

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

Replies to Some Allegations

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and the Palestinian Muslims

Mirzā Ṭāhir Aḥmad

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Glorious Services of the Aḥmadiyyah Muslim Jamā'at
During the Tragedy of the Palestinian Muslims

*An English translation of
the Friday sermon delivered by
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{ᵗᵃ}
on March 15, 1985
at the Faḍl Mosque, London*

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*An English translation of the Friday sermon delivered in Urdu
by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV
(rahmatullāh ‘alaih), on March 15, 1985, at the Faḍl Mosque, London.*

Translated by: Mubashir Aḥmad

Revised by: Maṣṣūr Shāh & Maṭī‘ullāh Dard

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*Musalmānān-e-Falaṣṭīn kā Almiyah
aur Jamā‘at-e-Aḥmadiyyah kī Khidmāt-e-Jalīlah*

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Abbreviations



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

- sa** *ṣal-lAllahu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muḥammad^{sa}.
- as** *‘alaihi salām*, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.
- ra** *raḍi-Allāho ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.
- rta** *raḥmatullāh ‘alaih*, meaning ‘may Allah shower His mercy upon him’ is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

System of Transliteration



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

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *s*, strongly articulated *s*.
- ض *d*, similar to the English *th* in *this*.
- ط *t*, strongly articulated palatal *t*.
- ظ *z*, strongly articulated *z*.
- ع ‘, 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 يِ (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 words, letter 'e' is lengthened a bit more it is transliterated as 'ei', to be pronounced as 'ei' in 'feign' without the element of diphthong; thus ك is transliterated as 'Kei'.

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

Glossary of Important Terms



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

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

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

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

Fatwā—A legal opinion or ruling issued by an Islamic scholar.

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

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

Ḥuḍūr—Your Holiness; His Holiness.

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

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

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

Inshā'Allah—An Arabic term meaning 'God willing'.

Istighfār—Seeking Allah's forgiveness.

Jamā'at—*Jamā'at* means community. In this book, it specifically refers to the Aḥmadiyyah Muslim Jamā'at.

Kalimah Shahādah—The declaration of the Islamic faith: to bear witness that there is none worthy of worship except Allah, that He is One, without any associate, and to bear witness that Muḥammad^{sa} is the Servant and Messenger of Allah.

Khalīfah—Caliph is derived from the Arabic word *khalīfah*, which herein means the successor. *Khulafā'* is the plural of *khalīfah*. In Islamic terminology, the title 'righteous *khalīfah*' is applied to one of the first four *khulafā'*

who continued the mission of Ḥaḍrat Muḥammad^{sa}, the Holy Prophet of Islam. Aḥmadī Muslims refer to each successor of the Promised Messiah^{as} as Khalīfatul Masīḥ.

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

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

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.

Muftī—A Muslim religious cleric that interprets the Shariah.

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

Rasūl—Messenger [of Allah].

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

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

Tabligh—Preaching, giving the message of Islam and Aḥmadiyyat.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Gracious, the Merciful

Preface



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

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

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the Aḥmadiyyah Muslim Jamā‘at has responded to in the past on the basis of the Holy Qur’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, and the English translation is now being published for the first time. This sermon was delivered on March 15, 1985 at the Faḍl Mosque, London, and deals with the services rendered by the Aḥmadiyyah Muslim Jamā'at for the Palestinian Muslims.

The translation of this Friday sermon was done by Mubashir Aḥmad and later revised by Maṣṣūr Shāh and Matiullāh Dard. The translation team headed by Munawar A. Sa'eed, under the direction of Vakālat-e-Taṣnīf London, finalized this series of Friday sermons for publication. May Allah bless them all. *Āmīn*.

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

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

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

About the Author



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

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

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

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

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

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

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

Aḥmadiyyah Muslim Jamā‘at and the Palestinian Muslims

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

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ
لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ○
لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ
اللَّهِ أَنْتَ أَيُّهَا النَّبِيُّ وَاللَّهُ يَسْجُدُ ○
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ
مِنَ الصَّالِحِينَ ○

1. You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient. (*Āl-e-‘Imrān*, 3:111)

They are not *all* alike. Among the People of the Book there is a party who stand firm *by their covenant*; they recite the word of Allah in the hours of night and prostrate themselves *before Him*. They believe in Allah and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another in good works. And these are among the righteous. And whatever good they do, they shall not be denied its due reward; and Allah well knows the God-fearing. (*Āl-e-‘Imrān*, 3:114–116)

Ḥuḍūr^{rtā} said:

The verses that I have recited are from *Sūrah Āl-e-‘Imrān*. The first verse is 111 and the other three verses are 114–116.

