

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

Replies to Some Allegations

(15)

The Supreme Plan for the Universal
Regeneration of Islam

Mirzā Ṭāhir Aḥmad

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Being Maligned as a "Conspiracy Against Islam"—
A Campaign Grossly Hostile to Islamic Faith

*An English translation of
the Friday sermon delivered by
Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{ᵗᵃ}
on April 26, 1985
at the Faḍl Mosque, London*

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**The Supreme Plan for the Universal Regeneration of Islam
Being Maligned as a “conspiracy against Islam”—A Campaign
Grossly Hostile to Islamic Faith**

*An English translation of the Friday sermon delivered in Urdu
by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV
(raḥmatullāh ‘alaih), on April 26, 1985,
at the Faḍl Mosque, London.*

Translated by: Mian Abdur Rahim Ahmad

First Published in Urdu in the United Kingdom in 1985 as:

*Islam kī ‘Ālamgīr Rūḥānī Taraqqī kei ‘Azīm-ush-Shān Maṅṣūbah
ko Sāzish kā Nām denā, Islam Dushmanī kei Mutarādīf hai*

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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 the beliefs of the Aḥmadiyyah Muslim Jamā‘at to 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’an 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 to these allegations by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalifatul 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 being published now. This sermon was delivered on April 26, 1985 at the Faḍl Mosque, London.

The translation of this Friday sermon was done by Mian Abdul Rahim Ahmad. The translation team headed by—Munawar Ahmed Saeed, under the direction of Vakālat-e-Taṣnīf London—finalized this series of Friday sermons for publication. Important contributions were made by Rashida Rana, Abdul Ali, Hiba Rafiq, Nasiruddeen Ahmed Tariq and several other team members. May Allah bless them all. *Āmīn*.

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 *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 كے 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** *ṣallallahu ‘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** *‘alaihiḥ 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 *rahmatullāh ‘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, July 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 Ḥaḍrat 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-Haq, 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 one of 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.

The Supreme Plan for the Universal Regeneration of Islam

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

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ
رَبِّ ائْتِنِي بِبَيْتٍ فِي الْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ
وَ عَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝
وَ مَرْيَمَ إِذْ نَادَىٰ عِمْرَانَ اأَتِيكِ أَحْصَانَتَ فَرْجٍ هَذَا فَاَنْفَخْنَا فِيهِ
مِن رُّوحِنَا وَصَدَّقْتِ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ لَهَا
مِنَ الْفَاحِشَاتِ ۝

-
1. And Allah sets forth for those who believe the example of the wife of Pharaoh when she said, ‘My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;’

And *the example of Mary*, the daughter of ‘Imrān, who guarded her private parts—so We breathed into him of Our Spirit—and she fulfilled *in her person* the words of her Lord and His Books and was one of the obedient. (*al-Tahrīm*, 66:12–13)

Ḥuḍūr^{ᵀᵀᵀ} said:

The verses of the Holy Qur'an which I have recited to you purport to say that in the first place, Almighty Allah allegorically delineates the condition of a believer as that of Pharaoh's wife, when she said to her Lord, 'build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people.' In another allegory, Allah describes a believer like unto Mary, the daughter of 'Imrān, who had guarded her chastity. Allah breathed His Spirit into her and she testified to the Word that her Lord had revealed unto her and she also expressed her faith in His Books and ultimately attained to the high station of the obedient.

A Strange Allegation in the So-Called White Paper

These are the noble verses which have been completely ignored, by the authors of the so-called White Paper of the government of Pakistan, while making a strange allegation against the Promised Messiah^{as}. All accusations, for that matter, have invariably been concocted in complete disregard of the injunctions contained in one or the other verse of the Holy Qur'an. But in this case, they have taken recourse to mean mockery against the Promised Messiah^{as}. The real meaning of this verse has been knowingly disregarded.

For example, one objection raised in the White Paper under the sub-head, 'Some Amusing and Strange Interpretations' runs thus:

Mirzā Ṣāḥib put forward fantastic interpretation to this claim to be the Messiah, Son of Mary—wherein he first imagined himself to be Mary, then went to narrate the incident of the Spirit of the Messiah being breathed into himself. (*Qādiyāniyyat—A Grave Threat to Islam*, p. 24)

Height of Slander and Mockery

The mode of mockery adopted here is exactly the same as has always been adopted against all other Prophets. There has been no limit to their disrespect, and some *maulavīs* go further and add colours to the satisfaction of their vitiated taste, and insist as though (God forbid) Mirzā Ṣāḥib was convinced, in words and deed, that he actually became pregnant, a child grew in his womb, and finally, the same child was delivered in the shape of Mirzā Ṣāḥib himself. This has been the tone and tenor of the scathing and malicious criticism and ugly buffoonery to which Mirzā Ṣāḥib has always been subjected. It is to this sarcasm which the above-quoted passage alludes, obviously to give the ignorant public an idea, both inside Pakistan and abroad (we seek refuge with Allah to say), that he had lost his senses; so much so that being a man, he considered himself

a woman, identified himself with Mary, realised that he was with child and then said that the child had been given birth to. In fact, an attempt has been made to have the people believe him to be an insane day-dreamer.

