



The Light — U.K. edition

August 2007

The Lahore Ahmadiyya monthly magazine from U.K.

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Assalamu alaikum: Our next meeting —

Date: **Sunday 5th August 2007**

Time: **3.00 p.m.**

Speakers: **Various members**

Topic: **Our annual Family Day:
*Different Muslim
Denominations***

Regular activities:

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

60th Anniversary of the Founding of Pakistan

In this issue we have compiled a number of articles in commemoration of the 60th anniversary of the founding of Pakistan, which came into existence on 14th August 1947. We begin with a background to and history of its creation which was presented in **the talk by Dr Zahid Aziz at the last Sunday meeting of the U.K. Jama'at on 1st July.**

The "Pakistan Movement", the campaign for an independent Muslim homeland to be created consisting of the Muslim-majority provinces and states of British India, was led by a party known as

the All-India Muslim League. Although it was founded in 1906 (at Dhaka, now Bangladesh), its campaign for Pakistan did not come into being until the 1930s. Its object was to present the *separate* case of Muslim interests to the British government. The idea of Pakistan did not exist and even the idea of independence of India from British rule had not materialized. The Indian National Congress had been founded earlier in 1885 to represent all Indians in obtaining a greater share in government for Indians. To seek independence of India did not become its objective till the 1920s.

At the inaugural meeting of the Muslim League at Dhaka on 30th December 1906, the following resolution of its objectives was unanimously passed:

“ Resolved that this meeting, composed of Musalmans from all parts of India, assembled at Dacca, decide that a Political Association be formed, styled All-India Muslim League, for the furtherance of the following objects:

(a) To promote, among the Musalmans of India, feelings of loyalty to the British Government, and to remove any misconception that may arise as to the intention of Government with regard to any of its measures.

(b) To protect and advance the political rights and interests of the Musalmans of India, and to respectfully represent their needs and aspirations to the Government.

(c) To prevent the rise, among the Musalmans of India, of any feeling of hostility towards other communities, without prejudice to the aforementioned objects of the League. ”¹

We have quoted the above to give a glimpse of the atmosphere of the time. All organizations and movements in India, especially those which could be suspected of anti-government activity, needed to declare their loyalty to the British rule of India in order to operate within the law. We see above that such a declaration of loyalty is made the first object of the Muslim League, even before mentioning the advancement of the rights and interests of the Muslims of India. The Ahmadiyya Movement and its Founder Hazrat Mirza Ghulam Ahmad made similar pronouncements of loyalty. Much later on, and till today, his statements are seized upon by anti-Ahmadiyya groups to allege that he was an “agent” of the British government with the mission of dissuading Muslims from rising up to fight a *jihad* for independence. Yet not only did the Muslim League make the same statements at that time, but later on after the creation of Pakistan its supporters proudly claimed that they had brought the country into existence by peaceful means without firing one shot in a battle.

Separate Muslim demands

There was, as stated above, no concept of a separate Muslim country at that time and the man who later became the founder of Pakistan, Mr Muhammad Ali Jinnah, was in fact one of the leaders of the Congress and a supporter of a united Hindu-Muslim approach. However, as the prospect of independence for India began to seem more realistic in the 1920s, Muslims became increasingly concerned that the attitude of the Congress leaders such as Mr

Nehru, and even Mahatma Gandhi, would mean that in a united, independent India their culture, language, rights and identity would be submerged as a minority. Muslims began to demand a separate electorate for the Muslim population in any elections leading to home rule or independence for India, which would have one-third of the seats reserved for it in any assembly. Also the Muslim League began to demand separate representation for Muslims in talks on independence with the British government and would not recognise the claim of Congress to represent all Indians in such talks.

Idea of a ‘Pakistan’

It was in 1930 that the concept emerged which eventually developed into the movement for the creation of Pakistan. At the annual meeting of the Muslim League, Dr Sir Muhammad Iqbal, renowned philosopher, poet and a national leader of Indian Muslims, proposed that the Muslim majority provinces of India could eventually be formed into a state *within* an All-India Federation, which itself may or may not be independent of British rule. In later history this has been represented as a “demand” for a separate Muslim country. However, Iqbal denied making such a demand when accused of it at the time.

