

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

Replies to Some Allegations

(7)

Aḥmadiyyah Muslim Jamā‘at and
Independence of Kashmir and Palestine

Mirzā Ṭāhir Aḥmad

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Independence of Kashmir and Palestine

Kashmir and Palestine's Struggle for Independence and
Aḥmadiyyah Muslim Jamā'at's Enormous Support

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

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**Aḥmadiyyah Muslim Jamā‘at and Independence of
Kashmir and Palestine**

*An English translation of the Friday sermon delivered in Urdu
by Ḥadhrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV
(rahmatullāh ‘alaih), on March 8th, 1985,
at the Faḍl Mosque, London.*

Translated by: Şāhibzādah Jamīl Laṭīf

Revised by: Professor Dr. Ḥameed Naseem & Professor Amatul
Majīd Choudhry

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Aḥmadiyyah kī ‘Azīmush-Shān Khidmāt*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Gracious, the Merciful

Preface



A perfect example of the cruel treatment of the Aḥmadiyyah Muslim Jamā‘at by the government of Pakistan is the White Paper. This document, published by the government of Pakistan under the title *Qādiyāniyyat—A Grave Threat to Islam*, was written in support of the Federal ordinance dated April 26, 1984.

By publishing the White Paper, this ‘Islamic Republic’ has set aside all Islamic values and has done away with many basic human rights including religious social freedoms of the Aḥmadiyyah Muslim Jamā‘at. Using the White Paper as a crutch, the government of Pakistan claims that the beliefs of the Aḥmadiyyah Muslim Jamā‘at compel it to impose restrictions upon the Aḥmadī Muslims.

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the Aḥmadiyyah Muslim Jamā‘at has responded to in the past on the basis of the Holy Qur’ān and the Aḥādīth.

Since much of our literature is currently being confiscated by the government of Pakistan, sincere seekers of truth may have difficulty finding the answers. This series

of Friday sermons present the response laid out by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{rtā}, the then Imam of the Aḥmadiyyah Muslim Jamā'at, to these allegations.

This response to the White Paper was first published in Urdu in 1985. Its English translation is being published now. This sermon was delivered on March 8, 1985 at the Faḍl Mosque, London, and deals with the Aḥmadiyyah Muslim Jamā'at for the independence of Kashmir and Palestine.

The translation was done by Şāhibzādah Jamīl Laṭīf and revised by Professor Amatul Majīd Choudhry and Dr. Ḥameed Naseem. The translation team of Aḥmadiyyah Muslim Jamā'at, headed by Munawar A. Saeed, under the direction of Vakālat-e-Taşnīf London, finalized this series of Friday sermons for publication. Important contributions in finalizing the document were made by Dr. Karīmullāh Zīrvī, Ḥarris Ṣafar, 'Abdul-Wahāb Mirzā and several other team members. May Allah bless them all. *Āmīn*.

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

- ٲ at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.
- ح *ḥ*, a guttural aspirate, stronger than *h*.

- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *ṣ*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in *this*.
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.
- ع ‘, a strong guttural sound, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly by *r* in the French *grasseye* and also the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء ’, a sort of catch in the voice.

Short vowels are represented by *a* for ا (like *u* in *bud*); *i* for ي (like *i* in *bid*); *u* for و (like *oo* in *wood*); the long vowels by *ā* for آ or اَ (like *a* in *father*); *ī* for يَ or اِ (like *ee* in *deep*); *ai* for اِي (like *i* in *site*); *ū* for وِ (like *oo* in *root*): *au* for اُو (resembling *ou* in *sound*).

Please note that in transliterated words the letter *e* is to be pronounced as in *prey* which rhymes with *day*; however the pronunciation is flat without the element of English

diphthong. If in Urdu and Persian, the letter *e* is lengthened a bit more, it is transliterated as *ei* to be pronounced as *ei* in *feign* without the element of diphthong; thus ك is transliterated as *Kei*. For the nasal sound of *n*, we have used the symbol *ñ*. Thus the Urdu word میں would be transliterated as *meiñ*.

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

- sa** *ṣal-lAllahu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muḥammad^{sa}.
- as** *‘alaihis salām*, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.
- ra** *raḍi-Allāho ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.
- rta** *raḥmatullāh ‘alaih*, meaning ‘may Allah shower His mercy upon him’ is written after

the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

Please note that in referencing the Holy Qur'an, we have counted "In the name of Allah, the Gracious, the Merciful" as the first verse of the Chapter in which it appears.

We pray to God that this message may reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn.*

Munir-ud-Din Shams
Additional Vakīl-ut-Taṣnīf
London, UK, January 2007

About the Author



ḤAḌRAT MIRZĀ ṬĀHIR AḤMAD^{rtā} was born in Qadian, India, in 1928 to Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} and Haḍrat Maryam Begum^{ra}. He received his early schooling in Qadian. After graduating from the Aḥmadiyyah Missionary College, Rabwah with distinction, he obtained an honours degree in Arabic from Punjab University.

In 1955, he visited England for the first time with his father, who suggested that he remain behind to improve his knowledge of the English language and European social habits. He secured admission at the School of Oriental and African Studies (SOAS), University of London, where he remained for two and a half years. By the end of 1957, Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} had seen most of Western Europe. He traveled extensively in England, Ireland, Scotland, and Wales.

The experience that he gained during these years would play a crucial role later in his life, when administering his great responsibilities as Khalīfatul Masīḥ IV, the fourth Head of the Aḥmadiyyah Muslim Jamā‘at. He was

elected to this office in 1982, one day after the demise of his predecessor, Ḥaḍrat Mirzā Nāṣir Aḥmad^{rtā}.

The anti-Aḥmadiyyah ordinance of April 1984, promulgated by General Zia-ul-Ḥaq, compelled Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} to leave Pakistan. He decided to migrate to England where he established his transitory base in exile. Within a few years, he trained and organised thousands of volunteers to help him discharge his global responsibilities. Of all his achievements in England, MTA (Muslim Television Aḥmadiyyah) international is perhaps the greatest. Through MTA international, numerous training programs are televised twenty-four hours a day. His activities since departure from Pakistan helped proliferate and spread the Aḥmadiyyah Muslim Jamā'at to over 150 countries of the world.

Apart from being a religious leader, he was also a homeopathic physician, a prolific writer, a gifted poet, and a sportsman.

Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} passed away on April 19, 2003 at the age of 74. He is succeeded by Ḥaḍrat Mirzā Masroor Aḥmad (may Allah be his help), the present Head of the Aḥmadiyyah Muslim Jamā'at.