These verses emphasise the need for doing *tablīgh* to the People of the Book, while stating in a most beautiful and sagacious manner that if the People of the Book do not accept Islam, then it would be to their own detriment. As far as the servants of the Holy Prophet Muḥammad^{ṣā} are concerned, they cannot then be charged with neglecting their duty to convey the message; indeed, they preach in a manner such that their arguments are clearly established.

What’s more, the Holy Qur’an generally forbids us to completely dismiss the People of the Book or to declare them accursed, as if they had no redeeming qualities. The Holy Qur’an asserts that it is against the will of Allah the Almighty to pronounce an entire people accursed, which would imply that there were absolutely no good people from among them. This elucidation of the Holy Qur’an grants hope to those whom the Muslims had deemed (or still deem) apparently dead. Allah the Almighty can give life to the dead, so we should never lose hope for these people, nor should we be negligent of our obligations towards them.

The Attributes of the Best People

Allah the Almighty says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ...

Meaning that you are the best people who have been raised in the world to do good for others. You possess the values of enjoining others to goodness, while you continue doing good. You forbid evil and keep on forbidding it. You believe in Allah the Almighty and in Him alone is your trust. You do not assume the role of a watchman over others. You are indeed people who have discharged the obligation of spreading the message, and who put trust in your Lord and His Powers. Allah the Almighty then states:

...وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ...

...And if the People of the Book had believed, it would have surely been better for them...

This implies that it is their own fault that they have not believed, because as far as the Muslims are concerned, they have discharged their obligations fully and they cannot be held responsible. Now the censure will lie upon those People of the Book, who despite the efforts of the Muslims, deprived themselves of the privilege of belief. Allah the Almighty also states that not all the People of the Book are the same, and that among them are some who stand firm by their covenant, recite the Word of Allah the Almighty in

the hours of night, and prostrate themselves before Him. They believe in Allah the Almighty and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another in good works. Indeed, these are among the righteous. Whatever good they do, they shall not be denied its due reward as Allah the Almighty is well aware of the God-fearing.

You will not find any book in the world that contains a verse like this that critiques opponents—extreme opponents at that—in this manner, while acknowledging their good qualities in a style so beautiful that it is astonishing. It compels one to concede that such a book cannot be from anyone but Allah the Almighty. Not even mentioning other verses, we could present just this single verse as a challenge to all the religions of the world. Let them match it with a verse of similar courage and greatness from their books. The message of God Almighty has been revealed before. However, it was not revealed to the perfect man [before] in the matter it was revealed to the Holy Prophet Muḥammad^{sa}. While this message testifies to its being of Divine origin, it is also a testimony to the exalted status of the Holy Prophet Muḥammad^{sa}. The word revealed to him possessed the same grandeur and compassion which permeated his heart. Today, those associated with the Holy Prophet Muḥammad^{sa} rebuke us for taking the message of Islam to the Jews. They think that since we could not even refrain ourselves from spreading the message in Israel, we

must surely be Israeli agents. How foolish! They do not have any knowledge of the Holy Qur'an, nor do they have any knowledge of the ways of the Holy Prophet Muḥammad^{sa}. If they did, they would not fabricate such erroneous and ignorant slander. The Holy Qur'an argues that Muslims are the best *ummah* because they do not deprive any people from the blessed message of Islam. This grace is so wide spread that it is conveyed to the enemies as well. Then, if the enemies are still not guided by it, the responsibility lies with them rather than on the Muslims.