In this connection we may reproduce a letter that Iqbal wrote to *The Times* newspaper of London when he was in London in 1931.² It is as follows:

“ Sir,— Writing in your issue of October 3 last, Dr. E. Thompson has torn the following passage from its context in my presidential address to the All-India Moslem League of last December, in order to serve as evidence of “Pan-Islamic plotting”:

I would like to see the Punjab, North-West Frontier Province, Sind, and Baluchistan amalgamated into a single State. Self-government within the British Empire or without the British Empire, the formation of a consolidated North-West Indian Moslem State appears to me to be the final destiny of the Moslems, at least of North-West India.

May I tell Dr. Thompson that in this passage I do not put forward a “demand” for a Moslem state outside the British Empire, but only a guess at the possible outcome in the dim future

1. See *Foundations of Pakistan — All-India Muslim League Documents: 1906–1947*, edited by Sharifuddin Pirzada, published by National Publishing House, Pakistan, 1969.

2. *The Times*, 12 October 1931, p. 8. The text of this letter is also reproduced in the book *Letters and Writings of Iqbal*, published by the Iqbal Academy, Pakistan, from Lahore in 1967, and reprinted in 1981 (pages 119–120).

of the mighty forces now shaping the destiny of the Indian sub-continent. No Indian Moslem with any pretence to sanity contemplates a Moslem state or series of states in North-West India outside the British commonwealth of Nations as a plan of practical politics.

Although I would oppose the creation of another cockpit of communal strife in the Central Punjab, as suggested by some enthusiasts, I am all for a redistribution of India into provinces with effective majorities of one community or another on lines advocated both by the Nehru and the Simon Reports. Indeed, my suggestion regarding Moslem provinces merely carries forward this idea. A series of contented and well-organized Moslem provinces on the North-West Frontier of India would be the bulwark of India and of the British Empire against the hungry generations of the Asiatic highlands.

Yours faithfully,
Muhammed Iqbal
St. James's court, S.W.1, Oct. 10. ”

As Iqbal plainly writes here “I do not put forward a “demand” for a Moslem state outside the British Empire”. Yet it is generally believed in Pakistan, and taught in history there, that Iqbal presented the demand for Pakistan in this speech.

Name ‘Pakistan’

It is well known that, shortly after Iqbal's speech, Chaudhry Rahmat Ali, an Indian Muslim student at Cambridge, published a pamphlet *Now or Never*, in 1933, putting forward the case for a separate, independent Muslim nation in India, and for the first time proposing its name as *Pakistan*. Going further than Iqbal, it is written in this pamphlet:

“This demand is basically different from the suggestion put forward by Doctor Mohammed Iqbal in his Presidential address to the All-India Muslim League in 1930. While he proposed the amalgamation of the provinces into a single state forming a unit of the All-India Federation, we propose that these Provinces should have a separate Federation of their own.”

What is much less well known is that the idea of publishing this pamphlet, the case presented in it, and the proposed name ‘Pakistan’, arose out of discussions held at the mission house of the Woking Mosque in the summer of 1932 involving a number of Indian Muslim students studying at Oxford and Cambridge universities. In our last issue we

reproduced an account of those meetings written by Khwaja Salah-ud-Din, son of Khwaja Kamal-ud-Din, who was present at these gatherings, which was first published in *The Light*, Lahore, in its issue dated 16 January 1966.

This pamphlet argued that Muslims in India constituted a distinct and separate nation, with its own identity, and different in every walk of life from the majority Hindus. This was the basis for the case for Pakistan later taken up by Mr Jinnah.

Founding of Pakistan

It was as a result of the circulation of this pamphlet that the campaign arose for the creation of a country called Pakistan, to consist of the Muslim-majority provinces which existed on the western, north-western and eastern sides of British India. Being convinced of this case, Mr Jinnah took up the leadership of the Muslim League to promote this cause. In March 1940, at its meeting in Lahore, the Muslim League passed what became known as the ‘Pakistan Resolution’. This was its firm, official commitment to seek the creation of Pakistan.

There is no scope in this article to discuss in more detail the events of the subsequent seven to eight years. Suffice it to say that after many turns and twists and setbacks, the unbending determination and steadfastness shown by Mr Jinnah, and the passion, commitment and unity of his followers, in face of the most difficult odds, led to the birth of Pakistan on 14th August 1947.

