

Pakistan Movement and the Part Played by the Ahmadiyya Community

by

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PART II (Continued from the April issue)

The attitude of the Ahraar Party towards the Pakistan Movement is clearly reflected in the following words of Sheikh Hassam-ud Din:

“We shall, every time, prefer the Hindu India against Pakistan the renegade of Islam, where the government administration, beside prayers and fasting, shall act with justice and fair play as ordained by Islam. In other words the regime there will be the prototype of the early days of Siddiq-i-Akbar and Farooq the Great (Abu Bakar and Omar) where bare necessities of life shall be provided and no one shall have any superiority over another, either socially, economically or politically It was the mission of the Holy Prophet to protect the poor from indiscriminate plunder by the rich and the powerful. So what shall we gain if Mohammad Ali Jinnah is at the helm of the regime of a capitalistic system as opposed to the Islamic way of life. On the other hand what shall we lose, as Muslims, if Jawahar Lal and Gandhi, walking in the footsteps of the Upright Caliphs, do decimate all traces of inequality and iniquity in the society?” (Taareekh-i-Ahraar: pages 59-60)

The Ahraar leaders did not desist from making derogatory personal remarks about the Qaid-i-Azam. They used to say openly, “we are deadly against sacrificing millions of Muslims so that a kingly throne may be prepared for a Yazeed-like Muslim”. (‘Sayyad Ata Ullah Shah Bukhari’: page 109; by Shoarish Kashmiri)

The Jamiat-ul-Ulama-i-Hind published and circulated innumerable pamphlets and brochures making the propaganda that "the history of the Muslim League is a dark and ugly spot on the face of Muslim India. The truth is that the so-called Muslim organisation is in the strong grip of arrogant capitalists, power-hungry Nawabs and the title-holding toadies of the British Government". Another pamphlet had the caption, "Pakistan is the myth created by the British Agents". Yet another brochure said, "Undoubtedly the idea of Pakistan is a political inspiration not a Godly revelation. Nay! it is a revelation from Buckingham Palace received by Dr. Iqbal when he recently returned from London. This revelation was again revealed to the Muslim League deputation led by Chaudhri Khaleeq-uz-Zaman to Egypt and London for their Hajj pilgrimage.... This, after a little while, was adopted by Mr. Jinnah, who permitted it to be passed at the Lahore Meeting". (A pamphlet issued by the members of the Central Muslim Parliamentary Board and "Tahreek-i-Pakistan par ek nazar" by Maulana Mohammad Hifzur Rahman Seyo-haari, Chief Secretary Central Jamiat-i-Ulama-i-Hind: printed by Dehli Printing Works, Delhi.

The Maudoodi Jama'at, like the Ahraar and the Jamiat-ul-Ulama, was the deadliest enemy of the "Pakistan Movement". From its inception the party had preached that the said Movement was a plan with the deepest communal tint and was totally contrary to Islamic aims and ideals. Nay, they said that it was worse than even a non-Muslim administration; an administration totally cursed by God and an utterly unholy domain. If established it would be a heathen state headed by Muslims and shall be the source of the greatest disgrace to Islam; and the statecraft of the Qaid-i-Azam shall defame Islam". ("Islami Hakoomat kis tarh Qaaim hoti hai": pages 17, 21, 22; "Musalmaan aur Maujoodo Siyaasi Kashmakash" Part 3: pages 80, 81, 117 and 29 to 32)

During the 1945-46 elections, the Ahraar, the Jamiat-i-Ulama-i-Hind and the Maudoodi Jama'at, all the three loyally and faithfully served the Hindu Congress as their Fifth Column and violently opposed the Muslim League. The only difference between

these three was that the Ahraar and the Jamiat openly fought the elections against the League most vigorously; while the Jama'at-i-Islami was exhorting the general Muslims to boycott the elections and not to exert for their self-determination. They all were in league with the Congress and were doing their utmost to bring the Pakistan Movement to nought. For Maulana Maudoodi gave his ruling (fatwa) that it would be a sacrilege for the Muslims to take part in those elections and claimed that only his stand reflected the true teachings of the Quran and the traditions of the Holy Prophet. On top of this he had declared that Qaid-i-Azam was a "reprobate person" and Pakistan would be the abode of stupid simpletons to acquire which would be a mere waste of time". Risala Tarjuman-ul-Quran: pages 154-160 of February 1946 and May 1946: pages 345-347)