Aḥmadiyyah Muslim Jamā‘at and Independence of Kashmir and Palestine

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

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَدْبَابًا وَمَن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا
بِأَنَّا مُسْلِمُونَ ○

Ḥuḍūr^{ᵗᵃ} said:

I have just recited the 65th verse of *sūrah Āl-e-‘Imrān*. In this verse God Almighty addresses the Holy Prophet Muḥammad^{ᵗᵃ} by saying:

O Prophet, tell the people of the book to come together on a word common amongst both of us. That is, we should unite at the fact that we will not worship anyone besides Allah and will not associate any partner with Him and some of us will not take anyone besides Allah as

1. (*Āl-e-‘Imrān*, 3:65)

friends. Even after listening to this, if they turn away and pay no attention, then tell them to bear witness that: 'We are Muslims.' In other words, those who turn away from this call for Unity have no link to religion. It then becomes the right of those who call towards unity—a right granted by the Holy Qur'an—to say: 'You must acknowledge that we are Muslims because we are inviting you towards the commonality of the Unity of God, in accordance with His command.'

Invitation of the Holy Qur'an To Unity on Common Principles

The Holy Qur'an is a wonderful and enlightening book. It calls the people of the book and the Muslims to unite on a point common to both, regardless of all other differences. The Holy Qur'an overlooks the fact that the people of the book consider the Holy Prophet^{sa}, God forbid, to be a liar and an imposter. The Holy Qur'an even ignores the fact that the people of the book have been the mortal enemies of the Holy Prophet^{sa} and of his message and are eager to destroy his mission. They have not left any stone unturned in their attempt to damage Islam and its Founder. Despite their intense hostility, the Holy Qur'an calls them to unite on common points and to overlook the differences. This shows that the Holy Qur'an is a great and wonderful book, which rises from the spirit of truth. Until there is a deep seated love for humanity and an intimate relationship with

God, one cannot deliver such pure words. God has such a strong connection to humanity, regardless of colour, ethnicity, creed, and nationality, that it transcends even religion—it is the relationship between the Creator and the created. Such a call for unity despite differences cannot be fathomed by human psyche until it is revealed by that Great Being. All discord caused by differences can be eliminated by staying true to this teaching. Calling toward common principles is in fact like inviting humanity toward goodness. Similarly, overlooking the shortcomings and injustices and ignoring the level of enmity goes to show that wherever one finds any positive value or any point of similarity, that becomes the foundation that one must build upon.

This is such a great lesson that it could help solve conflicts not only in the religious spheres, but also in the political and socio-economic world; it is the master key for resolving any conflict. It is unfortunate for individuals and whole nations that they are living a life of misery because they ignore this great teaching of the Holy Qur'an. They have made a living hell for themselves and for others—for their friends and for their foes. The solution to all conflicts lies at uniting on common values. Aside from non-Muslim nations, it is unfortunate that even in Pakistan, which was founded in the name of Islam and where the government claims to love Islam, this fundamental principle is not understood.

A Movement in Pakistan Opposed to the Call of the Qur’an

The essence of the fiery movement against the Aḥmadiyyah Muslim Jamā‘at these days is to decimate every semblance of common principles, whereas the Holy Qur’an teaches us to overlook differences and highlight common principles. The movement in Pakistan against Aḥmadīs contradicts this message. Our opponents are saying things that are against God and against His decree. These opponents of Aḥmadiyyat are determined to eliminate every semblance of common principles and to magnify the differences. It seems that they have been blinded in their hatred of Aḥmadiyyat so much so that they are hurling allegations against Aḥmadīs which have nothing to do with reality.

In my previous sermon, I presented some examples which prove—not only in our words, but in the words of others and even of those people who are now hurling false allegations against Aḥmadīs—that the Aḥmadiyyah Muslim Jamā‘at has always been loyal to Islam and has always defended the interests of Muslims. On the other hand, those who accuse us are liars; indeed, they have been accused, found guilty and have themselves pleaded guilty to these crimes. I had presented references from non-Aḥmadī newspapers and books and also from historical documents before the establishment of Partition. Now I will give some examples to show that whenever Islam or the Muslim World faced any threat, the Aḥmadiyyah Muslim Jamā‘at,

by the grace of God, has always been on the forefront in defense of Islam and Muslims and has faced the enemy with full vigour and resolve. On the contrary, the conduct of Majlis-e-Aḥrār and Jamā'at-e-Islamī has always been against Muslim interests. This is not a matter of doubt or accusation. It is a historical fact that the conduct of these two organisations has been against the collective interests of Muslims and the Islamic World.

Many of the allegations levelled against Aḥmadīs in the White Paper are broad and unspecific. For example, the White Paper alleges that: 'Jamā'at-e-Aḥmadiyyah is against Islam and the Muslim World.' This would include all allegations that have been made by Majlis-e-Aḥrār and Jamā'at-e-Islamī in particular against the Aḥmadiyyah Muslim Jamā'at in the past on various occasions. Similarly, in the present, unbelievable allegations are being published against the Aḥmadiyyah Muslim Jamā'at in Pakistani newspapers, pamphlets and books which are being supported by the government of Pakistan and funded through Zakāt Fund and other such grants. The government is proud to nurture this movement.

One of the allegations is that the Aḥmadiyyah Muslim Jamā'at is a secret agent of India and Hinduism. It has also been alleged that Aḥmadīs are pro-communist and the secret agents of communist countries. At the same time, Aḥmadīs are accused of being pro-imperialist and secret agents of the imperialist nations. In other words, the

opponents of Aḥmadiyyat have lost their mind in that they are alleging that Aḥmadīs are secret agents of Russia and Israel at the same time, and that Aḥmadīs are the secret agents of every world power no matter how hostile those powers are to each other.

When one ponders over the historical facts, an entirely different story emerges.

Clear-cut Position of Aḥmadiyyah Muslim Jamā'at

The allegation that Aḥmadīs are agents of Hinduism or India is silly. It is built upon the tales of the narrow-minded and holds no significance. In fact, the Aḥmadiyyah Muslim Jamā'at holds a clear-cut position based upon the Holy Qur'an and the *Sunnah* of the Holy Prophet^{sa}. An Aḥmadī will always be loyal to the country in which he lives and earns his living. From this perspective, an Indian Aḥmadī is definitely loyal to India and will always remain loyal to India. An English Aḥmadī is definitely loyal to England and will remain so. Likewise, a Pakistani Aḥmadī is certainly loyal to Pakistan and will always be so. This is the truth and the rest is a fabrication. If these people want every Aḥmadī living in other countries of the world to sell out their country's interests for the interests of Pakistan, then this would be against the teachings of Islam. This would be tantamount to turning all Aḥmadīs living outside of Pakistan into traitors. Even the accusers do not do this. Are the

Muslims living in England, the Arab world, Africa, and in other countries all traitors? Most certainly not. This is just fiction. In reality the people who bring forth such allegations against Aḥmadīs are themselves traitors.

