahmadis say they have ten million adherents. Estimates say there are 3 million to 8 million Ahmadis among Pakistan's 64 million people. A further point of irritation for the Pakistan military is that the Ahmadis have long had a community in Tid Akh. Ahmadis point out that it existed long before Israel was created."  

Stuart Schear, an Associate Professor of Middle East History at Brooklyn College, USA, in an article in the NY Times criticized the US policy toward Pakistan. In his article "Our Blunt Endorsement For Pakistan's Jinnah" he suggested the US Government to reconsider its blind enthusiasm for Pakistan and understand the implications of its alliance with Zia's regime. While discussing human rights violations of Zia regime he specifically cited Ahmadis persecution in Pakistan and feared persecution of other minorities also. He states:

"Four million adherents of the Ahmadis, a Muslim sect founded in the 19th Century, are being prohibited from practicing their religion publicly. Statements by fundamentalist Islamic leaders close to the Government indicate that the small Christian Community may also be subjected to persecution."  

He endorsed a Senate Staff Report which recommended that Congress should tie (§ 312) aid proposal to Pakistan's cessation of nuclear weapons development and emphasized that "Much more important now would be Congressional action to link aid to Pakistan's human rights records."

"New York published the photographs of Mira Tahir and his coconspirators were facing the threat of religious persecution. Ahmadis are a minority on the present Islamic Government."
of President Mohammad Zia-ul-Haq. In April, Zia pushed through new laws designed to limit the way Ahmadis practice their particular version of the Muslim religion. Dozens of Ahmadis have been arrested, several of their mosques vandalized and one of their leaders has been murdered... So far the violence against the Ahmadis sect has been sporadic, without apparent government direction. But the pressure on them is increasing... and Pakistan's Ahmadis are fearful of what may lie ahead.1

This shows the views of the world press and their 'concern' for Ahmadis. They never came out openly on the side of Muslims when they were subjected to torture and bloodstream and persecuted in many parts of the world.

Annual Convention: The Annual Convention of Ahmaddiya Jamiat proposed to be held in December, 1984 at Rawalpindi was not allowed by the Government. Mirza Tahir Ahmad announced the 20th Annual Convention of Ahmaddiya in the UK on 5-7 April, 1985 at Tillford, 30 miles from London. With the support of his British well wishers he bought 25 acre area at a very cheap rate, named it Islamabad and converted it as the of the European Centre and seat of Caliphate. The Convention was attended by delegations of forty six countries of the world including the delegates from South Africa and Israel.

Mirza Tahir gave good tidings to his community in the traditionally religious language of visions and revelation and exhorted them to contribute generously for the 'tabligh' purposes. A month earlier on 29 March, 1985, in the Majlis-i-Mushawarat (Advisory Body) Session of Ahmaddiya Community at Rawalpindi, Jehangir Jilani Budget of Rs.140 million and Waqf-i-Sadiq Budget of Rs.2.16 million received his final approval.

"In the Convention an Ahmadis leader Maulvi Ahmad Tahir declared in a press conference that the UN Human Rights Sub-Commission had informed the treatment meted out to members of Ahmaddiya Jamiat in Pakistani and propaganda were being made to raise the issue in various world forums... He read out a long statement on the conditions of Ahmaddiya members in Pakistan to prove that they were being presented at the instance of the Government which he said, was exploiting the issue for political gain... He appealed to the Western public opinion to take notice of the situation on grounds of both world concepts of human decency and non-political self interests.2

Birds of A feather: Mirza Tahir Ahmad instructed his followers to start a counter-offensive against the Ordinance by (i) wearing Kalma badges (ii) displaying Quranic Verses on the fronts of their places of worship (iii) distributing Ahmaddiya literature (iv) singing Azan and (v) desecrating holy places of Muslims. With these measures Qadianis intended to determine the extent of enforcement of the Ordinance in different parts

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1. News Week, 18 July, 1984
2. Dawn, February 15, April, 1985
of the country. They very cleverly capitalized on some minor incidents of detention, arrests etc to win the sympathies and support of their foreign masters.

Qadariyya found many well-wishers and sympathizers of their cause in the person of politicians, human right activists, members of the foreign intelligence agencies and Zionist cadres in different parts of the world. They promoted and patronized Qadariyya for its purported unity of Muslims, attacked Islamic Fundamentalism, aligned itself with pro-imperialist forces, operated a powerful mission against Palestinians in Israel, condemned Bilder and all other types of resistance against Imperialist domination, looked to the support of anti-Islamic forces for its survival, carried a racist potential against the integrity of Arab states and served as a spring board for anti-Islamic forces in Africa. They were interested to see it flourish in all parts of the world and serve their respective political designs under the cover of a religious body. Ahmadyya's sister organization Bahaiism also received substantial support as they were allegedly "persecuted" by Ayatollah Khomeini's regime in Iran.

Without delving into the particularities of Ahmadyya issue, the foreign sympathizers of Ahmadyya harped on the persecution theme. They did not bother to study the untenable writings of Mirza Ghulam Ahmad Qadri and statements of his successors which established the religious-political character of Ahmadyya as a separate entity and a distinct community from Muslims. The fact is that Ahmadyya purportedly maintained their separation and considered all other Muslims as infidels and outside the pale of Islam. They reviled against Islam by believing in the hearsay claims of Mirza Qadri's specialty in the claim of prophethood. They knew well where they actually stood. But in order to infiltrate in the rank and file of Muslims and to reap economic and political benefits, they hypocritically posed themselves Muslims. The Ordinance (1988) merely sought to ensure that those who were a religious minority by their own proclamation, faith and practice should be accordingly so that no confusion could be created about their identity. It only gave a constitutional shape to what had been the unqualified consensus of the Muslim Ummah of all schools of thought from the very birth of Qadariyya. It, therefore, reflected the views, wishes and sentiments of millions of Muslins the world over. The provincials of democracy and fundamental rights do not care to accept and respect the sentiments of the absolute majority in extending support to their political whiskets. Sympathizers of Qadariyya were oblivious of the fact that allegations of discrimination against Qadariyya were totally baseless or greatly exaggerated. The Government as well as the Muslim society are fully committed to protect their rights through special constitutional arrangements it had taken to ensure their representation in national and provincial assemblies. Further more, Qadariyya percentage in military services as well as federal and provincial civil services was highly tilted in their favour as compared to their actual population.

Mirza Tahir Ahmad's loyalty for Pakistan and Islam came under sharp attack when he sent a special delegation to Israel to seek the Zionist support for his
cause. Sheikh Sharif Ahmad Amin, outgoing head of the Ahlyada Masjid Israel called on the President of Israel alongwith Mohammad Hamid, the new head of the Israel Mission. The Jerusalem Post, Israel gave a photograph of the meeting of the Israeli President with the Ahlyada leader and wrote under it: Sheikh Sharif Ahmad Amin, the outgoing head of the Almsga, an Indian Muslim sect based in Haifa, introduces his successor Sheikh Mohammed Hamid Kargar to Prime Minister Chaim Herzog yesterday (21 November, 1985) at Kail Hasani. The new leader of the sect, which has 1,600 followers in Israel, brought numerous documents as evidence that the sect is persecuted in Pakistan (italics added). The outgoing Sheikh, who is returning to India, praised Israel for allowing his sect to enjoy complete religious freedom.

A Potential Threat: The Government of Pakistan published a booklet on Qaisaniyya and disseminated it widely through its embassies. The booklet explained that the Qaisaniyya origininated under the supervision of a colonial power. It accused missionaries and caused division not only among the Muslims of the South Asian subcontinent but also in the Muslim countries living in other parts of the world, particularly in Africa. The allegiance of Qaisaniyya to Mirza Ghulam Ahmad as a prophet, put them outside the pale of Islam. It traced the early history of this heretical and subversive movement, analyzed its basic doctrines, gave the nature of its collaboration with extraneous colonial powers, and recapitulated the views of the Ummah and its reaction towards it so that the Muslims of the world could get fully aware of its goals and activities as well as the forces which played an active role in exacting their dreams.

Mirza Tahir Ahmad strongly criticized the Government move and tried hard to justify the position of his Jamat. It was perhaps for the first time in the history of Ahmadiyya that a head of the community had so sharply criticized a Government. His father, Mirza Mahmud, would have never done like that. Mirza Rafi Ahmad called him a 'non-entity' in his private meetings. People demanded that he should be brought back to Pakistan through Interpol for his anti-state sentences. All these officials who directly or indirectly collaborated or conspired in his flight should be prosecuted. It was even demanded that his Pakistani citizenship be revoked and his passport be impounded. All Pakistan Majlis-i-Tahafiz-i-Khatam-i-Nabwii put forth the following demands in numerous public meetings in late 1985:

- The Ordinance on Qaisaniyya be passed by the Assembly in the form of a Bill, so that it becomes a real part of the Constitution (1973).
- Ordinance from all key posts in the Foreign, Defence and Home Ministries as well as in the Karachi Atomic Plant be removed because they had close relations with Israel.
Separate sections in identity card and passport for Qadianis be made indicating them as non-Muslims.

Qadiani organizations are infant, engaged in subversion under religious mask. They should be declared illegal and their assets be confiscated for their anti-Pakistan activities and violation of the Constitution of Pakistan.

Ahmaddis made an advantage of the political storm prevailing in the country in 1985 and collaborated secretly with anti-state forces to create instability in Pakistan. They strengthened their bases in Sind which was a turmoil at that time.

Appeal Against the Ordinance: The Amir Janat Ahmadda Lahore Chapter, Mujib-ur-Rehman, filed an appeal in the Lahore High Court against the Ordinance on the instructions of Mirza Tahir Ahmad. A Division Bench of the Lahore High Court heard the inter-Court appeal. Ordinance continued in their appeal that (i) the Qadiani Ordinance was ultra vires of PCO No 1 of 1981 (ii) invalid under Article 8 of the Constitution as it squarely offended the fundamental rights which guaranteed that every citizen can enjoy, practice and propagate his religion (iii) Pakistan was signatory to the Charter of Human Rights and was bound to abide by the Covenant by it is against the speech delivered to the Father of Nation is the Constitution Assembly on 11 August, 1947.