The first thing to be taken into account in this context is that if the Promised Messiah^{as} was really such a person, how would he pose a danger to Islam? Hundreds of lunatics roam about in the streets, but no sane person ever took them for a danger to himself. In short, the fabrication is uncovered by the mere fact that, on the one hand, he is being represented as an insane, an epileptic, and as one who has gone out of his mind, and on the other, the Pakistani government's White Paper points him out to be a grave threat to the whole Islamic world. This is precisely the same kind of incident which happened with the Holy Prophet Muḥammad^{sa}, when his adversaries at once called him insane and a conjurer. Ultimately, he was considered a threat to the entire world. Not for one century alone, but for centuries together he^{sa} was looked upon as a danger. Then against such fictitious menace, an all-out effort was made to curb Islam by creating disturbances on false grounds. Christian literature is replete with similar fictitious and dirty critique. Fictitious in the sense that he^{sa} never posed a danger to humanity; and he^{sa} never was a cause of danger to any virtue. He^{sa} was, in fact, a danger to all manner of vices, depravity, falsehood and corruption. Therefore, apprehension would be a valid plea in one

sense. The jeopardy and hazard of the Promised Messiah's^{as} mission would, surely, be menacing in the sense that it would deal a virtual death blow to all kinds of falsehood, mischief, and fraud. However, the White Paper of the government of Pakistan not only keeps quiet on this point, but goes on to make statement that would suggest that he is threat to all goodness and to Islam. This allegation, as a matter of fact, consumes its own existence, inasmuch as a person in full possession of his senses and one gone out of his senses does not do any harm to anybody but himself.

According to these verses that have been disregarded, the antagonists will have to adopt one of two courses. Either they would accept the position taken by the Promised Messiah^{as} or reject it. In case they reject it, they lose their own faith and go outside the pale of Islam. They have chosen to make an assault on the Promised Messiah^{as} on a point where nothing is needed but the sword of the Qur'an to return the onslaught, and the scathing sword of the Qur'an will cut them into pieces. It is so powerful that it is called *furqān*, i.e., that which clearly distinguishes the truth from falsehood. No one can escape its sharp edge.

In short, the verses I have just recited mentions only two spiritual states of a believer. No third state has been mentioned. These verses give two conditions of a believer. Either a believer is like the wife of Pharaoh, i.e., the

example of Āsiya would apply to him. Or a believer is like Mary, daughter of ‘Imrān, i.e., the Mary in whom Allah breathed and she conceived and delivered a child.

In short, the Holy Qur’an gives two examples of how a believer is mentioned. If you cannot become Mary, then try to become Āsiya. If you cannot become either, you are going outside the pale of faith, because according to this verse a believer must belong to one of these two conditions.

The Mullāh Devoid of Understanding the Holy Qur’an

The fact remains that these antagonists have neither an insight into the inner meaning of the Holy Qur’an, nor do they have an understanding of the teachings and *sunnah* [practices] of the Holy Prophet Muḥammad^{sa}. Neither do they consider the writings and sayings of the Muslim sages and saints of the past regarding the real meaning of the Qur’an. Had they paid attention to all these matters, they would never have dared to make such an attack. Once when talking to one of our opponent *maulavis*, I placed these verses before him and said:

Please, pause and ponder. You are belittling the Promised Messiah^{as} by asking me to explain how the conception took place, how the child assumed a form and how many months did it take for the child to be born, and what pangs was the Promised Messiah made to suffer.

Then I added:

Maulavī Ṣāhib, you have an aversion to the attainment to the state of Mary, but at the time you claim to be a believer, which necessarily leaves you with no option but to admit that you are—as it were—a wife of Pharaoh! And, as the Qur'an mentions Pharaoh's wife first and Mary afterwards, please do me the kindness to relate to me the story of Pharaoh's wife and give me your account of how you became the same, then I shall narrate to you the story regarding attainment to spiritual state of Mary by the Promised Messiah^{as}. I shall adopt the same line, in my reply, to tell you what the spiritual state of Mary means, as you will do to tell me how you can become Pharaoh's wife.

In fact, these people are deprived of the deep divine wisdom, and the intrinsic meaning of the Qur'an has never dawned on them. Otherwise, they would never have indulged in this manner of onslaught to invite debasing retort from the Holy Qur'an itself. This is the centre of the matter.