It is a common observation that two demons currently possess the Pakistani government. One is Jamā'at-e-Islamī and the other is Majlis-e-Aḥrār. People outside Pakistan ask: 'What is wrong with you? Have you gone mad? Why are you acting like a fool?' The response of the government of Pakistan is: 'These two monsters do not leave us alone. They have turned the people against Aḥmadīs and because of popular pressure we are forced to take action against Aḥmadīs.'

But the fact is that these two demons have been harnessed by the government of Pakistan which uses them for its own interest. The government will keep them as long as they are useful and then they will be tossed away like dirty rags; on the other hand the Jamā'at-e-Islamī and Aḥrārī clerics have similar intentions for the government. This is the kind of faith they all have!

Whenever their interests clash with the interests of the government, the clerics will abandon the support of the government and will only care for their own selfish interests. In other words, these are strange bedfellows forced together by circumstance. This relationship may break at any moment, for such relationships have been breaking in the past and, *inshā'Allāh*, shall break even now.

History of Majlis-e-Aḥrār

Let me tell you about the role of Jamā'at-e-Islamī and Aḥrārī clerics before the establishment of Pakistan. What was their character? What were their ideologies? What did they think about the Hindus and Hinduism? What was their attitude towards Muslim countries? I will cite a few examples. First, I will talk about Majlis-e-Aḥrār. The history of its creation is recorded in a famous book, *Freedom Movement in Kashmir 1931–1940*, by Ghulām Ḥasan Khān and published in India by Light and Life publishers New Delhi in 1980. The book details the Kashmir Movement from 1931 to 1940. Ghulām Ḥasan Khān writes:

At the suggestion of Maulana Abul Kalam Azad, a meeting of the Consulation Committee was held on the Congress stage during its annual session on 29th December, 1929 at Lahore.... The name of the organization “Majlis-e-Ahrar-e-Islam-e-Hind” was suggested by Maulana Abul Kalam Azad and it was in this meeting that the Ahrar organization was established. Maulana Syed Atta-Ullah Shah Bukhari was elected its first President. (*Freedom Movement in Kashmir, 1931–1940*, by G. H. Khan, Light & Life Publishers, New Delhi Jammu Trivandrum, p. 205)

Furthermore, G. H. Khān writes:

The factional groupism among the Muslims was exploited by the Pandits to the disadvantage of the mass movement led by the Muslims. (*Ibid.*, p. 303)

G. H. Khān continues to explain how the Hindus used Majlis-e-Aḥrār:

In order to weaken the movement which was thought by them was a communal movement, the leaders of the Pandit community allied themselves with Mirwaiz Moulvi Mohammad Yussuf Shah "in order to bring the Sheikh down and disgrace him". They made secret contacts with some leading Muslim men of influence and supporters of the Mirwaiz such as Mirza Ghulam Mustafa, Assad-Ullah Vakil, etc., and held clandestine meetings with the Mirwaiz, insinuating that Sheikh Abdullah in collaboration with the Ahmadiyah was scheming to deprive him even of his religious leadership. Seeds of discord were thus sown among the Muslims. (*Ibid.*)

Thus it is a historical fact that Hindus and the Hindu Congress created Majlis-e-Aḥrār and used it for their own cause. This fact is well known. There is additional evidence, some of which I have already related. Time constraints prevent me from giving further details.

Maulavī Zafar 'Alī Khān, editor of *Zamīndār* newspaper of Lahore, was in the top echelon of Aḥrār (although he repented but that was too late.) For a long time he supported Aḥrār and promoted Aḥrār in his newspaper. Maulavī Zafar 'Alī Khān had expressed his views about Hindu-Muslim relations and Mahātmā Gāndhī in one of his poems. This is from the period of the Khilāfat Movement,

when it was claimed that the British had attacked Khilāfat and therefore the Muslims would break ties with the British and move to Afghanistan. According to Aḥrār, Gāndhī spearheaded the formation of this movement to safeguard Khilāfat.

Following is an Excerpt From Maulavī Zafar 'Alī Khān's Poem:

*Gāndhī has declared war this day.
He has brought truth in confrontation with falsehood.*

*He has breathed a new spirit into India;
Thereby providing us the means to attain freedom.*

*He sacrificed his body and soul for the sake of
Khilāfat.
He sacrificed everything for the sake of God.*

Such are the religious leaders of the Muslims and saviours of *khilāfat*! This was the relationship between the Aḥrār and the Hindu leadership, and now they are attacking the Aḥmadiyyah Muslim Jamā'at. They say that Gāndhī sacrificed his body and soul for Khilāfat. Khān further says:

*God who Alone knows who deserves honour;
Conferred this leadership upon Gāndhī, who fully
deserves it.*

That is to say that this is not the work of men who can make mistakes, but Khān says that God himself recognised

Gāndhī as the deserving recipient of this position. In other words, Maulavī Zafar 'Alī Khān is saying that: 'There was no one from among the Muslims worthy of protecting Khilāfat; God took a look at the entire Muslim world and saw only Mahātmā Gāndhī as having the power and courage to save Khilāfat in Islam. God Almighty, Who has the knowledge of both the hidden and the known, gave Gāndhī this leadership role after recognising his abilities!'

The same Maulavī Zafar 'Alī Khān says about Hindu-Muslim Unity:

Five years ago no one could imagine this kind of unity. Both Hindus and Muslims believe that this unity was the result of the efforts of Gāndhī, Lalā Lāj-Pat Rā'i-Mālwī Jee, and Motī Lāl Nehrū. But did these people not exist five years back? Did they not have this ability before? I assert that this has been divinely inspired. Now Hindus and Muslims cannot fall into disarray. Muslims are eternally indebted to the favours bestowed upon them by the Hindus, especially Mahātmā Gāndhī.

In other words the favours rendered to Muslims by Hindus and Gāndhī are so immense that Maulavī Zafar 'Alī Khān says Muslims cannot pay them back. Muslims do not have the wealth to pay back, so they are ready to sacrifice their life on demand. These are the people who blame the Aḥmadīs of Pakistan for being secret agents of the Hindus. As I said earlier, every Aḥmadī is loyal to his own country

and must not betray the country in which he earns his living. Without any hesitation we assert that Indian Aḥmadīs are obliged, according to the Holy Qur'an, to be loyal to India. I am not talking of them and nor are our opponents. But the enemy accuses Pakistani Aḥmadīs as being secret agents of Hindus and loyal to India and also of having no loyalty to Pakistan. This is a lie. To the contrary they themselves are truly loyal to Hindus and are secret agents of India, and their own writings prove them to be so.

