

**WAS AḤMADIYYA MUSLIM
JAMĀ‘AT PLANTED BY THE
BRITISH?**

The Truth Revealed in the Light of Historical Facts

By

Ḥaḍrat Mirzā Ṭāhir Aḥmad
The Fourth Successor of the Promised Messiah

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The Truth Revealed in the Light of Historical Facts

A sermon delivered in Urdu by
Ḥaḍrat Mirzā Ṭāhir Aḥmad Khalifatul Masīḥ IV
on February 01, 1985
at the Faḍl Mosque, London

Translated into English from Urdu
by Dr. Saleem-ur-Reḥmān and revised by Arshad Aḥmadī
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About The Author

Ḥaḍrat Mirzā Ṭāhir Aḥmad (1928-2003) (may Allāh have infinite mercy on his soul), a man of God, Voice articulate of the age, a great orator, a deeply learned scholar of phenomenal intelligence, a prolific and versatile writer, a keen student of comparative religions was loved and devoutly followed by his more than 10 million Aḥmadī Muslim followers all over the world as their Imam, the spiritual head, being the fourth successor of Ḥaḍrat Mirzā Ghulām Aḥmad (the Promised Messiah and Mahdi^{as}), to which august office he was elected as Khalīfatul Masīḥ in 1982.

After the promulgation of general Zia-ul-Haq anti Aḥmadiyya Ordinance of 26th April 1984 he had to leave his beloved country, Pakistan, and migrated to England from where he launched Muslim Television Aḥmadiyya International (MTA) which would (and still does) telecast its programmes 24 hours a day to the four corners of the world.

Besides being a religious leader, he was a homeopathic physician of world fame, a highly gifted poet and a sportsman.

He had his schooling in Qādiān, India, and later joined the Govt. College, Lahore, Pakistan, and after graduating from Jāmi‘ah Aḥmadiyya, Rabwah, Pakistan with distinction, he obtained his honours degree in Arabic from the Panjab University, Lahore. From 1955 to 1957 he studied at the School of Oriental and African Studies, University of London.

He had a divinely inspired and very deep

knowledge of the Holy Qur'an which he translated into Urdu. He also partially revised and added explanatory notes to the English translation of the Holy Qur'an by Ḥaḍrat Maulawī Sher 'Alī^{ra}. 'Revelation, Rationality, Knowledge and Truth' is his magnum opus.

Though he had no formal education in philosophy and science, he had a philosophical bent of mind and tackled most difficult and abstruse theological-philosophical questions with great acumen and ease and his intellectual approach was always rational and scientific. For a layman he had an amazingly in-depth knowledge of science, especially life sciences which attracted him most. He also had deep knowledge of human psychology. His was an analytical mind of high intelligence—an intellect scintillating with brilliance, capable of solving knottiest problems with ease, leaving his listeners and readers spellbound.

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Foreword

This booklet is the English translation of the second in the series of the Friday Sermons which were delivered by the late Ḥaḍrat Mirzā Ṭāhir Aḥmadth, the fourth successor of the Promised Messiah, in reply to the false allegations levelled against the Promised Messiah^{as} and Aḥmadiyya Jamā'at in the White Paper of the Government of Pakistan promulgated by General Ziaul Haq, the dictator of Pakistan.

In this Sermon, Ḥaḍrat Mirzā Ṭāhir Aḥmadth refutes once for all the false accusation of the opponents of Aḥmadiyyat that the Founder of the Movement and the Movement itself was planted by the British government to grind their political axe and to strengthen their hold on India. The author has conclusively refuted this allegation in a short space and shown that Ḥaḍrat Mirzā Ghulām Aḥmad^{as} was raised by God himself and he did not need any support for his mission from any government, let alone the British government or any other power that may be. The plant of Aḥmadiyyat was planted by God and cultivated by Him. The author has, supporting his argument on historical facts, also conclusively shown that it were the opponents of Aḥmadiyyat from among Muslim leaders as well as the mullas who welcomed, supported and praised the British rule in India, whereas Ḥaḍrat Mirzā Ghulām Aḥmad^{as} praised the Government for one and only one reason which was that it had saved the Muslims from the tyranny of the then Sikh government and granted them religious

freedom. The sermon was translated into English by Dr. Saleem-ur-Raḥmān and revised by Arshad Aḥmadī. Its final checking and editing was done by Mirzā Anas Aḥmad M. A. M. Litt. (OXON).

The name of Muḥammad^{sa}, the Holy Prophet of Islam, has been followed by the symbol ^{sa}, which is an abbreviation for the salutation *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other prophets and messengers are followed by the symbol ^{as}, an abbreviation for ‘*Alaihissalām*’/‘*Alaihimussalām*’ (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ^{ra} is used with the name of the Companions of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for *Radī Allāhu ‘anhu/‘anhā/‘anhum* (May Allah be pleased with him/her/with them). ^{rh} stands for *Raḥimahullāhu Ta‘ālā* (may Allah’s blessing be on him). ^{at} stands for *Ayyadahullāhu Ta‘ālā* (May Allah, the AlMighty help him).

In transliterating Arabic words we have followed the following system 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 *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, the pronunciation of which must be learnt by the ear.
 غ *gh*, a sound approached very nearly in the r 'grasseye' in French, and in 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 —َ— (like *u* in 'bud');
i for —ِ— (like *i* in 'bid');
u for —ُ— (like *oo* in 'wood');

Long vowels by:

- a* for —ِ— or َ (like *a* in 'father');
i for —ِ— or —ِ— (like *ee* in 'deep');
u for —ِ— or —ِ— (like *oo* in 'root');

Other:

- ai* for —ِ— (like *i* in 'site')[♦];
au for —ِ— (resembling *ou* in 'sound').

Please note that in transliterated words the letter

[♦] In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

'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 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'ڪَ' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus Urdu word 'میں' is transliterated as 'meiń'.*

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

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Qur'an**, Hijra, Ramadan, Hadith, ulama, umma, sunna, kafir, pukka etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ' for ع, ' for ء. Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

Munīruddīn Shams

* These transliterations are not included in the system of transliteration by Royal Asiatic Society. [Publisher]

** Concise Oxford Dictionary records Qur'an in three forms—Qur'an, Quran and Koran. [Publisher]

اشهد ان لا اله الا الله وحده لا شريك له و اشهد ان محمدا عبده و
رسوله¹

اعوذ بالله من الشيطان الرجيم²

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۝۱

الرَّحْمٰنِ الرَّحِیْمِ ۝۲ مَلِكِ یَوْمِ الدِّیْنِ ۝۳

اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ ۝۴ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ۝۵

صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَيْهِمْ ۝۶ غَیْرِ الْمَعْصُوْبِ عَلَيْهِمْ وَلَا الضَّالِّیْنَ ۝۷³
وَقَالَ الَّذِیْنَ كَفَرُوْا اِنْ هٰذَا اِلَّا اِفْكٌ افْتَرٰهُ وَاَعَانَهٗ عَلَیْهِ قَوْمٌ اٰخَرُوْنَ ۝۸

فَقَدْ جَاءَهُمْ ظُلْمًا وَّرُؤُوسًا ۝۹ وَقَالُوْا اَسَاطِیْرُ الْاَوَّلِیْنَ اَكْتَتَبَهَا

فَیْهِ تَمَلٰی عَلَیْهِ بُكْرَةً وَّاٰصِیْلًا ۝۱۰ قُلْ اَنْزَلَهٗ الَّذِیْ یَعْلَمُ السِّرَّ فِی السَّمٰوٰتِ

وَالْاَرْضِ ۝۱۱ اِنَّهٗ كَانَ عَفُوْرًا رَّحِیْمًا ۝۱۲⁴

An Established Principle

In my previous sermon I had mentioned that, in fulfillment of a previous promise of mine, I shall take up, one by one, every objection raised in the so-called

¹ I bear witness that there is none worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad is His servant and His messenger. [Publisher]

² After this I seek refuge with Allah from Satan, the accursed.