I further went on to explain the matter to the *maulavī* that there was nothing to be ridiculed. I tried to bring home to him what the Holy Qur'an wanted to impress upon the people. According to the Holy Qur'an, believers have to be divided into two categories: one possessing an inferior state of *īmān*, and the other holding a superior

position. The lowest degree is that of Pharaoh's wife, and for anyone who accepts the Holy Prophet^{sa}, no lower degree is conceivable. A great tyrant, an unbridled despot of a great realm happened to be her husband. He was so arrogant and self-conceited that he had the audacity to challenge the God of Heavens Himself. He used to order Hāmān to build a lofty watch-tower that he might ascend it to see the God with whom Moses^{as} was in communion. A weak and feeble woman, powerless and without authority, lived as a wife under such a disdainful despot. According to the Holy Qur'an, despite this state of affairs, she maintained her faith. She constantly wept before her Lord in humble supplication that He might protect her against this unjust tyrant and never allow the despot to triumph over her faith. What a sublime simile is this! But in the eyes of those who are devoid of inner Divine knowledge and ignorant of the Qur'anic idiom, this lofty parable has become a subject of mockery.

It is a sublime similitude; but the Holy Qur'an says that this resplendent example comes true in the case of the lowest of the lowly among the devout servants of Muḥammad^{sa}. It does not apply to those of superb status because, in the *ummah* of the Holy Prophet^{sa}, those who hold a comparatively inferior spiritual status and are placed in a lower degree; even they are men of such sterling quality, eminence and glory that they never forsake their faith in the face of the most tyrannical oppressors. Those

among them who fall in the higher rank are gifted with deep insight into Divine secrets and are reckoned *auliyā'ullāh* [friends of Allah]; these are the ones in whose case the parable of Mary comes true. Mary was a woman who never allowed carnal desires to approach her. She was absolutely free from all manner of satanic touch. After marriage such relations are natural and innate; they are not labeled immoral, that is to say, these relations found among pious people are not termed satanic. But so far as Mary was concerned, her state was such that she never even knew what sensual excitement meant. She had never experienced pleasure-seeking urges of the self. Despite this, the Almighty Allah, out of His unique divine power, granted her a physical son who was gifted with great spiritual qualities.

A Great Qur'anic Similitude made a Target of Ridicule

Almighty Allah says that when My chosen servants attain to new ranks and scale new heights, they remain absolutely immune from the slightest of the base desires of self. No satan ever whispers into their ears, enticing them to get up and project their claim to high spiritual station. No desire of the self and ego instigates them to covet exalted ranks. They are the humble ones who prefer to throw themselves into the dust. They are so lowly and meek that even if they

are honoured with outstanding ranks and high stations they would only say:

ۛ کریمِ خاکی ہوں مرے پیارے نہ آدم زاد ہوں
ہوں بسر کی جائے نفرت اور انسانوں کی عار

*A vermin of the earth am I, O Darling mine—not a son
of man.*

*Detestable in the eye of the mortals, a disgrace to man-
kind.*

When such people offer a claim, they never do so at the bidding of self. Such personages render their claim only when a spirit is breathed into them from Heaven and they are forced by Allah's command to rise and announce their new birth. Then, and then alone, Jesus is born to receive life eternal and imparts life to others and revives the dead. What a sublime example which the wrongdoers have turned into an object of ridicule!

Religious Persecution Under the Shadow of Dictatorship

Now, these adversaries will be bound to accept one of the two positions at all events. If they are unable to attain to the position of Mary, they should at least prove that they have attained to the position of Pharaoh's wife. But, alas, the overwhelming majority of them are deprived of the divine guidance even to do so. All their efforts are confined to forcibly trying to make people give up their faith and turn

apostate. They have no determination and power to protect their own faith in the face of coercion and outrage. Instead, they worship a tyrant and an entire nation has been coerced into accepting a dictator. It is true that among them we find some who are oppressed, weak and powerless. I am also aware that some of them are men of courage, but they are very few. Unfortunately, the majority of the people have become helpless, reduced to such an abject plight that the power to utter a word of truth has not been left in them.

As far as Aḥmadīs are concerned, we have already subjected ourselves to both of these states, inasmuch as even the weakest of us who stands at the lowest position is prepared, by the grace of Allah, to offer all manner of sacrifices for the preservation of his faith. He is not only prepared, but has actually been undergoing all manner of persecution, facing them cheerfully. All this is happening before your eyes. Just think, how many of them have you been able to turn apostate? How many *kalimah* badges have you snatched from their chests? How many of them have you put behind the bars to suffer unbearable torture? How much blood has been shed? Look at all this! With what dignity, grace and sublime calm these humble servants of Allah have been clinging to the position portrayed by the Holy Qur'an; and they are not budging an inch, nor will they ever desist from professing their faith in *kalimah* under the sword of a tyrannical despot!

