

THE EVOLUTION OF THE AHMADI SECT IN THE CONTEXT OF BRITISH GOVERNMENT'S OBJECTIVES IN THE SUBCONTINENT

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Abstract

Mirza Ghulam Ahmed was born in 1839 or 1840 in the village of Qadian in Gurdaspur district from the province of Punjab in British India was the founder of the Ahmadi sect or community. And he at the age of 65 or 66 years in 24 Rabi al-Thani 1326 AH died. His father's name was Ghulam Murtaza, who belonged to Samarkandi Mughal family. When Mirza Ghulam Ahmad availed Arabic and Persian studies at home town then he worked in medicine (علم طب) along as a clerk in the deputy commissioner's office for about four years. he started participating in religious sermons, debates. Earlier it is known that his parents were Muslims and Mirza himself was following their footsteps in his early life. After that exhibiting himself as a reformer of religion in public Ghulam Ahmed fulfilling the planted project intends to write a book that would consist of fifty volumes named Roohani Khazain, in which the denial of Islam and other religions will be presented with strong and solid rational arguments. From 1880 to 1884, Mirza got published four volumes of that book and claimed that he was commissioned by inspiration (الهام) to publish new religion and he is the religious reformer (مصلح) of the century. In 1886 AD Mirza started In Hoshiarpur region many religious debate (مناظرة) with Aarya Samaj. In this way he modeled himself as a religious reformer and new religious sect was created and he appointed many advisers and assistants like Hakeem Nooruddin and Din Shahi from Taibpur of the state of Jammu and Kashmir.¹ So in this way Mirza

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Ghulam Ahmad became a colonial product of the British necessity to perform colonial objectives which Allama Syed Abu Al-Hassan Nadvi writes that "Mirza Ghulam Ahmad did not really add anything to any scientific or religious stock of Islam, which the history of reformation and revival of Islam remains his recognition and the modern generation of Muslims remains grateful to him, nor did he do any religious service that would benefit all the Muslims of the world. But breaking the unity of the Muslim Ummah his entire field of struggle was based on the unnecessary assumptions and reinterpretations of holy Quran to create mental confusion among Muslims to fulfill the aims of British Empire in the subcontinent. Due to this cause he has not given anything other than creating conflict in the Muslim society, deviating them from the correct teachings of Islam and disrespecting the fundamentals of Islam and sincere spirit of the holy warriors.

Keywords. *subcontinent, Ahmadi, British Empire, favor, conspiracy.*

Introduction

Mirza Ghulam Ahmad founded this sect in Qadian, a village in Gurdaspur district of Punjab of united Hindustan in the late nineteenth-century. he started it in the form of religious community and this community was identified as Muslim sect within the colonial census. Their position in colonial rule as Muslim landowners seems to have been recognized by the colonial administration as one of influence over the rural Muslim population in that region. Lepel Griffin described Ghulam Ahmad's father Ghulam Murtaza as having had considerable local influence in Qadian at the advent of colonial rule. This status was also implicit in the family holding special land tenure. Granting Mirza Ghulam Ahmed's family large swathes of land in Punjab to empower his family, and moreover in the colonial period Ahmedi sect as well as its religious leader was given a special influence over other rural communities making them economically sound.²

However, while the colonial state granted his family some political privilege in the form of access to government employment, their economic position began to deteriorate after the first British settlement. Their estate was burdened by a high rate of revenue assessment. This seems to have been the result of revenue divisions created by the British settlement, which did reflect centuries of uneven agricultural development and the mostly decentralized administration of lands in the region before colonial times.³

A population count was made in 1901. Mirza Ghulam Ahmed gave a notice to his devotees directing them to count themselves in the population record with the title of Muslims of Ahmadi sect. by this way he differentiated his companions and followers from the rest of Muslims through granting them the title of Ahmadi

Muslims.

That similar year some of his neighbored who were opponent to him and denied his project established a wall in front of the mosque to harass him and his devotees, consequently in the result worshipers were forced to visit to the mosque by a distant as well as rolling routes , so this caused them considerable annoyance and difficulties. Ultimately continuous dealing appeared in failure to force them to retreat and reverse from their position, then Mirza Ghulam Ahmed was left with no other option but to initiate a proceedings in the court in the month of July 1901 to achieve a substitute and relief. Finally the proceeding was announced and decision was given in the favor of Ahmadi community in the ensuing month. In the light of that decision the wall was destroyed and followers of Mirza were directed to pay the cost of court proceedings, but Mirza and his community people however, let that decision in void and did not obeyed that part of the court order.⁴

By this special treatment he was encouraged to promote his planned program and got favorable support from official authorities.