³ In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds. The Gracious, the Merciful. Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path—the path of those on whom Thou has bestowed Thy blessings, those who have not incurred displeasure, and those who have not gone astray. (The Holy Qur'an, Al-Fātiḥah 1:1-7) [Publisher]

⁴ And those who disbelieve say, 'It is naught but a lie which he has forged, and other people have helped him with it.' Indeed, they have brought forth an injustice and an untruth. And they say, 'These are fables of the ancients; and he has got them written down, and they are dictated to him morning and evening.' Say, 'He Who knows every secret that is in the heavens and the earth has revealed it. Verily, He is Most Forgiving, Merciful.' (The Holy Qur'an, Al-Furqān 25:5-7) [Publisher]

White Paper published by the Government of Pakistan.

In the verses which I recited at the beginning of the last Friday sermon, Allah says that those who raise objections against the Holy Prophet^{sa} can make not a single new objection against him and only imitate their predecessors who raised objections against their respective Prophets^{as}. Thus the objections that were raised against earlier Prophets^{as}, are repeated against him [the Holy Prophet^{sa}] by his contemporaries who opposed him and rejected his message. This is an established principle that the objections which are raised against the Prophet^{as} of the time are in fact the same old hackneyed objection that are repeated again and again in case of all Prophets^{as}. Of course the objections raised against the first Prophet^{as} to come (though we do not know their details) were original. However, since then this has been an established practice of the opponents of a Prophet^{as} that these very objections were raised against all the subsequent Prophets^{as} by them.

Regarding the Holy Prophet^{sa} the Qur'an says:

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا آفَاتُ أَفْتَرَاهُ وَأَعَانَهُ عَلَيْهِ
قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ۝

And those who disbelieve say, 'It is naught but a lie which he has forged, and other people have helped him with it.' Indeed, they have brought forth an injustice and an untruth.

(Al-Furqān 25:5)

Elsewhere the Holy Qur'an says that the people who are alleged by non-believers to have helped the Holy Prophet^{sa} are 'Ajamī (non-Arabs) and to this the Qur'an replies that if an 'Ajamī lends him help and writes down the Qur'an for him^{sa} and if his claim to be a Prophet is based on the help he receives from 'Ajamīes, then why don't we see any trace of foreignness (in the pure and pristine Arabic) of the Qur'an and the speech of the Prophet^{sa}. That being the case, how is it possible that his helper is an 'Ajamī (non-Arab), but his own way of speaking and the Book he has brought is utterly different from the language of non-Arabs.

A Baseless Allegation by 'Modern Researchers'

At present the objections that are being raised against the Promised Messiah^{as} are—as the Qur'an says in the verses recited in the beginning of the sermon—the same old objections which are being repeated and there is nothing new which is being said against him that had not been said already against the earlier Prophets^{as}. And most of the time the objections which used to be raised against the Holy Prophet Muhammad^{sa} are being repeated against his pious and devoted servant who sincerely and truly loved him (the Holy Prophet^{sa}). Thus in the so-called White Paper which the Government of Pakistan has published much stress has been laid on the accusation that his Jamā'at (the Ahmadiyya Muslim Jamā'at) is the British product and *Khud Kāshta Pauda*⁵ of the

⁵ A plant planted by the British. [Publisher]

British. The exact wording of the accusation is: 'Modern research scholars have established that Aḥmadiyyat is the *Khud Kāshta Pauda of the British* which was planted by the British for safeguarding the interest of the British government'. Here no mention is made of who these modern research scholars are nor is any mention of the nature and detail of their research given. Instead an utterly baseless allegation has been made which is couched in such a language as may appeal to the East as well as to the educated people in general so that they start believing that the language in which the research is presented conforms to the standard of genuine research and are, in the end, taken in by the phrase 'present day research scholars have proved that'.

The White paper's unique research

A specimen of such research published by them refers to a book—*The Arrival of British Empire in India*, cited by 'Ajāmī Israel page 19—which, according to them, was published by a press located in Britain. Allegedly, this book confirmed that the British parliament had reached a decision that a false Prophet must be set up in order to keep India in harness, and such a Prophet may be termed a '*zillī nabī*'.⁶ It is as if '*zillī nabī*' was a British

⁶ The expression *zillī nabī* is used by the Promised Messiah^{as} with reference to himself. By *zillī nabī* the Promised Messiah^{as} means a Prophet who is not a Prophet in his own right but his Prophethood is a reflection of the Prophethood of the Holy Prophet^{sa} who is the last Prophet^{sa}. Such a Prophethood is conferred on him by God for the only reason that he followed his master—the Holy Prophet^{sa}—with

colloquialism! So, they decided that the real solution was to create a '*zillī nabī*' in India and then subjugate all Muslims through him. A long time ago, when I was serving the *Waqf-e-Jadīd* department of the Jamā'at, I wrote to the Imam of the London Mosque asking him to search for the book referred to above and said that even though the allegation itself was patently false, yet he should find out whether or not the said reference was contained in the book or was it something put in quite a different context which had been distorted. The Imam replied that no book with this title existed. I urged him to explore further and contact that particular publishing house. He reported back saying that he had searched thoroughly and found that not only that there was no such book which bore that title but that there was no such publishing house in existence. Then, the British Museum and some other significant organizations were contacted in this regard. But they replied in the negative, because not only that there was no book with that title but also because there was no printing press of that name—nor there was any mention of such a press or publisher anywhere. That being the case, they said, they could obviously not provide any reference. This is the kind of 'modern researchers' of the Government of Pakistan who have conducted research of this calibre. One feels

such love and devotion that he lost his being and identity in the person of the Holy Prophet^{sa}. Such a Prophethood was prophesied by the Qur'an and the Holy Prophet^{sa} in relation to the Promised Messiah and Mahdi^{as} who was to be raised by God in the latter days. [Publisher]

embarrassed even to use the word 'research' in their case. At any rate, this has been dubbed as 'modern research' by the Government of Pakistan and proudly presented to the world with taunts and reproachful remarks about the Promised Messiah^{as}. The argument of the White Paper can be summed up as: the Promised Messiah^{as} was the plant planted by the British is supported by two facts (1) that he excessively praised the British to the extent of sycophancy and (2) that the founder of the community had himself confessed—and his confession is made in published writings of his—that he and Jamā'at Ahmadiyya are *Khud Kāshta Pauda* of the English. I want to present facts before the Jamā'at regarding both the matters.

Sikh Regime and the Miserable Plight of Muslims

First of all, it is a fact that the Promised Messiah^{as} praised the British and praised them more than once. However, whenever he praised them he said that he praised them for the reason that the plight of Muslims of India, especially those of Panjab, had become so desperate that there were no rights left to them and the then Sikh government had subjected them to such cruelty as the example of which is found nowhere. The British government came and delivered the Muslims from that blazing inferno and restored all their rights; and that was the sole reason why he felt compelled to praise the British government. It is not only the precept of the Prophets^{as} but is also the dictate of common human decency to requite

beneficence with beneficence. The Muslims had been living under grave danger under the Sikh rule. These were the observations of the Promised Messiah^{as}. But despite the fact that the Hindus have a much greater social affinity with the Sikhs than with Muslims, the Hindu researchers have conceded exactly the same facts. In this regard, I have selected two excerpts—one from a non-Muslim and the other from a non-Aḥmadī Muslim which portray the condition of Muslims when the British came and delivered the Muslims from this persecution.