Deep Points of Wisdom Given by the Saints of the Ummah

This is a picture of believers in the lower spiritual state. And from amongst them, those possessing higher strata emerge and will continue to emerge, who are endowed by Allah with the spiritual faculties of Mary. Such beings will continue to give birth to new beings gifted with higher spiritual powers. Aside from the Promised Messiah^{as}, there have been innumerable saints and holy personages in the *ummah*; endowed with the blessings of Divine inspirations, clear visions and true revelations; who realised this subtle point. It was, in fact, in those people who had established a personal relationship with Allah. One of whom was Ḥaḍrat Syed ‘Abdul Qādir Jīlānī^{rta} who writes in the twenty-sixth of his Essays:

Remove not thy outer garment and thy veil from thy face. Now both of these items form part of a woman’s garment.

Then how is it that Ḥaḍrat Syed ‘Abdul Qādir Jīlānī^{rta} is asking his addressee not to take off his outer garment and his veil? Commenting on these lines, Ḥaḍrat Sheikh ‘Abdul Ḥaḳe Muḥaddath of Delhi writes:

The use of the terms *burqa*‘ [outer-garment] and *qanā*‘ [veil] which form parts of the garments of a woman signifies that until the sage achieves perfection, a man figuratively remains like a woman and his claim to manhood does not hold

good. (*Sharh-e-Futūhulghā'ib*, Persian version of the Essay 26)

The sum and substance of the discourse is that although purity and righteousness reside in a believer of a higher rank, as long as these attributes do not give birth to a fresh being, he remains in the spiritual state of Mary. The Sages and celebrities of the *ummah* have in the past been holding the same view. For example, Maulānā Rum, a famous Ṣūfī poet, says in his Mathnavī:

ع هم چو مریم جان ز آسیب حبیب
حامله شد از مسیح دلفریب

Like unto Mary, the great soul under the shadow of the beloved, conceived the infatuating Messiah.

Just reflect how Almighty Allah has been disclosing the same meanings of these verses to scholars and the erudite in the past. They have been reading and reciting the same Mathnavī. How many of them will you make a target of your cruel mockery?

A Deceitful Calumny in the So-Called White Paper

Another calumny leveled against Aḥmadīs purports to say that after the creation of Pakistan, the most heinous conspiracy of the Qādiānīs [Aḥmadīs] was to convert the new-born Islamic State of Pakistan into a Qādiānī kingdom—here everyone should bear in mind that this was

the most heinous of the conspiracies mentioned in the White Paper; all others were of a minor nature. When you analyse it, you will certainly realise the significance of the remaining ‘conspiracies’ being ascribed to the Aḥmadīs. For example, they go on to say:

After the establishment of Pakistan, the most heinous of conspiracies hatched by the Qādiānīs against this new-born Islamic State of Pakistan was to change it into a Qādiānī dominion which would be administered entirely by the Qādiānīs. Their aim was to carve out a portion of Pakistan and to set up a Qādiānī State within a year of the birth of Pakistan. The Head of the Qādiānīs made a speech on July 23, 1948 in Quetta, which was published in the *Daily al-Faḍl* of August 13, 1948. Therein the Head of the Aḥmadiyyah Jamā‘at exhorted his followers, saying:

The British Balochistan, renamed Pak Balochistan, has a total population of five hundred thousand. Although the population of Balochistan is lower than that of other provinces, it is very important as a unit. In a state, its position is comparable to an individual in a society. For resemblance, the American Constitution can be aptly cited, wherein every State enjoys equal representation in the Senate, whether its population be ten million or one hundred million. Briefly speaking, although the population of Pak Balochistan stands at five hundred thousand only, and if the population

of the states within it is added to it, it may go up a little higher than one million. But as a unit it has an importance of its own. It is difficult to convert a big population into Aḥmadīs, whereas to convert a smaller population is comparatively easy. Therefore, if the community turns its full attention towards this objective, the whole province can be brought into Aḥmadiyyat in a short time. (*Qādiyāniyyat—A Grave Threat to Islam*, p. 35–36)

This [according to them] is the most dreadful and heinous of conspiracies which trumps all others, and poses a terrible danger to the Islamic world! An impression is being given that through a planned attack or by brewing a revolt, a full-fledged province is going to be cut and separated from Pakistan. Look at the height of their stupidity—the very quotation that is being cited belies this charge. There is not the slightest hint, in what has been quoted above, that the Aḥmadīs have been instigated to conquer Balochistan by a sword or to completely separate it from the rest of the county. The lowest degree of honesty demanded that the author should have at least gone through the passage he has chosen to quote. The passage quoted, at best, exhorts the Aḥmadīs to preach and win a spiritual victory; and further says that, even when you become triumphant, you have no right to separate yourselves from Pakistan; rather, remain as its integrated