Although having different believes after migration to Pakistan the followers of Mirza Ghulam Ahmad continued and projected this program in Lahore and called themselves Ahmadi Muslim, caused a bitter dissatisfaction among Muslims . After his death the community was divided into two parts, one is called the Rabwah group and the other is the Lahori group. The majority of the followers of the Ahmadiyya sect live in the Punjab province, and these people have spread throughout India and in all Islamic countries in addition to the Bombay province of India. They have been trying to spread their message through newspapers, magazines by promoting their missionary teachings. In the same line since 1952, a magazine called Review of Religions has been published in English from Qadian city, which informs its readers about the religious activities of their congregation from time to time, in addition to other newspapers, channels and Magazines are continuously running under their umbrella to promote their mission. After Ghulam Ahmed, Mirza Hakim Nuruddin was elected as the first caliph in 1908 and Mirza Bashiruddin was elected as the second caliph in 1914. A. According to the community, the status of Mirza Ghulam Ahmad is only that of a reformer (Mujaddid) among the members of the Lahore group, while the status of Mirza Ghulam Ahmad is that of a prophet among the members of the Rabwah group. Missionary institutes and mosques are working in Europe and Africa under the auspices of this association.⁵

As mentioned above the family of Ghulam Ahmed getting many incentives from colonial authorities, Mirza Ghulam Ahmed began to paying the interests of British government in the subcontinent for the political as well as religious objectives: one of them was to contradict Jihad on the basis of being reformer and reflective

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prophet having reexamining and reassessing the orders of Islam, he claimed himself as reformer and then with other titles he became always loyal and supportive for the British raj contrary to other Muslims interests, as he describe his community position as under:

01. By accepting me as a predestined Christ and Mehdi is the refusal from Jihad.6

02. Hazrat Maseeh Maud separated phony Muslims, with his holy teaching and Obedience of British Imperialism is essential for every Muslim. Jihad is forbidden by Maseeh Maud.7

03. There are uncountable favors of British Imperialism on Indian Muslims, but these Muslims are so yokel-like, who kept enmity against the British.8

04. Some yokel-like Muslims question that, 'Is Jihad compulsory against this British Government or not? This government is our beneficent so thanking is compulsory on every Muslim.9

05. Maseeh Maoud (Mirza Ghulam Ahmad) said that I am Mehdi and the sword of the British 06. Government. Why were we not happy with the conquest of Baghdad? Our sword will shine in Arab, Iraq and Egypt.10

07. Our Family never refused to bloodshed for British Imperialism.11

Claim of prophet hood

In 1900, Maulvi Abdul Karim Ahmadi started using the words of prophet and messenger in his Friday sermon for Mirza Ghulam Ahmed, and Mirza sometimes confirms this and sometimes interprets and justifies it, such as being a partial prophet, or being a defective prophet, or being a non-authoritative prophet, etc. In the end, Mirza declared him the prophet and the messenger regularly and left out the words in his writings saying that prophet hood are flawed.12

Mirza writes that "It is a very true thing that every person can progress and attain a greater rank, even surpassing Muhammad the Messenger of God." From 1900 AD onwards, he kept writing the claim of prophet hood in all his writings. Further in 1902, he wrote a magazine called Tahfa Al-Nadwah, in which he claimed to be a prophet.13 He published an advertisement pamphlet with the name in 1901 in which he wrote that God has painted Mirza Sahib in the color of prophet hood in the shadow of Prophet Muhammad.14

British objectives for the creation of new sect

In order to cool down or reduce the spirit of Jihad among Muslims of subcontinent, Mirza Ghulam Ahmed was sponsoring anti-Islamic plans which canceled Jihad, an important part of Islam. Mirza Ghulam Ahmad writes in his book "Tabligh al-Rasalah" that "Jihad is absolutely forbidden and obedience to British

imperialism is obligatory." "I have written books in Arabic and Persian languages regarding the sanctity of Jihad, and I say with confidence that I am the promised Messiah and the government of Great Britain is my sword." About ten thousand verses have been revealed to me, whoever denies them is a disbeliever.¹⁵