Tulsī Rām wrote in his book, *Sher-e-Punjab*, (published in 1872)

"In the beginning the Sikh practice was to devastate and plunder. They used to plunder whatever they came upon and distribute it among their own people. The Sikhs had great enmity towards Muslims. They would not let *Adhān*⁷ to be called out loudly. They used to forcibly occupy mosques and start recitals of *Garanth* in them—calling this practice '*maut karā*'. They were given to heavy drinking. According to eyewitness accounts, when they would come upon an earthen pot, which had evidently been in use of somebody of [non-Sikh] faith, they would lash it five times with their footwear and then use it for cooking their food. In other words, they thought that by

⁷ Call for prayers. [Publisher]

hitting it five times with their shoes they had rendered it purified."

These were the Sikh rulers from whose clutches the British delivered the Muslims. Various historical records contain detailed and very painful accounts of their dreadful atrocities against Muslims.

Muhammad Ja'far Thānisarī's book, *Sawāniḥ-e-Aḥmadī*, contains a published account of Haḍrat Sayyed Aḥmed *Barailawī* (who was the *mujaddid*, or reformer, preceding the Promised Messiah^{as}) in which he states:

"During our journey through the state of Punjab, we approached a water-well to drink water. We saw a few Sikh women who were drawing water from this well. Since we were not conversant with the local dialect, [we used sign language, and] by placing our cupped hands near our mouths we indicated to them that we were thirsty and requested them for drinking water. At this, those women cautiously looked around and then addressed us in Pashto, saying: 'We are Muslim women, of Afghan origin and were residents of such and such country and village. The local Sikhs have forcibly brought us here.'"

This is just one incident which is mentioned in the above book. However, the details of atrocities committed by the Sikhs, contained in the *Encyclopaedia of Sikh Literature*, are heart-rending.

These include accounts of numerous acts of defilement of Muslim women, destruction of mosques and converting them into stables of donkeys, carrying out massacre of Muslims, killing Muslims for giving the call to prayer, i.e., *Adhān*, etc. etc.

The Real Reason for Praising the British

This was the time when the Sikhs had deprived the Muslims of all human rights. Ironically, we are experiencing the banishment of *Adhān* in this day and age, so it is no longer a part of ancient history! Such people have risen even in the present age who feel hurt by the sound of call to prayer. Recently, a letter was published in a Sikh newspaper of India in which the correspondent wrote that he was thrilled that now one group of Muslims had banished the *Adhān* for another group of Muslims. Because, once the Muslims used to tease the Sikhs, saying that they are such an ignorant people that they believed that *Adhān* called out by the Muslims contaminated them. Hence they banned the Muslims from giving call to prayer. But today they [the Sikhs] are fully avenged and their hearts feel contented that they have now been exonerated of being uniquely guilty of such an act.

Human history passes through various transient phases. Whenever ignorance gets the better of humanity such actions proliferate. So the real question in this context is not whether the Sikhs acted atrociously. The real question is: Is it really some sort of humanity on one's part if one does not express

one's gratitude for a nation that delivered the Muslims from persecution?

The Promised Messiah^{as} is accused of calling himself *Khud Kāshṭa Pauda* [of the British], and it is also alleged that the British propped him up to liquidate the spirit of Jihad. I shall address these allegations one by one. It is quite clear from the writings of the Promised Messiah that he did not resort to any such praise because of sycophancy. Rather, he was exercising the Islamic moral of doing his duty to gratefully acknowledge the facts. There can be no other interpretation that can be attached to the following excerpts from him:

'So, be advised, O you who are uninformed! I do not indulge in any flattery of this government. Rather, in the light of the Holy Qur'an, it is prohibited to wage a religious war against a government which does not itself interfere in the religion of Islam or religious practices—nor does it draw its sword against us in an attempt to promote its own religious beliefs. The reason for that is that this government itself is not waging any religious war.'⁸

Again, he says:

'My temperament never felt inclined to mention these consistently performed services to the Government authorities, because I was

⁸ *Kashtī-e-Nūh*, footnote No.68. [Publisher]

not motivated by any desire to be acclaimed or compensated for that. Quite the contrary, I felt it was my duty to explicitly acknowledge the truth.⁹

‘Allama Iqbal’s Eulogy of the British

The above represents the viewpoint of the Promised Messiah^{as}. Since his detractors allege that his praise for the British is a proof of his being the British agent, it is instructive to see what they themselves had said in that regard. The most notable among these, whose person has been particularly advertised in this government publication, is ‘Allāma Sir Muḥammad Iqbāl. Let us see what he used to say and write about the British in his time and what were his sentiments and thoughts about them.

He wrote an elegy on the death of Queen Victoria, in which he said:

میت اٹھی ہے شاہ کی، تعظیم کے لئے
اقبال اڑ کے خاکِ سہرِ راہ گزار ہو

*The Monarch’s coffin is on the move,
Get up Iqbal, (and grind thyself to dust)
Then spread thy dust on funeral route,
Thy reverence for the Queen to prove.*

صورت وہی ہے نام میں رکھا ہوا ہے کیا
دیتے ہیں نامِ ماہِ محرم کا ہم تجھے

What’s in a name, ‘tis tragedy supreme

⁹ *Kitābul Bariyyah, Rūḥānī Khazā’in*, vol. 13, p. 340. [Publisher]

We'll name this (tragic) month as Muḥarram

This means that according to Iqbal, one may give any name to the month in which Victoria died, however, the fact remains that the tragedy of her death was no less than the tragedy which occurred in Muḥarram when almost fourteen hundred years ago the grandson of the Holy Prophet^{sa}, Ḥaḍrat Imam Ḥussain^{ra}, was martyred. He further develops this theme and says:

کہتے ہیں آج عید ہوئی ہے ہوا کرے

اس عید سے تو موت ہی آئے خدا کرے

They say, "It's festival of Eid, today"

Who cares about Eid, be that as it may!

O God, (if Thou to prayer listeneth)

Do grant that we be visited with death!

So this is the *Mujāhid-e-Millat* [the Stalwart of the Nation] 'Allāma Sir Muḥammad Iqbāl, who is considered to be the topmost among the list of the opponents of Aḥmadiyyat! And he was in the vanguard of those who accused the Promised Messiah^{as} of being implanted by the British, only because he had praised them. He goes much further and says:

اے ہند تیرے سر سے اٹھا سایہ خدا

اک غم گسار تیرے میکنوں کی تھی، گئی،

O India! from thy head is lifted now,

*The Wing of God's Mercy, (alack-a-day!)
Gone is now, one who shared thy people's grief,*

ہلتا ہے جس سے عرش یہ رونا اسی کا ہے

نہنت تھی جس سے تجھ کو جتا اسی کا ہے

*Now heavens shake as mourners for her cry,
'Tis the funeral of Thy Adornment, now gone by!*¹⁰

The Promised Messiah has been accused of calling the British 'The wing of God's mercy' whereas 'Allāma Iqbal himself has used the same term 'wing of God's mercy' in this elegy.