unit. True, you will not obtain a majority in Pakistan, but as a unit you will attain an honourable place and you will be able to express yourselves in a proper way. Now this legitimate stand is being distorted and presented as if Aḥmadīs were conspiring to establish a separate state by an armed aggression. The passage quoted above is before your [government of Pakistan's] eyes and its very content rejects the conclusion drawn by you. This conclusion cannot be arrived at by any stretch of the imagination. But let me tell you, if this is a conspiracy, then the Aḥmadīs have prior to this been fostering even more dreadful and heinous conspiracies openly in the light of day. As this so-called conspiracy has been openly disclosed in a *khutba* [sermon] and published in the *Daily al-Faḍl*, similarly, all the conspiracies that might be blamed upon the Aḥmadīs are like an open book which has regularly been published. If those were conspiracies in any sense of the word, they were never kept secret. Rather, they were given wide publicity, particularly among you. It is you who take pains to proscribe them in order to hide them from public eyes. So far, as we are concerned, we wish to expose the conspiracies without hesitation. On the contrary, you are the people who seek to curb and hide them from the sight of the world. Irrespective of all this, one very important factor needs one's attention. The central government happens to be so sensitive in the case of Balochistan as to open volleys of bullets if a Baluchī Sardār [Chief] sitting in the far-flung

mountain region makes the slightest move. And several times bombardment was resorted, resulting in serious situations. Those attempts—which you termed as open hostility to Pakistan—were severely curbed by the point of the sword. Allah knows better what the real significance of the alleged incidents was.

At any rate, the question arises that under your [Pakistani government's] nose this so-called terrible conspiracy was allowed to flourish and you remain a silent spectator. After all, where was that force of the Aḥmadīs against which you were compelled to launch a military campaign? And if you did nothing, why and wherefore did you disdainfully ignore such a sanguinary conspiracy which was more horrible and heinous than all other conspiracies? And why could you not even lay your hand even on a single Aḥmadī involved in the affair? While, on the other hand, the situation took such a turn as forced you to pack your jails with suspects on petty incidents without instituting a case, all while inflicted tormenting punishment upon them. And before an act of aggression could be proven against them, they were subjected to most painful chastisement on mere suspicion of conspiracy against the State. Yet, you could not incriminate a single Aḥmadī on the charge of conspiracy which you allege to be most heinous of all conspiracies? You have still yet to find where those guns and swords were hidden, where those ammunitions were dumped, where that force was stationed

which was being prepared to launch an attack against Balochistan. This is all mere fiction. You, yourselves, are aware that they are downright lies without any foundation whatsoever. Once before, I had mentioned that most of your fables often remind me of a famous Spanish Don Quijote. Your case appears to me similar to that of his, i.e., where he sighted a windmill, he took it for a dreadful giant and made an assault on it. Some innocent lambs grazing in the field were taken to be a hostile army by Don Quijote, and he galloped his horse, drew his lance and butchered most of them then and there.

Martyrdom of Major Maḥmūd Aḥmad

You also harbour the same sort of unreal apprehensions and react to them violently. Therefore, let me tell everyone what the reaction was to this fictitious conspiracy. The horrible conspiracy to occupy Balochistan hatched by the Aḥmadīs was crushed by mercilessly killing an Aḥmadī, a medical officer in the Pakistan army, Major Maḥmūd Aḥmad. He was returning home after attending a public meeting. He was absolutely unarmed. A harmless person who was devoted to saving people's lives. The poor man was suddenly attacked with stones and bricks and was beaten to death in cold-blood. The enemies were satisfied that they had once and for all brought to naught the 'plan' that was being chalked out by Aḥmadīs against

Balochistan, and so [they took it upon themselves] to end the matter on the spot, so to say.

Major Maḥmūd Aḥmad, an innocent officer, never posed a threat to anyone, nor was he involved in any treachery. He was an extremely noble person, engaged in the service of humanity with a spirit of devotion. He never failed to attend to the call of duty, even at night. His only objective was to save human lives. But you, in your outrage, delivered Balochistan from the tyranny of the Aḥmadīs by killing him. You are a people who live in your own fantasies. You have nothing to do with the facts of life whatsoever. You are absolutely heedless of the real threats which face you, and are blind to them. But so far as threats from the Aḥmadīs are concerned, I would tell you that the 'plan' to conquer Balochistan is a trivial one. If you had taken the trouble of going through our literature, you would have avoided damaging further your already blackened record of borrowing objectionable references from the works of the *maulavīs*. You would have obtained a lot of material. For, such 'designs' have already gone forth into print. Now, I, myself, would like to tell you that Ḥaḍrat Khalīfatul Masīḥ II^{ra}, who is quoted above, had already announced in 1936:

We never made a secret of our determination to establish an Islamic form of government in the whole world. We openly proclaim that we shall not sit at rest until we bring about a system of government in

the world as envisaged by Islam. (Friday Sermon delivered on March 13, 1936—printed at *al-Faḍl*, March 18, 1936)