Utterly different from all other Muslim leaders he argued that Jihad was not legitimate during the circumstances created by British rule, but Mirza Ghulam Ahmad reexamined and reinterpreted the meaning of Jihad for Muslims as being historically and logically not necessitated. The historical conditions under which jihad by the sword was permitted no longer existed anywhere in the world or in any jurisdiction. While the arrival of the Mahdi, who signaled the final redeeming and offsetting of Islam, meant that those conditions under which Jihad with sword was necessary would never exist again. However Jihad through argument as well with proofs (مناظره) was now and would be in the future necessary for every Muslim. Non-violent jihad was part of Ahmadi motives expectations for Ghulam Ahmad and linked to Muslim redemption: Ahmad wrote that ending violent jihad was necessary for Muslim prosperity. He declared that there was 'no sword except the sword of arguments and proofs.¹⁶

By this Mirza Ghulam Ahmed utterly amended and totally rejected the real meaning of the Jihad obligation as instructed by holy Quran, tradition of holy Prophet PBUH and unanimity of entire Ummah.

Fear of Jihad among British

The British were completely afraid of the spirit of the Muslims and brought this whole program to end that spirit. In fact, the British also remembered the crusades and saw the spirit of jihad in Muslims for the freedom struggle of India a crucial. That is why created a new program of Ahmadism against the belief to end the finality of Prophet hood, and how to weaken the basic belief of Muslims: finality of prophet hood and how to eliminate the spirit of Jihad from the Muslims, which was an obstacle to the political survival of the British, so the British prepared a person from their old loyal family: Mirza Ghulam Ahmad, to serve this purpose. Who could bring the foundation to perfection, so the British government chose Mirza Ghulam Ahmed for that purpose.

Historical background

After the British occupation of the subcontinent, India was considered to be the most important region, so most of the nations of Europe considered it very necessary to maintain their dominance in this region, so the British turned to India in 1599 and initially started a trade of a few thousand pounds. And later in 1608 AD, this trade was systematically organized into the East India Company and the first British ship anchored on the coast of India. In which William Hawkes, the representative of King James of Great Britain, brought very valuable gifts and a

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message of friendship for the Mughal emperor, and finally Mughal Emperor Jahangir became the source of permission for the East India Company to establish commercial companies in India. The Mughal emperor established and allowed Charles II to establish military conscription and forts. And in tis guise the beginning of Christian preaching in the subcontinent began in 1813, when the British Parliament allowed the hiring of priests to convert people to Christianity in India: a famous Christian historian stated that the Christian priests in the subcontinent started their religious activities in India and the same way the British⁴ government would occupy the subcontinent. Along with the organizational activities, written propaganda was also started and distribution of free missionary books were started. These books were printed in different languages of India and the number of books was 30 lakhs which were delivered to all regions as well as Colombo, 117 missionary madrassas were also established in subcontinent in which 6220 students were educated. Students enrolled in those madrassas were receiving modern and Christian religious education.¹⁷

Similarly, the British commanders and military officers also worked as missionaries. Whenever they saw Hindus in idolatry or Muslims denying that Jesus is the son of God, they neglected their duty as commanders and worked as priests. . In this way the Christian rulers and authorities began to have religious talks with their subordinates, called them to their houses and encouraged them to convert to Christianity. In addition, the Christian rulers made their dire efforts to eliminate the religious identity of the Hindus and Muslims so that Hindus and Muslims be weakened in their religious believes as well as culture and civilization and English civilization and culture was created in entire Hindustan. And ultimately Hindustani would adopt the ways of Christianity and finally accept the Christianity. The purpose of the British was only to change the religious symbols in the hearts of the people and remove the value of religions and light the candle of Christianity in its place. By taking advantage of them, they were enticed towards Christianity because at that time there were mostly poor people in the subcontinent who were suffering from many problems due to their economic conditions. The message of Christianity was conveyed and the British were quite successful in that mission.similiarly in this line they projected Mirza Ghulam Ahmed. Christian pastor Joseph writes, "Here I feel it is important to clarify the fact that Christianity in the Indian subcontinent was mostly only for those people who were poor and uneducated, helpless victims of persecution and drowned in ignorance. And hope appeared there only in Christianity so that they could change their economic conditions.¹⁸

In this connection, the British government was patronizing the Christian priests in every way. The priests were not only preaching Christian beliefs and

teachings, but they were also insulting Islam and the Prophet of Islam by accusing them of all kinds, for which the government paid them. For that purpose by the time, wealth was received in the form of rewards and gifts from British government. In this period, being a priest was not for service or reform, but rather it was a symbol of self-interest. so Muslims of subcontinent struggled for the independence of all kinds of persecutions: especially Muslims were persecuted religiously by Christian priest accusing the last messenger of Almighty Allah, that struggle finally culminated in 1857 AD, today Muslims still refer 1857 AD war as a war of independent while Britain recall it as war of treachery, (غدر) after that war the power was transferred from the East India Company to Britain, unfortunately after that war Muslims were treated severely.