The Character of Jamā'at-e-Islamī

Now let us see the friendship and love of Jamā'āt-e-Islamī for Islam and Muslim countries. As long as oil was not discovered in Arabian Countries, Jamā'at-e-Islamī was oblivious of Islam in the Arab countries and to the relationship between the Arabs and Islam. But when the wealth of oil enriched these countries, Jamā'at-e-Islamī all of a sudden realised God's presence in these countries and perceived that the inhabitants of these countries were the people of God. What were the Arabs like before the oil boom? Maulvaī Maudūdī, who was amongst the grand patrons of the present Pakistani military regime and is praised by the world as being genuine because he rendered great services for the Arabs and offered great sacrifices for the Muslims, made this statement about the Arabs:

The custodians of Ka‘bah have again become high priests and Kā‘ba is their property and Ḥajj is their sources of income...they have turned into the high-priests of [the Hindu temples of] Banaras and Hardawār. (*Khuṭabāt-e-Syed Abul A‘lā Maudūdī*, 7th edn, p. 195–197)

This is a long narration and one is surprised by reading it. It reflects deep enmity as it appears the person had been on the lookout for years and finally had now got the opportunity to spit his venom.

One might think that he was sympathetic to the rest of the Muslims and, being a realist, expressed whatsoever he observed in this case. So let me tell you what his views were about the rest of the Muslim world, and as far as I know he has never changed his views. He has said:

As a true Muslim when I look at the world, I do not find any reason to be pleased about the fact that the Turks are ruling Turkey, Iranians are ruling Iran, and that Afghanistan is being ruled by the Afghans. (*Muslimān aur Maujūdah Syāsī Kashmakash*, part 3, p. 78)

In other words, according to Maulavī Ṣāhib there would be a reason for expressing pleasure had there been Hindu rulers or Russians or English rulers over those people; had it been like that then there would have been some reason to express joy. But how can he express joy as he sees the Turks ruling Turkey, Afghans ruling Afghanistan and Iranians

ruling Iran. He purports to say that: 'Neither do they accept my government nor of any other country, so how can I be pleased?'

And then he [Maudūdī] offers another excuse—and how un-Islamic of an excuse it is—he says:

Being a Muslim I do not believe in government of the people, by the people, and for the people. (*Ibid.*)

Maulānā does not believe in this definition of democracy that is a government of the people, by the people, and for the people. So now he does not like any Islamic countries where there are democratic governments either. This is the kind of logic they have established. Then in what condition will those poor people be who have established democratic governments in their countries? One might think that perhaps Maulānā meant that since the democratic governments of Muslim countries are not better than the democratic governments of non-Muslim countries, he does not like them. Perhaps his logic is that since 'the others' (meaning infidels according to Maulānā) are inferior to Muslims but their democratic governments are superior to those of Muslim democratic governments, that he only dislikes the inferiority of the Islamic democratic governments. This is just a benefit of doubt that could be given to the Maulānā Ṣāhib's statement but it is immediately removed by his following writings in which he passes this edict on both the Muslim and non-Muslim governments:

If the term *Aḍḍāllīn* [those who went astray] is applicable to the non-Muslims, then these Muslims duly deserve to be called *Maghḍūb-e-‘alaihim* [those who incurred the wrath]. (*Ibid.*)

And then he states about Egypt that:

The tortures that the military dictators of Egypt inflict upon *akhwān* reminds him of the ancient Pharaohs. (*Ibid.*)

In short, Maudūdī holds deep rancour against the Muslim governments.

Such are Maudūdī's ideas that are being followed by Jamā‘at-e-Islamī. And today they are foremost in blaming the Aḥmadiyyah Muslim Jamā‘at with false accusations, saying that the Aḥmadiyyah Muslim Jamā‘at is disloyal to the Muslim countries.

History will prove what role the Aḥmadiyyah Muslim Jamā‘at has played in serving the Muslim countries. It continues to play the same role now and will continue to do so forever.

Services of the Aḥmadiyyah Muslim Jamā‘at in the Freedom Movement of Kashmir:

The Aḥmadiyyah Muslim Jamā‘at has been blamed with disloyalty, that Chaudhry Muḥammad Ṣafrullā Khān [according to our opponents] betrayed the interests of

Kashmir and that the Aḥmadiyyah Muslim Jamā'at has worked against the interests of Kashmir. The facts are just the opposite. They are constantly utter great lies without having the least fear of God. That is why Justice Munīr, in his enquiry report, made a specific note of this and expressed great astonishment over the blame that the opponents have placed on the fighters at the forefront. [These opponents] have proclaimed them to be the enemies and traitors of Pakistan.

Both after the creation of Pakistan and historically [before Pakistan] it is a fact that no other Islamic movement or religious movement has put forward such wonderful efforts as the Aḥmadiyyah Muslim Jamā'at did in the history of Kashmir Liberation Movement. That is why the magazine *Tulu'-e-Islam* [*Rise of Islam*] in its March 1948 issue, while referring to the great *jihād* of Chaudhry Zāfrullā Khān, which he waged regarding the Kashmir dispute, writes:

It is good luck that Pakistan found such an intelligent leader, who presented the claim based on truth and justice in such a manner that, like the rod of Mosses, it swallowed the snakes. And the world saw that falsehood is meant to run away from the ground when confronted with truth.

Until yesterday they were saying this and now they charge Aḥmadīs with treachery!

Justice Munīr was a member of the Boundary Commission². During the Court of Inquiry in 1953—when objections were raised from the opponents of the Aḥmadiyyah Muslim Jamā‘at that Chaudhry Şāhib said such things about Gordaspūr, and about the Kashmir and Palestine dispute—Justice Munīr wrote the following after conducting a thorough investigation:

For the selfless services rendered by him to the Muslim community, it is shameless ingratitude for anyone to refer to Chaudhri Zafrulla Khan in the manner in which he has been referred to by certain parties before the Court of Inquiry. (*Report of The Court of Inquiry*, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, p. 197)

Distinguished Achievements of Furqān Force During the Jihād in Kashmir

During the struggles for the liberation of Kashmir, Imam of the Aḥmadiyyah Muslim Jamā‘at³ was the first person who paid attention to Kashmir. He initiated the *jihād* for

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2. The Boundary Commission was appointed by the British government during the partition of 1947 to determine the border between India and Pakistan. Justice Munir, a member of the Boundary Commission, was also a member of the Court of Inquiry constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953. [Publisher]

Kashmir. At his call young and old, trained and untrained members of the Aḥmadiyyah Muslim Jamā‘at joined the *jihād*. Arms were provided to them and they were helped monetarily and an organisation was established for them.