Aḥmadiyyat—It's Goal

So a global conquest is being proclaimed, programs are being prepared and published for defeating forces of evil throughout the world, but you are unable to see anything beyond a 'plot' to capture Balochistan. Ḥaḍrat Khalifatul Masīḥ II^{ra} had further exhorted the Community:

You are not supposed to sit at rest. Your destination is yet very far. Your task is very arduous, and your responsibilities are heavy. You are under the Command of your Lord to wield the Sword of the Qur'an and assail all powers of darkness simultaneously; bring all the countries of the world under the banner of Allah and His Messenger, or lay down your lives in His path. Do not pay heed to minor affairs. Always keep your objective in mind. Every Aḥmadi, in any walk of life, must keep one goal, and one alone, in his mind, as a focal point of all his efforts; that is, to capture the entire world for Islam. (*al-Faḍl*, January 8, 1937)

We have been engaged in a 'conspiracy' for the world conquest. You have laid your hand on only one point pertaining to Balochistan, the reason being that an incident had occurred in that region and *maulavīs* had made a capital

case out of it. The fact remains that you have never studied the literature of the Aḥmadiyyah Muslim Jamā'at. Therefore, whatever invidious material was provided by somebody, you caught hold of it and employed the stale material as your weapon for repeated attacks on us. Otherwise, if this could be called a conspiracy, it was not started by Ḥaḍrat Khalīfatul Masīḥ II^{ra}. It was, as a matter of fact, initiated long, long ago. I mean to say, it was done fourteen centuries before. It finds mention in the Holy Qur'an itself. Not once, but a number of times we find verses pertaining to this subject. We have in the Holy Qur'an:²

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ ۗ وَلَوْ كَرِهَ الْمُشْرِكُونَ ۝

He it is Who sent His Messengers with guidance and the religion of truth, that He may make it prevail over every *other* religion, even though the idolaters may resent it.

Here the Almighty Allah sets forth the objective of sending the Holy Prophet Muḥammad^{sa}, in very clearly defined terms:³

... لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ...

...that He may make it prevail over every *other* religion, ...

2. (*al-Taubah*, 9: 33)

3. (*al-Taubah*, 9: 33)

The World-wide Supremacy of Aḥmadiyyat

Precisely speaking, it is the same ‘conspiracy’ to which we are bound by ties of servitude. We are, undoubtedly, involved in it. We confess our guilt. You are at liberty to punish us for it in whatever manner you choose. The very aim and object of the formation of the Aḥmadiyyah Muslim Jamā‘at is to translate this undertaking into action—an undertaking which you call a ‘conspiracy’. Almighty Allah Himself has repeatedly blessed the Promised Messiah^{as} with glad tidings of victory in various countries and has foretold the supremacy of Aḥmadiyyat, not in one country or two, but throughout the length and breadth of the world. The Promised Messiah^{as} has forcefully proclaimed the prophecies of the ultimate triumph of Islam with glory and grandeur. For the Jamā‘at that openly declares its aim to conquer the entire world to be blamed for taking over Balochistan is a trivial matter indeed. Once when some hindrance was placed in the way of the Promised Messiah^{as}, he said,

Our opponents seek to obstruct the propagation of our message. Yet God Almighty has shown me that the members of my Jamā‘at will be multiplied like grains of sand. (*Tadhkirah*, edition. 3)

Again, he says that Almighty Allah has informed me that He will spread my community in Russia like the grains of sand in numbers.

Now look, the Aḥmadīs happen to be a 'threat' even to Russia. The Promised Messiah^{as} further says:

God has told me:

دُنیا میں ایک نذیر آیا پر دُنیا نے اُس کو قبول نہ کیا لیکن
خدا اُسے قبول کرے گا اور بڑے زور اور حملوں سے اس کی
سچائی ظاہر کر دے گا۔

A Warner came to the world but the world accepted him not; God will accept him and will establish his truth with powerful assaults. (*Barāhīn-e-Aḥmadiyyah*, vol. 4, p. 557—sub-footnote)

Then, again, Almighty Allah says:

میں تیری تبلیغ کو زمین کے کناروں تک پہنچاؤں گا

I shall cause thy message to reach the ends of the earth.