British aims in the subcontinent

It is very sad and shameful because these days were the days of extreme oppression for the Muslims and at that time the civilizational capital of the Muslims was looted and the spirit of Jihad in the minds of the Muslims was blown through the Ahmadeism campaign, because the British government was well understood that the spirit of Jihad is the secret of the strength of the Muslims, which has been cut into the veins of the Muslims and has become a part of their nature, which has reached the depth of faith that is the last option of the revival of the real image of Islam. so that spirit Can't be separated from Muslims until it may be made controversial matter by generating one religious leader who claim of new prophecy getting rewards and gifts from British government and then deny the obligation of Jihad or cancel that divine order by reinterpreting the holy Quran verses as reformer (مصلح). According to the foresight of the British, only that part of the nature of the Muslims, i.e. the spirit of Jihad, was chosen for the purpose of instilling in like-minded and like-minded scholars that only they could break the strength of holy warriors (Mujahideen): like Syed Ahmed Shaheed and Shah Ismail Shaheed in subcontinent. Moreover this was also the cause to create religious sectarianism and hatred among Hindustani people to prolong their rule, so in this way Muslims can be dispersed in the national unity of India. In this way, the British and their followers called the warriors of Islam a Wahhabi, and hatred was created in the minds of the uneducated and simple Muslims for the Muslim warriors. "W.W. Hunter" in his book (هماری هندوستانی مسلمان) writes that; Those scholars who were called Wahhabi, their zeal was more than their knowledge, the fatwa of these scholars; as "India is Dar al Harb", this conclusion came out that Jihad against the rulers is obligatory, but many supporters for the British government were very sad about this decision. Therefore, they had four options in front of them for the stability and continuity of the British occupation in India.¹⁹

01. The long life and stability of the British Empire in India was not possible until the spirit of Jihad existed among the Muslims.

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02. *Why should hatred and conflict be created between Muslims and Hindus who even though their beliefs were different, there was no conflict in their minds and they were fighting together against British alienation.*

03. *The front of attacks on Islam and the Prophet of Islam should be opened so that Muslims deviate from Jihad.*

04. *By creating new sects among the Muslims, seeds of sectarian hatred should be sown in them, which will destroy their national unity.*

British colonial aims and policies

The British succeeded in answering these four questions and finally, passing through various stages, before the outbreak of the First World War, the Muslims were so weak and weakened that the majority of them were ideologically Muslim but mentally unstable. Therefore, they were content to settle for slavery and the Christian priests also played the role of fuel on the burning fire and spread their preaching all over India and the British government fanned the flames of religious hatred throughout India. Includes Hindu, Muslim conflicts and Shia, Sunni riots and its debates, despite all these religious disputes and internal conflicts, the spirit of Jihad was so dangerous for the British that it would case to end or kill the British government. They were based on this, because the spirit of Jihad was so important to Muslims that if the Mujahid died in the battlefield, he was successful and heavenly, and if he won, the Ghazi was better than being killed or dying instead of running away.²⁰

The success of conspiracy

In 1869, a delegation of British thinkers and Christian leaders from England came to India to examine the issue of why the seeds of disloyalty should not be planted among the Indian residents and what measures could be taken to enslave Muslims. The delegation prepared two reports in 1870. In which it was mentioned that the majority of Indian Muslims are blind followers of their spiritual leaders, If a person is found at this time who claims to be a prophet, most people will gather around him, but it seems difficult to prepare such a person from among Muslims, so the prophet hood of such a person can be increased with grace, because we are occupying the whole of India and we are in dire need of such an action to give vent to internal unrest and mutual disharmony among the Indian people and common Muslims.²¹

Fulfillment of British objectives and denial of Jihad

After a long struggle in this background, the British realized that the constant violence and oppression of the Muslims on the subcontinent by the British, whether they are collective or individual Muslims, the spirit of Jihad cannot be ended. started getting fatwas and started to change the mood of interpretations of the Holy Qur'an and to compile new interpretations. He wanted to take a fatwa saying that India is

*Darul-Islam or Darul-Harab in that situation.*²²

The recognition of this role of Ahmadism as its founder himself has written in clear words with great pride in his book Tiriyaq al-Qulub, that

