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# THE MUSLIM HERALD

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A MONTHLY MAGAZINE DEVOTED  
TO THE CAUSE OF ISLAM

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*"The Muslim Herald" is the official organ of the London Mosque, which is open for discussion on topics relating to different religions, on the role of Islam in the modern world, and on the problems facing mankind and their relationship with Islam.*

# Pakistan Movement and the Part Played by the Ahmadiyya Community

by

MAULANA DOST MUHAMMAD SHAHID

The PAKISTAN MOVEMENT embodies in itself the valiant struggle of the determined Muslims of the sub-continent of India a continuous and prolonged struggle based on the two-nation theory for the survival of their culture and traditions. The Muslims stubbornly fought to safeguard their political, social and economic rights. This struggle started in the year 1883 and success was achieved step by step against heavy odds and culminated in 1947 when Pakistan became a reality.

The struggle originated in the form of "ANGLO MOHAMMEDAN DEFENCE ASSOCIATION" when some far-sighted Muslims met on 2nd April, 1883 and resolved that in future the aim of the Muslims in India shall be "to remain loyal well-wishers of the British Government and to strive hard in protecting and safeguarding all the rights of the Muslims." (Akhbar-i-'Aam; Lahore, dated 14th April, 1883; page 806)

This Association, headed by Sir Sayyad Ahmad, was the first Muslim Organisation that embraced the whole sub-continent and was founded at Aligarh. The founder of the Ahmadiyya Movement had described Sir Sayyad as "a brave, wise, shrewd and politically wide-awake gentleman." (Faryad-i-Dard; page 54; 1st edition). But some highly placed 'ulema' (priests) from Ludhiana, Gangoh, Saharanpur, Delhi, Deoband and various other places all over India and even scholars of Medina and Bagdad branded him as 'kafir'—a heretic. They called upon all Muslims to abstain from joining this Association. But in the

eyes of these so-called scholars it was quite lawful to seek membership of the Hindu All-India Congress. This, to them, was quite justifiable. The 'fatwas' (rulings) of these learned scholars could be seen in "Nusrat-ul-Akhbar of 1888".

After the death of Sir Sayyad the reins of leadership fell into the hands of Qaid-i-Azam Mohammad Ali Jinnah, the head of the Muslim League whose persistent struggles culminated in the infamous Boundary Commission and Radcliff Award. In this the malevolent British sided with the Hindus.

In the span of its 64 years' struggle the 'Pakistan Movement' had to face many odds—everyone of these a Herculean task. But the Muslim League jostled on and the Muslim cause continued to advance despite all obstacles and formidable opposition from our own Muslim brethren until it succeeded in achieving a new home for the Indian Muslims. We give below some of the difficulties that the Muslim League had to face.

1. The promulgation and publicity of the "two-nation" theory.
2. Consolidating the Muslim League and rallying the Muslims to a common stage.
3. The demand for separate electorate.
4. To expose the wicked designs of the Nehru Report.
5. Raising an effective voice in support of the Muslim cause during the Round Table Conference.
6. The return of the Qaid-i-Azam from London to renew the struggle.
7. The "PAKISTAN RESOLUTION"—to gather support for the central and provincial elections.
8. Participation of the Muslim League in the Interim Government.
9. Making the Khizar Hayat Khan ministry resign in the Punjab.

10. The valiant struggle in safeguarding the just and due rights of the Muslims before the Radcliff Award.

By the grace of God it was the Ahmadiyya Community alone which remained steadfast in supporting the Muslim League in all the above mentioned struggles and had the honour of serving the nation firmly and unstintingly. To describe all this in detail would require a voluminous book, but I shall only confine myself to touching these points briefly and concisely. "It may be that thereafter Allah will bring something new to pass". (65: 2)



### *Promulgation and Publicity of two-nation theory*

The Founder of the Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad, the Promised Messiah, had, throughout his life, strongly advocated and held that the Muslims in India were entirely a separate entity. He commanded his followers to keep away from the Hindu Congress. That was why Maulana Zafar Ali Khan said, "A notable aim of Mirza Ghulam Ahmad of Qadian, along with his other claims as have already been mentioned, was to promote unity between the Muslims". (Sitarah-i-Subh: 8 December, 1916 in reference to "The arrest of Maulana Zafar Ali Khan" page 5). Similarly Maulvi Mohammad Shuja-ullah, the brother of Maulvi Insha Ullah Khan, wrote in his paper "*Millat*" Lahore, "We are not from among the disciples of the late Mirza Ghulam Ahmad, and we strongly differ from his views. But no sensible and well-informed Muslim could ever disagree from the aims on which he had founded his mission. The sole purpose of his efforts was to regenerate and revive the Muslims and to re imbue in them the true spirit of Islam so that their nationhood may be preserved and protected fittingly". (Al Hakam: 28 November, 1910: page 14)