British government in the Eyes of the *Ahl-e-Hadīth* and *Diyubandī* ulama

The *Ahl-e-Hadīth* and *Diyubandī* are in fact in the forefront of opposition to the Ahmadiyya Muslim Jamā'at at the present time, and they are the virtual arms and instruments of the present government. Their highest ranking scholar and a distinguished elder, Shams-ul-Ulamā' Maulana Naẓīr Aḥmad Dihlwī said:

'It is essential for the peace of entire India that a foreign ruler continues to govern over it: one who is neither a Hindu nor a Muslim—someone from the European monarchies. [So, it doesn't have to be necessarily British; it

¹⁰ *Bāqiyāt-e-Iqbāl*, compiled by Sayyed Abdul Wāhid Mu'īni, M.A.(Oxon). Published by Āina-e-Adab, Anārkalī, Lahore, Pakistan. [Publisher]

may be anyone as long as he is European] But the limitless beneficence of God necessitated that the British became [our] monarch.'¹¹

Again he said:

'Is this government repressive and high-handed? Oh, no! God forbid! [She is] even more benevolent than one's mother and father.'¹²

'In the light of my knowledge I used to cast my glance over all the contemporary ruling chieftains of India. I would even let my roving imagination go far afield [and extend my imaginary search for an ideal monarch for the whole India] to include Burma, Nepal, Afghanistan—I even compassed Persia, Egypt and Arabia—but from one end of the spectrum to the other, I could not come up with a single soul whom I would have made the Monarch of India. [i.e., whom I would have made a monarch in the realm of my own imagination]. There was no other aspiring group of hopefuls whose status as heirs to the throne I could have evaluated. So at that time my conclusion was that only the British were the rightful

¹¹ *Majmu'a Lectures* of Maulana Nazir Ahmad Dihlwi, pp. 4-5; published 1890. [Publisher]

¹² *Op. Cit.*, p. 19. [Publisher]

heirs to the Indian throne. Governance is their right, and they must continue to hold sway.'¹³

The British were 'People of Authority'

Shurash Kashmiri, editor of *Chattān* magazine, wrote:

"Among those who offered interpretations in favour of abrogation of Jihad and, in addition, declared that, in view of [the Holy Qur'an's verse (4:60)] '... obey Allah and obey His Messenger and those who are in authority among you.', the expression *ūlul amr* [those in authority] was applicable to the British, was the famous literary figure Deputy Naẓīr Aḥmad."¹⁴

British government: 'A Source of Pride'

Now let's look at the views of Maulawī Muhammad Ḥussain Batālwi about the British rule. He wrote:

'The Sultan of Rome'¹⁵ is a Muslim monarch but, as far as [the prevalence of] public peace and security and excellence of public administration is concerned, (apart from religion), the British government is no

¹³ *Op. Cit.*, p.26. [Publisher]

¹⁴ From a book entitled, '*Atā*' *Ullāh Shāh Bukhārī*, p.135. [Publisher]

¹⁵ Sultan of Turkish Empire. [Publisher]

less a source of pride for us Muslims. And specially, for the people of *Ahl-e-Hadīth* sect. This [British] regime is far more a source of pride as compared to all the contemporary Muslim governments [Rome, Iran, Khurāsān] in respect of peace and liberty.¹⁶

That's how these people were expressing themselves not too long ago!

He continues:

'In view of this general peace and freedom as well as the excellence of public administration on the part of the British government, the *Ahl-e-Hadīth* people in India very much cherish this regime, and much prefer to remain its subjects as compared to living under any of the Islamic regimes.'¹⁷

Our opponents are alleging today that since the Ahmadiyyas did not like Islamic rule, they lived and blossomed under the British Raj and wished that rule to continue forever. But their own forefathers had declared at that time that they 'much preferred to remain its subjects, compared to living under any of the Islamic regimes.'

Now, you can see for yourself that the foregoing excerpts make absolutely no mention of the fact that they were praising the British government because it saved them from the persecution of the

¹⁶ *Ishā'at-us-Sunnah*, No.10, pp. 292-293. [Publisher]

¹⁷ *Op. Cit.* [Publisher]

Sikhs and granted them freedom of religion—the reason explicitly given by the Promised Messiah^{as} for thanking and praising the British. Rather these people perceived the British regime at that time to be superior to all the Islamic regimes regardless of any of the above-mentioned reasons. No matter where the *Ahl-e-Hadīth* went and settled—whether it was Turkey or Arabia or any other country—they did not desire to become the subjects of any other regime except that of the British.

As for the Shiites, their elders continued to publish a similar viewpoint in their writings. An excerpt from 'Allāma 'Alī al-Ḥā'irī, published in *Mau'izah-e-Tahrīf-e-Qur'ān*, (April, 1923, pp.57-58), discusses the subject in the same vein.

Yearning for 'A Munificent Glance from the British'

Maulana Zafar 'Alī Khān, who was at one time a notable *Aḥrāri* but later on declared *Aḥrāries* to be traitors to the country as well as to Islam, summed up his long experience as follows:

'The Muslims cannot think ill of such a government [i.e., the British government] even for a moment! if a wretched Muslim has the audacity to be rebellious against the Government, then we say it out loud that such a Muslim is not a Muslim.'¹⁸

¹⁸ Newspaper, *Zamīndār*, Lahore, 11 Nov. 1911. [Publisher]

How about this as a decree [fatwa] that a Muslim who is rebellious towards the British government does not remain a Muslim any longer! He continues:

'[We are] ready to shed the entire blood of our body to save the royal forehead of our Monarch from shedding a droplet of perspiration. And this is precisely the condition of all the Muslims of India.'¹⁹

Was it the prevalence of such cringing mentality to undo which the British were in any need to prop up a plant cultivated by them.

He also expressed his feelings in verses. He says:

جھکا فرط عقیدت سے میرا سر

ہوا جب تذکرہ کنگ ایمر کا

*My head bowed down in an effusion of reverence,
At the mere mention of the King, our Emperor,*

جلالت کو ہے کیا ناز اُس پر

کہ شاہنشاہ ہے وہ بحر و بر کا

*Even grandeur itself is proud of him,
Because he is the Emperor of the Land and the Seas;*

زہ قسمت جو ہو اک گوشہ حاصل

ہیں اس کی نگاہ فیض اثر کا

¹⁹ *Op. Cit.*, 23 Nov. 1911. [Publisher]

*Lucky me, if I may be blessed with—even a wee bit,
Of his Glance of Munificence!*²⁰

Hypocritical Tactics of the Muslim ulama

So this is the character and conduct as well as the past of those who are now vying with each other to malign Aḥmaddiyyat. The Promised Messiah^{as} was motivated by his good disposition to express his gratitude towards a beneficent government. But that was not all. There were certain other causes of this as well which were of the making of his opponents.

On the one hand, these ulama were instigating the Muslims against the Promised Messiah^{as}, alleging that he praised the British government and opposed the idea of Jihad against it, whereas that government deserved to be destroyed and eliminated through Jihad. But on the other hand, they were engaged in heaping praises on the British government and publishing the kind of flattery, some excerpts of which I have just read out to you. On a third front, they were submitting memorandums, both covertly as well as through overt publications, to the British government, cautioning them against the Promised Messiah^{as} whom they described as a very dangerous man and warned the Government not to be taken in by him. They alleged that, though he was the claimant to being Imam Mahdi, yet in fact he was a Bloody Mahdi whose purpose was to destroy the British Empire.