These are historical facts and cannot be ignored by the opponents of the Aḥmadiyyah Muslim Jamā‘at. As much as they would like to, they cannot erase this history. At the time when organised efforts were being made by Pakistan for the freedom of Kashmir and the freedom forces were struggling on their own, Jamā‘at-e-Islamī was issuing terrible *fatāwā* and propagating that it was not *jihād* anymore. They advised not to join it [the struggle for Kashmir] with the presumption that it is *jihād*—[saying that] you may give it any name other than *jihād*. In other words, an oppressed country where the lives of Muslims were at stake, where Muslim countries from around the globe started taking steps to protect them; at that time, a *fatwā* was being published from Jamā‘at-e-Islamī’s instructing not to go near [Kashmir] since ‘it was not *jihād*.’

At that time, the Aḥmadiyyah Muslim Jamā‘at established Furqān Force. It was the Aḥmadiyyah Muslim Jamā‘at that offered a full battalion to fight against the

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3. The Imam of the Aḥmadiyyah Muslim Jamā‘at at the time was Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, second successor to the Promised Messiah^{as}. He is also known as Ḥaḍrat Muṣleḥ-e-Mau‘ūd^{ra}. [Publisher]

enemy at its own expense. Afterwards, this battalion was recognised by the government for its meritorious deeds. This battalion included young members who were the only sons of their mothers.

When Ḥaḍrat Muşleḥ-e-Mau'ūd^{ra} announced the armed struggle for the liberation of Kashmir, some of the Ahmadīs living in villages thought that it was an ordinary scheme and that it would not matter if one did not participate in it. They thought that if it were a religious scheme or a question of Jamā'at [Aḥmadiyyah Muslim Jamā'at] services then they would be ready but in the matter of Kashmir there were other Muslims who could fight for it. But Ḥaḍrat Muşleḥ-e-Mau'ūd^{ra} was very concerned when no one put forward their names from the villages. He sent a message, and the person delivering the message told the villagers that they could not imagine how concerned Ḥaḍrat Muşleḥ-e-Mau'ūd^{ra} was about Kashmir. He added: 'I have brought the message of Ḥuḍūr saying: Get up and offer your sacrifices for the Islamic World.' The person who carried the message at that time said that a lady stood up and said: 'I am astonished and filled with shame to see that message of the *Khalīfah* is before you [people of the village] and you are not moving; I have got one son and I offer him with the prayers that God Almighty should grant him martyrdom, and I should not see his face again.' This is the sense of honour that was being shown by the Aḥmadi

mothers. Ḥaḍrat Muşleḥ-e-Mau'ūd^{ra} narrated this incident in his speech and said that:

Look! I tell you, taking God as my witness, that a cry immediately issued from my heart when I heard about it: O Allah if a sacrifice of human blood has been decreed for this cause, then I beg that you take my son as a ransom for the son of this lady.

Such was the enthusiasm with which the Aḥmadiyyah Muslim Jamā'at fought the *jihād* of freedom for Kashmir. You [O opponents of Aḥmadiyyat] have come today and are making tall claims. Where were your sons? Where were 'Atāullāh Shāh Bukhārī's sons? Where were Maulavī Maudūdī's sons, and their followers? They were sitting miles away from the battlefields. Did anybody see them? Ḥaḍrat Muşleḥ-e-Mau'ūd^{ra} not only made the announcement of *jihād* but also sent his sons to Kashmir Front, for which they suffered many difficulties on the war front. Some of them suffered with dysentery, some became weak because of starvation, but Ḥaḍrat Muşleḥ-e-Mau'ūd^{ra} never called them back due to these severe illnesses. I remember that some of the children expressed extreme pain, their conditions being critical and the circumstances unfavourable, as well as some suffering with bloody dysentery. They wrote that they should be allowed to come back. Ḥaḍrat Muşleḥ-e-Mau'ūd^{ra} ordered them to stay back in

the same condition and that they were to serve their country and the nation.

Looking at such selfless services of the Aḥmadiyyah Muslim Jamā‘at, some God fearing non-Aḥmadī people felt it too and they testified [about the sacrifices of Aḥmadīs during that time]. We have their testimonies with us. One Ḥakīm Aḥmad Dīn, President Jamā‘at-ul-Mashā’ikh Sialkot wrote in his magazine *Qā'id-e-A'zam*—January 1949:

Currently out of all the Muslim organisations, the Qādiānī sect of Aḥmadī Jamā‘at is number one. They have been organised from the beginning, are punctual in prayers and fasting etc. Their missionaries are successful not only here but outside in foreign countries as well. They played a major role in the success of Muslim League for the creation of Pakistan. In Jihād-e-Kashmir the kind of sincere and whole-hearted participation shown by Aḥmadī Jamā‘at along the side of Kashmir’s Mujāhidīn and the sacrifices shown by this Jamā‘at cannot be observed, in our opinion, in any other Muslim Jamā‘at that has shown such kind of courage and steadfastness. We are thankful to the Aḥmadī elders in all of these matters and pray that God Almighty may bless them with greater capacity to help their country, nation and religion.

Additionally, at that time the Chief of the armed forces of Pakistan praised Furqān Force in eloquent words and issued a certificate to the members of Furqān Battalion in

which their contributions were acclaimed. It is a long certificate; I will present a couple of its paragraphs to you:

...Your Bn was composed entirely of volunteers who came from all walks of life [as I stated before all the volunteers were performing the military services at their own, nobody was on a payroll], young peasants, 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.

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 Medals enemy ground and air attacks, without losing a single inch of ground....

(Certificate from General Commander in Chief, Pakistan Army, June 17, 1950)

That is the story of those whom the present government of Pakistan considers traitors of Pakistan and other Islamic countries. Show us—if you can—similar ‘traitors’ from among you!

Regrettable Defamation of Valiant Aḥmadi Officers

It is a surprising amount of thanklessness that the military governments have shown in giving regard to their soldiers—specifically those who have received great medals like Sitāra-e-Qā'id-e-A'ẓam and Hilāl-e-Jur'at. Some whose

stories of bravery are inscribed in the history of Pakistan with golden words. It is a pity that in enmity of Aḥmadiyyat the names of those who made immense sacrifices for their nation and country are defamed. Articles are being published with the help of petty authors in petty newspapers to project them [the heroes] as traitors. But what was being said about them till yesterday is a fact of history. Please listen to it.