The year 1905 was a milestone in the political activities of the Indian Muslims. For the first time the Muslims realised the importance of their separate entity from the Hindus. It happened that Lord Curzon, the Viceroy of India divided the very extensive province of the Bengal and East Bengal. The Muslims in the East Bengal thus acquired a very considerable majority over the

Hindus. This would naturally mean that the Muslims in that province would have more political rights than the Hindus who were hoping to dominate the Muslims politically in the future. The Hindus, therefore, protested vehemently against this partition. The Hindus, on 16 October, 1905 bitterly mourned this declaration of the Viceroy of India while the Muslims were jubilant over it. The Hindu leaders of the All-India Congress demanded that the order should be rescinded and annulled while the Muslims supported and welcomed it very strongly. The Hindus of Bengal would not let the twenty-five million Muslims slip out of their clutches while the Muslims hated to go back under the domination of the usurious Banyas.

The "*Daily Observer*" wrote a telling article on the high-handedness of the Bengali Hindus in connection with their dealings with the Muslims and the real cause of the Muslims breaking away from the All-India Congress and their agitations. The Urdu version of this article was published in the "*Daily Alhakan*" of Qadian in its issue of 31 August, 1907.

The Hindus dominated the commerce and controlled business all over India and also held all the key positions in government administration; and the Swadeshi Movement that they launched was altogether in their own interest. The Promised Messiah, therefore, forbade his followers from joining that subversive movement and the Ahmadis accordingly kept away from breaking peace in the country. The Arya Samajis of Qadian wished to hold a meeting in Qadian in support of "Home Rule" and non-co-operation agitation; and they approached the Promised Messiah requesting permission that the Ahmadis be allowed to attend the meeting. But the Hazrat refused that request. (Badr: 24 November, 1905). Similarly a Hindu at Ludhiana approached the Hazrat that he may also join the non-co-operative movement. But the Hazrat replied, "This movement did not originate from any sympathy with the products of our country but is based on the bitter resentment over the partition of the Bengal. It, therefore, appears to be an inauspicious affair". (Badr: 24 November, 1905)

## *Reformation of Muslim League and the attitude of the Ahmadiyya Jama'at*

In the July sitting of the House of Commons in the year 1906, Mr. Morley, the Secretary of State for India disclosed that the Viceroy of India was going to appoint a Commission to deliberate over the reforms in connection with admitting a much larger number of Indians in the army and in the civil administration in executive posts. Immediately after that the Government of India appointed a Commission for this very purpose. To keep quiet at this occasion would be tantamount to committing suicide for the Muslims. Therefore, a deputation of chosen leaders from all over India waited upon the Viceroy. The deputation was led by H.H. the Aghakhan and also included Nawab Muhsin-ul-Mulk, Hakim Muhammad Ajmal Khan, Nawab Nasir Hussain Khial, Rafi-ud-Din Ahmad, Nawab Sir Muhammad Muzammal Ullah Khan, Sayyad Ali Imam, Miam Muhammad Shafi and many notable *zamindars*, advocates and businessmen. H.H. the Aghakhan presented a lengthy address to Lord Minto, the Viceroy of India, in which it was clearly stated that the Muslims in India were quite a separate nation and did not in any manner or form constitute a part of the Hindus. They should, therefore, be given their due share in all the Government posts and in all the Councils, High Courts, Chief Courts, Municipal and District Boards, etc., in proportion to the population in the country; and that their rights of separate representation in all public bodies be properly safeguarded. The address ended in giving full assurance to British Government that if they acceded to the requests of the Muslims, the Government will not only ensure sincere loyalty and gratitude from the Indian Muslims, but that that would initiate the political progress and national welfare of these people. And not only they, but their future generations also shall remember him (Lord Minto) with sincere gratitude". (Akhbar Curzon Gazette: 15 November, 1906)

This deputation did not come back from Simla disappointed. Lord Minto accepted these demands and the Government agreed to grant the Muslims their due share in all the branches of administration in India. This acceptance of due rights caused great

jubilations for Indian Muslims and they paid great tribute to the British Government and especially to Mr. John Morley and Lord Minto. Meetings of thanks were held in all the important towns all over the sub-continent where resolutions of gratitude and tribute were passed in favour of the British Government for granting the Muslims their due and lawful rights of separate representation. That act on the part of the Government was an act of great wisdom, sagacity and political foresight.

The Ahmadis, along with the other Muslims, participated in this with full enthusiasm and the "*Paisa Akhbar*" reported that "Representatives of all the sections of the Muslims took part in this meeting. The high and the low, the rich and the poor all flocked to this memorable meeting to express their sincere gratitude. Even the faintest voice of discord or opposition was not heard from any corner of the huge gathering which proved that though there may be some discord in matters controversial between various sects of the Muslims—the Hanifites, the Ahl-i-Hadith, the Ahl-i- Quran, the Mirzaees (Ahmadis) and the other sects and that these discords may even involve the parties in litigation, yet in this matter that the British Rule is beneficial and generates peace, justice and general welfare, there was not the slightest discord and that they could all easily be brought to one and the same stage to pay heartfelt thanks to the Government". (*Akhbar Paisa Akhbar*, Lahore: 21 November, 1907)

This was the atmosphere in which the All-India Muslim League was founded in Dacca on 30th December, 1906 with the following aims and objects:—

1. To augment loyalty for the Government among the general Muslims in India.
2. All the demands within the bounds of reason and fairness must be made constitutionally.
3. Bearing the above two aims in mind, to co-operate and live in harmony with all the other communities in India.