The Division Bench dismissed the appeal on 25 September, 1964 after hearing the arguments of Advocate General Punjab and appellant's advocates.

Sharifat Court Decision: On 15 July, 1964 Mujib-ur-Rehman, Amir Janat Ahmadda Rawalpindi, on the instructions of Mirza Tahir Ahmad, filed a petition in the Federal Sharia Court against the Ordinance. A full bench of the Federal Sharia Court comprising Chief Justice M. Aftab Hussain, Mr Justice Fakhar Ahmad, Mr Justice Gauhide Mohammad Sajjid, Mr Justice Mushtaq-ul-Mulk Ghulam Ali and Mr Justice Muhammad Abdul Qadeer Ghani heard the petition. Lahore Jamat also presented their viewpoint in detail. The Court continued hearing for 21 days and passed a court order on 12 August, 1964 dismissing the two petitions as having no force.

The Court had the assistance of Juris-Consults viz., Prof Qazi Mujib-ur-Rehman, Prof Mohammad Tahir-ul-Qadri, Prof. Mohiuddin Ashraf of Fauad University, Mustafa Taquddin Hyder, Attama Mirza Yousuf Hussain, Muslim, Sadaruddin Rizvi and Prof. Mahbub Ahmed Gausi. The Federal Government was represented by Dr. Riaz Hussain Qazi and Haji Shaikat Ghias Muhammad Advo-

cates. The Court held the petition in the petitioners elaborated in the bar that the impugned ordinances violate the freedom of faith of Qadianis of either persuasion or restate them from practicing their religion or affects their right of worship is not correct. The said Ordinance does not interfere with the right of the petitioners or
other Qadianis to profess and practice their religion in accordance with the provisions of the constitution and the injunctions of the Holy Quran and the Sunnah. They are at liberty to profess Qadianism or Ahmadianism as their religion and to profess their faith in Mirza Ghulam Ahmad as a prophet or the Promised Messiah or the Promised Mahdi. They are also at liberty to practice their religious and worship, interalia, in their places of worship according to the tenets of their religion.

The Judgement states that the impugned ordinance's consequential to the constitutional Amendment of 1974 by which the Qadianis and Lahoris were declared non-Muslims in accordance with the dictates of Islamic Sharia. In implementation of the constitutional fact which was disregarded with impunity by the Qadianis, they have been restrained by the impugned ordinance from directly or indirectly calling or posing themselves as Muslims or calling their faith as Islam. To eat their places of worship by the name of Masjid and to call people to prayers by calling Azan which are exclusive for Muslims. By the said name and the said call to prayers, 'be unsympathetic among the Muslims are likely to be betrayed and to be drawn to offer their prayers behind a non-Muslim Imam in a non-Muslim place of worship. Qadianis can call their place of worship by another name and call the adherent of their religion to prayer by use of any other method. The use of epithets like Ulum-ul Mominiin, Sahaba, Ahle-Bait etc by the Ahmadi not only outrages the feelings of the Muslims but also amounts to their posing indirectly as Muslims. The prohibition does not interfere with the right of Ahmadis to profess and practice their religion. The prohibition against propagation of the religion of Ahmadis is not contrary to the Quran and the Sunnah of the Holy Prophet (p.b.u.h). This prohibition is also consequential to the declaration of Ahmadis or Qadianis as non-Muslims and restricts their posing as Muslims. Their entire strategy in preaching is to satisfy the Muslim to whom they preach that by cooperation to Ahmadism he shall remain a Muslim. This would be contrary to the constitution.

In the detailed judgment spread over 224 fullcap typed pages the Court called Mirza Ghulam Ahmad an infidel. His life history shows, says the judgement, that he was a chic and unpatriotic man who used by step and with a design manoeuvred by his writings and sayings to establish himself as 'Mohadda' and 'Messiah'. All his predictions and prophecies were found false but in order to avoid the ridicule of his opponents, he on occasions interpreted his writings to say that he never claimed prophethood or apostleship. There was no covenant by the Quaid-i-Azam or Pakistan with Qadianis to treat them as Muslims or let them preach their faith in the name of Islam.

The Qadianis (both groups) challenged the decision of the Federal Shariat Court is the Supreme Court (Shariat Bench) under Article 239F of the Constitution. The petitioners—Majid-ul-Rehman, Mirza Naseer Ahmad, Mubashir Lateef Ahmad

1. The Muslim International, 13 August, 1984
2. Deen News, 29 October, 1984
and Muzaffar Ahmad represented Qadiani Jamat and Captain (retired) Abdul Wajid presented the print of view of Lahore Jamat. Qadiani petitioners submitted that the impugned ordinance encroached upon the basic rights of the belief and worship of the Ahmadis and was in conflict with letter and spirit of the Quran and Sunnah. They submitted: “this memorandum of appeal with short grounds is therefore submitted based on the short order. The applicants will submit detailed ground for appeal as and when the detailed judgement is made available.” Their short grounds for the appeal were that the Federal Shariat Court held in its short order that: “The impugned ordinance was consequential to the constitutional amendment of 1974 by which the Qadianis, whether belonging to the Lahore Group or the other group were declared non-Muslims” and that the Ordinance was the implementation of the constitutional flat, the Federal Shariat Court failed to appreciate whether or not the Ordinance was consequential to the constitutional amendment was totally irrelevant for the purposes of the petition (Article 203 D of the Constitution). All that the Federal Court was required to determine was whether the Ordinance was or was not repugnant to the injunctions of the Holy Quran and Sunnah. The dictates of the Constitution were not relevant.1

The Supreme Court of Pakistan heard both the Shariat Appeals on 10th and 11th of January, 1988. These were dismissed as withdrawn.

Human Rights Charities: The Human Rights agencies like Amnesty International, International Commission of Jurists, Human Rights Advocates Inc., UN Commission on Human Rights, etc. had always adopted double standards in their policies towards Human Rights conditions with regard to countries like Poland, Chile, Philippines, Lebanon and Afghanistan. They adopt a partisan attitude towards Islam and Muslims. The Islamic movements are discussed in the context of threat or terrorism while in the mention of Jews and Israel the issue of moral commitment, humanitarian concern, and Judeo-Christian heritage of the West are invariably raised.

In the reports prepared by Human Rights agencies which appeared during 1986-88, we find quite a few pages devoted to Ahmadis issue and an open sympathy is expressed with them. In April, 1986 MS Karen Parker, a representative of the Commission on Human Rights of the United Nations visited Pakistan to conduct a study on Human Rights situation in Pakistan. She held discussions with Political Prisoners Release and Relief Committee, the Council for Civil liberties, and other Human Rights organisations. During her press talks, the released a resolution passed by the UN Commission on Human Rights about Qadiani community in Pakistan. The UN Commission, in its resolution expressed grave concern at the procrastination of Ordinance XX of 26 April, 1984 prohibiting personsclaiming themselves as Ahmadis to refrain from behaving as Muslims and had also prescribed punishment for the violators. The resolution called upon Pakistan Government to repeal the said Ord.

1. Dawn Karachi, 11 October, 1984
drama and to restore human rights and the fundamental freedoms of all persons within its jurisdiction.1

M. Karen, called on President Zia along with the US Ambassador in Pakistan to discuss Human Rights issues including Ahmadis affairs. She says in her report:

"The Government of Pakistan defends Ordinance XX by maintaining the limitations on the religious beliefs and practices of Ahmadis are acceptable under the 'public order and morality' exceptions. President Muhammad Zia-ul-Haq made the same claim to the author. However the government of their selection in that Ahmadis consider themselves Muslims. The Memorandum (Pakistan Memorandum on Ahmadis Occasion circulated in 42d Session of UN Commission on Human Rights) states: 'It was found necessary to specify and identify in Ordinance XX, those practices of Ahmadis which portray them as Muslims and which publicly manifested, manifestly different from the religious sentiments of Muslims (i.e. anything of the community they create in their minds). President Zia told the author, Ahmadis offend me because they consider themselves Muslims...Ordinance XX may violate human rights but I do not care.' (Binder added) In her report she had Denver 15 pages to the Ahmadis issue under the title, Persecution of Ahmadis in Pakistan."2

In October 1986, after the arrest of Poasit Bhatti, the Socialists Internationalement by Willy Brandt, formerly a Chancellor of West Germany was a fact-finding Mission to Pakistan for preparation and submission of a report to the British Human Rights Bureau of the Socialists International in the meeting scheduled to be held in October in Bonn. Vinc Mont, Vice President of the SI visited Pakistan and expressed concern on the 'plight of Ahmadis' in Pakistan.3

In December 1986, the International Commission of Jurists (ICI) sent a mission to Pakistan to study the process of return to a democratic form of Government after eight years (1977-1985) of Martial law rule. The mission, in its report, discussed the situation of minorities and minority religious communities. It comprised Judge Grafton Parkin, former Supreme Court Judge; Mrs Helen Cull, Member of the Bar of New Zealand; Mr. Jeremy McBride, Lecturer in Law at the University of Birmingham, UK and Mr. D.J. Ravindran, Legal Officer for Asia of the ICI. The Mission held meetings with senior Government officials, Chief Justices and other members of the Supreme Court and of the High Courts of the Province. It also met the Human Rights Officers of Pakistan. The report of the Commission was published in April 1987 from Geneva.

The report specifically highlighted the Ahmadis issue via a report Ordinance 1984 and pre-Martial Law Constitutional developments. It regards the Ordinance a violation not only of religious freedom but of liberty and freedom from arbitrary arrest and detention.