Lahore Ahmadiyya contribution

What relationship does the Lahore Ahmadiyya Movement have to these events? Our Movement's sole external objective has always been the presentation of true knowledge about Islam to the world in order to bring about moral and spiritual enlightenment and reform of people. It has never taken part in political activity in pursuit of office, power or influence. But it has supported Muslim national causes that are above politics and are in the interests of the Muslims as a whole. Whatever stance the Lahore Ahmadiyya Movement would adopt in the Pakistan campaign was important because the Lahore Ahmadiyya leaders were also regarded as leaders and spokesmen of *Muslims* due to their work of the propagation of Islam. This was a time when Maulana Muhammad Ali's English translation of the Quran was *the Muslim* English translation of the Quran. The Woking Muslim Mission and the Berlin Mission were *the Muslim* missions in the West. The Lahore Ahmadiyya leaders, notably Maulana Muhammad Ali, Khwaja Kamal-ud-Din, and Dr Mirza Yaqub Baig were friends of, and

respected by, the prominent national Muslim leaders such as Jinnah, Iqbal and Maulana Muhammad Ali Jauhar.

Our Movement wholeheartedly and passionately supported the campaign for the creation of Pakistan. It believed that such a country would give Muslims the opportunity to present a model of the true teachings of Islam relating to society, economics and state organisation. Also there would now exist a state supporting with its resources the kind of missionary efforts for the propagation of Islam being carried on by the Lahore Ahmadiyya Movement. During the struggle for Pakistan, which also involved convincing Muslims themselves to support the Muslim League, the Lahore Ahmadiyya Movement threw their full weight behind this cause. Later in this issue we show this by reproducing announcements from *The Light* of those years.

A strong reason why the Lahore Ahmadiyya Movement believed that Pakistan would be such a model country was that the leading lights of the Pakistan Movement were influenced to a great extent by the view of Islam presented by the Lahore Ahmadiyya. We further explain this as below.

As the Pakistan Movement, led by the Muslim League, claimed that Muslims of India constituted *a nation with an identity* so that they can form *a state based on their values*, therefore they had to make clear: (1) Who is a Muslim, and (2) What are the religious values according to which they will organise their state institutions and society? On the first point, they could hardly claim that Muslims constitute a nation and yet fail to show how to identify a member of that nation! The Pakistan Movement held to the widest definition of a Muslim as a person who belongs to the Muslim community culturally and in his life-style, and identifies himself as a member of this community, without needing to pass some doctrinal or religious test. Regarding the second point, the Pakistan Movement looked to their proposed country as one which would be inspired by the *spirit* of Islam — by its principles of equality, brotherhood, democracy, accountability of rulers, and social justice. It believed in a liberal, progressive and tolerant picture of Islam.

Orthodox Muslim religious leadership

Thus the Pakistan Movement held a *very different* view of Islam from the established Muslim religious leadership or what later became known as ‘fundamentalists’. It rejected their sectarianism and their narrow-minded concepts of an intolerant Islamic state with Islamic laws based on centuries-old interpretations. Many Pakistan Movement leaders wanted new interpretations of Islamic laws to be

drawn up, based on the principles of the Quran and example of the Holy Prophet, and taking into account modern world conditions and problems. That was the work of reform that the Lahore Ahmadiyya Movement was doing.

In fact, the orthodox Muslim religious leadership was bitterly opposed to the Pakistan Movement before the creation of Pakistan. They called its leaders as *kafir*, and sneered at it for considering those as Muslims who were merely ‘born Muslims’ (*nasli* Muslims) and not differentiating them from ‘real Muslims’ (*asli* Muslims). It is a great irony of history that, from the 1970s onwards, these very groups became highly influential in Pakistan so much so that some governments of the country had to bow to their demands while others were directly under their control. Those who opposed the creation of Pakistan became its caretakers, claiming that Pakistan was founded to be an Islamic state of the kind they wish to see.

Contrast between founders and fundamentalists

A book entitled *Islamic Pakistan: Illusions and Reality* by A.S. Ghazali (1999) draws a contrast between the outlook of the founders of Pakistan and the religious establishment which opposed them.³ We quote from it below. Of Mr Jinnah he writes:

“ He wanted to see Pakistan as an embodiment of dynamic and forward-looking Islam. Jinnah believed that Islam fosters, upholds and extols values such as freedom, equality, solidarity and social justice which may also be termed secular or humanistic; these, he repeatedly emphasized, constitute the bases of Pakistan’s polity.

It is important to note that Jinnah and his closest lieutenants were determined to build Pakistan into a constitutional democracy. To them there was no contradiction between the Islamic state and a polity governed according to modern democratic principles. According to this body of opinion, fairness, justice, compassion and honesty are all tenets of Islam: therefore, Islam made it simpler, not more difficult, to build democratic structures. With this in mind Pakistan’s Muslim League leaders sought to fit Islam into their contemporary constitutional design, not the reverse. ...