A provincial branch of the mother-League of Dacca was also started in Lahore on 1st December, 1907. This was called the Punjab Provincial Muslim League, the founder members of which were Sir K. B. Mohammad Shafi, Chaudhli Shahabud Din, Maulvi Ahmad Din advocate and Maulvi Mohammad Ali, Editor "*Review of Religions*", Qadian. The first three of the above named were very strong admirers of the Promised Messiah, while the last named was his follower.

The Hindus in the Bengal became very restless and engaged themselves in sub-versive activities after the inauguration of the All-India Muslim League and the Founder of the Ahmadiyya Jama'at wrote on 22 April, 1907 the following:

"We thoroughly despise their views and activities. The members of our community must always keep away from them. These are a people who give preference to an animal over a human being and deemed it quite justifiable to kill a human being for slaughtering a cow; they would never be, as rulers, relied upon to dispense with justice". (Badr: 9 May, 1907)

In the last General Gathering during his life, the Promised Messiah advised his followers, "You must have little to do with the Hindus. If the English leave this country they would tear the Muslims into bits and pieces". (Akhbar Alhakam: 10 January, 1908)

The above views of the Founder of the Ahmadiyya Jama'at are a pointer to the dire necessity of separate Muslim States like Pakistan. In his last book that he wrote in his lifetime with the title "*Paigham-i-Sulha*", he supported the two nation theory and threw light on the importance of separate organisation like the Muslim League. He said "Anyone can easily understand why the Muslims are sceptical about joining the Hindus in the demand for their political rights and why they have avoided joining the Congress although they entirely agree with the truth and necessity of making these demands. They fully appreciate the political sagacity of the Hindus and have, like them asked for their rights. But they have demanded their rights separately and refused to



walk hand-in-hand with them. The reason for this, gentlemen, is faith and nothing else". (Paigham-i-Sulha: pages 28-29)

In obedience to the command of the Promised Messiah, the Ahmadis had sincere sympathies with the Muslim League and during the ministry (1908-1914) of the first Caliph, Hazrat Hakim Haji Maulana Noorud Din, the attachment became still stronger. The Ahmadiyya Press, very strongly supported the League and especially Hazrat Meer Qasim Ali wrote in his paper "*Al-Haq*" an organ of the Ahmadiyya Jama'at published from Delhi, so strong articles in support of the League which could not be surpassed and which shall be written with letters of gold in the annals of the Muslim League. The "*Al-Badr*" one of the papers published from Qadian also raised its voice in favour of the Muslim League. (Refer to *Badr* of 5 October, 1911). It also published the Urdu version of the text of the Bill which the Qaid-i-Azam proposed on 17 March, 1911, in the Viceroy's Council, in connection with the law of endowment of heirs. It also published the full text of the resolutions passed in the Annual Meeting of the All-India Muslim League in the year 1913. (*Badr*: 24 April, 1913; pages 13-14)

When the All-India Muslim League was founded, no one could ever conceive that this Muslim Organisation would, in the future, become subservient to the All-India Congress at a time when the demand for Muslim rights should have been raised with the greatest vigour and force. But in 1907, the Promised Messiah, under Divine inspiration, had foreseen that the Muslim League shall also fall in line with the Congress and in his book "*Paigham-i-Sulha*", published only a few days before his death, he foretold that if ever there shall be an understanding between the Hindus and the Muslims it shall be only superficial. It could become stable only when religious distrust is cleared and their hearts are full of sympathy for the others.

How true was what the Promised Messiah had said! Every word of it came true. In the Meeting of the All-India Muslim League held at Lucknow in the year 1913, they succumbed to the machinations of the Congress and began to play the second

fiddle. It also declared Self-Rule as its aim. That was the time when the Muslims had no united centre of their own and lacked political solidarity. They were in a state of discord and were divided into many factions. Every group sang its own tune. Independence at that time would have made the Indian Muslims permanent slaves of the Hindus. Undoubtedly, this would have been a thundering success for the Hindus, but a disastrous calamity for the Muslims. That was why Nawab Waqar-ul-Mulk, a Muslim leader of the first rank, said, "If God forbid, the British do relinquish their rule in India, we shall have to live as subjects of the Hindus and our lives, properties and honour would be in serious danger". (Pakistan and the Formation of an Islamic Kingdom: by Mohammad Ismail Nizami and published by Nizami Publishing Co., Lahore)