1. Muhammad Iqbal 1961, in May, 1988
3. Muhammad Iqbal 1961, in October, 1988
US SUPPORT: Quaidi issue gained good publicity in the Zia-backed US press and corridors of power specially when the issue of American assistance to Pakistan came under discussion in the Congress. Mirza Tahir deposed some members of the American Muslim-Asian Rashid Yahya, missionary USA (South East Region), Dr Masoud Ahmed Malik, National Tabligh Secretary-in-charge on Congressmen and Senators in the Senate and House Committee v/s. Clinton Senate, Edward Kennedy, Pat Murphy and Stephen Solarz to seek their support in exciting pressure on President Zia. The US Congressmen Tony P. Hall of Ohio introduced a resolution in the House of Representatives on 17 July, 1986 concerning the so-called persecution of Ahmadis in Pakistan. He attacked the Ordinance (1984) and called upon the Government of Pakistan to repeal it. Several of my colleagues in both the Senate and House Senate have brought their concerns about the plight of Ahmadis community to the Government of Pakistan. The Government of Pakistan refuses to acknowledge any discrimination or repression against Ahmadis, the Congressman explained. He further asserted that on the basis of information provided by Ahmadiya Mission, London to the US organizations, viz. Lawyers Committee on Human Rights and Human Rights Advocates, it is determined that Ahmadis were subjected to systematic and extensive discrimination on the basis of religious belief. He proposed that $ 402 b US aid to Pakistan for the period 1988-1993 should be stopped and or conditioned with the Ahmadis issue. M.M. Ahmad, a former notorious bureaucrat of Pakistan and granddaughter of Mirza Ghulam Ahmad, the imam, after retirement from the World Bank served as Ahmadiya missionary and actively lobbied with the Congressmen.

As a result of Ghadiri's maneuverings Pakistan aid programme faces a rough passage. Besides Ahmadiya, other the Congressional approval of the aid package was beset with problems arising out of the Democrat's urging control of Congressional Committees, Iran-Contra Scandal, Pakistan's "preoccupation" about its nuclear programme as well as spending cuts mandated by Gramm-Rudman Budget balancing legislation (1986). Further the House sub-Committee was headed by Congressman Stephen Solarz, who was an avowed pro-Indian.

The US Government imposed a 105-day moratorium to aid Pakistan. As a result of active lobbying of Quaidi and their well-wishers' push, the US Administration sent an invitation to Mirza Tahir Ahmad to address a meeting of Joint Senate Committee in September, 1987 as a representative of Islam to explain his point of view on the persecution of Ahmadis in Pakistan. The Muslim organizations of America strongly criticized the American move.

The Federation of Islamic Organizations of America, wrote a letter to the US President Reagan to rescind his decision to allow the upcoming visit of Mirza Tahir from addressing the Joint House Committee. The Federation explained that Mirza Tahir was the
great-grandson of Mirza Ghulam Ahmad Qadiani who had hurled blasphemies against the Holy Messengers Hazrat Muhammad (PBUH) and Jesus, the son of Mary. The Federation emphasized the fact that appearance of Mirza Tahir had been manipulated by those who intended grievous harm to US Government and conspired to alien it from all Islamic Countries in the world.

The Federation drew the attention of President Reagan to the fact that the Afghan resistance was very sensitive to the Qadiani issue. There was a definite background for this anti-Qadiani attitude. While ruling India, the British possessed stringent and strict at the very core of the freedom movement by urging the false prophet Ghulam Ahmed to declare that jihad was haram (unlawful) according to his divine revelation. This act alone, the Federation stated, brought so much constituent that Afghan Muslims, of whom the present resistance movement is comprised, remained extremely sensitive about Ahmadis.

The fact of Mirza Tahir appearance as a representative of Islamic world seemed very offensive to Muslims whom the US had been supporting in their Jihad against the Soviet Union. The Muslims represented in the Federation strongly felt that the appearance of Mirza Tahir was bound to strengthen the hands of Jewish lobby in the United States.1

Keeping in view the cordial relations existing between America and Pakistan, the State Department was reluctant to give undue importance to the "right of Ahmadis in Pakistan in its aid package. The broad importance of American foreign policy and its interests in the Asian Region vis-a-vis Afghan problem wavered the issue and proved a rebuff for Mirza Tahir who waited in his wings to address the American Congress. To save his face and accept his probable Community he gave a suitable turn and twist to the whole affair which was by all means an anti-Pakistan move. He was conscious of the fact that his interests in the Congress would involve great repercussions against the Ahmadya Community in Pakistan.

He put up a mask of pseudo-nationalism and thoroughly proclaimed that the Congress was using different aspects of Human Rights to achieve its political objectives. In a special interview with the correspondent of the daily Jang in Washington, he said

"The American Congress has previously raised the issue of citizenship, but when some sort of election was held in Pakistan, a matter which solved the issue, the American Congress relitigated the problem of Human Rights. At one stage, the members of the Congress and the Senate proposed that an aid should be given to Pakistan, unless the American President certified every year that no injustice were committed against the Ahmadis. But I had protested against that proposal and sent message in which I said that on the

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1. The Nation, Lahore, 13 September, 1987
one hand they were destroying the country and on the other hand they tried to use Ahmadis against their own country. I have strong condemned this suggestion and advised the Ahmadis against it, because I visualized a substantial loss out of such a proposal.

I have received an invitation to address the joint session of American Congress and the Senate, but I rejected that proposal, because I am not a politician. The political representatives of Pakistan should address the Congress or the Senate. I apprehended that they would ask me questions which may disfigure Pakistan and, if Pakistan is disfigured, there is no point of my participation in such a session. In fact the American Congress wants me to diagnose Pakistan, but I thought that such a thing was improper, therefore, I rejected the proposal.

The objectives behind the campaign pursued by the Government of Pakistan are political and not religious and the injustices committed by the present Government against the Ahmadis would decrease when it would be more stable and more confident of its survival.

Pakistan has become a scene of war for the Superpowers. If Pakistan stops playing the American game, it shall not face any danger from the Soviets. 1

The Indus-owned Press in the US gave wider publicity to the Ahmadia issue to block the passage of US aid to Pakistan Bill. They severely promoted the Ahmadia cause merely out of hatred for Pakistan. Their papers: the Overseas Tribune, Washington, Indian Observer, New York and India Abroad, Chicago 2 were on the forefront to project Ahmadia view point to the US public.

The US Senate cleared $4.03 billion package to Pakistan with a six-year waiver to a law that forbids American assistance to countries that imported unsecured modern technology and equipment.

MALICIOUS CAMPAIGN: In accordance with the instructions of Mirza Tahir, Qadiani missionaries, in open and clear defiance of the Ordinance and in utter disregard of susceptibilities of the Muslims of Pakistan wore Kalima badges, inscribed Kalima on their places of worship, threw bombs on the Muslim’s mosques and desecrated their holy places. They made assaults on innocent persons who dared to criticize their unruly behaviour. A large sum of money was spent to create sectarian and communal differences in Pakistan. They sought protection for themselves under the cover of sectarian conflicts. A good deal of sectarian and provocative literature was published in Railways and at other Qadiani pressing presses without any print line for dissemination in Pakistan. Ethnic, religious and communal tensions which erupted in mid 80s in the Punjab and Sind was mostly the result of the policy adopted by the unrepresentative Government of President Zia but had also roots in Qadiani manoeuvrings.

Rathi Grabs Power

Rather the tension was exacerbated by Qadiani agents in Pakistan by their incendiary actions.

From mid-1984 to September 1988, as many as 392 Qadiani minorities were arrested on various charges of violation of the Ordinance. The precise details are as under:

125 Qadianis called themselves Muslims, 586 displayed Kalashnikovs, 178 distributed anti-Islamic literature, 321 were Kalhams on their place of worship, 364 said Azan, 62 intercepted holy places and 214 violated the Ordinance in one way or other. Besides 421 Qadianis were arrested on charges of spreading false rumours defiant anti-state literature smuggled from abroad and were imprisoned. Such Qadiani provocations and violations resulted in the death of 19 Ahmadis-1 in Sind, 7 in Punjab and 2 in NWFP. In Sukkur and Tharparker Divisions (Sind) and Sahiwal (Punjab) the Qadiani hooligans opened fire and killed two Muslims. A Qadiani professor Naseer Ahmad Qureshi and his brother Rafi Ahmed Qureshi were sentenced to death by the Military Courts in Sukkur on two other Qadiani, Hasn Miraj and Nazim Din were sentenced to death in Sahiwal case for killing Muslims.

Qadiani places of worship or more accurately the centers of anti-state activities were targeted by the Muslims. As a result of growing Qadiani militancy, ten places of worship were sealed by the police, six were dismantled by the Muslim activists, seven were set on fire or damaged and seventy were ramshacked during the years 1985-88. The Government also prosecuted 795 Ahmadis booked and journals which indulged in anti-Islamic activities. Knowing well that Muslims did not allow Qadianis to bury their deads in their graveyard, they purposefully provoked Muslims by burying their deads in Muslim cemeteries and created unpleasant scenes. Muslim denied burial to 16 Qadianis dead and 18 dead bodies were exhumed.

Qadiani militancy continued unabated in Pakistan. Their main Jackals, under the instructions of Mirza Tahir, remained involved in anti-state activities. These fearless enemies of country worked at the behest of their foreign mentors against the integrity and sovereignty of the country.

By mid 1988, Mirza Tahir performed another stunt to eleven the attention of the papers from the main issues which were being raised by the victims in Pakistan. It was also meant to appease Qadiani youths and project its image of openness. It was a Mahabali (mutual pray duel) challenge.

Mashahla Play: On Friday, 16 June, 1988 Mirza Tahir Ahmed invited the opponents and enemies of the Jamat to the Mushahla Challenge. He in his Friday address declared:

1. Identity Anomalies, Qadian, August, 1984
For the last several years the opponents of Ahmadiyya in Pakistan have gone beyond all the limits in defiling the person of the Promised Messiah and committing atrocities against the Jamat. Continuous efforts have been made by us in all possible ways to make the nation understand, but our advice has fallen on deaf ears. We are compelled, therefore, to give the false accusers and their leaders a challenge of Muhahhila to make distinction between the right and wrong. The challenge for Muhahhila is given to the Pakistan leadership at all levels, in the governments, in the judiciary, among the ulema, the politicians, and other influential people and leaders of various groups. The challenge is on behalf of the entire world with Ahmadiyya Community.