Jinnah’s speeches abound with references to the Islamic principles of social justice and fairplay, but he made it clear, on more than one occasion, that he was against theocracy. He had consistently opposed theocratic ideas and influ-

3. Available at the website: www.ghazali.net/book1/

ences and never minced his words about his commitment to a secular state. ...” (Chapter 1)

“ Muslim religious organisations of the sub-continent were politically very active during the struggle for Pakistan but all of them opposed tooth and nail the creation of a separate homeland for the Muslims.

The most noteworthy feature of the struggle for Pakistan is that its leadership came almost entirely from the Western-educated Muslim professionals. The Ulema remained, by and large, hostile to the idea of a Muslim national state.

The Muslim political leadership believed that the Ulema were not capable of giving a correct lead in politics to the Muslims because of their exclusively traditional education and complete ignorance of the complexities of modern life. ...

It was really unfortunate that the Ulema understood Islam primarily in a legal form. Their medieval conception of the Shariah remained unchanged, orthodox and traditional in toto and they accepted it as finished goods manufactured centuries ago. ” (Chapter 2)

We may quote below three statements from Mr Jinnah, made in important speeches around the time of independence. These extracts can also be read in the chapters of the book referred to above:

“In any case, Pakistan is not going to be a theocratic state to be ruled by priests with a divine mission.”

“Make no mistake: Pakistan is not a theocracy or anything like it. Islam demands from us the tolerance of other creeds and we welcome in closest association with us all those who, of whatever creed, are themselves willing to play their part as true and loyal citizens of Pakistan.”

“You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed. That has nothing to do with the business of the State.”

Note: In compiling this article, I have studied various sources and tried to confirm all the facts given. However, in attempting to summarize these complex events and factors, it is inevitable that many important details must be omitted and a rather simplified picture presented. Due to this, some readers may find deficiencies in this article.

Lahore Ahmadiyya support for cause of Pakistan

Given below are only two examples of the support for the Pakistan Movement given by the Lahore Ahmadiyya Movement.

In its English organ, *The Light*, for 8 February 1946, on page 4, a short item appears as follows:

Lahore Ahmadiyya to vote for League Maulana Muhammad Ali issues instructions

In the course of his Friday *Khutba* on February 1, Maulana Muhammad Ali, Head of the Lahore Ahmadiyya Movement, has called upon the members of this Movement that throughout India in the forthcoming elections to the Provincial legislatures, they must vote for the Muslim League candidate. Muslim League, he emphasized, has at the present time become a symbol of Islamic unity and solidarity. All members of the Lahore Ahmadiyya community must therefore stand by the League in this momentous struggle which involves the very survival of Islam in this country. Anyone failing to abide by this verdict of the community will be guilty of a betrayal of the community. ■

In *The Light* of 8 May 1946, the main item on the front page is headed:

Maulana Muhammad Ali Urges Special Prayers Every Friday.

For the last three weeks Maulana Muhammad Ali, Head of the Lahore Ahmadiyya Movement, has been offering special prayers at the Friday congregational prayer for the success of Mr. Jinnah's talks with the Cabinet Mission.

The following are some extracts from this item:

Exhorting the congregation last Friday, May 3, to humbly beseech the Almighty to protect the Muslims of India at this critical juncture in the history of Islam in this country, the Maulana made it plain that Pakistan is a life and death issue, not only for the existence of Muslims but at the same time for the survival of Islam itself as a faith and culture. Of all the world of Islam, said the Maulana, the Indian Muslims were the only people who yet believed in the possibilities of Islam as a religion to play a role in the re-shaping of the world. In every other Muslim land, including Egypt, the cultural centre of Islam, and Turkey and Afghanistan, the

politically independent States of Islam, the very idea of tabligh or the propagation of faith was extinct.