The Maulana has also stated that "To inform the 'Congregation founded on principles and which acts on the meaning the Islamic Jama'at, that a national organisation has afforded excellent means for political advancement, would not prove as to be foresighted and possessing any sense of understanding. It would be tantamount to advising a man who intends to go to Calcutta, to board a train bound for Karachi". (Tarjuman: February, 1946: February: pages 154-160)

Mr. Maudoodi has advanced the view that the demand for Pakistan is merely a political struggle. The war for Islam (*Jihad*) could not be fought side-by-side with any political struggle". (The Tarjuman: Roodaad-i-Jamaat-i-Islam; Part 5; pages 64-65)

In appreciation of the loyal services rendered by the Jama'at-i-Islami to the Hindu Congress and for their encouragement Mr. Gandhi abandoned his prayer-programme to attend the meeting of the Islami Jama'at held on 26 April, 1947 at Patna, telling them how pleased he was to come". (Roodaad-i-Jamaat-i-Islami, Par. 5; page 172). The proceedings of this meeting were also reported by the Congress paper, *Searchlight* in its Sunday edition of 27 April, 1947)

While the contending *Mullas*, trained and tutored by the Congress (as the Qaid-i-Azam aptly described them) left no stone

untuned in trying to beat the Muslim League in these elections. Hazrat Mirza Bashirud Din Mahmud Ahmad, the Imam of the Ahmadiyya Jama'at, on 22 October, 1945, commanded his followers that "Every Ahmadi must support the Muslim League in the coming elections", so that the Muslim League, without the least plea or pretext from the Congress, could claim to be the sole representative of the Indian Muslims. Because if we, the Ahmadis and the other Muslim communities do not do this, the Muslim cause shall receive a deadly shock and the Muslims shall have no voice in the future administration of the country. This shall be so ruinous a loss from which we shall not be able to recover before forty or fifty years. It is quite incomprehensible for me to believe, even for a moment that any clear-headed and far-sighted person could ever take the responsibility of such a disastrous step". (Al Fazl: 22 October, 1945)

Prior to making the above declaration, the Imam of the Ahmadiyya Jama'at had given instructions to his followers to support the Muslim League. A copy of these instructions was also sent to the Qaid-i-Azam who was highly pleased and released it for the Press which was published in the *Daily Dawn* of 8 October, 1945 with reference to the Associated Press of India.

The manner in which the Ahmadiyya Community welcomed the above command of their beloved leader could easily be gauged from the brochure of the Ahraar Party, published under the caption, "*The hide and seek of the Muslim League and the Ahmadiyya Jama'at*"--a short comment published in October, 1948 said, "It was the Muslim League alone from which the disciples of the Mirza could hope to obtain some concessions, because Sir Zafrullah Khan, a Mirzaee, was in 1931 the President of the Muslim League. When bitterness between the Congress and the Muslim League increased, the demand for Pakistan became more and more vehement... Mirza Mahmud and his propaganda machinery came into quick motion and made contact and started a correspondence with Mr. Jinnah who never cared to give it a moment's thought how disastrous would this union be to Islam as a whole. Eventually, Mr. Jinnah allowed the Ahmadis to become members of the Muslim League.... A