²⁰ Newspaper, *Zamīndār*, 19 Oct. 1911. [Publisher]

What a great hypocrisy, transgression and a pack of lies! On the one hand they were announcing to the Muslims that he was *khud kāshta pauda* of the British, and on the other hand they were informing the British that he was an enemy of their nation and his mission in life was to destroy them [the British]. Hence the latter must destroy him. In this context, Maulawī Muhammad Ḥussain Batālwī wrote in his *Ishā'atus Sunnah*, vol. 16, footnote 4, as follows:

"[Mirzā Ghulām Aḥmad Qādiānī's] being deceptive is proven by the belief in his heart that it is permissible, and lawful to commit murder against, and rob the property of, a government which subscribes to a different religious belief. [What a robust 'proof' this is, indeed: '... the belief in his heart..!'] So it would not be prudent for the Government to trust him, and it is essential to remain wary of him. Otherwise, this Mahdi Qādiānī will wreak such havoc which even the Mahdi Sudānī did not cause."

It was this picture of the Promised Messiah's 'heart' which their own hearts were painting in those days.

Munshī Muhammad ‘Abdullāh warned the British government about the Promised Messiah^{as} in the following words:

'Similarly, there are other Qur’anic verses which he keeps on repeating for his

companions in an attempt to organize them to go to war against this government.²¹

These submissions and observations were taken by the opponents quite seriously. For instance, the only English language daily of that time, the Civil and Military Gazette, Lahore, which was held in high esteem and remained in publication for a very long time, wrote an editorial in which it instigated the British against the Promised Messiah^{as} and cautioned them not to be taken in by the facade of peacefulness maintained by the Promised Messiah^{as}. It alleged that this dangerous man will destroy the British government.

An Open Deception against Aḥmadiyyat

It is an astounding degree of deception with which the allegation is made that the Promised Messiah^{as} conceded that he himself was '*khud kāshta pauda* of the British'. One wonders that these people have no fear of God and they try to convey the impression that the Promised Messiah^{as} acknowledged that he himself, as well as the Aḥmadiyya Muslim Jamā'at, were '*khud kāshta pauda* of the British'—that is, God forbid, he was a plant which was implanted by the British and his religious dispensation was also founded by the British. When you read that particular excerpt in which the expression '*khud kāshta pauda*' is found, the context of its use is quite evident.

²¹ *Shahādat-e-Qur'ānī*, p.20, published in 1905 by Islamia Steam Press, Lahore. [Publisher]

Lieutenant Governor, Sir William Makeworth Young, was a staunch Christian and took a hostile view of the running battle raging fully at that time between the Promised Messiah^{as} and Christianity. The opponents sent memorandums to him alleging that the Promised Messiah^{as} was the arch enemy of the British government and Christianity and urged the Government to execute him. It was against this backdrop that the Promised Messiah^{as} wrote:

'I have been informed consistently that some jealous persons who are ill-disposed to me, either on account of difference of religious belief or for some other reason, harbour malice and enmity towards me—or such persons who are the enemies of my friends—submit counter-factual reports to the higher officials of the Government against me and my friends. This persistent flow of misinformation on their part is likely to cause ill feelings in the mind of the esteemed government, and it is likely that all those services ... may be laid waste ...'²²

Exonerating the Elders of the Family

There is a detailed account of these 'exonerating services' which are referred to in the above excerpt. In that context, the Promised Messiah^{as} has argued that his family had supported the British in their battles

²² *Kitāb-ul-Bariyyah, Rūhānī Khazā'in*, vol. 13, p.349. [Publisher]

against the Sikhs and in some other battles and supplied armed troops to the British at his family's own cost. After recounting all this, the Promised Messiah^{as} addressed the British and asked how could they set it all aside and look upon his family as one which is engaged in anti-British activities, calculated to bring about the ruin of the British? In all of these writings, the Promised Messiah^{as} never made any reference whatsoever to the Ahmadiyya Muslim Jamā'at and did not even mention the name of the Jamā'at.

As against this the fact was that when these allegations against the Promised Messiah^{as} were being conveyed to the British his own family (who were, apart from being non-Ahmadīes, staunch opponents of Ahmadiyyat) had several complaints against him one of which was that he was dishonouring them in the world in respect of religion (because he had made a claim which they could not accept) and, over and above that, that he was degrading and humiliating them in the eyes of the Government and was inviting its enmity to himself and the family. It was in this background that he wrote to the Government on behalf of his family. And addressing the Government he mentioned the letters which were sent by the Government to the elders of the family regarding their loyalty and devotion for the Government. Thus he says:

'... fifty years of continuous experience has proven it to be a valiantly loyal family [there

is absolutely no mention of the Aḥmadiyya Muslim Jamā'at here; *only his family* is mentioned] and in respect of which the higher officials of this esteemed government have always testified in their testimonials, on the basis of their considered opinion, that they have been staunch well-wishers of the British government, and in their service, since ancient times. So the Government should take utmost caution and care and should make [proper] investigation and pay due attention to this *khud kāshta pauda*.²³

Praising the British was Unrelated to Aḥmadiyyat

The fact is that Aḥmadiyya Jamā'at came into being with the advent of the Promised Messiah and those whom he was exonerating belonged to the family who predates Aḥmadiyya Jamā'at and all the services of them were rendered to the British long before Aḥmadiyya Jamā'at was initiated and they had nothing to do with Aḥmadiyya Jamā'at. Interestingly enough, this so-called White Paper by the Government of Pakistan presents this as an 'argument' against the Promised Messiah^{as} that his nearest relatives were his strong adversaries. Therefore, it is clear that the family which has been called '*khud kāshta pauda*' were in reality *Ahl-e-Sunnah* (or Sunnis

²³ *Kitāb-ul-Bariyyah* Published in 1898. *Rūḥānī Khazā'in*, vol. 13, p.350. [Publisher]

according to the present day terminology)²⁴. Hence the inescapable conclusion from the foregoing should have been that:

The family of the Promised Messiah, with whom he had severed all ties, and who had turned against him on account of Aḥmadiyyat, and who consisted of persons of Sunni persuasion, was '*khud kāshta pauda* of the British'. And if they were, then so be it; we are least bothered by it. What has the Aḥmadiyya Muslim Jamā'at got to do with *that* family?

What Did the British give to the Promised Messiah's Family?

As far as the treatment of this family by the British authorities is concerned, let us look at that.

Despite the fact that the Promised Messiah^{as} has, after narrating the services that his family rendered to the British government and as a result of the testimonials which were issued by the English government in acknowledgment of these services, called his family the *khud kāshta pauda* of the British the question remains how and in what way this family was the *khud kāshta pauda* of the British? In what way the British government was beneficent to the family? It must be noted here that the Promised Messiah^{as}, in the context of the family, did *not* imply that they had received any particular favours from the British. The British had delivered this family from persecution under Sikh rule. That was the only act of

²⁴ Incidentally, we the Aḥmadiyya Jamā'at are the true *Ahl-e-Sunnah*, by the grace of God. [Author]

beneficence by the British. The Sikhs had weakened this family by repeatedly attacking it and sometimes forcing it into exile. This family lived in exile for many years due to the Sikhs. Eventually, under the British government, when public peace and order prevailed, this family found it possible to return to Qādiān and settle there once again. So that was the act of beneficence on account of which the Promised Messiah^{as} described that family as '*khud kāshta pauda*' [of the British]. There is no truth in the mistaken view that they received any reward for the services which they rendered to the Government. At any rate, let me tell you what 'reward' they did get.