Such senseless articles are being written about General Akhtar Ḥusain Malik, General 'Abdul 'Alī, and our other generals and soldiers that one wonders how madly our opponents are behaving in their hatred.

General (Retired.) Sarfarāz Khān, Hilāl-e-Jur'at has a great status in Pakistani forces. He has been retired for quite some time. Based on his memories, he writes about the wars between Pakistan and India in the *Daily Jang* newspaper dated September 6, 1984:

The skillful attack that Akhtar Malik made on 'Chamb' cannot be called anything but a great victory. He was in a position to attack 'Jūrhiyañ' because after Chamb the enemy had stumbled and they were just waiting for Pakistani forces to attack before they leave Jūrhiyañ. But this was not allowed to happen because a plan to let Yaḥya Khān claim a ready-made victory was already in the works. Who was the loser? An opportunity to inflict a crushing defeat upon India was lost.

These are the Aḥmadī traitors! [Daily] *Jang* (February 16, 1983) has written on this subject from its own sources. I do not have the time now to present all that the Pakistani newspapers have published on this subject, but I will briefly mention the name of the publications:

[Daily] *Jang*, Lahore—September 10, 1984

Monthly magazine *Ḥikāyat*—April 1973

Magazine *al-Fataḥ*—February 20, 1976

Jang, Lahore—April 12, 1983 mention these incidents in great detail⁴. [Daily] *Jang*, February 16, 1983, states that India felt so endangered by General Akhtar Ḥusain Malik that Prime Minister Shastrī himself ordered the Chief of the Indian Air Force to ensure that Major General Akhtar Husain Malik does not escape in any way. This is not an old newspaper; it was published only two years ago.

Now listen to the feelings of Shorish Kashmirī who wasted his entire life in opposition to the Aḥmadiyyah Muslim Jamā'at. When an Aḥmadī fights for the sake of Islam, Muslims or for the sake of motherland, he looks so attractive and is so distinguished in the battlefield that even the enemy is forced to praise him. After a while, the same

4. Similarly a book entitled “Watan kei Pāsban” published by Maktaba-e-'Aliya Aeibak Road Lahore, mentions the valiant deeds of the Aḥmadī youth. These incidents are a living testimony of the patriotism and sacrifices of the Aḥmadīs.

enemy may curse the Aḥmadī, but the true inner feelings and the truth comes out of his heart. Shorish Kashmirī was compelled to say after observing the deeds of General Akhtar Malik that:

*Friends! the land of Delhi has invited you
Join your hands with Akhtar Malik and march forward
Show the valleys of Ganga who we are
And wield your swords over Jammu*

When the battle was joined, Shorish Kashmirī did not see any other General with whom our soldiers would join hands. It was the son of an Aḥmadī mother, who was called by the land of Delhi. It was a valiant Aḥmadī pillar who could be seen in the battlefield by the bitter enemy of Aḥmadiyyat.

General Akhtar Malik has passed away but the opponents feel no shame in blaming him after his death. In fact, he was a great patriotic General of Pakistan and the whole world admits of his talents.

General 'Abdul 'Alī Malik is now retired, but what would be his feelings when the mercenaries of the Islamic government of an Islamic country say that they (General Akhtar Malik and General 'Abdul 'Alī Malik) are traitors and enemies of Islamic countries. The same 'Abdul 'Alī who was your hero until yesterday when the entire 'Chawinda' was in danger—not only 'Chawinda' but also the whole of the sector was in grave danger—and the senior officials

were telling him to retreat as [they did not believe] he could defend it. 'Abdul 'Alī Malik insisted that if he retreated Pakistan forces would not be able to find any defense point before Rawalpindi; therefore, they would die anyway. They would rather die in Chawinda than retreat an inch. At that time, God Almighty blessed the country with victory so that not only did the armed forces say, but also renowned scholars stated, he (General 'Abdul 'Alī Malik) is the perfect hero of the battlefield and this is the true *jihād*. Alḥāj Maulānā 'Irfān Rushdī, a spokesman of Majlis-e-'Ulamā-e-Pakistan [Scholar's Organisation of Pakistan] wrote in his book *Ma'rka-e-Ḥaqq-o-Bāṭil* [War between Truth and Falsehood], p. 73:

*When 'Abdul 'Alī was leading the successful warriors
he was moving like an [unstoppable] storm through
the row [of the enemy]*

Until yesterday, 'Abdul 'Alī was moving like a storm, today lies are moving like storm against him in your blood. You have no concern, no remorse, no feelings for what you are saying and who you are talking against!

Contribution of the Aḥmadiyyah Muslim Jamā'at in the Palestine Cause

Now listen to the story of Palestine. As there is a lot of material about it. I think it would be difficult to cover it

fully in this sermon, but I will try and introduce the subject. Two types of allegations have been brought against the Aḥmadiyyah Muslim Jamā‘at. One is that because of Chaudhry Muḥammad Zāfrullā Khān, the Palestinian cause was lost. That he sabotaged this cause, and that had there been anybody else besides Chaudhry Ṣāḥib the success would have been guaranteed. Hence, Islamic interests had been wilfully betrayed.

The other allegation is that Aḥmadīs are loyal to Israel. It is alleged that 600 Aḥmadīs are serving the armed forces of Israel and the number [600] has remained constant for the last ten to fifteen years! They neither die in the fighting nor does their number increase. They have remained constant in that number. In this context, it is also said that there is an Aḥmadiyyah mission in Israel therefore Aḥmadīs are surely Israeli agents. This is the summary of all the allegations that are being brought against the Aḥmadiyyah Muslim Jamā‘at with reference of Israel.

In this context it should be seen what this ‘mission’ means. The opponents of Aḥmadiyyat do not even know what a mission is.

They have read the word ‘mission’ in the book named ‘*Jamā‘at-e-Aḥmadiyyah Kei Tablīghī Mission*’ [*Preaching Mission of the Aḥmadiyyah Muslim Jamā‘at*] and they started objecting. Either they themselves are mistaken or they are misguiding the world that this mission is like a political mission which governments establish, so that the

common man will not understand what he is being told. Essentially, they are astonished to see that the entire Islamic world has boycotted Israel but Aḥmadīs have a mission there. They conclude that Aḥmadīs have diplomatic relationship with Israel.

Listen! How can people who do not have any governments, have diplomatic relationships? Aḥmadiyyah Muslim Jamā'at's missions are *tablighī* [preaching] missions. Mission means an Islamic attack on Judaism. This is a mission which is undertaking *jihād* against falsehood, courageously working to convert Jews to Islam.