He, interalia, denied Ahmadiyya collaboration with the west while colonial Britain and a secret covenent with Zionists Israel. He declared that Qadianis were not anti-Pakistani and pro-Indian elements involved in spring against Pakistan and undertook sabotage and subversive activities at the behest of foreign powers.1 He boasted that after acceptance of this challenge his opponents would be afflicted with divine chastisement in an year or time ending in June, 1989. A Muhahhila challenge was an old technique which Mirza Qadiani adopted to humble and curse his opponents but had himself fallen victim to it. This word twisted Mirza Mahmud, Mirza Tahir’s father during his lifetime. It was a desperate attempt on the part of Mirza Tahir Ahmad to safeguard his saggity authority and boost the morale of young Ahmadi who questioned the religious beliefs of Ahmadiyya Jamat and adorned the clandestine political activities and covert operations of Qadiani elders in Pakistan and abroad. Qadiani leaders attributed thousands of copies of the challenge all over the country to provoke Muslims and create trouble in Pakistan. Hafiz Bashir Ahmad Mirzi, the son of Sheikh Abdul Rehman Mirzi, who one time had levelled numerous allegations against Mirza Mahmud in 1935, wrote a letter to Mirza Tahir implicating him to a Muhahhila on ‘instances of indiscretions in sex orgy’ by his father. He denied not fact him.

The nature of Ahmadiyya beliefs and the past history of the movement spreading over a century furnished sufficient proof to safely conclude Qadianis for their errors of commission and omission. The simple way to ignore this propaganda ploy as it was meant for specific ends in view. Still the ulema of all schools of thought accepted the challenge with an open heart. They asked Mirza Tahir to come in an open place with his family members and followers and in accordance with the teaching of the Holy Qur’an and Sunnah invoke the curse of Allah on the liar. Renowned scholars of Islam like Maulana Tahir Qadri, Maulana Muhammad

1 Mirza Tahir Ahmad Muhammed Ki Muha-hila Challenge, Delhi: Indian Park, 1990.
Yousaf Ludhianvi, Maulana Khan Muhammad and the ulema associated with the World Wide Khattam-i-Nabuwat Movement persuaded Mirza Tahir to fix a venue of his choice for Muharram but he had not the temerity to accept it. He employed one excuse after another and insisted on a written Muharram which was just to put signature on the Muharram tract issued from Rabwah. A delegation comprising the ulema of Tafseer-i-Khatam-Nabuwat went to Mirza Tahir’s Qaseri Khilafat at Tilden, Surrey, England to see him but he whisked away to an unknown place and avoided an eyeball to eyeball encounter with them. All that proves his malicious intentions employed behind the facade of Muharram and the diabolical role Qadianis ever played on such occasions.

On 17 August, 1988, Gen Moinuddin Zia-Ul-Haq, President of Pakistan along with the American Ambassador, a US General and several senior Pakistani military officers died in an air crash. Mirza Tahir Ahmad found an opportune to say ‘the latest living sign of the truth of Ahmadiyyat’, a miraculous sign for which we should be grateful to Allah. Gen Zia’s death was called the down result of Muharram challenge although he always laughed at Qadiani gimmicks and had given least importance to such religion-political tricks.

After Gen Zia’s death elections were held in Pakistan in November 1988. Qadianis assiduously watched their political interests and remained indirectly involved in political manoeuvres. A large amount of money was spent to win the favour of certain pro-Ahmadiyya national and provincial assembly candidates. Since Qadianis had been responsible to disorganize themselves by not registering themselves as non-Muslims voters they took indirect measures to safeguard and promote their interest.

Many Qadianis contested national and provincial Assembly seats in the elections of 1988 and in subsequent elections although Rabwah did not approve their candidates.

CENTENARY FANFARE : It was on 23rd March, 1889 that Mirza Ghulam Ahmad had formally launched the Ahmadiyya movement by accepting baptism at Ludhiana, Punjab. Qadianis were making preparations for quite some time to celebrate the year 1989 as the centenary year of the Community. A detailed programme of Centenary Celebrations was chalked out by the Ahmadiyya of Rabwah to celebrate the occasion in a befitting manner. The Punjab Government, however, imposed a ban on these celebrations at Rabwah in March. The resentment against Ahmadis was mounting after their ruthless mohabba campaign and it was rightly apprehended that these celebrations would have provoked the Muslims to react vehemently against them. Despite the government restrictions Ahmadis living in Rabwah and other parts of the country celebrated the occasion properly.

1. The Ahmadiyya Gazette USA, August, 1988
Embarrassed by the Punjab Government ban on the celebrations, Rabwah cities subsequently moved a constitutional petition in the Lahore High Court praying the Court to declare (illegal) the orders of the Provincial Home Department dated 20 March, 1989 banning these celebrations in the province of Punjab as well as orders of the District Magistrate Rawalpindi and Residential Magistrate Rawalpindi to remove ceremonial gates, banners, illuminations, besides ensuring that no further writing would be inscribed on the walls.

The Court justified the ban on the ceremony celebration imposed by the Punjab Government. Mr. Justice Khaliq-ur-Rehman, in his judgement observed that Qadianis continue to profess and practice their faith and enjoy all the freedoms like Hindus, Sikhs, Parsis and other religious minorities but a difficult situation is created by presenting themselves Muslims and using Shaha-i-Islam or Kalima Tayaba, one of the fundamentals of Islam. The Court held that anyadoword situation or incident would arise in the case the constitutional mandate was adhered to by Qadianis and they treat themselves as a Community different and distinct from Muslims which is their own case.

The Court observed that the role of substituting themselves for Muslims and of excluding general body of Muslim from the fold of Islam was not to be accepted by the Muslim Ummah. Their identity to the country, communities and their separate entity could ensure their safety and well being. Why should be allowed to hijack Islam?

They are welcome to have any faith but why should they insist on imposing the faith of Muslims. Any act of Muslims taken for safeguarding the purity of their faith should not disturb the Qadianis or should give them no cause of grievance.

On the instructions of Mirza Tahir Ahmad, Qadianis appealed against this order in the Supreme Court of Pakistan. They also challenged the Prohibition of Qadianiyyat Ordinance on the ground that it was violative of Article 20 of the Constitution which ensures freedom to every citizen to profess, propagate and practice his/her religion. In July 1993, the Full Bench comprising the Judges of the Supreme Court of Pakistan headed by Mr. Justice Shafi-ur-Rehman by majority dismissed the Ahmadiyya appeal challenging various sections of the Ordinance XX. The full Bench comprised Mr. Justice Shafi-ur-Rehman, Mr. Justice Abdul Qadir Chaudhry, Mr. Justice Mohammad Aftab Lone, Mr. Justice Saleem Akhtar and Mr. Justice Wali Muhammad Khan.

Many of the Ahmadiyya appeals pertained to conviction under section 298-B of PPC for using a badge of Kalma Tayaba and saying Azan. Mr. Justice Abdul Qadir Chaudhry whose judgement was accepted by majority of the Judges stated that it is not only in Pakistan but throughout the world that laws protect the use of words, names and epithets which have special connotations and meanings. Dealing with the

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1. The Nation Lahore, 16 Sept, 1981
contention of Ahmadis that many of them were convicted on the charge of placing books inscribed with Kalma, Mr. Justice Chaudhry cited section 20 of Indian Company Law which prohibits any registration on the same name. The learned Judge stated that the Indian Constitution has similar fundamental rights as ours but there is not a single decision of any Indian Courts declaring the registration violative of fundamental rights. Using trade mark or description of others in order to make believe others that they belong to the user amounts to an offence and perpetrator can be imprisoned and fined.

Mr. Justice Abdul Qadeer stated that in the case the appellants who are non-Muslim went to proselytise faith as Islam. "It must be appreciated this in this part of the world, faith is still the most precious thing to a believer and he will not tolerate a government which is not prepared to save him from such deceptions and forgeries".

The learned Judge stated that assistance on the part of Qadiani Community to use the prohibited epithets and ‘Shah-i-Ka-Fil’ leave no doubt in the minds of a common man that the appellants (Ohriyans) want to do so intentionally and it amounts to defiling those pious personalities and deceiving others.

The learned Judge quoted an American Jurist saying the cloak of religion or religious belief does not protect any one in committing fraud upon the public.

"If the Ahmad Community has no design to deceive why do not they coin their own epithets? Why do not they realise that relying on the exclusive sign, marks, practices of other religions will betray the hollowness of their own religion, and added that there is no law in Pakistan which forbids Ahmadis to coin their own epithets and use them exclusively."

Coming to the point that the Impounded Ordinance is violative of religious freedom Mr. Justice Abdul Qadeer Chaudhry observed that freedom to profess religion is subject to law, public order and morality. The learned Judge stated that Courts of other countries have held freedom to act. Freedom to act is subject to law and can not be absolute. The learned Judge quoted John Stuart Mill from his essay on 'Liberty' and observed that liberty did not mean license to individual to do just what they pleased such liberty would mean the absence of law and order and ultimately the destruction of liberty.

Mr. Justice Abdul Qadeer observed that appellants (Ahmadis) have not explained that epithets in question are essential part of their religion. It is well established principle throughout the world that state will not permit anyone to violate or take away the fundamental rights of others in the enjoyment of others.

"No one can be allowed to inflame, damage or defile the religion of any other class or outrage their religious feelings so as to give rise to law and order situation".

The learned Judge quoted profusely from the writings of Mirza Ghulam Ahmad and
his so-called caliphs to show that they (Ahmadiya) are religiously and socially a Community separate and different from the Muslims.

Ahmadiya have no right to use the epithets etc and the 'Shia-e-Islam' which are exclusive to Muslims and they have been rightly denied their use by law.