‘Pakistan or Perish’ was no mere political slogan, observed the Maulana. It was a real and grave danger. If the Muslims failed to survive as a free people, they perish and along with them perishes the idea of Islam as a vital force of life. ■

N.A. Faruqui’s story

Behind at least some of the prayers of Maulana Muhammad Ali mentioned above “for the success of Mr. Jinnah’s talks with the Cabinet Mission” lies a story which was recounted by Mr N.A. Faruqui, a leading Lahore Ahmadi and a high officer first in the British Indian and then the Pakistan Civil Service. He first gave a brief account which was published in 1962 in the biography of Maulana Muhammad Ali in Urdu, *Mujahid-i Kabir*. Later he related a more detailed version in our Urdu organ *Paigham Sulh*, dated 6–13 October 1982. His earlier account may have been brief because it was too close to the time when the events had taken place. When I edited the English translation of *Mujahid-i Kabir*, published under the name *A Mighty Striving*, I added the details found in Mr Faruqui’s *Paigham Sulh* article. I quote from it below:

“ In 1946 I was Deputy Commissioner of Karachi. The Governor of the Sindh was Sir Francis Mudie, one of the few British who, being fully aware of the machinations of the Hindus, was a great sympathiser of the Muslims and supporter of the Pakistan cause. As I had previously served as his secretary, he used to tell me his inner feelings, especially as he found me to agree with his views. Even after I became Deputy Commissioner of Karachi he used to have discussions with me in favour of the creation of Pakistan. His support of the Muslims being no secret, the Hindu press used to refer to his name sarcastically, from his initials F.M., as “Fateh Muhammad”, and send telegrams against him to the Viceroy Lord Wavell and the Secretary of State for India Lord Pethick-Lawrence. But Sir Francis Mudie, instead of being overawed or intimidated, was undeterred and used to fight these complaints.

A British cabinet mission came to India in 1946, headed by Lord Pethick-Lawrence, to discuss the question of Indian independence, and on their way from London to New Delhi they stayed in Karachi for one night as guests of the Governor of the Sindh. The following morning it was my official duty, as District Magistrate, to be present at Karachi

airport for their departure. After they left, the Governor beckoned me to accompany him in his car. As soon as the car moved off, he said to me:

Faruqui, they are not going to give us Pakistan.

This appeared to be the final, irrevocable decision of the British government. Naturally, I was filled with sadness and gloom, but due to the confidential nature of this news I could not mention it to anyone. Prayer to God was needed, but I myself was far from having closeness to the Almighty. Maulana Muhammad Ali was in Dalhousie at the time, and I knew full well how much his prayers were accepted by God. The matter being confidential, I wrote to him only these lines:

The cabinet mission stayed the night in Karachi and proceeded to New Delhi: ‘What the eye can see, cannot be brought to the lips; I am in bewilderment as to what the world will become’.⁴ Sir, please pray specially for the future and welfare of the Muslims.

The Hazrat Amir replied by return post as follows:

I am always praying for the welfare and the religious and worldly success of the Muslims. But on receiving your letter I was praying specially during the night when I heard the voice: *Pakistan Zindabad*.⁵ Although there appears to be despondency everywhere, it seems that it has been decided in heaven that Pakistan will come into being. I will continue to pray to God in this matter.

I became satisfied upon hearing this prophecy but my tranquillity soon vanished when the cabinet mission proposed a kind of united India and the Muslim League accepted it and joined the future government to be headed by Nehru. Not only did the dream of Pakistan appear to come to an end with that, but I became uncertain about the fulfilment of Hazrat Amir’s prophecy. However, events changed their course when that plan failed because of the obstacles placed by the Congress party. At last Pakistan came into existence the following year, and towns and cities echoed with the chant *Pakistan Zindabad*, fulfilling the Divine revelation received by that man of faith. ”

4. This is a poetic verse by Iqbal quoted by Mr. Faruqui.

5. This is the very well-known slogan meaning ‘Long live Pakistan’.

The Maulana's message at creation of Pakistan

On the day after the creation of Pakistan, a special 'Pakistan number' of *The Light* was issued (15 August 1947) which carried on the front page a message of congratulations by Maulana Muhammad Ali around a central photograph of Mr. Jinnah. In his message, the Maulana wrote:

“I offer my felicitations, first of all, to Quaid-i-Azam Muhammad Ali Jinnah, for whose trust in God, untiring efforts, unwavering resolution, far-sightedness, unbending power of resistance and breadth of vision, God Almighty has blessed the Muslims with a magnificent boon and has vouchsafed them rulership over a part of India. May God grant this soldier of Islam a long lease of life and sustain him in health and energy, and may He enable him and us all to be grateful servants of His, our heads always bowing before His will!