meeting of the All-India Council of the Muslim League was convened on 30 July, 1944 at Lahore in which Maulana Abdul Hamid Badaayuni gave notice for a resolution to the effect that Mirzaees were not Muslims and should therefore, be expelled from the Muslim League. But Mr. Jinnah flatly refused to allow any discussion on this resolution. Indeed who would listen to a sane religious counsel in the insane gathering of the Muslim League. Because the Muslim League is an organisation where one could stay only when one was prepared to lick Jinnah's shoes or Jinnah-type capitalists of the League.... When the elections started after the Dewal Conference in 1945, secret negotiations started between the Mirzaees and the Leaguists. Mirza Mahmud, the Caliph of Qadian, made an important announcement in the month of October, and after quoting a few sentences from the said announcement, the writer said that that required no further exposition. Jinnah, then made a speech at Quetta and very highly praised the policy of Mirza Mahmud. A little later the elections were held and all the Mirzaees voted in favour of the Muslim League. When Maulana Zafar Ali Khan, who at one time was a very bitter enemy of the Mirzaees, contested the seat against Mr. Gaba, the Muslim League District Office at Gurdaspur addressed a letter to Mirza Mahmud of Qadian, clearly indicating that the Mirzaees were Muslims". After quoting the said letter it goes on to say: On receipt of this letter all the Mirzaees went to Batala and the workers of the Muslim League received them with open arms and embraced them. Consequently they all voted for Maulana Zafar Ali Khan and other Muslim League leaders who had come from Lahore did also witness this scene". (Pages 18-19)

This participation of the Ahmadiyya Jama'at in the conflict between truth and falsehood has been deservingly mentioned by the Historian of Pakistan, Raees Ahmad Jafree, in his famous book, "*The Qaid-i-Azam and his Times*". Writing under the caption, "Gentlemen from Qadian and Pakistan", after quoting the statement of 21 October, 1945 of the Imam of the Ahmadiyya Jama'at, the learned writer goes on to comment in the following words: "Who are they that sincerely believe in and fully support the 'Pakistan Movement'? Who are they that show real concern

for the despondent future of the Muslims? Who are they that do strive for resurgence and betterment of the general Muslim? Who are they that tax their energies for the progress and success of their Muslim brethren? And who are they that feel greatly dejected and show deep sorrow at the discord and disruption among the Muslims? Are they the ones who cry themselves hoarse in exhortations of enjoining good deeds and eschewing evil? Or are they the ones who call themselves the 'Hizbullah'—the army of Allah? Or, is he the one who claims to be the warner and lodestone for the Muslims and who imagines and calls himself the Imam of the Muslims in India? Nav! certainly not! It is none of these. On the contrary, they are the people who have been over-loaded with heaps of 'fatwas' (rulings of blasphemies) of heresy and apostacy by the *Ulema*. These are the people against whom the word "anti-Muslim" has become a by-word in every Muslim home. They are those whose faith is treated with incredibility, scepticism and distrust. How well and appropriately has a poet described this state of affairs when he says:

"The group of the so-called hermits and devotees completely failed to produce even a single accomplished and perfect man; but it was the daring wine-drinkers (spiritual) who were able to fill the role".

(Qaid-i-Azam and His Times: pages 420-422)

Maulana Mir Muhammad Ibrahim of Sialkot, a distinguished leader of the Ahl-i-Hadith sect, had appreciated the efforts of the Ahmadis and the role that they played at this crucial juncture. In his book, *"The Message of Guidance in Support of Pakistan"*, he wrote, "The rally of the Ahmadis round the flag of Islam is an undeniable proof that the Muslim League is the only organisation that truly represents the Muslims. The reason is that the Ahmadis cannot and would not join the Congress because it does not truly represent the Muslims. They could neither join the Ahraar because they have a selfish aim and do not fight for the Muslims and are mere tools in Congress hands. And when the Holy Prophet said, *Ad-deen-un-Naseehatun*' he did mean the welfare and betterment of the Muslims in general.

At present the Muslim League, is the only organisation which represents true Muslims and which is made up of all the sects of the Muslims. The Ahmadis also, believing themselves to be Muslims, have joined it as have also joined the Ahl-i-Hadith, the Hanifites and the Shiaites and other sects. Even Maulana Abul Kalaam Azaad also considers the Ahmadis to be one of the sects of Islam". (pages: 112-113)