The learned Judge observed that it is cardinal faith of every Muslim to believe in every prophet and praise him and therefore, if anything is said against the prophet (PBUH) it will injure the feelings of the Muslims. "Giving permission of assembly or procession to Ahmadiya on the streets of public places is like permitting civil war", the learned Judge observed. 1

1. The Nation Lahore, 6 July 1965.
One hundred years ago, Mirza Ghulam Ahmad Qadiani launched the Ahmadiyya movement in a remote village of East Punjab. Aided and funded by the British Imperialism, this aspirtion grew into a tree shooting out its branches in many parts of the world. The movement assiduously served the colonial interests and received the alien support in India and abroad. The Mirza shrewdly realized the political needs of the British Imperialism and used the name of Islam to fulfill them for his personal ends. Under the British protection and taking maximum advantage of their policy of non-intervention in religious affairs, he claimed to be a Mujaddid, Promised Messiah, Naib and Rasul, abrogated Jihada, desacrated the Quranic verses, and demanded the world of Islam, rebuked the alemas and unashamedly used the name of God to promote political interests of Imperialism and their Zionists collaborators. He took pride in his sympatry and volunteered to undertake appeasement for the welfare of the Raj. His vague utterances, ridiculous prophecies, exhortation of certain petty subjects like death of Jesus, successes in the field of litigation, receiving large sum of money from his followers etc. constitute the main theme of his prophethood. The past character of the movement has established beyond doubt that it owed its existence to the British patronage. It flourished in former British colonies and Israel with the colonial aid and depends on the political and financial support of anti-Islamic forces specially Zionism for its survival and growth. Its faceless sympathizers do not want to see its existence in jeopardy because it carries a potential to meet the threat of fundamentalism,professes pacifist ideas and aligns itself with the West. From the religious point of view it stands at the cardinal beliefs of Islam, breaks up the unity of Muslim ummah by adding new sheep to the flock of a pseudo-Messiah from among the Muslims. It has been providing a large number of spurs and moles in the garb of Ahmadiyya missionaries to foreign powers to carry out subversive activities in Asia, Africa and the Middle East. Though the Western economic and political dominance over weaker native have assumed numerous forms and their techniques of infiltration in these countries have undergone various changes yet Ahmadis is a potent force to be reckoned with.

Except some ridiculous theological discussions, the Qadiani literature had added nothing in the realm of theology. It has absolutely no liberation theology. The Mirza and his second successor could never think of a free India without the British control. He anticipated permanent subjugation of India and advised his community to cooperate with the British to reap economic and social benefits. Lower middle class of India like petty clerk of courts, tehsildars, small businessmen, pseudo-mullah etc. joined Qadiani community to get the favour of their British masters and prove themselves loyal servants of the Raj. They lived and worked professions in civil & military services and received Government contracts and other economic favours and got higher social status in the society. Some religious-minded persons were tricked
by the Qadiani chisayens, others joined Aihmadn mostly for personal reasons. A few among them had a taste of it and then left it for ever.

The Mirza was over-optimistic about his religious venture. He was confident that the British Government would not let this political agency be liquidated as it carried a good potential to serve their colonial ends. He anticipated a significant role the movement could play against religio-political developments of Islam in India and Aitio lands. Inspired by the love and support of the British masters, he, in 1903 announced:

'O mankind! hearken, this is the prophesy of God who made the Heavens and the Earth. He will spread this Movement in all the countries and will give it supremacy over all through reasons and argument. Remember, so one will descend from heaven......... All the wise people will discard this belief and the third century from today will not have completed when all those who had been waiting for Jesus, both Muslims and Christians will disappear of his coming and entertain misgivings and there will be only one faith in the world and one preacher. I came only to sow the seed. That seed has been sown by my hand. It will soon grow and blossom forth and now dare resist its growth'. (Traveller and Shabahad)
Jamat to stop publishing these figures because intelligence agencies in Pakistan get alarmed over it and people start questioning about the sources of funding.

Quadrian claim that Ahmadyat has entered into 130 countries of the world and 342 new Jamats have been established in these countries. Over 40 Ahmadyas centres are functioning in Europe, 22 in the US and 157 in Africa. Special programme for propagation of Ahmadyats has been prepared for the Arab world and the newly-liberated Central Asian states.

The future of Ahmadya movement is invariably linked with the patronage of alien forces of the West and the covert support extended by the anti-Islamic lobby. It lacks stamina to withstand rational argumentation and objective criticism. There is also a small Ahmadya Community called the Lahore Jamat which is heading towards extinction. It has never been well liked by the Muslims despite its soft attitude and comparatively less harmful and provocative beliefs. It has been the victim of its own deception. Rabwah-based Ahmadya Community is comparatively well-organized and is headed by an astute power-hunter who is under the delusion of enjoying the status of a quasi-prophethood. It has established himself well in London and is reluctant to return to Pakistan especially after the death of his wife. Some members of multihued Lahore Jamat allege that he is cherishing the memories of his good old days when he was a young and energetic student at the University of London and frequented Seho for pleasure sake.

Thanks to dish antennas, his gullible followers can see his uratna on miniscreen every week. From time to time he takes the bog of progress of the Jamat to fill his coffers. Some people belonging to down-crodden classes of Africa have certainly joined the movement in the last few years for varied reasons knowing little about the mumbo-jumbo of Mirza Ghulam Ahmad Quadrian; however the movement itself is devoid of any charm or appeal to attract the attention of sensible people.
APPENDIX-A

1. Mirza Ghulam Ahmad Qadiani prostituted two books to an Almadiya Qadian with his signature and stamp on them.

2. *Punjab Review Aamirat*, April 1887. Mirza Ghulam Ahmad is regarded as unsupervised subscriber by the journal (aerial No. 72).

3. Title page of Mirza Ghulam Ahmad's book *Haqiqat-ul-Masadi*.

4. Prayer for the British victory in Tanga War-10 February 1900.

5. View of C. M. King, Deputy Commissioner, Punjab-Mirza Ahmad Qadian established Special Number on 26 March 1918. The DC along with the Financial Commissioner Punjab collaborated Mirza Ghulam Ahmad to extract financial assistance for Almadiya projects.


7. Mirza Ahmad Ahmad's book *Invitation to Almadiya*- Mirza Ghulam Ahmad prophesied the establishment of Israel.

8. The organ of Lahore Janat-Punjab-Mirza Ahmad Lahore claims that Qadiani were involved in spying and pro-British activities in India and abroad.

9. Report of Alifzi Qadian. 27 April 1933. It reproduces Ahmad's claims that the Quaid-i-Azam returned to India on the persuasion of A.R. Dard, Islam London Mosque.

10. Text of address of Mirza Ahmad Ahmad, head of the Almadiya. Community was held on 16 November 1934 at Qadian. He enumerated his services for the British Government in a nostalgic mood.

11. Text of an address of Mirza Ahmad Ahmad, delivered on 2 August 1935 at Qadian. He reiterated the policy of an unflinching loyalty towards British imperialism.

12. Comments on Dr. Muhammad Qasim's article on Almadiya movement. He demanded a non-muslim status for himself in India.


15. Mirza Mahmud exerts his Community in his address on 1st September 1939 at Qadian to provide full support to the British imperialist during the Second World War.

16. Ahmadiyya destiny is linked with the British Government, says Mirza Mahmud in his 22 Sept. 1939 address at Qadian.

17. Allies victory in the Second World War was celebrated at Qadian with fervor.

18. Zafarullah's booklet: The Head of Ahmadiyya Movement-Mirza Mahmud believed in Akhund Bimar-United India and opposed the partition of India.


21. Zafarullah and the Israeli Envoys at the UN in 1952. India and Israel Bombay: June 1950
Mirza Ghausam Ahmad Qadiani presented two books to an Ahmadi at Qadian with his signatures and stamp on them.
میرزا علی şاندیز

[Arabic script]

Panjab Review Amritsar, April 1887, Mirza Ghulam Ahmad is regarcd an unscrupulous subscriber by the journal. (serial No. 72)
Title page of Mirza Ghulam Ahmad's book Haqiqaat-ul-Muhi.
اپنی جہاعت کے لئے
کیا ضروری استحباب

بے عقل عظیم نبیﷺ نے اس کے واقعے نسبت میں اسندہ میں میں رسانے کی

کورنی کے پہلے چند آیات میں ان کے بارے میں دلیل تجویز کرتی ہے۔ 

کورنی کا یہ آیہ دوسری دنیا میں بھی مستقل ہے۔ 

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کورنی کا یہ آیہ دوسری دنیا میں بھی مستقل ہے۔


Prayer for the British victory in Transvaal War: 10 February 1900.
Visit of C.M. King, Deputy Commissioner Punjab to Qadian. Allama Qadian issued Special Number on 26 March 1968. The DC along with the Financial Commissioner Punjab called on Mirza Ghulam Ahmad to extend financial assistance for Ahmadiya projects.
احمد خان

کتاب "مختصرات" که در اینجا نشان داده شده، یکی از بزرگترین کتب علوم اسلامی در سده‌های نه و دوازدهم است. این کتاب به طور کامل موضوعات اساسی و تاریخی را در مورد علوم اسلامی معرفی می‌کند و از آن می‌توان برای درک عمیق‌تری از تاریخ و نگرش اسلامی استفاده کرد.

در این کتاب، خان به صورت کامل موضوعاتی مانند حیات خدا، علوم و فلسفه، علوم مذهبی، علوم جغرافیایی و اجتماعی را بررسی می‌کند. خان به طور مناسب و جامع موضوعات را با اشاراتی به تاریخ و علت‌هایی که در اسلام وجود داشته است، معرفی می‌کند.

خان همچنین در این کتاب به نحوی ضمن تشریح موضوعاتی که در علوم اسلامی مهم هستند، موضوعاتی را که به طور خاص در سده‌های نه و دوازدهم مشهور بوده، به یاد آورده است. این موضوعات شامل موضوعاتی مانند نگاه‌هایی به تاریخ و تاریخ‌بندی علوم اسلامی، موضوعاتی درباره جغرافیای و اجتماعی، موضوعاتی درباره علوم مذهبی و موضوعاتی درباره علوم جغرافیایی است.