Why do you not pray that God should bless you with such a mission? Those who raise these objections do not have any knowledge or understanding of the context. Some people have adopted a profession of public propaganda. Some phrases have been coined and some lies have been perpetrated. The poor common Muslims believe in them out of simplicity. [Despite this,] I am pleased with one thing: it clearly proves that the ordinary Muslims have a definite love for Islam and those people are cruel who have abused that love for ulterior motives.

If the common Muslims had no love for Islam, they would not have opposed the Aḥmadiyyah Muslim Jamā'at on the call of the *mullāhs*. So now it is necessary that we should contact those who have love for Islam and tell them the true story. We should reach out to them, forgetting what the ulemas say and how we are being persecuted. It is

essential to contact the common Muslims directly. Where there is love for Islam, God Almighty has definitely kept something good there. It is impossible that God would destroy those who love Islam. So I have full faith that all the Muslims—whether they are from Pakistan or Indonesia, Malaysia or Saudi Arabia, or are residing in Africa or some place else—would be influenced if they are presented with the facts about the Aḥmadiyyah Muslim Jamā‘at. They will definitely take the side of Islam, Qur’an, and Ḥaḍrat Muḥammad^{sa} and will appreciate the truth because their opposition to Aḥmadīs is only because of their love of Islam, and Aḥmadīs have been portrayed to them as enemies of Islam.

They are being told that Aḥmadīs have established their mission in Israel, proving that they are Israeli agents. There is no logic or rationality in this argument. Pakistan has its missions in Russia, so is Pakistan an agent of Russia? Similarly, it has its missions in the U.S, U.K and in so many other countries—so is Pakistan an agent of all of those countries?

An Intentional Cover-up

As I stated before, we do not have the kind of mission in Israel that various countries establish in other countries at a governmental level. Even if we did, the conclusion which is being drawn would be totally wrong. Nobody

talks about any ulterior activities that Aḥmadīs are carrying out in Israel, or what kind of agents they are. To this day, they have not been able to prove that even a single penny has been received by Aḥmadīs from any foreign power nor—by the grace of Allah—has the Aḥmadiyyah Muslim Jamā'at ever been in need of such help. The question arises: 'what are the practices of the Aḥmadiyyah Muslim Jamā'at and what is the truth about the alleged disloyalties?'

Come forward and read the account of your own historians. What kind of disloyalties has the Aḥmadiyyah Muslim Jamā'at been doing to you? Call to mind the battleground of 'Shudhī', the valleys of Kashmir, and the missions in which Aḥmadīs sacrificed their lives for Pakistan in the wars between India and Pakistan. Remember the mission of Kashmir. All kinds of Aḥmadīs—children, young men, the old, farmers, and students—got together and offered their lives for the sake of their country expecting nothing in return. Are these betrayals? What good is Israel going to gain out of these? What can Israel gain by increasing the power of such people? Who is the traitor? I will explain it further later; then you will understand who the real traitors are and who in fact is an agent of the outsiders.

It is surprising that the enemy has raised the criticism against Aḥmadīs that 'Aḥmadīs have opened their mission in Israel.' No one realizes that before the creation of Israel,

the Aḥmadiyyah Muslim Jamā‘at had opened its branch in Palestine—by the grace of God—which is still there. Wherever we have a Jamā‘at we have a mission; our missionaries work there and train the Aḥmadiyyah Muslim Jamā‘at.

Please also note that other Muslims also have their mosques in Israel, and religious scholars are posted in them. Also note how many different Muslims sects are residing in the parts of Palestine that are under the control of Jews. All sects have their own mosques and their own *imams*. That is what a mission is. So if everyone in the entire Islamic world has become an agent, what difference does it make if Aḥmadīs are agents too? Ever since the Jewish government was formed in Palestine, the Aḥmadiyyah Muslim Jamā‘at has not established any new mission there.

The allegation that a new mission has been established is false. The fact is that the Aḥmadiyyah Muslim Jamā‘at sent its missionaries there in 1924. In 1928 a regular mission was formed and the Aḥmadiyyah Muslim Jamā‘at was established. The Israeli government probably came into being in 1948. So in that country—by the grace of God—Aḥmadīs had been living for 24 years before the Israeli government was formed. A well-established Aḥmadiyyah Muslim Jamā‘at has been at work there—[one which] our opponents call an ‘agent of Israel’.

A Statement by the Muslim Leaders of Occupied Palestine

One of our Palestinian friends (Mr. Ibrāhīm), who belongs to Kabābīr Jamā'at learned that throughout the world it is being propagated that Aḥmadīs are the agents of Israel, and he felt that the scholars of Palestine did not know about this. Pakistan is a strange country, for it is propagating something to the entire world what it does not tell to Arabs. So he went around and met all the leading Muslim leaders in Palestine and told them that such an enormity is being perpetuated [by Pakistan]; that this charge is being brought against us [Ahmadis] that we are serving the Israeli forces and that we are Israeli agents. These Muslim leaders gave their statements to him in writing, placed their stamp over them and permitted him to publish them anywhere. They are very religious people and never hesitate in speaking the truth. Their letters are quite lengthy, and I will read out the summary of those.

Aḥmadiyyah Muslim Jamā'at is a Muslim Jamā'at. It believes in one God. It only deals in religious and Islamic matters. It does not have concerns with politics. Aḥmadīs are very respectable and gentle people. Socially and culturally they are never less than anyone. They have love and affection for everyone, they protect the religious teachings. The people of the Aḥmadiyyah Muslim Jamā'at have strong and decent characters. It is truly a valuable and patriotic Jamā'at. It does not take part in the Israeli forces and Military

activities. It respects laws and remains aloof from worldly affairs.

These are the certificates given by the Muslim scholars of occupied Palestine and have been signed by: Shar'ī Qāḍī of 'Akka and Ḥaifa Qāḍī Muḥammad 'Abdul 'Azīz Ibrāhīm, Namīr Ḥusain—Mayor of Shaffā, 'Āmir Ḥamīr Darwaish—Chairman Local Council, Muḥammad Watad—Member Parliamint, Muḥammad Khālid Masāro—Advocate, Fatah Tūrānī—Secretary Muslim Invitation Committee, Maḥmūd Maṣāliḥ—Headmaster High School, Sāmī Mar'ī—Lecturer University of Ḥaifā.

Our friend Mr. Ibrāhīm, with great wisdom, gathered references from representatives of all walks of life.

Prove Your Allegations!