The Example of the Holy Prophet Muḥammad^{sa}

We have the example of the Holy Prophet Muḥammad^{sa} to serve as a model. Ḥuṣain bin Salām^{ra}, the first Jew to convert to Islam—whom the Holy Prophet Muḥammad^{sa} later named as 'Abdullāh bin Salām^{ra}—became a Muslim through the personal preaching of the Holy Prophet Muḥammad^{sa}. Afterwards, when the Holy Prophet Muḥammad^{sa} sent the message to others through him, the Holy Prophet Muḥammad^{sa} gathered other Jews and preached to them as well. There is not a single incident in the life of the Holy Prophet Muḥammad^{sa} where he forbade someone from preaching to the Jews or he himself refrained from preaching to the Jews. Likewise, there is not a single incident in the life of the Holy Prophet Muḥammad^{sa} where he forbade good treatment of the

Jews, or where he himself refrained from treating them well. Once, a Jewish child lay dying. His Jewish mother sent a message to the Holy Prophet Muḥammad^{sa} regarding the condition of the child. She said that the child was on his deathbed and wished to see him. The Holy Prophet Muḥammad^{sa} got up at once to visit the child. As the child lay dying, the Holy Prophet Muḥammad^{sa} asked him, 'Would it not be better to die as a Muslim?' The child said, 'Yes, O Prophet of God. It would indeed be better for me.' Thus, he passed away as a Muslim. This is the example of the Holy Prophet Muḥammad^{sa} to which we adhere. However, our opponents endeavor to stop us from doing so.

In another incident, a funeral procession was passing by, and the Holy Prophet Muḥammad^{sa} stood up out of respect. Suddenly, others around him started calling, 'O Prophet of God, this funeral procession is for a Jewish woman.' According to one *ḥadīth*, the Holy Prophet Muḥammad^{sa} said, 'Did she not have a life before her death?' Then, he expressed other sentiments regarding human dignity. He said that we are all equal in grief. The Holy Prophet Muḥammad^{sa} stood up and honoured the Jewish woman's funeral. But today, people who preach hatred and make agonising accusations about the example of the Holy Prophet Muḥammad^{sa}, ask us how we can follow the example of Muḥammad^{sa} instead of following their model. I want them to know that we will not follow their example at any cost. For us, there has always been and there

always will be one exemplary model, and that is the model of our master, the Holy Prophet Muḥammad^{sa}. We have based our lives on following this model, and we shall continue doing so. We are prepared to give our lives to uphold it, *inshāʾAllāh*.

The Refutation of a False Allegation

The allegation that Aḥmadīs are (God forbid) agents of the Jews, and that they work for the benefit of the Jews, is completely false and baseless. If we reflect on the facts, a completely contrary picture emerges. Before the United Nations General Assembly made the oppressive decision to divide Palestine, who warned and cautioned the Muslim world—creating a commotion in the Arab and non-Arab countries alike? That passionate warning came from Ḥaḍrat Khalīfatul Masīḥ II^{ra}. He wrote a heart-rendering pamphlet and published it in abundance. It warned Muslims not to naively portray the West as their enemy and the East as their ally; or the vice versa, the East as their enemy and the West as their ally. He cautioned them that neither the United States nor the Soviet Union were their friends. Both mutually conspired against Islam. They have forgotten their animosity towards each other and have together directed their animosity towards Islam. Does the Islamic world have any sense of honour? Do they not possess the

love for Islam that would allow them to forget their animosity towards each other and unite?

This address was reasoned so well that it resonated in the Arab world for a long time. Afterwards, when the UN's cruel decision was made, Khalīfatul Masīḥ II—Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}—wrote another article that was also published in abundance. This article shed light on the possible steps that Muslims should take in the aftermath of the UN decision that would help them regain what they had lost. The details of the condition of the Arab world at the time, and how thankful the Arabs were to the Aḥmadiyyah Muslim Jamā'at is a long story. However, I shall read out one excerpt, which not only displays the thoughts of the Arab world, but also cites the reaction of the Colonial powers demonstrating the significance placed on the voice of Khalīfatul Masīḥ II^{ra}.

Disclosure of a Famous Iraqi Journalist

A well known and esteemed Iraqi journalist, 'Alī al-Khayyāt Āfandī, who published a respected newspaper called *al-Aḥbā'*, wrote a detailed article from which I will read an excerpt. He writes:

These foreign governments are always trying to generate hatred by creating slogans among Muslims that create division. Certain sects rise to declare Aḥmadīs infidels and to slate them. I have full knowledge that

in reality, all such activity is being perpetrated by the Colonial powers, because during the last Palestinian war in 1948, the Colonial powers approached me to see if I could be an instrument in this matter.