خان تاکنون به صورت مناسب و جامع موضوعات را بررسی کرده و این کتاب به عنوان یکی از بهترین کتب علوم اسلامی در سده‌های نه و دوازدهم محسوب می‌شود.
THE AHMADIYYA SECT.

NOTES ON THE ORIGIN, DEVELOPMENT AND HISTORY OF THE MOVEMENT
UP TO THE YEAR 1938.

INVITATION TO AHMADIYYAT

Being a statement of beliefs, a rationale of claims and an invitation, on behalf of the Ahmadiyya Movement for the Propagation and Rejuvenation of Islam

By

Hazrat
Haji Mirza Bashiruddin Mahmud Ahmad
Khalifat-ul-Masih II;

Published by:
Ahmadiyya Muslim Foreign Missions Office
RABWAH (Pakistan)

Mirza Mahmud Ahmad's book 'Invitation to Ahmadiyyat' Mirza Ghulam Ahmad prophecised the establishment of Israel.
Another sign of the war was difficulties travellers and way-farers were going to have. Many of them were to lose their way. This is what happened. On the land, because of fighting armies and their movements, normal routes became blocked. On the sea, owing to submarine warfare, boats carrying passengers were constantly in danger. When the war started, several hundred thousand people became stranded in enemy countries. Many of them had to reach their home countries through circuitous routes. Troops of different countries also had to travel through longer routes, shorter routes having gone into enemy possession. British soldiers serving in France often lost their way. Many unhappy incidents occurred, to avoid which, British soldiers were ordered to wear names of their regiments and their stations round their necks.

Another sign was that “things” which the world was trying to build would be wiped away. This is what happened, both in the physical and in the metaphorical sense. Many well-known buildings in Europe were destroyed. Destruction was also wrought in the foundations of European life. The old unity, the old confidence in continued peace and progress were gone. European nations are trying to rebuild these foundations, but efforts seem to fail. It seems inevitable that European—and Western—life will have to seek new foundations to rebuild. The old foundations have been destroyed and destroyed for good. The new foundations will have to be more rational and nearer to the teaching of Islam. Something like it seems ordained by God and nothing can stop it.

A very important feature of the war was relief to the people of Israel. This feature of the prophecy received a clear fulfillment. The war was not yet over when, as a consequence of the war itself, Mr. (later Lord) Balfour declared that the people of Israel who had been without a “home-land” would be settled in their ancient “home-land,” Palestine. The allied nations promised to compensate the people of Israel for injuries done to them in the past. In accordance with these declarations, Palestine was taken from Turkey and declared the national home of the Jews. The administration of Palestine is being shaped so as to make it easy for Jews to make it their home-land. Jews from different countries are being encouraged to settle in Palestine. A very old dream of the Jews that conditions promoting their national cohesion should be created for them has been met.
The strangest thing about this part of the prophecy is that references to it exist also in the Holy Quran. Thus in Chapter ‘Real Israel’ we read:

“And after him We said to the children of Israel: ‘Dwell ye in the land; and when the time of the promise of the latter days comes, We shall bring you together out of various people.’”

Commentators of the Holy Quran take the land to be Egypt and the promise of the latter days to be the Day of Judgment. But such interpretations are wrong because Israel were never ordered to live in Egypt. They were ordered to live in the Holy Land, namely, Palestine, and there they lived. Similarly, promises of the latter days cannot mean the Day of Judgment because the Day of Judgment has little connection with Israel having to live in the Holy Land. All that this promise of the latter days means, therefore, is that a time was to come for the Jews to leave the Holy Land, but to be gathered into it again, at the time of the promise of the latter days. The promise of the latter days relates to the time of the Promised Messiah. The re-gathering of Israel, therefore, was to take place in the time of the Promised Messiah.

In the commentary Fush al-Bayan we are told that “the time of the promise of the latter days marks the descent of Jesus from heaven.” Also the Chapter of the Holy Quran just quoted, divides the history of the Jewish people into two great periods (17:5). At the second period the same chapter goes on to say:

“...So when the time for the latter warning came, We raised a people against you to cover your faces with grief, and to enter the Mosque as they entered it the first time and to destroy all that they conquered with utter destruction.”

10) Razi-Samad 105. 11) Razi-Samad, p. 216.
From this it appears that the warning of the latter days relates to the time in Jewish history subsequent to the first coming of Jesus. However, after this warning, we know from history, Jews were not gathered; they were dispersed. Therefore, in the verse 17: 105 the warning of the latter days relates to the period after the second coming of Jesus. The words, 'shalt bring you together' refer to the present influx of Jews into Palestine. Jews from different countries are provided facilities of travel and rehabilitation. The revelation of the Promised Messiah said, 'I will relieve the children of Israel.' This indicated a great change in the position of the Jews. It indicated the end of the opposition which nations of the world had offered to long to an independent home for Jews.

An important sign of the war was the time limit of sixteen years. It happened exactly as had been foretold. The revelations about the war were received in 1905; the war started in 1914, i.e., within sixteen years from the date of the prophecy.

Another sign of the war was that naval forces of different nations were to be kept ready. Accordingly, we find that not only combatant nations, but other nations also had to keep their naval forces in readiness. Every nation had to see that no other nation violated her waters. War could be forced upon them at any time. So naval forces had to be ready, even for the protection of neutrality.

One important sign of the war was the movement of ships for the sake of sea warfare. The prophecy pointed not merely to preparations and readiness for combats in the sea but also to the movements of vessels. Accordingly, in this war many more sea vessels were used than had been used ever before. Vessels of small size, destroyers, and submarines, were used on a scale completely unknown before. The expression used in the revelation is hearts which points to a bias for fighting sea-craft of small size and this in true of the Great War of 1914-18.

One sign told of the war was its suddenness. The suddenness with which this war came is well-known. Statesmen later on admitted that though they expected a war sometime or another, they had no idea of the suddenness with which it came. The murder of the Austrian prince and princess proved a trigger. A world configuration was touched off.
(7) علی بن عبد اللہ کی بہت سی شعلے

(8) صحیفہ نمازج میں ہمیشہی قریب

عمر کی دوقلو کا ایک جواب ہے کہ ان کی ہیں کہہ نہیں کہہ، ان کا تمہارے ساتھ ہے، ان کا تمہارے ساتھ ہے، یہ ہے۔

Repent of Allah's Qadian, 27 April 1933. It repudiates Ahmadi claim that the Qaid-i-Azam returned to Balia on the persuasion of A.R. Durr, Imam London Mosque.
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با توجه به این موضوع، باید از اینکه برای اولین بار در یک کشور خاص به رسمیت‌شناخته می‌شوند "فکر" و "لحظه" را به کمک یکدیگر بازبینی کنیم. این موضوع دو کشور در خود را به یکدیگر نشان می‌دهد که "فکر" و "لحظه" را به بهترین شکل ممکن در مهارت خود نشان دهند.

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توضیحات

این تصویر یک صفحه از یک دفترچه با سیبیور رنگ و نوشته‌های فارسی در آن است. صفحه شامل جملات و عبارات مختلفی است که به شکلی نوشتاری در آن چاپ شده‌اند. بعضی از متن‌ها به صورت پاراگرافی و بعضی دیگر به صورت دستورالعملی نوشته شده‌اند. صفحه به زبان فارسی نوشته شده و شامل اطلاعاتی است که ممکن است بخواهید ترجمه یا توضیحاتی در مورد آن‌ها بخواهید.

توجه: این ترجمه نه به صورت حرفه‌ای و به صورت دستی انجام شده است.
<table>
<thead>
<tr>
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<td>Data 6</td>
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<tr>
<td>Data 7</td>
<td>Data 8</td>
<td>Data 9</td>
</tr>
</tbody>
</table>
۱۴۰۴ (ب)
Text of an address of Mirza Mahmud Ahmad, delivered on 2 August 1935 at Qadian. He reiterates the policy of an unflinching loyalty towards British imperialism.
<table>
<thead>
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<th>Column 1</th>
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</thead>
<tbody>
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</tr>
<tr>
<td>Data 10</td>
<td>Data 11</td>
<td>Data 12</td>
</tr>
</tbody>
</table>

Note: The table contains placeholders for sample data. The actual content is not visible in the image.
Comments on Dr. Muhammad Iqbal's article on Ahmadiyya movement. He demanded a non-muslim status for them in India.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
Ahmadis and the Palestine issue 1935-37.
لا يوجد نص قابل للقراءة في الصورة.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
<table>
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<th>الوصف</th>
<th>الملاحظات</th>
</tr>
</thead>
<tbody>
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<td>الوصف 1</td>
<td>الملاحظة 1</td>
</tr>
<tr>
<td>اسم 2</td>
<td>الوصف 2</td>
<td>الملاحظة 2</td>
</tr>
<tr>
<td>اسم 3</td>
<td>الوصف 3</td>
<td>الملاحظة 3</td>
</tr>
<tr>
<td>اسم 4</td>
<td>الوصف 4</td>
<td>الملاحظة 4</td>
</tr>
</tbody>
</table>

**الشرح**

هذه الجدول ي含まれ معلومات عامة عن بعض الأسماء والصفات المرتبطة بها. يتم استخدام هذه المعلومات في البحث والتحليلات المتعلقة بالتعامل مع الجدول. يمكن استخدام هذه المعلومات أيضًا للوصول إلى نتائج دقيقة فيılıحات البحث والتحليلات.
عنوان: مقاصد کے فیصلہ کا آسان ترین

یکطرف دستور سے ہوتا ہے جنہوں نے اسلام کی طرف سے جوش کا اہداف کا اصل پیغام کرتا ہے۔

خاتم کے فیصلے کے لئے، عموماً شاہدی، دعوت و جامعہ کے ذریعے فیصلہ کیے جاتے ہیں۔

خاتم کے فیصلے کے لئے، عموماً شاہدی، دعوت و جامعہ کے ذریعے فیصلہ کیے جاتے ہیں۔

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[Image text not transcribed]
Amidya desuty is inked with the Britnati Government, says Mirza Mahmud in his 22 Sept, 1939 address at Qishan.
<table>
<thead>
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<th>Column 1</th>
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</thead>
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<td>Some text 2</td>
<td>Some text 3</td>
</tr>
<tr>
<td>Some text 4</td>
<td>Some text 5</td>
<td>Some text 6</td>
</tr>
<tr>
<td>Some text 7</td>
<td>Some text 8</td>
<td>Some text 9</td>
</tr>
</tbody>
</table>

Total rows: 3

Total columns: 3
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سالم نیک کیہر کے درمیان کی خوشی کا نااصل اعتراف

سالم نیک کیہر کے درمیان کی خوشی کا نااصل اعتراف

سالم نیک کیہر کے درمیان کی خوشی کا نااصل اعتراف

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سالم نیک کیہر کے درمیان کی خوشی کا نااصل اعتراف

سالم نیک کیہر کے درمیان کی خوشی کا نااصل اعتراف

سالم نیک کیہر کے درمیان کی خوشی کا نااصل اعترificacion
لا يمكنني قراءة النص العربي من الصورة.
Allies' victory in the Second World War was celebrated at Qadian with fervor.
THE HEAD OF THE AHMADIYYAH MOVEMENT.