Just ponder, has any country been excluded from the scope of this conspiracy, if it is a conspiracy at all? Go and incite Russia, go and incite America, go and incite China. Tell them all that a 'horrible conspiracy' is being hatched against them. Ready all of your infantry and all your cavalry to direct their onslaught against us. I swear by God,

all your forces shall come to naught. For, this is a ‘plan’ which has been presented by the Holy Qur’an itself; no power on earth can stop the Qur’anic plan. Talking of the ultimate victory, the Promised Messiah^{as} himself asserts that he has nothing to do with the victory of this world. This is not a victory involving kingdoms and crowns and thrones. This is nothing but a spiritual victory. He says:

س مجھ کو کیا مُلکوں سے میرا مُلک ہے سب سے مُجا
مجھ کو کیاتاجوں سے میراتاج سے ہے رضوان یار

*What have I to do with the kingdoms of the earth?
My kingdom is different from all others;
What have I to do with crowns mundane?
My crown is nothing but the pleasure of my Beloved.*

We are certainly involved in this ‘conspiracy’ and are engaged in a life and death struggle all over the world to seek the pleasure of our Beloved. We shall never hesitate to make any sacrifice in His path. The Promised Messiah^{as} says:

Every moment I pine for a settlement with the Christians. My heart constantly bleeds to face their mischief, i.e., the worship of the dead.

An Adversary of Ahmadiyyat—An Ally of the Christians

So to say, a master-plan is being prepared for the defeat of Christendom, while these people are completely unaware

of the real threats and want to keep their own people under constant fear of a baseless source of danger. They are unable to locate the dangers and to discover the direction from which the catastrophe has come to overtake them. And if, at all, they have some knowledge thereof, they are willfully and criminally diverting the attention of the people from these real threats. To them the Aḥmadīs—who are planning to conquer the world for Islam—are actually an acute threat to it [Islam]. They are absolutely heedless of the onslaught of Christianity, about which Allah the Almighty Himself disclosed to the Holy Prophet^{sa} that it would become the greatest of all threats to Islam, and that the evil forces of Christianity would overcast the entire world in the shape of the *dajjāl* [Antichrist]. They are not only unmindful of this threat, but rather are lending support to the harmful and evil propensities pertaining to Christianity. When they tried to put hurdles in the path of the Promised Messiah's^{as} preaching, they were made to realise that they were getting a bad name in the free world and that they were being denounced for strangling the freedom of conscience. On the one hand, they put a ban on our *Jalsah Salanah* [Annual Convention], which they could not tolerate any further; and made their news media available to the prorogation of the Christian creed. Pakistani Television was thrown open to their preaching, where Jesus Christ was openly declared the Saviour of the

world. Thus the veils from their hypocrisy were lifted and the reality of their slanders was bare.

The Heavenly Design Will Break The Machinations of the Antichrist into Pieces

In fact, whenever a man treads the wrong path, an evil result is bound to come out of it. Similarly, when the Pakistan government endeavoured to hinder the preaching of Aḥmadiyyah Muslim Jamā‘at by declaring it a source of danger, a vehement reaction was shown in the free world against this cruel move. Then, in order to appease the public, they pretended to be custodians of the freedom of conscience and gave the Christians a free hand. In the so-called Islamic State of Pakistan, for the first time, a regular program for the preaching of Christianity was initiated by Pakistan Television under the government’s umbrella, and Jesus Christ was presented as the Saviour of the world. But little do we care for it. Let them go on stabbing at our back. We have always been facing the forces hostile to Islam and, *inshā’Allāh*, shall continue to do so undaunted. The Promised Messiah^{as} says:

My solicitude for a settlement with Christians never ceases. My heart constantly bleeds to see the mischief pertained to the worship of the dead. My soul is experiencing a strange misery. What could be more distressing than to see a powerless human-being

deified and to see a particle of dust given the place of the Lord of the Worlds. I would have perished from this grief long, long ago if my Master, my All-Powerful Lord, had not consoled and assured me that belief in the Oneness of God has ultimately to prevail, and all false deities shall come to naught, and that they shall be divested of the garb of godhood; death shall overtake the idolised life of Mary, and her son is bound to perish. The All-Powerful Lord says that if He willed, He would have destroyed Mary, her son and all the dwellers of the earth.

So, now, He has decided to make the idolised lives of both of them to come to an end. Both shall die. None can save them. And the vicious aptitude to accept pseudo-deities shall cease to exist. There will be a new earth and a new heaven, and the days are coming when the sun of truth will rise from the West, and Europe will see the face of the One True God. Then the door to repentance will be closed, for the entrants will gush through the door with great zeal and only those will be deprived on whom the door remains closed from eternity. They love not Light. Darkness is their lot. The days are not far away when all nations and orders will be wiped off, except that of Islam. All weapons will be broken into pieces, but the heavenly weapon of Islam. It will neither break nor become blunt, as long as the setup of the *dajjal* [Antichrist] is not completely destroyed. (*Majmū'a Ishtihārāt*, vol. 2, *Ishtihār* dated January 14, 1897, p. 304–305)

It is this 'horrible' universal plan which the Promised Messiah^{as} had prepared in the light of the teachings of the Holy Qur'an and it is this 'plan' in which we have been engaged and have put into operation. Therefore, call to your help all Christian powers, whose pseudo-gods the Aḥmadīs are determined to crush into pieces. Also, call the atheistic powers and all those people whose teaching the Aḥmadīs have taken upon themselves to set to naught, for all these powers have rejected the divine teachings, and have, instead, projected man-made substitutes as the saviour for mankind. The Promised Messiah^{as} says again:

The day is coming nigh when the true unity of God will spread on the earth, as it is being felt even by the dwellers of the wilderness. Though apparently heedless, they, in fact, realise it in the inner-most recesses of their hearts. Neither the artificial atonement, nor an artificial god will exist on that day. And just one stroke of the One True God will frustrate all designs of paganism—nay, neither by sword, not by a fire-arm, but by bestowing Heavenly Light on receptive minds and by illuminating the souls of the righteous. Then, all that I say will be brought home to you. (*Majmū'a Ishtihārāt*, vol. 2, p. 325)

A Grand Plan for Spiritual Conquest of the World

So, this is the Aḥmadiyyah plan for a world conquest, the program which you call a conspiracy. The Aḥmadiyyah Muslim Jamā'at has not started this program today. They have been carrying it out, according to you, for the last ninety years. They have not been doing it only in one country, but in all countries of the world. This is the program which has its seed in the Holy Qur'an, and it was set forth before the birth of the human study of religion with a view to establish Islam's superiority over other religions. You [government of Pakistan] cannot present fresh arguments in Islam's support and demonstrate its surpassing beauty to the world to win the people over Islam. You are devoid of all this. You have nothing with you except foul and filthy words to emit. You have nothing but outrage and violence as your weapons. We, on our part, find ourselves, by the grace of God, in a very good and high order in life. We find ourselves inscribed and imprinted in the model drawn in the Holy Qur'an. Who could be more fortunate than ourselves? And it is you people who are deepening this impression. It is you all who are crying hoarse to tell the world that these are the people who have made a 'plan' for the conquest of the world. And those people could be none but the followers of Holy Prophet Muḥammad^{sa}. We are happy over this division. You are free to act in whatever way you choose. Muster all

your strength. Collect and call to your help all the power you can, and unleash your nefarious propaganda against the Aḥmadiyyah Muslim Jamā‘at to tell people that it is they who pose a threat to all the nations of the world. But, remember, we are not going to budge an inch for fear of your terrorism. Neither your elders, nor your youth can intimidate us to draw even one step backward. Those amongst you who passed away and those who are yet to come, none will make us retreat. For, we are the bondsmen of no other than Holy Prophet Muḥammad^{sa}. We have taken him and him alone for our liege, our master. We are not going to give him up. His adherents are not the ones to desert him, for they are not made of the stuff of which cowards are made.

Therefore, we are, by the grace of Allah, bound to go ahead in this field, and we shall make headway in every field. We shall go forward in every direction. We and our future generations, our elders and our youngsters will have no rest until we snatch away from the tyrants the crown of Holy Prophet Muḥammad^{sa} and reverently present it back to him. That alone will be the moment of real satisfaction for us. That alone will give us peace and happiness. For his sake do we die and for his sake shall we go on offering our lives. May Allah enable us to unfurl the banner of Islam on the roofs of the grandest halls of the greatest of the world powers. There should be but one banner, the banner of our lord and master, Holy Prophet Muḥammad^{sa}. There

should be but one proclamation, i.e., there is no God but Allah and no Messenger but Muḥammad^{sa}. He alone is the last Law-bearing Prophet. He alone is the one whose verdicts are to be followed.

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.

Aḥmadi Muslim or Aḥmadi—A member of the Aḥmadiyah Muslim Community.

Aḥmadiyyah Muslim Jamā‘at—(Also Aḥmadiyah) 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 established by Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, now lead by his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help].

Auliya’ullāh—Literally, Friends of Allah. The term is applied to the saints in Islam.

Dajjāl—A term in Arabic that literally means, ‘the great deceiver.’ In Islamic terminology ‘*dajjāl*’ refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and al-Imam al-Mahdī. A similar prophecy in the Christian faith about the appearance of the Antichrist refers to the same

phenomenon, and we have therefore translated the term ‘*dajjāl*’ as ‘Antichrist’.

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.

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 23 years.

Ḥuḍūr—Your Holiness; His Holiness.

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

Jalsah Salanah—Annual convention or gathering.

Jamā‘at—*Jamā‘at* means community. Although the word *Jamā‘at* itself may refer to any community, in this book, *Jamā‘at* specifically refers to the Aḥmadiyyah Muslim Jamā‘at.

Khalīfatul Masīḥ II—Ḥaḍrat Khalīfatul Masīḥ II (1889–1965), Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. He is also called Muṣṭaḥ-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 and a grandson of the Promised Messiah^{as}, the Founder of the Aḥmadiyyah Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad.

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

Maulavī, Mullah or Maulānā—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.

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

Sunnah—Traditions of the Holy Prophet Muḥammad^{sa}.

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

Ummah—The larger community of Muslims.