There is a well known book, entitled *The Punjab Chiefs*, compiled by Sir Lepel Griffin and Colonel Messey, revised by Mr. (later Sir) Henry Craik (1910), which is regarded as an authentic historical record. It contains the following mention of the family of the Promised Messiah^{as} and how the British acted towards them:

'At the time of annexation the *jāgīrs* of the family were resumed but a pension of Rs.700 was granted to Ghulām Murtaḍā and his brothers and they retained their property rights in Qādiān and the neighbouring villages.'

Although it is not mentioned in this excerpt, yet in fact this pension was gradually reduced and eventually terminated. So, that was '*khud kāshta pauda* of the British' and its relationship with the

British.

During their battles with the Sikhs the British had to weaken the Sikhs to enable the families which had been forced into exile to come back and resettle. Apart from this act, there is no other favour which the British ever did to the ancestral family of the Promised Messiah^{as}. But one has to remember the obverse as well: the British confiscated this family's property of 70 villages! The elders of this family got so caught up in litigation to regain possession of their lost property that they ended up losing most of what was left over.

The Promised Messiah^{as} continuously drew his father's attention to give up litigation and devote himself to God, instead of having any expectations from the Government. He cautioned his father that if he did not give up litigation he would eventually lose in that process whatever he still had of the property. But his father felt so much aggrieved at the loss of his property that he did not listen to the Promised Messiah's^{as} counsel. Consequently, he spent all his funds and remaining property in the process of litigation. But the British government did not restore even a single lost village to him!

British Favours for the ulama

Those ulama who accuse the Aḥmadīes to be '*khud kāshṭa pauda* of the British', their own sycophancy of the British government, as quoted earlier, was not without good reason. In fact, their praise earned them *jāgīrs*. For example, due to

flattering the British government, Maulawī Muḥammad Ḥussain Batālwī was allotted a parcel of land that was 4 *Murabba*²⁵ in area. On the other hand, the fact is that the family of the Promised Messiah^{as} was not granted even an inch of land, nor did the British government show any favour whatsoever to his Jamā'at. Nobody on earth can prove that the British government ever spent as much as a single penny on the Aḥmadiyya Muslim Jamā'at, or on the family of the Promised Messiah^{as}; or that they ever gave them any title. On the contrary, 'Allāma Iqbal was knighted and became a 'Sir' and other ulama were decorated with grand titles and continued to be awarded properties. They were granted their many wishes and enjoyed being on the payroll of the British.

How could all these be considered the adversaries of the British and the foremost among 'freedom fighters', whereas the Promised Messiah^{as} and his Jamā'at—who, for the sake of Allah, have always given exemplary sacrifices and relied only on their own resources and funds and have never been the beneficiary of a penny's worth of grant from any government—how on earth could they be called '*khud kāshta pauda* of the British'?

Wahhābīs as the Khud Kāshta Pauda of the British

The truth never remains hidden. God Almighty caused our opponents to use the same phrase, quoted above, to describe various sects of their own! Whereas

²⁵ Four hundred acres or 162 hectares. [Publisher]

the Promised Messiah^{as}, when he used that phrase in regard to his ancestral family, had made absolutely no mention of his Jamā'at, but our opponents started using this expression to describe various sects among themselves. It is an amazing instance of Divine retribution that the weekly, *Chatān*, Lahore, (15 Oct. 1963) wrote about the *Barailwī* sect as follows:

'[they] declared the British to be the *'ulul amr* [people of authority] and issued a fatwa that India qualified as *Dārus Salām* [land of peace], where insurrection against the Government is religiously unlawful. After a while, this *khud kāshta pauda* of the British became a religious movement.'

Now tell me if there is any doubt here: is this a reference towards an individual or a whole sect is being indicted? Let me quote from the editor of *Ṭūfān*, in response to this rhetorical question:

'The British employed all the guile and cunning to cultivate the plant of *Najdī* Movement [*i.e.*, the *Ahl-e-Hadīth*, who are also referred to as the *Wahhābī* Movement, or *Najdī* Movement] in India, and then nourished it to strengthen it with their own hands.'²⁶

Behold! There are a number of '*khud kāshta pauday*' [of the British] which are cropping up, according to the foregoing!

²⁶ *Ṭūfān*, 7 Nov. 1962. [Publisher]

Historical Events Speak Their Own Language

Casting aspersions and levelling accusations against anyone furnishes no proof as such. Just as when they accuse us and we shrug it off, similarly when they dub each other as '*khud kāshta pauda*' [of the British] we regard it as simply meaningless because taken by itself it proves nothing. However, it is true that the actual events of history have a language of their own: and when history speaks, one has no option but to listen to it.

It is a historically established fact that the *Nadwatul 'Ulama'* the institution of the *Diyubandī* sect was founded by the British and its Maulawīs remained on the British payroll—those who were so nourished are being eulogized today as anti-British, even first-ranking freedom fighters. The foundation stone of *Nadwatul 'Ulama'* was itself laid by a British man. In this regard, their own official organ, *An-Nadwah*, not any non-Nadwī source, recorded the following:

'On 28 November, 1908, the foundation-stone of the Academy of Learning, *Nadwatul 'Ulama'*, was laid by His Honourable Lieutenant Governor *bahādur* of the United Provinces, Sir John Scott Hughes, K.C.S.I.E.'²⁷

Having read the above portion of this excerpt, one

²⁷ *An-Nadwah*, Dec. 1908, p.4. [Publisher]

must pay special attention to the next portion. It seems that when they wrote the foregoing account they had some scruples of conscience and wondered what their Muslim readership would think when they would read this? What would be the future of this *Nadwah* institution, and what objectives would it pursue in the light of the fact that its foundation was laid by a British Governor?

So, in order to rationalize it, they stated something outrageous, and minced no words about it!

'The ulama have stated that the podium of the *Masjid-e-Nabawī* [i.e., The Holy Prophet's Mosque, at Medina] was also built by a *Naṣrānī* [sic. Christian]²⁸

So, according to their belief, since a Christian built the podium of *Masjid-e-Nabawī*, what difference did it make if another Christian laid the foundation of their *Nadwah* institution!

But they still had to concede that:

'At any rate, this famed religious institution of learning owes its existence to a British gentleman.'²⁹

A '*Khud Kāshta Pauda*' Announces Itself

Do you see now, how a '*khud kāshta pauda*' [of the British] introduces *itself*? And how explicitly it says: I am the '*khud kāshta pauda*' [of the British]. *Nadwatul*

²⁸ *Op. Cit, An-nadwah*, Dec 1908, P:4. [Publisher]

²⁹ *An-Nadwah*, Dec 1908, P:4. [Publisher]

'*Ulamā*' is a top-notch religious academy of the Muslims, and all those mullas who are exported to join the anti-Aḥmadiyya forces are produced in that very centre. The particular brand of Islam whose imprint is being laid on Pakistan these days is the same as that of this *Najdī* sect which is being pushed to the forefront. And this is the group which is affiliated with *Nadwah* and it is also known as *Ahl-e-Hadīth*, i.e., these two have separate identities as sects but are practically the same at the fundamental level. The objectives of *Nadwatul 'Ulamā*' have been explicitly outlined in the issue of *An-Nadwah*, vol. 5, July 1908, as follows:

'Although *Nadwah* is quite aloof from politics, but since its real mission is to produce enlightened ulama, and an essential duty of this kind of ulama is to be well aware of the Government's blessings of governance [*barakāt-e-ḥakūmat*] and spread the ideology of faithfulness to the Government throughout the country,