I offer my felicitations to the whole of the Muslim nation, especially the masses of the Muslims whose sacrifices have won Pakistan, the greatest of these sacrifices being the united front which they displayed in the struggle. It is my humble prayer that God may sustain their hearts in unity, free from all kinds of mutual jealousies and ill-will. May God grant all Muslims the sense to realize that in this unity and solidarity lies the secret of their strength, especially to those of them who are yet outside this Islamic solidarity.

I offer felicitations to those unknown Muslims whose nightly supplications before God to save the bark of Islam at this critical hour have been the cause of bringing us His blessings and mercy, and who keep the torch of this Heavenly light, which is the soul of Pakistan, aflame.

In this hour, my fervent prayers also go out towards those saintly personages who sowed the seeds of *tabligh* in this land of ours, the fruit of which we are enjoying today in the shape of Pakistan. In grateful memory let us recall that but for their efforts to propagate the light of Islam in India, far from achieving any sovereign status for Islam in this country today, millions of our people now constituting the Muslim nation would have themselves been wallowing in polytheism, idol-worship and darkness. May He bless their souls with His unbounded mercy and exalt their ranks in their heavenly abode! May He enable us of this age to follow in their footsteps and try in our own humble way to disseminate the light of the last message of God, the Holy Quran, not only in this

subcontinent but over the length and breadth of the whole world; and, while departing from this world, may we leave behind to the coming generations the same heritage that these saintly souls left to us, so that just as we today are reaping the harvest of their sacrifices and labours in the form of Pakistan, our coming generations may be blessed with the reward of our efforts and sacrifices in the shape of converting the whole of India, nay, the whole of the world, into a Pakistan in which man may be reunited to man, in which fellow-feeling may bind man to man, irrespective of caste or creed, a Pakistan free from injustice, tyranny and oppression, in which the whole of mankind may dwell as a single family.

In the end, it is my humble prayer to God Almighty that now that He has blessed us with rulership, He may also fill our hearts with the passion to serve fellow-men and enable us to walk in the footsteps of those who, while wielding regal sceptre, lived the lives of *darweshes* [ascetics], those who looked upon themselves, not as rulers, but as servants of the people. O Almighty Allah! Make this Islamic state an ideal State which may serve other nations of the world as an object lesson in equity and justice, in mutual goodwill and toleration, in honesty and integrity and above all in a passion for the service of fellowmen. O God, grant that the heads of the officials of this State may ever remain bowed before Your commandments and their hearts filled with compassion for Your creatures!”

Mr Jinnah pays tribute to Lahore Ahmadiyya work

In Maulana Muhammad Ali's biography *Mujahid-i Kabir* it is reported, by persons present at those functions, that Mr Jinnah came to meet Maulana Muhammad Ali. We quote two reports below by Maulana Yaqub Khan, one-time editor of *The Light*, from the English translation *A Mighty Striving*:

The *Quaid-i Azam* Muhammad Ali Jinnah was a visitor to Maulana Muhammad Ali from the days when he was known as plain Mr. Jinnah and was one of the leaders of the Congress party. In those days too he was regarded also as a great leader of Muslim India. Once when he came to Lahore Maulana Muhammad Ali gave a tea party in his honour, at which were invited the prominent Muslim figures of Lahore. The party was held in a marquee in the grounds of Islamia College. The

Continued on p. 8, 2nd column

U.K. Prime Minister pleased with views of this Jama'at

by Zahid Aziz

Recently, it was noticed that the new Prime Minister of the U.K., Mr Gordon Brown, in his statements on combating terrorism in the country, had avoided using the terms 'Islamic' or 'Muslim' for the perpetrators of these outrages. I wrote to my Member of Parliament, Dr Nick Palmer, to express approval of this tone. I had also indicated to him in earlier messages that these acts do not represent a clash, as some call it, between Islam and the West. In the past year I had also sent him my articles on the teachings of Islam to its followers on subjects such as tolerance of others, freedom of religion for all, and living peacefully with people of other religions. I also sent him information on the work of the Lahore Ahmadiyya Movement and its history.

At the weekly Prime Minister's Questions in Parliament on 11th July, Dr Palmer had the opportunity to ask a question and he used it to put my point to the Prime Minister. Below I quote this exchange from the official record of the parliamentary proceedings:

“ Nick Palmer: My constituent, Dr. Aziz, who is a leading Muslim scholar, has asked me to congratulate the Prime Minister and the Home Secretary on their moderate tone in response to the terrorist attacks. He asks me to ask the Prime Minister to confirm this: does he see this as a struggle not between different civilisations, but between ordinary people of all religions and none, and the people who seek to kill us?