In those days, I was the editor of a satirical journal that was critical of the government. At the time, a responsible representative of some foreign government residing in Baghdad invited me to a meeting. To flatter me, he praised my satirical style and suggested that I target the Qādiānī Community in a hurtful nature, because this Community was outside the pale of Islam.

It is interesting that a Colonial power was so concerned with Islam that it summoned an editor in an attempt to encourage him to criticise a community, because it was excluded from Islam.

He continues to write:

This was in 1948 when part of the Holy Land was cut off and handed over to the Zionist government, and the state of Israel was created. I believe that the measure the diplomat took was in response to the two tracts published by the Aḥmadiyyah Muslim Jamā'at during the year of the partition of Palestine. One of the tracts was entitled *The United Nations and the Decision to Divide Palestine*, in which the conspiracies of the western Colonial powers and the Zionists, regarding their plans to hand over the Palestinian ports to the Jews, were disclosed. The second tract published was entitled *Al-Kufro Millatu'ñ Wāḥidah*

(*All Disbelievers Are in One Group*), and it called upon the Muslims to maintain complete unity and accord. This is an incident that I personally experienced. I am fully convinced that as long as Aḥmadīs continue to promote unity amongst the Muslim community—to facilitate the end of the Israeli state created by Colonial powers—the Colonial powers will leave no stone unturned in persuading certain people and sects to continue spreading this kind of hatred and condemnation of Aḥmadīs to prevent the Muslims from being united. (*al-Añ bā'*, Baghdad, September 21, 1954)

In short, these two publications of Ḥaḍrat Muṣleh-e-Ma'ūd^{ra} made such an astonishing impact that the great Colonial powers were shaken. Their embassies received directives to befriend and bribe newspapers, and to start a campaign against Aḥmadīs with whatever means they could.

Recognition for the Services of Chaudhry Muḥammad Ṣafrullāh Khān^{ra}

There was an allegation regarding Chaudhry Muḥammad Ṣafrullāh Khān^{ra} that he made speeches against the interest of Palestine and supposedly, the consequence was that Palestinian interests were sabotaged. This is utter shamelessness. Is it not a ludicrous notion that the entire Arab world is unaware of these actions, yet the Pakistani *mullahs* know?

The Arabs did not come to know of this, but the Aḥrār of Pakistan came to know? For whose objectives did Chaudhry Muḥammad Ṣafrullāh Khān^{ra} work day and night, wearing himself out as he mustered all of his God-given abilities? Yet, Jamā‘at-e-Islami and the government of Pakistan has found out the truth?

The Arab world not only knew about the services of Chaudhry Ṣafrullāh Khān^{ra} during that time, but even today when the opposition to Aḥmadiyyat is at its height, they still remember those services. To this day, there are some honest individuals who are not afraid of acknowledging them. Hear it from the Arabs. Writing an article to the journal *al-‘Arabī*, in the issue dated June 1983, ‘Abdul Ḥamīd al-Kātīb writes:

Muḥammad Ṣafrullāh Khān is the only person who proved to be valiant in the defence of the Palestinian cause. He put to use all of his God-given powers and tested all avenues of his faculties—be it his splendid oration or his great political and legal competence—in the defence of the rights of the Palestinian cause. His work was in complete unison with the true spirit of Islam.

When the Palestinian dispute was still fresh, and Chaudhry Ṣafrullāh Khān^{ra} was engaged in a struggle of historical proportions, the Arab League made an odious attempt to expel him from the world of Islam and thus deprive the Islamic world of his services. On the suggestion of King

Farooq, the well known agent of the Colonial powers who was later over-thrown, the *muftī* of Palestine issued a lengthy *fatwā* against Chaudhry Ṣafrullāh Khān^{ra} and Aḥmadiyyah Muslim Jamā‘at in an attempt to deprive the Islamic world of their glorious champion. When the *fatwā* was first published, the memory of the services of Chaudhry Ṣafrullāh Khān^{ra} was still fresh in people’s minds, and the secretary of the Arab League, General ‘Abdur Raḥmān Ā‘zam Pāshā, published a response to the journal that published the *fatwā*. He writes:

I am shocked that you consider the opinion of the *muftī* about the Qādiānīs and the Foreign Minister of Pakistan, Chaudhry Ṣafrullāh Khān, as a valid religious *fatwā*.