The strong support that the Muslim League got from the Ahmadiyya Community made the Congress circles stagger with dismay and the Nationalist and the Congress *Mullahs* started their ranting tirades declaiming the Qaid-i-Azam and crossing all bounds of decency and even went to the length of writing: Mr. Jinnah today has assumed the role of a *mufti* in place of a Barrister and gives his ruling in favour of Sir Zafrullah Khan of Qadian who, incidentally, is a strong supporter of Pakistan as a true Muslim. On the other hand he denounces persons like Mufti Kifayatullah, a pillar of the nation, as dishonest and lacking in true faith". (Tahreek-i-Pakistan par ek Nazar: page 40 by Secretary, Jamiat-i-Ulama-i-Hind)

Muslim League strives for its share in the interim Government

The Muslim League being invited to share the Interim Government, after the 1945-46 elections, was a radical step towards achieving Pakistan. Because within the short period of four to five months, the Muslim League had won a thundering success in the constitutional fight for Pakistan. Mr. Atlee, the British Prime Minister, realising that it was not possible to form a united legislative assembly, declared complete independence for India on 20 February, 1947. The dream of the Hindu Congress to rule the entire sub-continent on the strength of majority support proved to be a mirage. The British had to yield to the demand of the Muslim League for a separate Pakistan. But this is an undeniable fact that the Muslim League managed to join the Interim Government in the face of the greatest opposition which was overcome through the ceaseless prayers and blessings of the Imam of the Ahmadiyya Jama'at, Hazrat Mirza Bashirud Din Mahmud Ahmad, as is borne out from the following facts. Act-

ing on the advice of the Viceroy of India, the Parliamentary Mission, on 16 June, 1946, announced the forming of the Interim Government and accordingly issued invitations to the leaders of the Congress of the Muslim League for that purpose. The announcement very clearly stated that the Interim Government was to be formed even if a party or parties abstained from joining the same. (Qaid-i-Azum aur Dastursaz Assembly by Muhammad Ashraf Ataa: pages 236-239)

Accepting the proposal of the Government, the Muslim League passed a resolution in favour of joining the Interim Government. But the Congress rejected the proposal. At this Hazrat Mirza Bashirud Din Mahmud Ahmad gave the following statement to the Press:

“The (Parliamentary) Mission had made the announcement that even if any party rejected their proposal, they shall form the Interim Government. According to their statement, it is now their bounden duty to give the go-by to the Congress and form the Interim Government with the remaining parties”. (Al Fazl: 28 June, 1946)

But Alas! Lord Wavel, the Viceroy of India ate his words. He retracted and withdrew his first declaration. In protest, the Muslim League also had to cancel their resolution. The Viceroy of India who was simply waiting for such an opportunity, conspired with the Congress and invited Pandit Jawaharlal Nehru, the President of the All-India Congress to form the Interim Government and which the said Panditji accepted readily and started giving statement after statement to the effect that they would not force those who do not wish to join them, nor shall they wait any more for the recalcitrants. They shall start making the Constitution and would successfully run the Interim Government alone. They even took charge of the Interim Government on 2 September, 1946. The reigns of the Government were thus given into the hands of the Hindu majority, in complete disregard of the rights of the Muslim nation. The tables were now turned and the Muslims lost the battle that they had already won. All doors for Muslims to enter the Interim Government in an honour-

able manner were closed upon them. The Muslims, naturally, became a prey to despair and despondency.

The Muslims of India decided to hold a 'day of protest' throughout the length and breadth of the sub-continent and the Qaid-i-Azam actually threatened to take 'Direct Action' against this deplorable attitude of the British. The Hindu Congress intoxicated with success smiled and sniggered at the seemingly weak position of the Muslim League and declared that the 'Direct Action' was merely a bogus threat and hinted to the British that it was not a joke to cross swords with the Government in power, and added that the Muslim League leaders used to life of ease and luxury would not dare to fight against the Government. Even if they put up a show they shall have to face an ignominious defeat. The Government, they said, was alert and wakeful and ready to meet all contingencies and shall take very firm measures". (Qaid-i-Azam and His Times: pages 739-740)