In response to a book, I told the opponents in *From Rabwah to Tel Aviv*, that you are scholars, be afraid of God. You say that Aḥmadīs serve Israeli forces. Tell me which Israeli agent has given you this information. From where did you get to know of this and tell us the names of anyone of them—not six hundred, just sixty, and if that is not possible then only six. Or just tell us the name of a single Aḥmadī who is either a Pakistani or is from outside of Pakistan and has served the Israeli forces.

But as of yet they have not been able to give a single name, for there is no one and they cannot present false

names. If they give any names, then they will have to provide us with the names of the neighbourhoods and addresses as well so everybody can verify it. It should not be like the referendum [reference to General Zia’s referendum] which allowed made-up names and the votes of dead people to be counted as well. If there are Aḥmadīs serving in the Israeli Army then you will have to prove to us who those Aḥmadīs are.

Aḥmadiyyah Muslim Jamā‘at’s Loyalties with the Islamic World

As far as the loyalties of the Aḥmadiyyah Muslim Jamā‘at with the interests of Islam and the Muslims of Palestine are concerned, it is no secret nor is it a hidden story. You were not even aware and did not even know much about the name of Palestine, when, by grace of God, the Aḥmadiyyah Muslim Jamā‘at became deeply involved in the Islamic interests of Palestine. The Khulafā’ of the Aḥmadiyyah Muslim Jamā‘at warned Palestinian Muslims of all the dangers, and kept them informed, and offered the Aḥmadiyyah Muslim Jamā‘at for all possible services. These are pre-partisan stories, and even your Aḥrārī newspapers have acknowledged these things. They said with their own tongues and wrote with their own pens that:

The kind of love with Muslims and the Islamic world which have been shown by Mirzā Maḥmūd Aḥmad of Qadian is hard to find anywhere else.

When one hears the truth from the newspapers that were devoted to oppose the Aḥmadiyyah Muslim Jamā'at, despite all hatred, it is really enjoyable—for this is what is known as proof. Therefore, I will read out one of the references in this context.

There used to be a newspaper of Majlis-e-Aḥrār called *Zamzam* which was devoted to the opposition of Aḥmadiyyah Muslim Jamā'at. This newspaper was impressed by all the efforts that Ḥaḍrat Muṣṭafā-e-Mau'ūd^{ra} put forth before partition regarding the dangers to Egypt's interests. The paper writes on July 19, 1942:

Under the present circumstances the Islamic sense of honour that Khalīfah has shown for Egypt and Hijāz-e-Muqaddas is appreciable without any doubt. And showing such courage they have truly represented the emotions of the Muslims.

Behold, they found that only an Aḥmadi truly represented the interests of Muslims. The leader of Aḥmadīs was considered to be the best representative. By the grace of God, the Aḥmadiyyah Muslim Jamā'at has always remained first while serving the Muslims. But what has happened to you now? Do you have any fear of God anymore? The things

that you had been acknowledging until yesterday, you are totally speaking against now?

Now, I will close. *inshā’Allāh*, I will narrate the remaining references in my next sermon and will explain the role of Chaudhry Muḥammad Ṣafrullā Khān, and how the entire world acknowledged his role. How the Arabs themselves appreciated the role of Chaudhry Ṣāhib and how they praised (with wonderful words) his strong belief, devotion, and love for Islam. And what were the deeds of the *Imam* of the Aḥmadiyyah Muslim Jamā‘at (Khalīfatul Masīḥ II^{ra}) at that time? And then how did the opponents of Islam react towards his actions? All these incidences are very interesting and comprise a chapter of history that the Aḥmadiyyah Muslim Jamā‘at should be well aware of.

The letters that I have received regarding this series of sermons, reflects that even some of the Aḥmadīs were not aware of these facts. Some young members—especially the ones belonging to Germany Jamā‘at—wrote to me that before [these sermons] while replying [to the critics] they felt reluctant since they themselves did not know what the answers to these allegations were, but now they talk with great confidence, and the opponents of the Aḥmadiyyah Muslim Jamā‘at are surprised. From some places it is being narrated that they (the opponents) have started fighting among themselves telling the people who told them wrong stories by saying: ‘Look, you turned out to be liars and the Aḥmadīs are truthful.’ When the voice of truth is raised, it

definitely makes its impact. So you must be fully armed with truth. Every Aḥmadī should be fully informed of what the facts are. Therefore, *inshā'Allāh*, in following sermons I will explain the remaining facts, and will prove everything with references to the speeches and writings of the opponents of Aḥmadiyyat. May God Almighty help me.

Glossary of Important Terms



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

Aḥmadī Muslim or Aḥmadī—A member of the Aḥmadiyyah Muslim Jamā‘at.

Aḥmadiyyah Muslim Jamā‘at—(Also Aḥmadiyyah) The Community of Muslims who accept the claims of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian as the Promised Messiah and Mahdī. The Jamā‘at was established by Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, and is now lead by his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad (may Allah be his help).

Fatwa—A legal ruling issued by an Islamic scholar. The plural form is *fatāwā*.

Ḥadīth—A saying of the Holy Prophet Muḥammad^{sa}. The plural is *aḥādīth*.

Ḥaḍrat—A term of respect used for a person of established righteousness and piety.

Ḥudūr—Your Holiness; His Holiness.

Holy Prophet^{sa}—A term used exclusively for Ḥaḍrat Muḥammad^{sa}, the Prophet of Islam.

Holy Qur’an—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet^{sa} over a period of twenty-three years.

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

Inshā’ Allah—An Arabic term meaning ‘God willing’.

Khalīfatul Masīḥ II—Ḥaḍrat Khalīfatul Masīḥ II, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. He is also called Muṣṭafī-e-Mau‘ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah^{as} in 1886 regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers.

Khalīfatul Masīḥ IV—Ḥaḍrat Khalīfatul Masīḥ IV, Mirzā Ṭāhir Aḥmad^{rita} (1928–2003) was the fourth successor of the Promised Messiah^{as}. He was a grandson of the Founder of the Aḥmadiyyah Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah^{as}.

Khilāfat—The institution of successorship in Islam.

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

Maulavī and Mullah—A Muslim religious cleric.

Promised Messiah—The Founder of the Aḥmadiyyah Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian, India, who made his claim in fulfilment of the prophecies of the Holy Prophet^{sa} regarding the coming of a Mahdī and Messiah from among the Muslims.

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

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

Tablīgh—Propagation of Islam.

Ulema—A class of Muslim scholars.

Zakāt—A term in Arabic that literally means ‘increase’ or ‘purification’; technically signifies the obligatory alms prescribed in Islam.