The above fact was so glaringly obvious that even Maulana Maudoodi who 'attained the honour' of writing the biography of Gandhiji, had been forced to admit and wrote that "The unity between the Hindus and the Muslims became a reality, and the Muslims joined the Hindus in the demand for independence. Slogans for "Home Rule" became the order of the day . . . . All this was greatly in favour of the Hindus as they were in the majority and knew that any type of administration would be mainly to their advantage. Eventually the Muslims shall become a subject nation and virtually their slaves". (Twenty-nine Years of the Jama'at-i-Islam: pages 9-10)

In short, when the Muslim League, in 1913, adopted the Congress formula for Self-Rule, without consulting the nation and without consolidating their own central organisation, they practically fell into the lap of the Hindu Congress. That was why Munshi Ghulam Qadir Farrukh, while throwing light on the early history of the All-India Muslim League, wrote, "Their (Muslim League's) meetings in various towns simply reflected the views of the Hindu Congress. These differed only in name, and were called the meetings of the Muslim League, while the others were the meetings of the All-India National Congress". And he further added, "Having once determined that their aim

and goal was "Self-Rule" they fell in line with Congress and adopted them as their guardian angels. They held joint meetings in various places with identical aims and passed identical resolutions". (Safeena-i-Hayat: pages 24 and 27)

This short-sighted and suicidal policy of some Muslim leaders greatly strengthened the power and position of the Hindu National Congress, which resulted in their gaining power day by day and the Muslims simply ruined themselves with disastrous moves like the 'Khilafat Movement' the Non-Cooperative Movement' and the 'Migration Movement'. Mian Mohammad Mirza of Delhi, the chronicler of the Pakistan Movement wrote, "When the merciless pen of the critics, after having recovered from the emotional and hypnotic influences of these agitations, shall review the whole scene with the sole and pure intention of weighing its political values, the whole episode of these agitations shall appear to be an act of folly which had completely destroyed the self-respect of the Muslims. . . . All this was pre-planned by the Hindus and they alone were its guiding spirit. The Muslims were no more than their tools which they used so long as they were useful and absolutely necessary". ("The Political Life of the Indian Muslims: page 109)

In a letter dated 18 March, 1928, the Poet of the East, Dr. Sir Mohammad Iqbal threw some light on this subject in the following words, "Islam being sold into the hands of the Hindus is a bitter pill. Alas! the leaders of the Khilafat Movement have gone astray. They are leading us to the path of a nationhood which no true and sincere Muslim could, even for a moment, accept". (Iqbalnama: Pt. 1, page 158). He further added, "The affairs of the Muslims have been bungled for lack of harmony and accord in them and their leaders, especially because the priests (*ulema*) danced attendance on the Hindu leaders of the Congress". (Iqbalnama: pages 396-7).

During the period from 1913 to 1922, the Mullas and the Maulvis kissed the hems of the Congress leaders. The only Community which stood aloof from them was the Ahmadiyya

Community under the wise guidance of their Imam, Hazrat Mirza Bashirud Din Mahmud Ahmad. They kept the banner of the Muslim nationhood flying exactly according to the true spirit for which the Muslim League was founded. They not only shunned the moves of the Hindu Congress but also kept on warning the other Muslims against the Hindu machinations. At this crucial time the Imam of the Ahmadiyya Jama'at wrote the unmatched and unique books, "Turkish Agreement and the Muslim Attitude" and "Non-Cooperation and Islam" which afforded the Muslims correct and much-needed guidance and pointed out to them their real goal. Had the Muslims paid heed to his advice and acted accordingly the map of this country could have been quite different from what it is now. They would also have obtained independence much earlier. But alas! the Muslims were late in realising their error and a great damage had been done to their cause. Then in 1923 the Hindus started their Shuddhi and Sanghtan movements which completely disclosed their real intentions. The climax was reached when the obnoxious book "Rangeela Rasool" and "Vartaman magazine appeared and the Muslim leaders fully realised their error and retracted from playing second fiddle to the Congress. But when? When the damage had been irreparably done. The efforts of the Imam and Musleh Mauood of the Ahmadis did bear fruit and the Muslim leaders reverted to the demand of seperate electorate. But when did they do it? Alas! when very great damage had been done.

*The basic demand for seperate electorates and the efforts to unite the Muslims*

The efforts of the Ahmadiyya Community under the able guidance of their Imam, in connection with the demand for seperate electorate are very striking and unique. Hazrat Mirza Bashirud Din Mahmud Ahmad wrote two valuable and weighty articles which could not be sneezed at even by our bitterest critics. In these articles he gave clear-cut arguments in favour of his stand. One of these articles was written for the meeting that was to be held on 23 June, 1925 and the other for the 'All Muslim Parties Conference' held at Amritsar on 16th July,