At this crucial juncture when not only that the Muslims were about to lose face and the Pakistan Movement itself was in extreme danger, and disaster and ruin was looking into the faces of the Indian Muslims, God the Merciful, guided the Imam of the Ahmadiyya Jama'at to play a prominent part in solving the deadlock. He, therefore, with a number of his followers went to Delhi on 22 September, 1946 and stayed there until 14 October, 1946. He kept close contact with the Qaid-i-Azam Muhammad Ali Jinnah, the Nawab of Bhopal, Khwaja Nazimud Din, Sardar Abdur Rabb Nishtar, Nawab Sir Ahmad Saeed Khan Chuitari and also held discussions with Mr. Gandhi and Pandit Jawaharlal Nehru. He also wrote a letter to the Viceroy of India stating that though the Ahmadiyya Jama'at was a non-political body, yet they fully supported the Muslim League in the existing deadlock. In another letter to the Viceroy of India, the Imam of the Ahmadiyya Jama'at stated that the whole matter should be kept in abeyance during the deadlock between the two parties and yet another chance be afforded them of coming to an understanding and of reconciliation. At last the prayers of our Promised Reformer (Hazrat Mirza Bashirud Din Mahmud Ahmad) prevailed and his shrewd moves did bear fruit and the Viceroy of

India took the matter in his own hands. The leaders of the Muslim League gave evidence of far-sightedness and without approaching the Hindu Congress for any understanding, offered the Viceroy to take their share in the Interim Government. They informed him of this their decision on 13 October. This unexpected move of the Muslim League completely turned the plans of the Hindu Congress topsy turvy and they could then see that the Muslim League had achieved their goal. The Hindu paper "*Milap*" commented on this event that that had torpedoed the anxiously awaited freedom of Jawaharlal Nehru and his friends". (Ref.: *Nawa-i- Waqt*: 16 October, 1946; page 3, column 3)

Making the Khizar Hayat Ministry resign

The British Government had declared that they would hand over all powers to India according to the formula recommended by the Cabinet Mission of the Atlee ministry. The transfer of power was first to be made to the provinces. In the Punjab all control was in the hands of the Unionist party and for this reason there was little chance for this province to become a part of Pakistan. The Qaid-i-Azam and all the other shrewd leaders of the Muslim League were greatly concerned at the situation. Acting on the advice of the Qaid-i-Azam some responsible leaders of the Muslim League held talks with the Unionist leaders and even went to the length of making fervent appeals to the sentiments of the Muslim members of the party; but all this was of no avail. The Unionist party was adamant on their stand. The position, therefore, was very precarious when Chaudhri Sir Zafrullah Khan went to Lahore and discussed the whole situation with Sir Khizar Hayat Khan in detail, and who acting on the most sincere advice of Sir Zafrullah Khan, resigned on 2 March, 1947. He thus left the way clear for the Muslim League and for Pakistan. The happiness of the Qaid-i-Azam and all the supporters of the Muslim League knew no bounds. The "*Daily Tribune*" in its issue of 5 March, 1947 gave the news commenting that, "We have learnt from very reliable sources that Sir Khizar Hayat Khan took this step on the advice and instruction of Sir Muhammad Zafrullah Khan".

The "*Daily Milap*", on 20 February, 1951 wrote: It is fully apparent that Chaudri Zafrullah Khan prevailed upon Khizar Hayat and induced him to resign, thus paving the way for Pakistan. Had the Khizar Hayat Ministry remained in power, the Punjab would have suffered like this".

The "Riyaasat" of Delhi wrote an editorial commenting tauntingly upon the selfless and undaunted support given by the Ahmadiyya Jama'at in this matter and said, "Today the Ahmadis are warmly supporting Pakistan but when it shall become a reality the other Muslims shall treat them exactly as the Afghan Government had treated them in the past".

In reply to these comments of the hostile Press, the Imam of the Ahmadiyya Jama'at gave a thundering speech on 16 May, 1947 in which he expounded arguments from all angles in favour of the judicious necessity and reasonable demand for Pakistan. He declared that the Muslims in India were a people oppressed and ill-treated both by the British and their fellow countrymen. "We shall", declared the Imam "always side with the oppressed, even if we, as a result of this, were hanged on the gallows". This historic speech was published in the "*Daily Al Fazi*" of 21 May, 1947.