He continues:

If this *fatwā* is accepted then the tenets, honour, and future of mankind is at the mercy of the opinions of a minority from amongst the scholars.

He continues further:

We certainly know that Ṣafrullāh Khān is a Muslim by word and deed. He has been successful in defending the honour of Islam in all parts of the world. He always gave priority to fight on behalf of whatever plan was adopted in the defence of Islam. That is why the masses deeply respect him, and the hearts of Muslims worldwide are brim with feelings

of gratitude for him. (*al-Bushrā*, December 1953 vol. 13, p. 115–116)

Do these Muslims not live in Pakistan? Have they forgotten the time when the part of the world, where the light of Islam sprung forth, was loudly proclaiming that Muslims are grateful to Chaudhry Ṣafrullāh Khān^{ra} for the services that he rendered to Islam and for the benefits received by the Muslims of the world? Under the title of: 'O Infidel, May God Grant Eminence to Your Name', another newspaper, *al-Miṣrī*, writes in its June 26, 1952 edition:

The *muftī* has declared Ṣafrullāh Khān to be an infidel and faithless. Come, let us all send a collective salutation of peace to Chaudhry Muḥammad Ṣafrullāh Khān. Bravo to the infidel, Ṣafrullāh Khān! We need tens of big infidels like him.

Another Egyptian newspaper, *Azzamān*, writes in its June 25, 1952 edition:

I have been deeply distressed by this *fatwā*, because Chaudhry Ṣafrullāh Khān has given a great service to the Islamic world on the whole and Egypt in particular. The world of Islam is grateful to him for his glorious service.

The newspaper *al-Yaum* writes on July 26, 1952:

If a person who confronts the great Colonial powers with strength, eloquence, and authenticity, and Allah the Almighty puts the honest truth in his heart and

speech can be declared as infidel, the majority of people should wish to be infidels like him.

The newspaper *Beirūt al-Masā’* writes:

There is a distinct difference between Sheikh Makhlūf and Ṣafrullāh Khān. Sheikh Makhlūf does not practice his Muslim beliefs except to cause discord, and contrary to this, Ṣafrullāh Khān is a good practising Muslim. Allah the Almighty mentions belief and good deeds jointly in the verses of the Holy Qur’an. How unwise it is to declare Muslims as infidels, despite both their good faith and good deeds. (as quoted in *al-Faḍl*, Lahore, July 10, 1952)

An Abiding Distinction of Aḥmadiyyah Muslim Jamā‘at

It was a time when the Islamic world faced a crisis. Continuing with the Aḥmadī tradition, the Aḥmadiyyah Muslim Jamā‘at responded to the dangers threatening the world of Islam. Whenever Islam or the Islamic world faces danger, the Aḥmadiyyah Muslim Jamā‘at and its *khulafā’* always have (with the grace of Allah the Almighty) had the outstanding capacity and distinctive honour of being the foremost to draw attention to these dangers. The Aḥmadiyyah Muslim Jamā‘at rendered its services in accordance with the wishes of their *khulafā’*. However, the Aḥmadiyyah Muslim Jamā‘at has been penalised for this from all sides. Not only have the Colonial and anti-Islamic

powers set out to punish the Aḥmadiyyah Muslim Jamā‘at for maintaining their freedom of conscience, but they also attempt to utilise Muslims to carry out their objectives internally. The Islamic world did not just face these dangers from the outside, but also from within. Externally, the anti-Islamic powers created dangers for Islam, and internally, they utilised those who have always been agents of Colonialism.

Formidable Dangers Confronting the Islamic World

A similar situation exists today where the world of Islam faces danger; however, it is a danger so formidably oppressive that throughout its history, Islam has never faced such a threat. Today, this threat is neither from the Soviet Union, the United States, the Buddhist powers, nor from the Colonial powers. It is neither from the East nor from the West. Today, the danger to Islam is from a government that claims to be Muslim—a government that rose to power with promises of upholding the dignity and honour of Islam. However after having used this objective for its needs, it imposed itself over the people of Pakistan. This danger is such that the Islamic world has never confronted a greater danger.