*"I have written so many books and advertisements about the prohibition of Jihad and English obedience that if they were collected, they would cover fifty Almirahs".*²³

Obedience to British rule is the obedience of order of Allah almighty

*And even more dangerous, the British founded the Ahmadi sect in order to attack the spirit of jihad. That British should be admitted to their status of (ولى الامر) in the name of Islam and a class should be prepared which obeys the British with heart and soul rather than by compulsion, because the stability of the British government was possible only if the national anarchy among the Muslims should arise in such a way that the Ahmadi people, despite believing in Mirza Ghulam Muhammad, do not recognize him as a non-Muslim, so that new fissures continue to arise in the fortress of Islamic unity. And the Atheist caravans kept coming and going. It was the time when the Muslims were lighting the spark of Jihad against the British government. In order to extinguish it forever, Mirza used the interpretation of the Holy Quran for his own political purpose and distorted it.*²⁴

*يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ*²⁵

O you who believe, obey Allah and obey His Messenger and those who are in charge among you.

*Muslims believe it is obligatory to obey the Ulimas who are among the Muslims, but Mirza Ghulam Ahmad takes this to mean that "My advice to my community is that they should enter into the British government's monarchy totally as with their Ulimas with the sincerity of their hearts." Be obedient to them".*²⁶

Another person who clashed with the British imperialism in the Indian sub-continent and was dedicated to Jihad was Syed Ahmed Shaheed and Maulana Ismail Shaheed and their companions who awakened the spirit of Jihad among the Muslims and demonstrated to the mountains of Balakot city for that purpose. At that time, many martyrs who sacrificed their lives in the field of Jihad along with Shah Waliullah and his family those had reached the border areas from Bengal to support Mujahideen fighting the vicious empire of British, they were rising on the horizon of religion. In short, the religious and civilizational capital of Muslims had reached its peak during that period, and for Muslims Jihad held the status of life. Because of this, the British also planned how to end the spirit of Jihad among the Muslims or to end the religious or political leadership of the Muslims Who were leading in duties like Jihad. As he says against Jihad, "From now on, human Jihad is done with the sword, so it is rejected by God's command. A person who takes up a sword as a disbeliever

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now disobeys the Messenger of God".²⁷ HE writes in another place that "I believe that as my disciples increase, the followers of Jihad will decrease. I have to deny Jihad if I believe in Christ or Mahdi."²⁸

Mirza's wishes and desires is that the independent Islamic governments of Turkey, Afghanistan, Iran, Arabs and Egypt, etc. should also be loyal to the British: they should come under the hands of the British, while Hundred years of government Muslims in subcontinent has been usurped by the British who are always the enemy of Muslims. Mirza believes them to be angels of mercy for Muslims. In fact he is deprived of the of Iman. He has been carrying the English flag on his shoulder till the end of his life. No true prophet of Allah Almighty has ever taken the side of a tyrant and oppressive government, nor has he praised it, rather, the history of Islam is full of incidents of raising the flag of Jihad against the oppressors, but Mirza says that it is not permissible to wage jihad against the British government.

The objectives of Ahmedi sect in subcontinent as observed by Allama Muhammad Iqbal

As great thinker and poet of the east Allama Iqbal says however, the sequence of events suggests that; Mirza Ghulam Ahmed's claims of prophet hood and the declaration of abolition of Jihad were the fulfillment of important British needs.²⁹ The religious harmony among all the nations living in India was so good that all the nations living here were not ready to tolerate any foreigner rulers. So British wanted the fire of disharmony should be kindled among Indians so that due to their fighting among themselves the British government can get security and stability. In that line Mirza's initial ads and pamphlets did not contain profanity or severity. Creating disharmony among Hindustani communities on religious grounds was important purpose to protect themselves, so in this line Mirza did not even care about the decree of the Lord Almighty, and with this some impure and devilish gesture; he cursed the all the non-Muslims communities and their religions against the spirit of Qur'an. The result was very bad that they started attacking Islam and the Prophet PBUH. They kept criticizing great morals, so non-Muslims of all sects, Hindus, Jews, Christians, Buddhists, Devas, Zoroastrians, Brahmins started attacking the Prophet of Islam and his family to answer Mirza. so infuriated other religious sect to create the disharmony on religious grounds among Hindustani people watering the real cause of British government.