Gordon Brown (Prime Minister): I am grateful to my hon. Friend. The number of organisations of different faiths in our country that have come out to condemn the attempted attacks in Britain over the past few days has been encouraging. All mainstream opinion will want to stand up against extremism. In the next few months, I hope that we can set up inter-faith councils in every constituency and community of our country so that we can bring together the faiths and all moderate opinion against those extremists who are trying to disrupt our civilisation and who, at the same time, of course offend every decent value of human dignity.”

This can be read by going to the link:

www.theyworkforyou.com/debates/?id=2007-07-11a.1437.4

and scrolling down to the very end of the page.

A few days later Dr Nick Palmer was able to speak to the Prime Minister directly, in brief, about our *Jama'at* and Mr Brown was pleased to learn of the existence of a Muslim organisation holding the tolerant views that we do.

Mr Jinnah ... Continued from p. 7, 2nd column

Maulana referred, in a brief speech, to the Islamic services of his Anjuman. In those days the Arya Samaj campaign of *shuddi* [to convert Muslims to the Arya Hindu sect] was at its height and the Anjuman had done much work to counteract it. He also explained the beliefs of the Lahore Ahmadiyya *Jama'at* and said that the real purpose of the Ahmadiyya Movement is to serve Islam, while holding itself above sectarianism. This speech had a good effect. Afterwards, when the guests were talking among themselves, Mr. Jinnah took the Maulana to one side and was discussing this topic with him. I was also standing there, listening. Mr. Jinnah praised the work of the Anjuman and expressed regret at the opposition of the prejudiced among the Muslims. The conversation was in English and one sentence, reflecting Mr. Jinnah's informality with the Maulana, still resounds in my ears. In connection with the relations of the general Muslim community with the Ahmadiyya *Jama'at* Mr. Jinnah said:

Look here, Muhammad Ali! You should also be tactful. Don't be aggressive in your preachings.

Much later, when the *Quaid-i Azam* Muhammad Ali Jinnah had taken up the leadership of the Muslims of India in their demand for Pakistan, he came to a tea party at the Maulana's invitation at his residence in Muslim Town. The Maulana had also invited members of the Anjuman. The *Quaid-i Azam* made a short speech in which he said:

Your Anjuman is doing very fine work. I receive your paper, *The Light*. I am a politician and read this paper for political articles, but along with that I also read religious articles. I keep a file of this paper.

He also said that he received letters from other countries containing enquiries about Islam:

Foreigners think that as I am a leader of Muslims they can write to me seeking information about Islam. I pass those letters on to your Anjuman for appropriate answers.

Online Supplement

Note: This brief supplement page is not a part of the printed, 8- page issue, but is additional in the online version of the magazine.

Lahore Ahmadiyya Leaders mentioned in Muslim League Records

We have stated in the main part of this issue that Lahore Ahmadiyya leaders were, in fact, also regarded as a part of the general Muslim leadership and held in respect by the leaders of the Muslim League. The collection *Foundations of Pakistan, All-India Muslim League Documents: 1906–1947*, edited by Syed Sharifuddin Pirzada,⁶ provides a record of the proceedings of the sessions of the Muslim League throughout these years. We find the following mention of names of prominent Lahore Ahmadis in this record.

At the 15th Session in Lahore on 24–25th May 1924, among the names of those present is listed **Dr Mirza Yaqub Beg** (p. 575). Later it is reported that a committee was formed “to confer with the working committee of the Central Khilafat Committee in order to frame a scheme in consultation with it for the purpose of organizing the various public activities of the Muslim Community”, and the names of its members are listed. The first name is M.A. Jinnah, and further on in this list occurs the name of **Dr Mirza Yaqub Beg**.

At the 23rd Session in Delhi on 25–26th November 1933, in the Presidential address of Hafiz Hidayat Husain it is stated:

“At the very outset, it is my most melancholy duty to mourn the death of Sir Muhammad Shafī, Sir Syed Ali Imam, Sir Mohammad Fakhruddin, Syed Hasan Imam and **Khwaja Kamaluddin** — all these were great in their line, greater still in their love for Islam. All of them were, in one way or other, connected with the All-India Muslim League, with unique and unsurpassed service to the credit of each. May their souls rest in peace.” — vol. II, p. 210 (bolding of name is ours).

6. National Publishing House Ltd., Karachi and Dacca, 1970.