1925 in which he pointed out some telling facts regarding the question of Muslim minority's co-existence with the Hindus in the sub-continent. It was the Imam of the Ahmadiyya Community who in the year 1927, during the Simla Conference, pointed out, to the Qaid-i-Azam and other notable leaders, the importance of separate elections and lucidly explained that "The interpretation of a Muslim from the point of view of their doctrines was entirely different from the political point of view. According to the various sects Muslim was one who agreed with and accepted the conceptions and the way of thinking of one particular sect. But from the political point of view everyone who claimed to be the follower of the Holy Prophet and did not believe that the Holy Quran was an absolute book of law and confirmed that the Law of the Quran was eternal and irrevocable, did certainly come within the pale of Islam.... It is, therefore, important that the doors of the Muslim League must remain open for all who call themselves Muslims, irrespective of what the other sects might think of them, or might even dub them as "Kaffirs" and even if the clergy of any sect or sects might have set their seals to their rulings of "Kufr". (Asaas-ul-Itihad: page 403)

This definition of a Muslim became the root cause of the success of the Muslim League in rallying all shades of Muslims to its united platform—ultimately achieving success in carving out Pakistan. That was why Maulana Shabbeer Ahmad Usmani announced in the Meeruth Muslim League that by "Muslim" we mean anyone who declares himself to be a Muslim and says the 'Kalima', because the Muslim League is not the 'Chamber of Religious Jurists'. The rulings shall hold good in their own sphere. The above definition has been stretched a little to counter-act those who denounce the 'Kalima'. (Presidential Address: pages 15-16)

The Imam of the Ahmadiyya Jama'at did use his good offices in consolidating the Muslim League as far as was possible for him with his moral, constitutional and financial support to which the records and literature of the Anjuman-i-Ahmadiyya bear ample testimony. The editor "*Akhbar Rangin*" of Amrit-

sar, Mr. Arjan Singh has mentioned in his book "Sair-i-Qadian". "So far as our information goes, we could say with confidence that the Ahmadiyya Jama'at is a strong supporter of the activities of the Muslim League and the information gleaned through conversations with a number of respected and responsible Ahmadis proves that these people have, besides contributing thousands of rupees, devoted all their efforts for the success of the Muslim League".

### *Exposing and opposing the Nehru Report*

The Nehru Report, through one-nation theory, was a trap and an intrigue for making the Muslims the slaves of the Hindus and which was thwarted by the Imam of the Ahmadiyya Jama'at, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, who wrote a forceful and spiritual book, entitled "*Muslim Rights and the Nehru Report*". In this book he brought forward irrefutable arguments in support of the Muslim rights and their demands. He gave the following valuable advice to the Muslims, "I do not say that you must not strive for the freedom of the country. The British Government has already agreed to let us have our own representative government. I am fully prepared to go hand in hand with my brethren for our just and constitutional rights. But the thing that depresses me most and breaks my heart is that the Muslims should, without safeguarding their own rights, agree on a new form of government. The result of this could be extremely harmful and very disastrous for us. The Muslims must not, in any case, acquiesce to any suggestion unless and until both the proposals of the Muslim League have been accepted. If they do not take these precautions, my heart shudders to think of the ill consequences we might have to face".

Maulana Muhammad Ali Jauhar (the younger of the Ali brothers) the most respected and beloved leader of the Muslims, in his paper "Hamdard of 26 September, 1927", paid a laudable tribute to the activities of the Ahmadiyya Jama'at and their Imam in the cause of Islam. He wrote, "It would be grievous ingratitude if we do not mention here the very respected Mirza Bashirud Din Mahmud Ahmad and his well-organised Jama'at,

who have devoted their attention to the benefit of all the Muslims, irrespective of the sectarian differences. On the one hand they are striving for the political uplift of all the Muslims and on the other hand they take the keenest interest in getting them duly organised and are taxing their energies for the betterment of the economical conditions of the Muslims in general. They also fully tax their energies for the propagation of Is'am and the time is not very far when their exemplary work shall become a pattern for those who, sitting under the domes of high sounding phraseology, claim to serve the faith. They shall have, if they are really sincere, to emulate the Ahmadis and tread in their footsteps. Those who attended this public meeting in which the said Mirza Sahib expressed his views and plans, cannot but concur with our views". (Hamdard Delhi: 26 September, 1927)

The "Mashriq" of Gorukhpur also wrote in the same vein and said, "All the Muslims are greatly indebted to the Imam of the Ahmadiyya Jama'at. The case against "Vartaman" was brought to the court through his move and it was his Jama'at that took up the case of "Rangeela Rasool" and dauntlessly stood in opposition and were not at all scared of going to jails even. It was their pamphlet which urged the Governor to deal with justice and fairness. No doubt this pamphlet was banned by the Government but it had already served its purpose; and in banning the pamphlet the Government did explain that it was being banned simply because of the danger of people getting excited. The matters were set right by a fair and just ruling. The fact is that all the Muslim sects in India, for some reason or another, are really scared of the English and the Hindus or other nationalities. It is the Ahmadiyya Community alone who, like the earliest Muslims, are not scared of any individual or a people and are doing true service for Islam". (Mashriq: 22 September, 1927)