Importance of Ghulam Ahmed in British rule

Fulfilling the objectives Mirza became very important to the British. They saw that he is such a courageous person who is ready to claiming prophecy without caring about the whole nation and we need such person. So the interests of the

Ahmadi sect and British interlinked each other, and Mirza writes about this at one place: "Our conditions are such that the benefits of the government and ours have become one".³⁰ In another place, he writes that the condition of Ahmadi in "Malabar" were very worrying. Ahmadi students were banned from coming to schools. The funerals of Ahmadi were not allowed to take place in the place of Muslims. And government gave land to build a school and ordered that if there is any trouble to the Ahmadi, all the leaders of the Muslims will be expelled from the country under the new law.³¹

From these incidents, the government looks at Mirza on behalf of the British. In this way, the British government has been helping the (Ahmadiens) in difficult times at every opportunity. It can be seen from this incident that Ahmadi was being protected and published by the British government and almost Ahmadi were hired in government jobs. It was a means of entry into encouragement by English government needed a loyal helper like Mirza and he needed to be supported by a ruler like the British.

The secret of protecting and supporting the English objectives

The first thing is that the leader of the Ahmadi, Mirza Mahmood Ahmad, second Caliph of Ahmadiyya, Born: January 12, 1889, India, and Died: November 7, 1965 AD in Chenab Nagar. he was neither a colleague of the Congress nor of the Muslim League before the partition. Someone asked him: What should happen? What he said in response to this, A gentleman said: Some people question why the Promised Messiah (Mirza Ghulam Ahmad prayed for the safety of the British Empire and their success. (Mirza Mahmood Ahmad also prays for their success and tells his people to enlist to help in the war, even though the British are not Muslims. In response to this, the summary of what (Mirza Mahmood Ahmad) said is presented. He said: The answer to this question is in the Holy Qur'an. One of the visions that were shown to Hazrat Musa (peace be upon him) was that a collapsed wall was built, the reason for which was later explained that there was a treasure under it. The owners were small children, the wall was built so that the treasure would not fall into the hands of others until these boys grew up and it would be safe for them. In fact, there is a prophecy about Mirza Ghulam Ahmad, the Promised Messiah. may be referred to), which would be more difficult and detrimental to the interests of Ahmadiyya. When the ability is created in the Jamaat, then the system will come into its hands. This is the reason for praying for the British government and their victory. so the praying for the British Empire was to get favor under their government till the achieving of the ability to rule in the territory independently.³²

Justice Munir views in his report about Ahmadi influence in British rule

The entire legacy of Mirza Ghulam Ahmed to his Khulfa was always in the favor of British interests as Justice Munir writes.

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It was written in the report:

*"Some writings of Ahmadiyya suggest that they were dreaming of becoming the successor of the British."*³³

Ahmadi dream of a united India against the demands of Muslim homeland

Furthermore watering the interests of British Empire they were in the favor of opposing the partition of India and Muslims demands:

God knows where the will of Allah, which was known to Mirza Mahmud, went? The color of the atmosphere changed and the signs of the division of the country began to appear, so Mirza Mahmud again announced and made an inspired announcement, mentioned a his dream and said that I had this dream. Explaining this dream, he said:

"God's will is to keep India together, but due to the hatred of the nations, it has to be separated temporarily, it is another matter that if we agree to the partition of India, not willingly, but by compulsion, and then try it. They want to be united in one way or another soon."

*This was his inspired belief, in this context, he also tried to make Qadian an independent state, if not at least, at least the power of the region should be given to them. To get it, they used to say that we should get it, Not much is needed. Unfortunately, it did not happen.*³⁴

As like British's will india should not be partitioned, similarly Ahmadi community leaders says theirs dream and wills about the fate of Pakistan that India should be united (الكتلة) if at least it is partitioned then Qadian should be independent region not under the sovereignty of Pakistan.

Kashmir War and Ahmadi Conspiracy

So it is also an official secret that the war of Kashmir and its front too. But these Ahmadi had opened despite the authorities, in this war the intention of Ahmadi sect was that somehow they would reach Qadian and after reaching Qadian in India they would do something for their religious purpose, so in this line the Furqan battalion consisting of solely the Ahmadi soldiers was deployed on the front of Sialkot, similarly on the front of Kashmir. It stayed on. The fault came out! Similarly after coming into Pakistan, when Ahmadi did not get such independent region in Pakistan, then their Khalipha used to narrate his dream about the future fate of the country that, ultimately it would soon Pakistan break and be united India, in that regards they made Furqan battalion which were deployed in the 1948 war at Kashmir front to get access to Qadian:old head quarter.³⁵ So Ahmadi being against the existence of Pakistan! they are divinely opposed to the birth of Pakistan and the existence of Pakistan, because they know that Pakistan is an Islamic empire, and that the Ahmadi

may be in danger in an Islamic empire. That much It cannot be in a non-Islamic or secular empire.