By
SIR MUHAMMAD IAFARULLAH KHAN
K.C.S.I., I.L.D.
Judge, Federal Court of India, New Delhi.
changes and modifications must be sought by per-
suasion and conviction through constitutional and
peaceful means and not by force or resistance
through rebellion or revolution. It has often been
put to him that the method of reform in the Govern-
ment or the law advocated by him might prove
infructuous or too slow, but nobody has ever
succeeded in moving him from the position con-
sistently held by him. On the other hand, as
President of the All-India Kashmir Committee, he
was able successfully to demonstrate the efficacy of
his principles.

- He is a passionate believer in liberty but equally
passionately hates disorder. He believes that no
people which is not free can rise to its full moral,
intellectual and spiritual stature, but believes
equally firmly that no people can continue in poli-
tical subjection to another to whom it is morally,
intellectually and spiritually superior. He believes
that: India will attain its political, economic and
moral salvation through Islam and in therefore not
a believer in any sectional scheme of Pakistan. He
believes that in the end the whole of India will be
Pakistan and therefore also Alkhabh Hindustan.
He considers that the controversy to which these two
conceptions have given rise will serve merely to
prolong India's subjection to Britain.

Be regards it as one of the primary duties of a
state not only to secure order in its territories and
to provide conditions of equal opportunity for all
sections, but also to make adequate provision for
every one of its subjects in respect of food, cloth-
ing, shelter, a minimum standard of education and
instruction, health and treatment.

In the field of international co-operation he
believes in the ultimate evolution of a world federal
organisation with member states, sovereign within
their own territories concerning their special and
particular interests and problems, but uniting together
in one organisation for meeting more completely
26

Zafarullah Khan's article "The Head of Abdullah's Movement in the
Mahmud believed in the equality of the two countries and
opposed the partition of India.
Candidates supported in Punjab Assembly Election, 1946.
<table>
<thead>
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<th>بخش</th>
<th>عنوان</th>
<th>توضیحات</th>
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</thead>
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<td>4</td>
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<td>توضیحات بخش نهایی</td>
</tr>
</tbody>
</table>

توجه: بهتر است توضیحات دقیق‌تری پیدا کنید تا بتوانید متن خود را بهبود بیان کنید.
<table>
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<th>وظیفه</th>
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<tr>
<td>واکنش</td>
<td>مادر</td>
<td>بهبود وضعیت بیمار</td>
</tr>
</tbody>
</table>
APPENDIX: B

TEXT OF MR G. D. KHOSLA'S JUDGEMENT IN SYED ATTAULlah SHAH BOKHARI APPEAL CASE


History of Qadianism:

Before examining the charge against the appellant it is necessary to state some facts which have a bearing on the points at issue. About 50 years ago one Ghulam Ahmad of Qadian announced in the world that he was the Promised Prophet of God. Simultaneously with this declaration he assumed the role of the High Priest of Islam and laid the foundations of a new sect, the members of which although they claimed to be Mohammedans professed certain beliefs and doctrines at complete variance with the generally accepted tenets of the Mohammedan religion. The distinguishing feature of this sect which is variously known as Qadiani, Mirzaei or Ahmadi was implicit belief of its members in the prophethood of the founder who was called Mirza. The movement thus started soon took shape and began to grow at a gentle but unmistakably certain pace and began to count among its followers a few thousands believers.

There was naturally some opposition and the majority of Mohammedans resented the arrogation of religious supremacy by the Ahmadi founder.Non believers in the new faqleed religion vehemently replied the accusation of kafar which was bestowed on them by the Mirza. The Qadiani, however, remained heedless to these foreign criticisms and, secure in the local safety of their home-town, flourished as well as they could in the circumstances.

Qadiani Arrogance and Terrorism:

This comparative security of their position gave birth to pride amounting almost to arrogance on the part of the Qadianis. In order to enforce their argument and further their cause they called into play weapons which would ordinarily be execrated highly undesirable. They not only intimidated the person who refused to come within their fold with boycott and excommunication and occasionally threats of something worse, but they frequently fortified the process of proselytizing by actually carrying out these threats. A volunteer corps was established in Qadiani with the object probably of giving sanction to their decces. They even assumed judicial functions and dealt with cases civil and criminal. In civil cases decrees were passed and enforced. In criminal cases punishment was awarded and executed. People were actually turned
out of Qadian. This was not all. The Qadianis were actually forced of being responsible for destruction of houses property, iron and, it is said, even murder.

Proof of Allegations:

Last it should appear that the above is merely product of the Ahrar imagination, it is necessary to give a few concrete instances which have been brought on the record of the case.

Cases of Exile From Qadian:

As least two individuals were turfed out of Qadian, their town, but they did not fall with the views of the Mirza. They are Habib Rehman (D.W.26) and Ismail. There is on record a letter (Exhibit D.Z.3) written by the present Mirza himself ordering that Habib Rehman (D.W.28) was not allowed to come in Qadian. The letter was admitted by Baster ud Din Mahmud Ahmad (D.W.27). It is also admitted by (D.W.26) that Ismail was excommunicated and not allowed to enter Qadian. A number of other witnesses have told tales of oppression and tyranny. Bhang Singh (D.W.49) stated that he was assaulted by the Mirza. One Shah Ghazi was beaten by the Qadianis and when he tried to start a case nobody came forward to give evidence on his behalf. Files of case decided by the Qadiani judges were presented and on record. The Mirza has admitted that judicial functions are performed in Qadian and that he is the final Court of appeal in such matters. Deport of Court are enforced and there is one instance of decree for the sale of a house having been executed. Private stamped paper is manufactured, sold and used for petitions to the Mirza.

The existence of volunteer corps in Qadian is deplored in by (D.W.17).

Maulana Abdul Karim of Mobahilla’s tale of woe and Murder of Muhammad Hussain Shahid:

Then we have the most serious case of Abdul Karim whose story is a veritable tale of woe. This man embraced the Ahmadiyya religion and went to Qadian. There, however, he became prey to religious abuse and denounced the Ahmadiyya faith. Then his persecution started. He began to edit a paper called ‘Mobahilla’ which aimed at criticizing the cult of Ahmadiyya community. The Mirza, in a speech reported in (Exhibit D.Z.29) prophesied and compared the death of the publishers of the ‘Mobahilla’. The speech made reference to the people who were ready to kill for the sake of their religion. A murderous attack was made on Abdul Karim soon after this but he escaped. One Mohammad Hussain who identified himself with the cause of Abdul Karim and stood surety for him in a criminal case against Abdul Karim was in fact attacked and murdered. The murderer was tried and sentenced to death.

Murderer Honoured:

The death sentence was in fact carried out and after his execution the dead body was brought to Qadian and buried in great style in what is called the Bahishti...
Moghad (The heavenly groveyard). The murder was excoriated and the act of the murder was praised in "Ali's", the organ of the Ahmadiyya community. It was given out that the murderer was not guilty and that he had shown the audacity of death by existing before the event. God in his infinite wisdom had thought fit to take away his life before he underwent the ignominy of hanging.

Mirza Mahmud's deliberate mis-statement and his evil intention:

The Mirza when examined in Court with respect to this incident told a different tale and stated that the murder of Mohammad Hussain was given a decent burial as he had repented of his offence and was purged of his sin. Exhibit D .Z-2, however, contradicts this and the situation and attitude of the Mirza are plain from the expression of his views as set out in D .Z-2.

High Court Defamed:

Incidentally the contents of this document amount to contempt of the Lahore High Court.

Murder of Muhammad Amin:

We have another incident relating to the death of Muhammad Amin. This Muhammad Amin was also an Ahmadi and was a missionary of this sect. He was sent to Dahehar to preach the religion of the Mirza but was for some reason discharged. He met his death by a hatcher blow given by one Ch. Fateh Mohammed (D. W. 2). The lower Court has disposed of this matter in a summary way but it merits closer examination. Muhammad Amin, however, as an Ahmadi, he had incurred the displeasure of the Mirza and was, therefore, not a person to grant. Whatever the circumstances which attended his death it is undoubted that Mohammad Amin died a violent death and was killed by a hatcher blow. A report of the occurrence was made to the police but no action whatever was taken. It is idle to argue that the murderer was acting on self defense for this is matter which can only be determined by the trial Court. Ch. Fateh Mohammad has curiously enough admitted in Court on solemn affirmation that he killed Mohammad Amin. The police, however, could not take any action in the matter and it is suggested that so great is the power of the Mirza that no witnesses dared come forward and state the truth.