The rights of the Indian Muslims and the criminal one-sidedness of the Boundary Commission

For the division of the Punjab and the Bengal, the British appointed a Delimitation Commission with Sir Cyril Radcliff as its chairman. The Sikhs declared that they would not accept the division if the demarcation line did not start from the River Chenab. In their sitting of 14 July, 1947, the Boundary Commission decided to advise all the parties to submit their Memoranda in connection with the demarcation of the boundaries not later than 18 July. They were asked to submit five copies and five relative supplementary maps showing the boundaries demanded. The Boundary Commission announced that there were

fifteen districts under dispute which also included the districts of Gurdaspur and Lahore. It must not be forgotten that under the British scheme of 3 June, these two districts had been unequivocally declared to be definitely Muslim districts.

The so-called Muslim Maulvis, subservient to the Hindu Congress, were, since 1945, crying themselves hoarse with the obnoxious propaganda that as the Ahmadis were out in the pale of Islam, they should not be counted as Muslims in the Gurdaspur census. Consequently the district automatically becomes a non-Muslim majority district. These Mullahs argued that Gurdaspur, should, therefore, be annexed to the East Punjab. To counteract the above stand of the Mullahs, the Muslim League directed the Ahmadiyya Jama'at to submit a separate memorandum in connection with the demarcation of the boundaries not most authentic, trustworthy and dependable information and statistics. It had been printed and contains irrefutable arguments in support of the demand that the district of Gurdaspur must be included in the West Punjab. It was also essential from the security point of view to annex Gurdaspur to the West Punjab so that Pakistan could not be attacked from across the River Beas in the East Punjab. During the discussions Sheikh Bashir Ahmad, the Advocate for the Ahmadiyya Jama'at, when questioned by Justice Teja Singh, replied that Ahmadis from the first to the last, were all true Muslims and considered themselves Muslims. The stand of the Ahmadis, as stated in the above memorandum completely shattered the hopes of the Hindus and the Sikhs, who on the strength of their flunkies—the time-serving Mullahs, were hoping to annex the whole district of Gurdaspur to India. As a result of the wicked and felonious intrigues between the Hindu Congress and Radcliff Award, three-sub-districts of Batala, Pathankot and Gurdaspur were viciously handed over to India. Flabbergasted by the arguments contained in the Ahmadiyya Memorandum, Mr. Radcliff was completely at a loss to give any reason in favour of his unjust, dishonest and disgusting award. The Ahmadiyya Jama'at took great pains and burnt midnight oil in preparing the memorandum and in collecting all sorts of statistical figures from the census record of the Gurda-

spur district and all the other districts of the whole of the Punjab. Ahmadi professors, craftsmen and surveyors toiled hard to collect these very important figures and statistics. The Imam of the Ahmadiyya Jama'at, Hazrat Mirza Bashirud Din Mahmud Ahmad, managed to get the relevant literature from England and America in connection with the demarcation of boundary lines. This was brought by air at considerable cost in air freight and postages. He also acquired the services of Dr. Oscar H. K. Spate, a distinguished and expert geographer, who gave very valuable assistance in preparing the said memorandum and who proved a real and an unexpected boon to the Muslim League. All expenses for these were solely paid for by the Ahmadiyya Jama'at.

For presenting the case of the Muslim League before the Boundary Commission, the Qaid-i-Azam selected a distinguished son of Ahmadiyyat, Chaudri Sir Muhammad Zafrullah Khan for this momentous service to the nation; and who acquitted himself most admirably, although he was working under the most unfavourable circumstances. With the co-operation and assistance of a number of Muslim League experts and leaders, Sir Zafrullah Khan, in only four days, got the Memorandum ready. He expounded the view of the Muslims before the Boundary Commission in the most logical manner, leaving no room for doubt. His able speeches are preserved in the records of the Radcliff Award.