History presents several non-Muslim attempts to obliterate the belief in the Unity of God. The most dreadful attempt of all was made during the life of the Holy Prophet

Muḥammad^{sa}. However, even those Muslims could not conceive that a time would come when those associated with Islam would attempt to obliterate the *kalimah* with their own hands. No Muslim could have even remotely imagined this. Today, this dubious honour goes to the tyrannical government of Pakistan. A new dreadful and terrifyingly bloody history is being written. A new concept for the defence and service of Islam is being presented: to attack the very basis of Islam, assault the affirmation of God's Unity, and to assault the affirmation of the belief in the prophethood of Muḥammad^{sa}. This government has declared that if Aḥmadīs do not deter from respecting the *kalimah* that bears the Unity of God and belief in prophethood of Muḥammad^{sa}, and if they do not stop affirming it, then they will be severely punished. This is the worst assault against Islam, and it is rising from the soil of a self-proclaimed 'Islamic' country. It has tainted the atmosphere and created an ugliness in the world.

Examples of Those Being Penalised for Reciting the Kalimah

I will present an example of the method in which these activities are being carried out. A young Aḥmadī, who was arrested for the crime of writing the *kalimah*, documents his experiences and explains how the workers of the tyrannical government of Pakistan are 'serving' Islam. He writes:

At the time of my arrest, the policeman started beating me. Another policeman joined him, and they were both slapping and punching me. Then, I was taken to a shop, which had been converted into a police station, where I was laid in a wooden box and beaten. I continued to recite the *kalimah* throughout. I was then taken to the police station in Bāghbān Purah on a horse carriage. Along the way, I was also slapped and punched as I would recite:²

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّثْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ○

Upon reaching the Bāghbān Purah station in Gujranwala, one policeman said, 'Lay him down and beat him up.' I was told to lie down, but I did not. Two or three men came forward. One grabbed my hair, another twisted my arm, and the third pulled my legs. In this way, they threw me onto the floor. Another policeman holding a whip, whipped me several times. At each whiplash I would recite the *kalimah* aloud and they would say, 'You are from among the infidels.' They would strike me again saying, 'We will get the *kalimah* out of your system, you great devotee of the *kalimah*!' Afterwards, when their desire to serve Islam was not quite satisfied, one policeman thought of serving Islam in a better way, and he ordered that

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2. O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.
(*al-Baqarah*, 2:251)

my trousers be removed. A struggle to get them off ensued. Five or six policemen succeeded in removing my trousers. They hung me upside down and started striking me on my bare back. God Almighty still granted me the ability to utter the *kalimah*. Next a few more policemen gathered and inquired, 'Tell us about your Mirzā? Where was he born, and where did he die?' They were abusing me in the most vile manner possible. They uttered vulgarities at the Promised Messiah^{as}. This verbal abuse carried on for half an hour or so, but I kept on saying *Istighfār*. Apart from my back, they whipped my head and my shoulders for a countless number of times.

Is this the concept of 'serving' Islam and the *kalimah* in Pakistan? Does this not remind you of the scorching deserts of Arabia where Ḥaḍrat Bilāl^{ra} was dragged for this very crime? Smoldering pieces from a furnace were placed on the chest of those who uttered the *kalimah*. A bed of burning coal was placed on the ground beneath them. The oozing fluid from the resulting blisters would extinguish the cinders. In Pakistan today, events comparable to the excruciating attempts to obliterate the *kalimah* in the past are being repeated. The horrific irony is that it is the workers of a 'Muslim' country who do it today. None could be happier than Satan, for today he is making those who associate themselves with the name of Muḥammad^{sa} repeat actions that the worst enemies of the Holy Prophet Muḥammad^{sa} once perpetrated.