The Mubahila Building Burnt:

We have also the case of Abdul Karim's house. After Abdul Karim was turned out of Qadian his house was burnt down. An attempt was made to demolish it in a quasi legal manner by obtaining order from the Small Town Committee of Qadian.
Anarchy in Qadian:

These regrettable incidents point to a state of lawlessness accompanied by arson and murder in Qadian. Add to this the circumstances that the Mirza of Qadian spoke of the millions of Mohammedans who did not believe in his supremacy in the most abusive language. His writings furnish a serious commentary on the manners and methods of the pseudo high priests who not only claim to be prophets but profess to be the chosen one of God, the Masihul-tamid (the second Messiah).

Government Paralysed:

The authorities appear to have been affected by an extraordinary degree of paralysis and the Mirza in matters secular as well as religious was never questioned. Complaints were on different occasions made to the local officials but no redress was forthcoming. There are on record one or two such complaints but it is needless to refer to their contents and it is sufficient for the purposes of this case to state that definite allegations of tyranny prevailing in Qadian were made and no notice appears to have been taken of them.

Tabligh Conference convened to infuse spirit among Muslims:

It was to counteract these activities and disseminate a spirit of critical awakening in the Mohammedans that the Ajrath Tabligh Conference was convened.

Opposition of Conference from Qadian:

This step was naturally resented by the Qadianis and they made a bold attempt to stop the Conference from being held elsewhere. The Ajrath Conference had acquired the land of one Inder Singh for the purpose of their meeting. The Qadianis took possession of the land and built a wall on it. This deprived the Ajrath of the only piece of land in Qadian. They were, therefore, forced to convene their meeting at a spot about a mile from Qadian. The building of the wall shows the bitterness of the feelings that obtained between the parties at the time and the infirmity of the Ahmadis who felt that they were immune from the lawful consequences of their high-handedness.

Maulana Attaullah Shah's profound magnetism and eloquent oration:

The meeting was, however, held and to this meeting appellant, who is an individual possessing considerable magnetic power and oratorical powers of no mean order was called upon to preside. He delivered at this meeting what must have been a somewhat impassioned oration. The speech lasted for several hours and in it he roused the audience spell bound. In this speech the appellant gave expressions to his views somewhat frankly and did not conceal his dislike and indeed hatred of the Mirza and his followers. The speech was reported in the papers and very soon objection was
Objectionable portions of speech:

In the charge sheet framed against the aforesaid seven passages out of the speech have been specifically mentioned as being objectionable and satirical. These passages are as follows:

1. The scheme of Pashauk in being overturned. God willing, this throne will not remain.

2. He is the son of Prophet, I am Prophet’s daughter’s son, let him come, you all keep sitting quiet, he may discuss with me in Urdu, Pashtu, Arabic, Persian and other matters, this whole dispute is settled today. Let him come out of Pashauk and lift the veil, he may wretche and see the faces of Musa Ali, he may come in any colour, be it car and I narrated, he dressed in silk and I in Grandhi Ali’s Khali Khider Shafii. According to the advice of his father he was Mustafiz, restless mixed, yakshin and Plumer’s mango wine and eight eng I eat barley bread according to the Surname of my maternal grandfather.

3. How can they oppose these tailless dogs of Britain, he flatters and does the toe of Britain’s shoes, I don’t speak with pride but with fear by God that if I am left alone, you should see Bashri’s exploit and mine. What was I do? The word Tahzia has put us in a difficulty. This is not a political conference but if these were listened, oh Mirza! I tell you even now you should be no guard Your power is not as much as the north of winter.

4. He who fails in the 5th primary becomes a prophet. There is an instance in India that he who fails becomes a prophet.

5. Oh sleep of Mustazaf no one has ever appeared to talk with you. It is the Mahjiaaat with whom you have to deal now. It shall smash you into pieces.

6. Oh Mirza! see the picture of your prophethood Oh had rage, if you become prophet you should have greatest uphold your dignity.

7. If you had claimed prophethood. You should not have become dogs of the British.

The appellat pleased in the lower Court that his speech has not been correctly reported. He completely denied having said paragraph No.5 and admitted that the sum and substance of the remaining 6 paragraphs was stated by him in his speech he challenged the veracity of these paragraphs. The finding
of the lower Court is that Paragraph 5 has been ignorantly reported and that the applicant cannot be convicted in respect of it. The conviction of the applicant is based on the matter contained in the remaining six paragraphs. The applicant's counsel at the time of argument contended that once these paragraphs 6 to 10 and 12 had in fact been uttered by the applicant and that he did not now question the correctness of the reporter's notes. The only question for my decision, therefore, is whether these six paragraphs are actionable under section 133 A. Indian Penal Code, and, whenever by uttering them the applicant has committed an offence.

I have already set out the circumstances which led to the summoning of the Akbar Tahil Mehta Case. A large number of documents, including the writings of the Mirza, have been produced in evidence by the defence and an attempt has been made to show that the speech of the applicant was nothing more than a just and proper criticism of the leadership and activities perpetuated by the Mirza and his followers. His sole object, it is alleged, in delivering this speech was to bring light to the minds of the sleeping Mohammadans and to expose the misdeeds of the Ahmadiyya. His speech was replete with expressions of sympathy for the Mirza and called for redress of the wrongs suffered by the people who were true Mohammadans and who refused to accept the self-proclaimed supremacy of the Mirza.

Why speech was delivered?

I have been taken through the whole of the speech by the learned counsel for the applicant and also by the learned Public Prosecutor, and now going through the speech in the light of the state of affairs obtaining at Qadian I may say it once that the applicant had two distinct objects in view. He intended to criticise the Mirza and his followers and also to raise his voice to take action against the Ahmadi and thus redress their wrongs. It has been suggested that the speech was a gesture of peace, but even a cursory perusal of it will convince any reasonable being that it tendered the gnawing tooth rather than the olive branch. However, even the applicant may have attempted to keep within the bounds of reason, the remembrance of this very speech often carried him away and he said things which could have no effect except to ruin the interests of the Ahmadi in the minds of his hearers. With the clearest of an indelible impression the applicant concealed the methods of Mr. Amnani and reproved that he had no quarrel with the Ahmadi. Thus even the police was without with utmost us and it of a very clear course which could only induce the audience to hate the Ahmadi.

Fair and just criticism of the speech no doubt contained passages which may be called as very just criticism of the claims of the Mirza. References were made to the leading inquirer of Ghaziabad, to the high-handedness of the Mirza in matters of Mohammad' Haider and Mohammed Amin and various other incidents which could be legitimately criticised by a true Muslim. The speech stressed the momentarily
which Mohommadans felt on the insult which the Ahmads offered to the Prophet Muhammad.

**Difference between Qadianism and Islam:**

According to the Mohommadans, Muhammad is the last Prophet whereas the Ahmads believe that through Muhammad others can receive divine revelation. When, however, he descends to rank abuse and begins to call the Ahmads by names which must be resented by anyone he goes beyond the bounds of legitimate criticism and whether he did so in the heat of the moment or deliberately, he is liable under the law.

**Effect of Speech:**

The appellant who was addressing large assembly of primitive and illiterate villagers must have known that by a speech of this nature he would arouse their passions and would promote feelings of enmity towards the Ahmads. It is in evidence that the speech had the intended effect on the audience. They were carried away by the incitement of the appellant and expressed their enthusiasm frequently. It is inadmissible that the audience did not for a moment get up and show violence to their opponents. Although feelings between the parties had been aroused for some considerable time before a speech of this nature must have and did in fact increase hatred and enmity between them.

Of the seven passages contained in the charge consider that passage 3 and 7 are the most objectionable ones. These are the passages in which the appellant has called the Ahmads taillless dogs of Britain. The other passage do not in my opinion amount to an offence under Section 153 A IPC. The first passage referring to the overthrow of the throne of Pharaoh is almost inadmissible. The second paragraph makes reference to the deity of the Mira. It is interesting to note that this is a reference to a letter written by the Mira to one exhibit in the present case.

**Plomer’s Wine and Mirza:**

The Mira, it appears was in the habit of taking certain tonic, called Plomer’s tonic wine and on one occasion ordered his correspondet to get it for him from Lahore. There is also some reference to Yaqut in one or two other letters. The present Mirza had admitted in his evidence that his father did not on one occasion take Plomer’s tonic wine and was what might be described a ben vivant. This passage, therefore, too is in my opinion objectionable. The fourth passage makes reference to the fact that the first Mirza sat in an examination and failed. The sixth passage is in my opinion apocryphal and not preserving the dignity of a prophet. Therefore, all the passages excepting passages No. 3 and 7 are not in my opinion actionable. This does not mean that in the whole of the appellant’s speech there are only two objectionable passages. The trend of the speech shows that it was the intention of the appellant not only to
(viii)

expose the misdeeds of the Ahmadi but also to reawaken feelings of hatred against them. That the speech of the appellant did not bring about a breach of the peace and his hearers did not express their sentiments in violent or a tangible manner merely mitigates his offence and though I have no doubt that the appellant was justified in criticising the Ahmadi, I must hold that he went beyond the bounds of just and reasonable criticism and in doing so rendered himself open to the consequences of law. It is easy to condone and even admire the actions of the appellant but in circumstances of this nature where feelings are stirred and passions run high a speech of this nature is, in popular parlance, the thin end of the wedge. Even if the offence of the appellant is considered to be only technical one, the authority of the law must be vindicated.

Final Judgement:

After considering the matter from all aspects and considering the effect which a speech of the nature which the accused would have on the audience which hear it, I am inclined to hold that the appellant is guilty of the offence punishable under Section 153, Indian Penal Code. I would accordingly uphold his conviction. As regards the sentence it is only necessary to take into account the conditions obtaining Qadian and the extreme resentment which the millions of Mohammedans of India experienced in being called unbelievers and worse by the Mecca and by their women being compared to hitches, and I inclined to consider that the offence of the appellant is only technical one. I would, therefore, reduce his sentence to simple imprisonment till rising of the Court.
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