This is what in the English idiom is called the cat is out of the bag! This is their moral condition. They attack the Promised Messiah^{as} and the Aḥmadiyya Muslim Jamā'at with such mendacity and duplicity but they try to cover their inner-self—which they themselves once revealed, and stated what their objectives were? Who founded them etc.? All such historical evidence is on record. Aḥmadīes have nothing to do with the shaping of this evidence; nor

do we need to form any opinion about it. It is a historical reality which exists independently. Historically, the *Najdī* Movement has consistently enjoyed the support of the British. Their mutual agreements are published in history books and their original writings are preserved here in the libraries of London. And you can peruse them and learn how the British established a linkage of operation between the *Ahl-e-Hadīth* Movement, i.e., the *Wahhābi* Movement, and the founder of the present ruling dynasty of Saudi Arabia on the strength of a formal agreement between the two sides. They were used to launch a Jihad Movement—but not against the British, who were their masters and were giving them an annual grant of £5,000. This Jihad Movement was launched against the Muslim government of Turkey. This pro-British *Najdī* Movement was established there and later it was planted on the Indian soil. And it is the same movement which has pretensions of capturing the whole Pakistan these days. It is this very movement which sometimes names the *Barailawīs* as '*khud kāshṭa pauda* of the British' and at other times they call the Aḥmadīes by the same name or sometimes go after the Shiites. Right now, through a conspiracy of the Western powers, this movement is in the process of being imposed on Pakistan through the agency of the Pakistani armed forces. An ordinary simple Muslim is unable to see through this maze and understand what is in store for him and his fellow Muslims. All pieces of this jigsaw puzzle are consistently falling into a pattern. Those who were 'a

British plant' yesterday, they are still 'a British plant' today! And those who were not tied to the British yesterday, they are not related to them even today.

***Diyubandīs* and *Ahl-e-Ḥadīth* are the Real 'British Plants'**

It is, therefore, necessary to make the people of Pakistan understand what the status of the Ahmadiyya Muslim Jamā'at is. If you are inclined to believe in the one-sided false accusations, then you should know that these do not spare anyone. But if you focus only on the events of history, then the historical facts are telling you in very clear and explicit language that if there is anyone on the face of this earth today who qualifies as '*khud kāshta pauda* of the British' it is none other than the *Diyubandīs* and *Ahl-e-Ḥadīth*. That is to say, that faction of *Ahl-e-Ḥadīth* which was an accomplice in the establishment of *Najdī* government and which is also known as the *Wahhābī* sect. This sect received help and support from the British and was able to establish a government. These are historical facts.

From my viewpoint, it is still unreasonable and unjust to label them as '*khud kāshta pauda* of the British' from a religious angle. So, these hard facts notwithstanding, I do not label them as a British plant. The reason for this is that it was an independent religious movement which was later used to establish a government which was under the tutelage of the British. Their bilateral agreement included a clause which stated that their foreign policy would not be

independent and that they would be completely subservient to the British foreign policy in exchange for their freedom in pursuing certain domestic policies as set out in the agreement. This arrangement made them beneficiaries of pre-determined quantities of British defence supplies, such as so many rifles, and so many thousands of pound sterling. It spelled out, in detail, the respective rights of either side to this agreement.

So, despite the unreasonableness shown by our opponents due to their rash behaviour, we must watch our step and do not do the same. We must be fair and just even in our rebuttals. For that reason, my viewpoint is that even if they themselves admit that this was how their sect began, it would be untenable; because alien nations do not lay the foundation of religious sects among others in this manner. Their sect has its own independent history. Maulana Muhammad bin Abdul Wahhāb started Jihad against *shirk* [*i.e.*, associating partners with God] but, in his relentless pursuit, he reached the other extreme. However, it is incorrect for his opponents to paint the *Wahhābī* Movement, in its entirety, as 'a British plant', just because in a particular era of history they enjoyed the support of the British. They are independent in their religious philosophy; though it is true that the British exploited them—they exploited them in the past, and they are exploiting them even at present.

The Indian Congress has also been using them. So these people did become their instrument and continue to do so. The conspiracy is the same as it was in the

past and the people are the same people who had become, and continue to be, the instrument in the hands of the conspirators.

Aḥmadiyyat is a Plant Cultivated by God

Now we must see that if it is true that the Promised Messiah^{as} did in fact describe his ancestral family as '*khud kāshta pauda* of the British' and he did not include Aḥmadiyyat in this description, then what is the proof of this interpretation? Because some people allege that the reference about 'the British plant' is there for all to see. They may say: you interpret it as referring to his family, but we take it to mean that it encompasses his family, the Aḥmadiyya Muslim Jamā'at, as well as the Promised Messiah^{as} himself. Thus, there is a need to present a definitive proof as to who cultivated the plant of Aḥmadiyya Muslim Jamā'at?

I will now quote for your benefit an excerpt from the writings of the Promised Messiah^{as} himself, which presents his own view on the subject:

'The world does not recognize me, but He Who has sent me does know me. It is an error on the part of those—indeed it is their misfortune—who wish to see my destruction. I am the tree which has been planted by the Lord God with His own hands.....³⁰

O, ye People! You must understand this for sure that I am accompanied by that Hand

³⁰ Underlined by the editor. [Publisher]

which shall remain faithful to me till the end of time. If your men and your women, and your young and your old, and your insignificant ones and your notables all commit themselves to praying for my destruction—so much so that your noses get withered and wasted away due to your endless prostrations, and your hands become numb, even then God would certainly not accept your prayers, and he would not stop until He fulfills His decree..... So, do not wrong your souls. The faces of liars can be discerned as something different altogether, and the countenances of the truthful ones are quite distinguishable. God does not leave any matter undecided..... Just as God eventually decided, at one time or another, between the previous Divinely appointed ones and the false claimants, similarly He will decide upon this matter presently at hand. There are seasons apposite to the advent of the Divinely appointed ones, and there are seasons apposite to their departure: do mark it for sure, that I have neither made a seasonless appearance, nor shall my exit be out of season. Do not be pitted against God! It is not in your mettle to compass my ruin.³¹

A Favourite Misleading Idiom of the Mullahs

(In view of the time constraint, I shall address the

³¹ *Tuhfa-e- Gularwiyyah*, pp. 12-13. [Publisher]

second aspect of this topic in my next Friday sermon. I have left out the mention of many references, but still, the nature of these topics is such as will prolong the duration of Friday sermons. So it is not necessary that I should deal with a topic at length and finish it during the same Friday sermon. Several minor topics may, however, be treated in the same sermon. I estimate this series to be completed in about a couple of months.)

To sum it up, as far as the matter of praising the British and the allegation of being '*khud kāshta pauda* of the British' is concerned, our Jamā'at must now know this subject inside out. The Promised Messiah^{as} never even vaguely hinted at the Aḥmadiyya Muslim Jamā'at when he employed the phrase, '*khud kāshta pauda* of the British'. Rather, his ancestral family with reference to whom he used this descriptive phrase, consisted of an assortment of Sunnis and *Ahl-e-Ḥadīth* individuals. And even in regard to them, he did not use the expression with reference to their religion but used it in respect of the family as such. Then again, it is a hundred percent established fact that this family did not benefit financially at all from the British. Instead, the British government proved to be one which confiscated the family property.