Mentality that Reflects Ignorance

When they are asked if they have lost all sense, they come up with lengthy arguments. They say: 'You Aḥmadīs are impure people. When you utter the *kalimah* or hold it close to your heart, it dishonours the *kalimah*, and we cannot tolerate this type of disrespect.' Astonishing! The *kalimah* exists to cleanse the impure, and that is precisely why it was revealed, so that it may purify the wicked. If Aḥmadīs are impure, then be happy that the *kalimah* is purifying them. This is the *kalimah* of Muḥammad^{sa}. This is the *kalimah* of the One and Only God. It is the *kalimah* of that purified person, the like of whom has never been born. For centuries this *kalimah* purified those who were impure. This is not the *kalimah* of some *mullah* that can be polluted. It is not the *kalimah* of a ruling tyrant that turns the pious into the wicked. If according to them the Aḥmadiyyah Muslim Jamā'at is impure, then bear in mind that this 'impure' *Jamā'at* only desires this *kalimah*, the *kalimah* of Muḥammad^{sa}, and the *kalimah* of the One and Only God. We do not care about any man made *kalimah*.

The other objection they raise is that this *kalimah* is not really in the hearts of the Aḥmadīs. They allege that whereas Aḥmadīs utter the *kalimah*, '*Muḥammad is the Messenger of God*,' in their hearts they say, 'Aḥmad is the Messenger of God,' suggesting that Mirzā Ghulām Aḥmad Qādiānī is the Messenger of God. Amazing ignorance!

What is even more astonishing is that if they are attempting to snatch away the *kalimah* from us, then they are pretending to have Divine power and superiority to the Holy Prophet Muḥammad^{sa}. Throughout the life of the Holy Prophet Muḥammad^{sa}, we do not come across a single event where he censured a person for reciting the *kalimah* or said that someone was being dishonest and had something else in his heart. On the contrary, even regarding the people about whom God had informed³:

... كَمَا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ ...

Meaning their hearts have not even a touch of faith, and faith has not even entered their hearts.

The Holy Prophet Muḥammad^{sa} did not say to a single one of them that the *kalimah* in their hearts was different than the *kalimah* that they uttered. There are numerous such incidents that one marvels at the greatness, glory, and courage of the Holy Prophet Muḥammad^{sa}, and his altruistic heart.

Accountability on the Day of the Judgement

There is one incident from the history of Islam where Usāmah bin Zaid^{ra} killed a man in an altercation, who used to repeatedly attack Muslims. Just when Usāmah bin

3. (*al-Ḥujrāt*, 49:15)

Zaid^{ra} was about to kill him, the man recited the *kalimah*. Usāmah^{ra} killed the man despite this. Usāmah bin Zaid^{ra} relates:

When I mentioned this incident to the Holy Prophet^{sa}, he asked, 'Did you kill him even though he said *lā ilāha illAllāh* [there is none worthy of worship except Allah]?' I explained that he had only done so fearing my weapon. The Holy Prophet^{sa} said, 'Did you tear open his heart to see what it truly says or does not say?' The Holy Prophet^{sa} repeated this question over and over again: did you tear his heart open and look inside of it. (*Ṣaḥīḥ Muslim, Kitāb-ul-Īmān*)

Another *ḥadīth* relates that he said:

Why did you not open his heart to see if the *kalimah* was in it or not?

The Holy Prophet Muḥammad^{sa} never himself claimed to know what is in the heart of others. He never claimed to know whether someone believes in the *kalimah* or not, nor did he allow his followers to do so. The *mullah* of today is contradicting this example, and therefore claiming to be the Knower of the Seen and the Unseen and assuming a rank higher than that of the Prophet^{sa} of Islam and his Companions^{ra}.

In another narration of this *ḥadīth* the words are slightly different. It relates that when Ḥaḍrat Usāmah bin Zaid^{ra} admitted, 'O Prophet of God, he said the *kalimah*

only fearing my sword.' The reply came, 'He read *lā ilāha illAllāh*⁴ and you still killed him. When *lā ilāha illAllāh* will bear witness against you on the Day of Judgment, how will you answer?' Ḥaḍrat Usāmāh^{ra} replied, 'O Prophet of God, seek forgiveness for me,' to which the Holy Prophet Muḥammad^{sa} said once again, 'When *lā ilāha illAllāh* bears witness against you on the Day of Judgment, how will you answer?' Ḥaḍrat Usāmāh^{ra} relates that the Holy Prophet Muḥammad^{sa} would say nothing apart from this. He repeated, 'When *lā ilāha illAllāh* bears witness against you on the Day of Judgment, how will you answer?'