*An effective voice in favour of Muslim minority in the Round Table Conference*

The first Round Table Conference commenced in London during November, 1930. Hazrat Mirza Bashirud Din Mahmud

Ahmad very admirably caused the Muslim case to be presented properly. He wrote the momentous book, "*Solution of the Present Wrangle*". Some Muslim leaders at the top like Dr. Sir Muhammad Iqbal, Dr. Ziaud Din of Aligarh and Seth Haji Abdullah Haroon expressed their laudatory impressions and the newspaper "*Himmat*" of Lucknow wrote that, "Writing such a voluminous book in Urdu and publishing its English version with the minimum of printing errors and in the presence of innumerable setbacks, and then sending it by air mail—each of these a Herculean task, proves that even the Muslims do have a community that realises its duty and performs it with the least delay and with the fullest zeal and eagerness". (*Himmat* Lucknow: 5 December, 1930)

Maulana Ghulam Rasool Mehr, the well-known editor of the daily "*Siyasat*" of North India wrote: "If we set aside our religious differences, we are bound to admit that the profuse writings of the respected Bashirud Din Mahmud Ahmad have benefitted the Muslims in general to a great extent and the manner in which he has led his followers side by side with the other Muslims in the field of politics is bound to win due praise from all fair-minded and truth-loving Muslims. Everyone admires his political sagacity. The valuable service that he had rendered to the Muslims in safe-guarding their rights and by rallying Muslim opinion against Nehru Report with logical acuteness and lucidly presenting the Muslim point of view with irrefutable arguments, could not be adequately praised. Moreover the books that he has written and published containing undisputable reasoning in defence of Muslim rights, is in itself a valuable service which could not be fully praised". (*Siyasat*: 2 December, 1930)

Abdul Majid Khan Saalik, the very learned scholar and a very prominent journalist of the sub-continent, expressed his opinion regarding the above mentioned book in the following words: "The dissertation and the review on this book by the respected Mirza Sahib, is a great service rendered to the nation. This was the work that very large Muslim organisations should have taken in hand. But he has done it alone". (*Inqilab*: 16 November, 1930)



### *Successful move to bring Qaid-i-Azam back from London*

The Qaid-i-Azam was exasperatingly disappointed by the attitude of the bigotted Hindu mentality and the suicidal policy adopted by the so-called Muslim learned scholars (*ulema*) that was displayed during the Round Table Conference talks. He made up his mind to bid farewell to India and Indian politics and to make England his permanent home for the future. About this decision the Qaid-i-Azam himself gave the reasons that he was flabbergasted at the want of self-respect that had been exhibited in begging for concessions from the Congress leaders to come to some reasonable sort of understanding. His efforts, he said, were so persistent and constant that an English paper in England wrote that Mr. Mohammad Ali Jinnah is untiring in his efforts for Hindu-Muslim unity. But the Qaid-i-Azam later mentioned that at the Round Table Conference he received the greatest shock of his life. The Hindus exposed their proverbial mentality at the slightest sign of risk, for which reason the possibility of any understanding completely vanished. The Qaid-i-Azam acknowledged that he was then greatly disappointed. The Muslims had no allies and no supporters. Off and on they were led by time-servers and toadies of the British Government and sometimes they were misled by those who were in league with the Hindu Congress. They had become the proverbial football being rolled from one place to the other. He felt that he was unable to do any service to India. He could neither change the Hindu mentality nor could he make the misguided Muslim leaders see where they were drifting to. He therefore, made up his mind to keep away from India and live permanently in London". (The Time of Qaid-i-Azam: by Raees Ahmad Jaffri: page 191-192)

The Hindus of the Congress and the Congress-fed Muslim leaders were very jubilant over the Qaid's decision. But Hazrat Mirza Bashirud Din Mahmud Ahmad was distraught with sorrow, for the Muslims in India had lost their beloved and most sincere leader and were then in the hold of those who believed in Gandhi as a potential prophet. A very prominent and powerful Muslim leader, the so-called "Ameer-i-Shari'at" Sayyad Ata

Ullah Shah Bukhari, once declared in the Khair Din Mosque at Amritsar, "I believe that Gandhi has in him the makings of a prophet". (Akbar Ittifiq and Auliqar: ref.: Rehnuma-i-Tableegh: pages 139-140 by Sayyad Mohammad Tufail Shah)

On another occasion the said leader likened Gandhi to the Prophet Moses when he said, "The 'MEEM' in Mahatama, without any simile or metaphor, is the "MEEM of Moses", and he added that every Pharaoh did have a Moses. (Muqaddamaat-i-Ameer-i-Shari'at: pages 27-28, published by Maktaba-i-Ahraar) in a fit of over-zealousness the said "Ameer-i-Shari'at" once said, "Undoubtedly Pundit Jawaharlal Nehru also has raised the flag of independence. May God grant him perseverance and bless him with ever-lasting success and since we have snatched this blessing it behoves us to present it to the Punditji . . . . Let every Muslim aspire to read a sermon like the one that Jawaharlal Nehru has read. It is incumbent upon the Muslims to attain freedom and present it to other nations, while they themselves should retire and engage in the service of mankind. It does not behove us to keep a fast grip on anything". (Akhbaar Mujaahid: 11 May, 1936; page 4)