Mirza opposed the Muslim demands in subcontinent

Mirza Ghulam Ahmed being as a religious community leader as embedded by British empire used to give his political inputs about the future of Muslim state for which Muslim league was demanding, in that line he meets frequently with British empire officers for political purposes and opposed the Pakistan movements initiatives with then Financial Commissioner of the Punjab, Sir James Wilson in the month of March 1908. That Financial Commissioner of the Punjab, went to Ahmadi central place Qadian, and this was the first event of such an executive official of the British government to visit their home town. At that time Mirza Ghulam Ahmed ordered the followers of his sect who were there to greet him warmly. The British official's residential place was arranged in the open area of Ahmadi community school. Ahmadi religious leader also welcomed him as a special guest. while it had been accused by the opposite of the Mirza Ghulam Ahmed that, he was secretly not inclined to the Government and this is why Mirza contrary to the traditions of his family did not pay warm homage to any of the higher officials of the British government, provided himself of that golden opportunity to eradicate that baseless suspicion from Ahmadi community people. So he himself began to pay many visits to the Financial Commissioner. But on this event he was escorted by seven or more of his followers and the Financial Commissioner very warmly received and welcomed him at the door of his tent house and began to ask various issues about the matters concerning the Ahmadi movement. The discussion continued there and one point of that discussion is worthy of special mention here. The Muslim League as a political party in those days had been started and the British government officials were of the opinion that, this political party would prove a helping and favorable during unfavorable situations and influences of the Congress. Since some of the British government officials were impressed so far as to they used to encourage the British-inclined people to join the Muslim League as political party. Besides the Financial Commissioner began to ask about the League and enquired from Mirza Ghulam Ahmed about his views regarding the expanding power of Muslim League. Mirza gave his opinion that he did not observe the Muslim League as favorable. Then Financial Commissioner narrated some of the good policies and political objectives about the Muslim League, But Mirza Ghulam Ahmed stuck to his viewpoint that such political organizations and programs always carried a great risk to British government. So Mirza was harshly opposed of Muslim League. Furthermore Financial Commissioner constantly supporting the League stance uttered that he should not measure the League by the experience of the Congress party. So British official suggested that political conditions under which the League had been started were such that, even at its foundation it could be seen that the

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foundation of the League had been laid by such men and its constitution was such that it could never follow the footprints of Congress which were not acceptable to state. Upon this point, one of the devotees of the Mirza Ghulam Ahmed, Mirza Kamalud Din, who was the founder of the their Working Mission as well as the proprietor of the magazine of Muslim India, supported Sir James Wilson's ideas and said that he was himself a member of Muslim League and that its policies and objectives were such that there was no suspicious agenda which lead it to a wrong direction. But in response to both, Mirza Ghulam Ahmed observed that, to him Muslim League seemed that it would one day to take on the color of the Congress and became a bone of contention for British. Because of that it deemed dealing with politics to be dangerous. The conversation ended here, but every student of contemporary politics is aware that this observation has been proved true to the very letter.³⁶

These observations of Mirza Ghulam Ahmed lead to the final conclusion that, he always became loyal to interests of British government, because of that he opposed the political policies of Muslim League specially the demand for the Muslim homeland.

Celebration by Ahmadiyya over the fall of Baghdad

These are the Ahmadi, who celebrated when Baghdad was captured by the British, the British gained dominance and when it fell, a representative of Ahmadi community Al-Fazl newspaper wrote that :The promised Hazrat Masih says: "The British are my sword, the luster of the sword of my Mahdi British wants to observe in whole world". On the fall of Baghdad, lamps were lit in Qadian, similarly the day the caliphate fell in Constantinople, that is, the caliphate was abolished, the entire Islamic world wept tears of blood. It was the caliphate of Al-Uthman , suppose they were or there would be so many faults among them, but the caliphate was a sign of Islam, but unfortunately through Kamal Ata Turk, these tyrannical powers overthrew the throne of Al-Uthman and the caliphate ended. This pattern of Islamic Caliphate cannot be for the future. So You can get everything, but you can't get Islamic Caliphate today, so the day Al-Othman was overthrown and the line was drawn on Islamic Caliphate, the entire Islamic world was crying tears of blood, characteristically India, but Ahmadis On this day too celebrated in happiness. Lamps were burning, lamps were burning, and main organ of the Ahmadi newspaper Al-Fazl wrote the editorial at the time that:

"If the Uthmans perish, then let them perish, we do not consider them as caliphs, our king is George V and our caliph is Amirul Momineen Mirza Mahmud."³⁷

Ahmadi community always remained loyal to the interests of British Empire whether be it subcontinent or other place of the world.