As for the accusers, their tongues are utterly unrestrained and they have no fear of God. In addition to accusing certain other sects as '*khud kāshta pauda* of the British', they continue to allege the same against the Aḥmadiyya Muslim Jamā'at. They have so deeply fallen in love with this expression that they

don't want to abandon it. They themselves accept in some contexts, and tell others, that it is true that the British laid their foundation. These are irreversible events which are etched in history. Similarly, they have stated, and continue to affirm, the *raison d'être* of their existence and their mission in life.

Intentions of the Opportunist Group

They constitute the only group today about whom it is proven, on the strength of historical facts, that the British always used them for their own special interests, and have benefited them financially in exchange for performing certain assignments of historical significance. This is the sect which is in the process of being imposed on Pakistan, whereas the totality of other sects, who constitute the majority, have been deliberately confounded to such an extent that they don't perceive what has been happening to them. There is so much trash that is being spewed against the Promised Messiah^{as} that the attention of all the people is wholly captured by it. They are unable to see any other faces lurking in the haze. They have been led to perceive that Ahmadiyyat is the source of every danger, every transgression. They have become oblivious to their own situation due to this spreading of falsehoods all around them and they do not know which conspiracy they have presently fallen victim to and what does the future has in store for them.

You will see that, if this situation continues unabated, after some time a particular religious group will be imposed on Pakistan—under the forceful

authority of the Pakistani armed forces—and their creed shall be officially branded as 'Islam'. Any doctrines that would differ from theirs will receive state censure in one way or another. You are aware of what has already taken place in Pakistan against the Shiites. It's reported in the newspapers. Whatever is brewing internally against them is known only to the perpetrators. But I can tell you one thing: I don't see them in peace. They are suffering from self-delusion if they think that they are in peace.

A Meaningful Warning to the *Barailawīs*

Whatever has been happening in regard to the *Barailawīs* is already in your knowledge, because it has been reported in the newspapers. Furthermore the President of Pakistan has already declared in a statement that 'there is no room for *Mushrikīn* here'. The real bone of contention between the *Barailawīs* and *Diyubandīs* (or, between the *Najdīs* and the *Barailawīs*) is that the *Barailawīs* complain that they are wrongfully accused of being *mushrik* [*i.e.* those who associate partners with God]. And they try to prove that their detractors are *mushrik*. So this remark by the President is pregnant with foreboding; it is not that he said something meaningless without rhyme or reason. This is a broad hint at the considered official policy to be implemented in future. Having singled out the Aḥmadīes for his statement—'we have no room for Aḥmadīes here'—he added that there was no room for *Mushrikīn* there, either.

The historical background makes it clear that the same debate was raging on at the time when the *Najdī* government was being established. The British manoeuvred Muslims to fight against other Muslims, who were led by the Turkish government, on the same pretext that the latter were a '*mushrik*' bunch, and alleged that a coterie had been imposed on the people which lent support to that '*mushrik*' government of Turkey. The pre-existing call to conduct Jihad against *Shirk* was, thus, craftily exploited by the British to achieve their political objectives. A great Muslim Empire was delivered such a colossal blow that the subsequent entry of Britain and France in the Middle East was a natural outcome of that. If the Turkish Empire, which is also known as the Ottoman Empire, had not fallen, there would have been simply no question of the intervention of the British, or other Western powers, in the Middle East. A similar, horrifying, conspiracy is being hatched against the Islamic world by the major powers of the world. It is the same Western powers who simply transfer their portfolios of mutual interest, from one of them to the other, among themselves. Sometimes the British take charge of the Middle Eastern affairs, sometime the United States shoulders that responsibility and sometimes their manoeuvres are implemented through a third country. But their fundamental interests are the same.

Islamic World: A Prey to Foreign Conspiracy

The same group of people who follow the *Ahl-e-*

Hadith sect, or *Diyubandī* sect, who had been used in the past, are now being used again. But we do have One God on whom we rely completely. The One Who has never left us in the lurch; about Whom the Promised Messiah^{as} has written: 'He has helped me with His Hand of Loyalty, and this Hand of Loyalty will never abandon me'. But what will become of those who, in their simplicity and ignorance, have been instigated to the point of madness in their enmity towards Ahmadiyyat? They have lost all perception that it is they who are under real attack! So, please pray for this nation that Allah may give them true perception and wisdom. If a foreign conspiracy takes hold of the Muslim countries in the name of Islam, then it will be a most painful tragedy and these countries will then never be able to free themselves from its clutches. Similar events are taking place in Turkey, and have now started to appear in Indonesia as well as Malaysia. The Sudan has witnessed much the same spectacle. If you look around yourself, you will find that it is universally true that, everywhere certain powers are exploiting the name of Islam and pushing such groups forward to form governments which are agreeable to the interests of these powers.

Russia is not lagging behind anyone in this respect. The Eastern Powers, too, help, however they can, to impose such a government in whatever way they can, in the name of the much-exploited Islam, from the jaws of which the country finds no way out.

Animosity towards Aḥmadiyyat is the Cause of Humiliation and Disgrace

So, please pray that Allah, by His grace, may deliver the Muslim governments, and Muslim people, from the wrongdoers; and may His grace cause this conspiracy to fail. It is a fact, as established by the incoming reports that the sensible segments of Pakistani people are now looking towards Aḥmadiyyat, because all their artifices have now become obsolete. Many perceptive non-Aḥmadīs are saying: We are now only able to recall that whoever, in the past, rose against the Aḥmadīs, he never prospered. I pray that God may do it even now because we are not strong enough to come out of the clutches of these cruel manipulators. If prisoners like us find release, for reasons tied to the destiny of Aḥmadiyyat, then this is the sole escape route for us: Every other door is closed.

As for ourselves, we do not have any strength of our own. We are a very weak entity. We are neither aligned with political forces, nor have we ever embroiled ourselves in such pursuits. Rising up in revolt against any established government, raising a movement to this end, or raising rebellion, are traits which are alien to our nature and run counter to the teachings we embrace.

But we know surely that our God never forsakes us and He always causes our enemies to be humiliated and disgraced. Whoever pounced on Aḥmadiyyat, his hands were always severed. So, pray to God and turn only to Him that He may grant deliverance to the

whole country for our sake and may He cause this conspiracy to fail for all times to come which is being hatched against the World of Islam. May He cause those powers to become ineffectual which are continuing to perpetuate, and further deepen, the influence of their own governments, by exploiting the name of Islam. May Allah, the exalted, deliver us from them.

***"Tārīkhī wāqī'āt kī rushnī meīn
'Khud Kāshta Pauda' Kī Haqīqat"***

**A self-cultivated plant of the British —Historical
facts**

This is the English translation of the second in the series of Friday Sermons that were delivered by Ḥaḍrat Mīrẓā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV, as a riposte to the false allegations and noxious propaganda campaign mounted in the time of General Zia-ul-Haq and contained in the conceitedly self-styled 'White Paper'.

In this sermon, Ḥaḍrat Mīrẓā Ṭāhir Aḥmad answers to the often made accusation by the opponents that the Aḥmadiyyah Muslim Jamā'at was created by the British government in the sub-continent of India to serve their purpose and to cause dissension among Muslims. Giving a forceful and effective refutation, he proves in the light of historical facts that the Aḥmadiyyah Muslim Jamā'at was not a plant of the British government. This plant was established by Allah the Almighty with His own Divine Hands and He has always safeguarded it and will keep it under His protection in future. If any section could be considered a plant of the British, it could only be the '*Diyuband*' sect.