It was this very leader who gave his ruling that, "Those who vote for the Muslim League are swines and swine-eaters". (Chamanistan: page 165; by Maulana Zafar Ali Khan)

Treading in the footsteps of the aforesaid Shahji, another big leader, Maulvi Habeebur Rahman of Ludhiana, President of the Ahrar organisation believed that "Ten thousand Jinnahs, Shaukats and Zafars could safely be sacrificed for the point of the shoe of Jawaharlal Nehru". (Chamanistan by Maulana Zafar Ali Khan: page 165)

These supporters of the Hindu Congress held the view that, "There was danger neither from the Jews nor from the Hindus. The real danger came from these good-hearted simpletons who believe in and depend upon the efforts of the Muslim League with great fervour; but their hopes for the 'sick-man' of the Muslim nation are doomed". (Majlis-i-Ahraar and the Muslim

League: published by Majlis-i-Ahraar, Baghbaanpurah: page 5)

Maulana Abu-ul-Kalam Azaad, in his book '*India Wins Freedom*' expounds these views in the following manner:

"My conscience revolts at the word '*Pakistan*'. The division of a country on the basis of it being 'holy' or 'unholy' is altogether un-Islamic and is totally contrary to the spirit of Islam. However where the question of the demand for a home for the Jews is concerned, it does deserve sympathetic consideration. Because they are scattered all over the world; and in no country they have any say in its administration". (pages 142-145)

It is evident that this state of affairs was very much in favour of the Hindus and greatly disastrous for the Muslim nation. In contrast to what the so-called Muslim leaders believed, the Imam of the Ahmadiyya Jama'at was of the opinion that the Qaid-i-Azam, with his loftiness of purpose and selfless devotion, was the only lovable and respected leader of the Indian Muslims. He, therefore, directed Maulana Abdul Rahim Dard, Imam of the London Mosque of the Ahmadiyya Jama'at to go to meet Muhammad Ali Jinnah the Qaid-i-Azam. Accordingly the said Maulana Dard, in March, 1933 saw the Qaid-i-Azam in his office in King's Bench Walk, London and invited him to come to the Ahmadiyya London Mosque where he gave a talk on 'The Future of India'. The said Maulana also succeeded in getting a promise from the Qaid-i-Azam that he would return to India and resume the leadership of the Muslim League. By coming back the Qaid-i-Azam injected a new spirit into the political life of the Muslim League and a new zeal and vigour to the Muslims. He set a clear goal before the Muslims for which they had to strive their utmost, and a new struggle started.

#### *Provincial elections of 1945-46 in support of Pakistan resolution*

The "*Pakistan Resolution*" was the master-stroke of Qaid-i-Azam's leadership. This was passed in Lahore on 22 March, 1940. This caused Sir Stafford Cripps to come to India to propose a new formula for Self-Rule. This was rejected both by the

Muslim League and the Congress, and it appeared as if the matter of independence was going to be shelved. At this time of dark dismay and hopelessness, the Imam of the Ahmadiyya Jama'at in one of his Friday sermons, advised the British Government and the Indians to come to some understanding. (Al Fazl: 17 January, 1945). It does happen so very often that the Gracious God treats the utterances of His saints as His own utterances. The Omnipotent God created conditions favourable to this cause. Chaudhri Sir Zafrullah Khan, who was then the judge of the Federal Court of India was selected by the Government of India to lead a deputation of the Indian leaders for the Commonwealth Relations Conference. In spite of the fact that Chaudhri Sir Zafrullah Khan" and said, "Sir Zafrulla Khan's speech in the livered a strong and inspired speech in support of freedom for India. Everyone marvelled at his boldness and even the top Hindu leaders admired him and declared that they themselves could not be more frank and forceful in their demand for Self-Rule. All the important papers in Britain and India paid glowing tributes to the wisdom and sagacity of the speaker. The *Daily Inqilaab* gave the caption, "The Candid Talk of Sir Zafrullah Khan" and it said, "Sir Zafrullah Khan's speech in the Commonwealth Conference in London deserves serious consideration from Britain and their allied countries. Is it not a strange and a comical oddity that the country which sends two and a half million soldiers to safeguard freedom of the British, is itself begging for its own freedom". (Inqilab: 22 February, 1945). The *Daily Payaam* of Hyderabad Deccan of 22 February, 1945, wrote: "There is a thunder--a resonance in the voice of Sir Zafrullah Khan which we could not ignore".