The Ahmadi intense loyalty to the British rule

Being always loyal and subject to the British objectives Mirza called in his writings that all Muslims of subcontinent are subjects to the British rule of law and those who oppose it are disloyal and be treated with bitter hands:

The question of Ahmadi sect loyalty to the British government has gained a grave impetus, therefore this should be addressed. Actually the Ahmadi tradition of loyalty to the British Empire started naturally with the writings of Hazrat Mirza Ghulam Ahmad, who is the founder of the Ahmadi sect known in colonial era as the Ahmadi Muslim. Mirza Ghulam Ahmed was born in the time of the British Raj and remained always a British subject, living all his life in British India. Therefore alone it was enough to justify his loyalty and his call for all British-Indian subjects for the same. Meanwhile, he emphasized that this feeling of the loyalty arose from the freedom of religious faith that all citizens had entertained under British rule. This is the same that the earlier local and native rulers had failed to give full freedom of these practices to the Indian religions. As Christians entertained full freedom of faith similarly Ahmadi Muslims too were free to call for prayer, perform their religious worships and teach their believes; all other religions were given full freedom of other faiths in the large Indian Subcontinent. Therefore Mirza in the response appealed for the British loyalty. So it was not only Mirza Ghulam Ahmad who practiced and called for this loyalty from among the Muslims; there were rather a significant number of individual scholars and anjumans that expressly stood for the same. When this query is addressed adequately, the next question posed is why the Ahmadi do not take into account the atrocities carried out by the British in their colonial pursuits. To address this, we must travel back in time to the days when colonial expeditions were at their apex: the age of European Imperialism. Imperial expansion was not something invented by the European monarchs. It was a centuries-old practise of empires - headed by their emperors and empresses to take into their pale any land that they possibly could. It was, as they say, a game of thrones a game where the mighty one makes the rules, or breaks them as and when it suits them.³⁸

These praises of British government by Mirza Ghulam Ahmed that he and his followers were given full freedom of religious practices clearly suggest that he praises the freedom of all religious activities which were offered to all religious practices as well as the Ahmadi community in the time of colonial government despite the atrocities and cruelties of European and British Empire that he was working under the interests of colonial government.

Conclusion

Ahmadi sect was created under the auctpices of British government in the subcontinent having many political as well as religious purposes to create firstly disharmony among Muslims then pave the way against Jihad which was challenging

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for the survival of British colonial power in subcontinent. so Ahmadi sect under the leadership of Mirza Ghulam Ahmed was invented as a realization of that British dream. British Government not only favored Ahmadi community in all aspects but they provided full security and encouraged them politically as well as religiously to make a fissures in the walls of Islam. Resultantly Mirza Ghulam Ahmed in the first claimed of as a religious reformer then gradually of being a reflective prophet and ultimately claimed of full authoritative prophet and made a separate Ummah from Muslims to disintegrate the united strength of Muslims. This was a primary objective of the British government. so the next other objective of the program of British government was to deny the obligation of jihad which was a challenge for the British Empire in subcontinent,so In this line he tried to amend the original message of Quran and Hadith. so obeying the projected program of British government he abrogated the Quranic teachings of Jihad. Moreover, breaking the fundamental bindings the seeds of mutual corruption in the Indian nations were sown, from the day till date this curse is going on in the habits of Hindustani people. He laid the foundation of sub-wealth in literature. It provided a religious and spiritual certificate of loyalty to the British government from generation to generation. Mirza Ghulam Ahmed created his separate Ummah from the Muslim Ummah. He called those who did not believe in him as infidels and chose to be indifferent to the trials and tribulations of the Muslim world. Mirza Ghulam Ahmad claimed prophet hood and called himself Mu'azullah Khatam al-Aanbaya and thus committed the crime of harming the important and fundamental belief of Muslims. As Mirza denied the important injunction of Islam "the important duty of Islam is to say that Jihad is forbidden" (though Jihad will continue until the Day of Resurrection). He tried to harm the international center of Islam and the fundamental obligation of Hajj by declaring the city of Qadian as more holy than Makkah. Muslims are called infidels and hell-bound.



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