Time for Reflection

This is the current situation that is unfolding in Pakistan. Just as I mentioned before, a tyrannical government is imposing its rule in the name of Islam. It attacks the foundation of Islam at the very core, while the Islamic world is asleep. The two magazines that I mentioned earlier were printed at the time when Palestine was in danger, and consequently, Mecca and Medina were in danger. At that time, Ḥaḍrat Khalīfatul Masīḥ II^{ra} addressed the Islamic world in simple and clear words saying:

4. The first half of the creed of Islam, meaning, 'There is none worthy of worship except Allah.'

The question is not of Palestine, but of Medina. The question is not of Jerusalem, but of Mecca itself. The question is not of Zaid and Bakr, but is of the honour of Muḥammad^{sa}. Despite their internal disagreements, the enemy has united against Islam. Will not the Muslims, in view of thousands of reasons for unity, come together on this occasion? (*al-Kufro Mill-atuñ Wāḥidah* as it appears in: *al-Faḍl*, May 21, 1948)

Now that this foul attack has been made on the *kalimah*, I call on the Islamic world and say that today it is neither a question of Palestine nor Jerusalem, and it is not a question of Mecca either. It is a question of the honour and glory of the One and Only God in Whose name these cities of clay found greatness and in Whose great name the edifices of bricks and mortar were sanctified. His Unity is being attacked. Today, it is not a question of Mecca and Medina. Today, it is a question of the honour and dignity of our master, the master of Mecca and Medina. Today, the question is whether the Muslims have any sense of honour left in them at all. Do they not tremble when they see the hands of fellow Muslims rise to erase the *kalimah*?

Outrage upon outrage! When no Muslim is willing to do this job, the tyrannical government of Pakistan uses anti-Islamic Christians, and when no decent citizen is available, convicts are fetched from prisons to erase the *kalimah* that declares: 'There is none worthy of worship except Allah; Muḥammad is a Messenger of Allah.' The

foul movement that is coming into existence today is the innovation of President General Zia-ul-Ḥaq. He is responsible for it in this world, just as he will be responsible for it on the Day of Judgment. No worldly force will be able to save him and no religious power; because today, he has assaulted the honour and glory of God. Today, he has assaulted the sanctity of the holy name of Muḥammad^{sa}.

Aḥmadīs are ready. They are prepared to sacrifice everything they own in the defence of the *kalimah* and will not retreat, not even one inch. But the question remains: Why does the world of Islam deprive itself of this privilege? I say: O world of Islam! Do you not have even a tiny spark of compassion for Islam? Do you not have any sense of honour for it and love for the Unity of God left in you? I invite you towards the Unity shared by the entire world of Islam. There is one soul of the world of Islam. There is no conflict and no doubt about it. The Shi'ās associate with the *kalimah* just as the Sunnīs. Aḥmadīs associate with it too, just as the Wahnābīs and other sects. The *kalimah* is the soul of Islam, but today this soul is under attack. I call you in the name of the Cave of Ḥirā from where the voice of truth once emanated with such glory that it shook this very earth. I call you in the name of the Ḥaḍrat Bilāl^{ra} of Africa, so that you come and learn a lesson from a slave who forsook all of his comforts for the defence of the *kalimah*. He endured pain of such a

magnitude that even today, the mere thought of it makes one's hair creep.

O Muslims, If you come and join the Aḥmadīs in this noble cause, I give you the glad tidings that you would live forever, and no force on this earth will annihilate you. You will be rewarded on this earth and you shall be rewarded in the heavens. The blessings of Allah the Almighty will always be showered on your homes. However, if you do not respond to this call, then there would be no greater criminal than you. Would you—after associating with Muḥammad^{sa} and after having affirmed the Unity of God—sit around comfortably when the holy name of Muḥammad^{sa} and the Unity of God are being assaulted? If you do not pay any attention except for the sake of your political interests and your political motives, then this heaven and this earth will neither send blessings on you, nor will your name ever be remembered with respect.