The Hindu *Daily Partap* wrote, "Sir Zafrullah Khan, Judge of the Federal Court of India is now in England where he has gone as the leader of the Indian Delegation. Not only India but the whole of England is echoing with his fiery speeches . . . He has told the British Rulers some straightforward facts which kept the hearers spell-bound. His one speech alone did undo the whole effect of the dozens of speeches made by the paid agents of the British Government". (Partap: 22 February, 1945)

The Hindu paper *Parphat*, on 20 February, 1945 said, "Each and every Indian should personally feel grateful to Sir Zafrullah Khan for giving plain facts to the British in their own home".

These straightforward speeches of Sir Zafrullah Khan, inspired with the love of freedom, not only caused a stir in the Fleet Street circle but even the Government members were highly impressed and they gave instructions to Lord Wavel, the Viveroy of India to announce a new formula for the transfer of power; and in order to create a healthy atmosphere for the compromise between the Congress and the Muslim League invited him to come to London. After long deliberations with Mr. Churchill, the Prime Minister and with other members of the Cabinet, Lord Wavel returned to India on 5 June with the new proposals.

In the Friday sermon of 22 June, 1945, the Imam of the Ahmadis made a most sincere and impassioned appeal to the Hindu and Muslim leaders. He said that that was the time when the British Government was offering peace and detente. That was a golden opportunity that had come to the Indians after two hundred years of bondage and slavery. If the leaders accepted the offer they shall afford an incomparable favour to our coming generations". A copy of the said sermon together with its English version were sent to all the Indian leaders.

The well-known scholar of the Ahl-i-Hadith sect, Maulvi Sanaulah of Amritsar, after quoting a few excerpts from the said sermon, made the following comment:

"These words provide proof of a wonderful courage which is wanting in the speeches of the Congress leaders. The zeal and fervour that is displayed by these words of the Caliph (of Qadian) is sadly missing in the speeches of Mr. Gandhi". (Ahl-i-Hadith: 6 July, 1945)

The Conference of political leaders of all shades lasted from 25 June, 1945 to 16 July, 1945. The Qaid-i-Azam tried his level best that the Congress leaders would acknowledge and guarantee the rights of self-determination embodied in the Lahore Resolu-

tion and to establish an interim government in the country. But the Hindu leaders stubbornly refused to listen to his irrefutable arguments. The Imam of the Ahmadiyya Community concurred with the Qaidi-Azam that in the event of the Congress guaranteeing the Muslims their right of self-determination, there was no reason why a national government could not be formed in the country. He, being the leader of a proselytising community, was of the opinion that a single world-wide government, if it could be established, would create peace and wipe out feuds and facilitate development and progress in every field". (Al Fazl: 22 October, 1945)

With regard to India he once vehemently announced, "we cannot leave India. We have a better right to this country than the Hindus. We only lost it through impudence and carelessness. Now we shall go over the same ground again—but with peaceful means. Where our swords got blunted we shall now resume the work of conquering—but with our tongues. We shall, before our Hindu brethren, lay open the beauty of Islam. We shall win their hearts and bring them into our own fold". (Al Fazl: 6 April, 1946)

Lord Wavel was greatly disappointed at the lack of understanding between the two parties. He, therefore, on 19 September, 1945, announced holding fresh elections in the country and the Qaid-i-Azam made the following appeal to the Muslims of India, "We have before us the question of the coming elections and, as it is, these elections are of vital importance as these are going to be an acid test for us . . . . At this critical juncture we would like to ask the voters whether they would like to have Pakistan or wish to live under the Hindu Rule . . . . I know that there are certain elements working against us and the Congress is bent upon creating discord among us with the aid of those Muslims who belong to their camp and are hand in glove with our enemies. They are using their Muslim retainers against us. They are trained touts and tamed birds are absolutely docile in the hands of their Hindu masters. They are Muslims just in name and outward appearance". (Inqilaab, Lahore: 18 October, 1945)

This surmise of the Qaid-i-Azam proved to be absolutely true.

The Hindu Congress sent their paid Mullahs stooges and quislings all over the country to make derogatory speeches against the Pakistan Movement, the Muslim League and also against the Qaid-i-Azam. The leaders of the Congress-created so-called Muslim organisation known as the "Majlis-i-Ahraar" in their speeches passed all limits of decency and decorum. In their sermons they said, "Leave the barking dogs alone and leave the Ahraar alone to reach its goal. The home of the Ahraar is not the Pakistan of the League capitalists. The Ahraar call it the 'home of filth'. (Khutbat-i-Ahraar: page 94)

"*Akhar Azad*", the organ of the Ahraar Party, in its issue of 9 November, 1946, wrote:

"Pakistan is a deadly serpent that is sucking the blood of the Muslims since 1940 and the High Command of the Muslim League is the snake charmer".

According to the Ahraar Party, Qaid-i-Azam was the greatest 'Kaffir' (heretic). The following verse of Mazhar Ali Azhar is quite well-known:

"For the sake of heatheness he forsook Islam";

"Is he the Qaid-i-Azam or the 'Kaffir-i-Azam'?"

† *Part II of this article will be continued in the May issue of the "Muslim Herald".*