Mr. Hameed Nizami in his paper the "*Daily Nawaa-i-Waqt*" commented on the incomparable service rendered by Sir Zafrullah Khan in the following words:

"The Boundary Commission have held their sittings. Owing to the censor restrictions, we are unable to publish its proceedings nor are we allowed to comment on it. The Boundary Commission sat for ten days. The Muslims were allowed four and a half days in which to present their case which included the time given to some of their supporters to present their case separately. (A definite proof that the Ahmadis supported the Muslim League view) Sir Zafullah Khan therefore took four days to present

the Muslim case. This he did in the most admirable manner. His speeches were most logical, scholarly and rational. Success, no doubt, always rests with God. But the able manner in which Sir Muhammad Zafrullah Khan presented the case of the Indian Muslims is a matter of great satisfaction for us. Because he placed before the Commission all the facts and figures co-ordinated with the demand of justice and fair play. Sir Zafrullah Khan had very little time in which to prepare his case but with his incomparable wisdom and sincerity he did his job in the most splendid manner. We believe that all the Muslims of the Punjab, in spite of their differences in faith, shall fully appreciate his services and shall be grateful to him". (Nawaa-i-Waqt: 1 August, 1947)

The same paper wrote another note in its issue of 24 August, 1948 which said, "When the Qaid-i-Azam wished that he should present the Muslim case before the Boundary Commission, Sir Zafrullah Khan readily accepted to do this service. . . . He did this service so well that the Qaid-i-Azam, in appreciation, appointed him the leader of the Pakistan Delegation to the U.N.O. For the meritorious and selfless services that he had rendered to the nation his name became a bye-word among the Muslims who began to regard him as one of the most respected and sincere zealous servants of the nation. For his meritorious services the Qaid-i-Azam gave him the Ministry of Foreign Affairs which, in status and responsibility, was only next to the post of the Prime Minister".

Justice Muhammad Munir, who was a notable member of the party which presented the Muslim case before the Radcliff Commission and later the Chairman of the Enquiry Commission for the 1953 disturbances in the Punjab, wrote the following lines in his report:

"But the President of this Court, who was a member of that Commission considers it his duty to record his gratitude to Chaudhri Zafrullah Khan for the valiant fight he put up for Gurdaspur. This is apparent from the record of the Boundary

Commission which anyone who is interested may see. For the selfless services rendered by him to the Muslim Community, it is a shameless ingratitude for anyone to refer to Chaudhri Zaf-rullah Khan in the manner in which he has been referred to by certain parties before the Court of Enquiry". (Report of the Court of Enquiry: page 197: Punjab Disturbances of 1953)

From among the deadliest enemies of the Pakistan Move-ment, the Muslims in Pakistan and of the Qaid-i-Azam himself, the Ahraar topped the list. They worked hand-in-hand with the Hindu Congress during the session of the Boundary Commission and the Radcliff Award. They banded themselves behind the shield of "Khatam-i-Nabuwwat" for undoing what the Ahmad-iyya Jama'at has done in the last fifty-eight years in connection with the Pakistan Movement. Not only that! they actually tried hard to uproot the idea of Pakistan from the minds of the Indian Muslims, the 'Ameer-i-Shariat' likened Pakistan to a whore and a street-walker whom they had to accept and embrace willy-nilly. (Report of the Enquiry Commission, 1955 Disturbances in the Punjab: page 275: Urdu edition)

Maulana Maudoodi had somewhat different views in this matter. He opined that the responsibility of the division of the Bengal and the Punjab, the demarcation of the present bound-aries and the Radcliff Award, all lay at the door of Qa'id-i-Azam and his companions of the Muslim League. According to the said Maulana, blunders committed by this leadership were so numerous that these could not be written down in only a few lines. (Tarjumaan-ul-Quran: June, 1948: pages 69-70)

Mian Muhammad Shaffi, a well-known journalist and the editor of "Iqdaam", Lahore, in a mood of connivance, commented upon the ruinous activities of the Ahraar in the following words:

"The Ahraar organisation, for which the *Shah Sahib* was its life and soul, became a prey to his error of omission. Instead of taking the role of the vanguard of the Muslim League, he got

himself hopelessly entangled in a political mesh. Had the Muslim League succeeded in recruiting the sympathies of an active, go-ahead and energetic organisation like the Ahraar-i-Islam, the demarcation line would not have run so near the jugular vein of the Punjab". ('Shahjee': page 49; by Nazeer Majidi)

We all know that the Qaid-i-Azam was the embodiment of large-heartedness, tolerance and kindness and possessed a forgiving heart. But he never forgave these traitors of Pakistan, who, for almost a quarter of a century, had created innumerable problems for millions of Muslims. Even their leader Sayyad Ata Ullah Shah Bukhari, the so-called "Amcer-i-Shari'at" once admitted "I even rubbed my beard on the shoes of the Qaid-i-Azam; but of no avail. He would not forgive". (Azaad: 14 November, 1949)

A momentous statement of the Imam of the Ahmadiyya Jama'at

God be praised. The united efforts of the Muslim League and the Ahmadiyya Jama'at found favour with Him and on 14 August, 1947, Pakistan made its appearance like a star on the horizon of Islam. Since the Ahmadiyya Jama'at, as compared with the other sects, had taken a more keen interest in the struggle for Pakistan, they also became the target of the inhuman wrath of the British administration and the vengeance of the Hindu Congress. They had to pay a very heavy price for the struggle for Pakistan. Their beloved centre—Qadian, which had since long rankled in the eyes of the section of the population which hated Islam openly and secretly, their beloved Qadian was forcibly wrested from Pakistan and annexed to India. Not only thousands upon thousands of Ahmadis were made to leave their ancestral home, even their beloved leader—the 'liberator of bondsmen', the 'grand man' of the nation and a very active and forceful general of the Pakistan struggle, our most beloved Imam, Hazrat Mirza Bashirud Din Mahmud Ahmad had to migrate from his beloved home.

Hazrat Mirza Bashirud Din Mahmud Ahmad, under whose able leadership the Ahmadiyya Community valiantly and selflessly

fought the battle for Pakistan, after settling in Pakistan, acted on the policy of 'forgive and forget'. He had, no doubt, lost his own home, but he had this great satisfaction that a home had been secured for his master, the beloved Holy Prophet Muhammad (on whom be peace) a new abode a great Islamic State had come into being which would open the gates of progress and vistas of development for the Muslims and help to regenerate Islam to its former glory. He was glad that another international centre of Islam had been established. After his arrival in Pakistan, he advised the Muslims in the following inspiring words:

"The achievement of Pakistan is a matter of great satisfaction to the Muslims. They shall now get a breathing space. Where they shall live unfettered and shall be able to take free part in the race of progress and advancement. Unlimited avenues have been opened for their march of improvement. If they explore these wisely no nation in the world shall be able to defy them. Pakistan can, indeed, have a great future. In spite of all this Pakistan; after all, is a small country. We should, therefore, try hard to step up and lay the foundation of Islamistan. No doubt, Pakistan is not at all negligible, nor are Arabia, Hijaz, Egypt and Iran. But the progress of Pakistan or Arabia or Hijaz or the other Muslim countries is only the first step towards advancement.

Our real aim has got to be the establishment of Islamistan or the world of Islam. We have to gather together all the Muslims under one leadership. We have to hoist the flag of Islam over all the countries of the world and have to take the blessed name of Muhammad (on whom be peace) to all corners of the world where he shall get his due love and respect from all mankind. We are glad indeed to witness the flag of Pakistan hoisted before us; we are also glad to see the flag of Egypt; we are glad to see the flag of Arabia hoisted and we are glad to see the flag of Iran hoisted. But we shall be truly happy only when all these countries unite together and lay the foundation of Islamistan. We have got to revive Islam to its old glory; we have to establish the Kingdom of God on earth; we have to establish justice and fair play

in Pakistan and make it the first rung of the ladder for reaching Islamistan. It is only true Islamistan that shall bring real peace to the world. Where Russia and America have failed, God willing, Mecca and Medina shall succeed". (Al Fazl: 23 March, 1956; pages 7-8)

And our last call is all praise is due to Allah the Sustainer of all the worlds.

