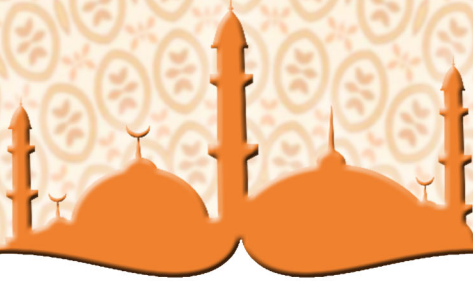


كَلِمَاتُ اللَّهِ خَيْرٌ مِنْ نَسْفِ الْمَالِ وَالنَّسْفِ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ نَسْفِ النَّفْسِ



**A Marvel of  
DEOBAND  
and  
Dr. Muhammad Iqbal**

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# **A marvel of Deoband and Dr Muhammad Iqbal (RA) [1877-1938]**

Qadiyanis have always been scheming to keep the flame of their false prophethood burning. They go to extremes to achieve the impossible, trying to make the stench of Mirza Qadiyani's rotten corpse appear as fragrant.

When they see that all their efforts are wasted, they do not shy from taking advantage of others in order to realize their vile purpose. They use some uninformed or non-religious influential and famous persons as a bait, to attract and misguide people to their cult. These persons then represent Qadiyanis in elite class meetings and forums and those not well connected to religion fall easily into the Qadiyani trap.

The case of our famous 'Poet of the East', Allama Iqbal is an excellent example to illustrate this point. In spite of their repeated failures, Qadiyanis have always been trying to showcase Allama Iqbal as "their" asset. In their writings, they claim that Iqbal was not just on good terms with them, but actually inclined to their teachings, until he was misguided by the Ihraris, who ultimately caused him to turn against the 'noble' Qadiyani cause. They want us to believe that Chodhary Fazal Haq, Syed Ataullah Shah Bukhari and Maulana Anwar Shah Kashmiri staged special

meetings to brainwash and trap him, and that finally, they succeeded in turning Allama Iqbal into their ally.

However, nothing could be farther from the truth. Fact is that Allama Iqbal was a high-minded leader and a great thinker, whose intelligence and insight would not let him be 'mised'. The Qadiyani propaganda is not only a total untruth, it is moreover an insult to the one of the most influential prodigies our era has brought forth.

Allama Iqbal was a sensible person who had close ties with the above-mentioned Ulama, and he had the good sense to consult them on every issue or ambiguity in a religious matter. Especially the 'Marvel of Deoband' Allama Anwar Shah Kashmiri had close terms with him as written in several books.

Allama Anwar Shah mentioned having been told by Dr. Iqbal that Newton wrote a magnificent book proving the existence of Allah the Great. He has seen 15 of his writings, but in spite of his renown, Newton couldn't match the arguments presented by Allama Anwar Shah in his books 'Zarab ul Khatam ala Hudoos il Alam' and 'Mirqat ut Tarim'.

Allamah Anwar Shah Kashmiri further stated that Dr. Iqbal then studied 'Zarab ul Khatam' under his tutelage, and that he became so proficient in the matter that there was no one who had a better grasp on the book and its contents.

In fact, it was the advantage of the blessed company of Maulana Anwar Shah Kashmiri rahmatullah alaihi that enriched this aspect of Iqbal's nature. It was indeed the reflection of Maulana Anwar Shah that made Iqbal so eloquent in speaking out against Qadiyanis. It is hence more than right to say that Allama Iqbal was the first and foremost person among the modern educated class who was vehemently outspoken regarding the dangers of the insidious Qadiyani cult.

## **Dr Muhammad Iqbal (RA) as a student**

If the people in Punjab, especially those who had been educated under India's modern school system, were informed about the evilness of Qadiyani cult, it was mainly due to Allama Iqbal's lecture on 'The Finality of Prophethood' and his paper about Qadiyanism that had been published in an English newspaper. However, only few people know that Maulana Anwar Shah was the actual source of both the lecture and the paper.

Once Maulana Anwar Shah visited Lahore to attend a yearly congregation of Anjuman e Khuddam-ud-Deen, Allama Iqbal came to meet him and then invited him for dinner.

The invitation is reproduced below:

Highly respected and honourable Maulana!

Assalam u alaikum wa rahmatullahi wa barakatuhu

I got to know from Master Abdullah that you came here to attend the congregation of Anjuman-e-Khuddam-ud-Deen and that you intend to stay for a day or two. I would be honoured and obliged if you could join this old and sincere friend for dinner at his humble abode tomorrow.

By virtue of your auspicious company, my invitation also extends to honourable Maulvi Habib-ur-Rehman Usmani, Maulvi Bashir Ahmad and Mufti Aziz-ur-Rehman.

I hope you let me have the honour of accepting my invitation. Conveyance shall be arranged for, of course. (Quoted from Iqbalnama, part 2 p. 257)

The dinner was a mere pretext, for what Allama Iqbal actually wanted was to benefit and learn from Maulana Anwar Shah. Hence, after having dined, he started a discussion about the 'Finality of Prophethood' which lasted for the two and a half hours.

Whenever Allama Iqbal would ask something from a scholar, he would ask as though he was a student. He would discuss one aspect, not shying from presenting all his ambiguities and concerns regarding that particular matter. On this occasion, he did just so. Maulana Anwar Shah Kashmiri listened to him patiently. After Allama Iqbal had finished, Maulana gave a very comprehensive speech in which he provided such arguments and proofs that all of Allama Iqbal's misgivings and doubts had vanished. Allama Iqbal in turn prepared a lecture on the 'Finality of Prophethood' which makes up one part of an anthology comprising 6 lectures. Moreover, he wrote an essay against the Qadiyani cult, which, once it had been published in an English newspaper, caused an uproar in the whole Punjab and proved itself as a particularly troublesome kind of agitation for Qadiyanis.

This scenario prompted former Indian Prime Minister Pandit Jawahir Lal Nehru to ask: "Why do Muslims demand that Qadiyanis should be excommunicated from Islam, although Qadiyanism is just a sect of Islam like so many others?" Allama answered: "That is because they are trying to introduce a new 'Indian Ummat' into the Ummat of our Arab Holy Prophet ﷺ and it is against the unity of Islam in India".

Apart from Nehru, other Indian leaders, too, were eager to see Qadiyanism thrive because they supposed that in this way, India would become a sacred state and a center of spirituality; that Muslims would prefer to turn to India rather than the Holy Sites of Makkah and Madinah, and most of all, that Muslims of India would remain faithful and patriotic to an undivided India.

It is interesting to note that during the time when the Pakistani movement against Qadiyanism was at its peak, some Indian newspapers voiced their support and consideration for Qadiyanis by publishing articles in their favour, thus hoping to gain the readers' sympathies for the Qadiyani cause. They even went so far as to write that the clash between Muslim and Qadiyanis in Pakistan is actually a clash between the Arabic and Indian prophethoods and their followers, thus digging out a disproven theory which had been formulated by Dr. Shankar Das Mehr. It was Allama Iqbal who had, back in his days, thoroughly refuted this theory, making it appear as inarticulate gibberish. The historic response he gave, had published in an English newspaper in several episodes.

## **Dr Muhammad Iqbal (RA), *Mufakkir-e-Pakistan* and 3.2 million Muslims of Kashmir**

The Maharaja of Kashmir founded a committee to address the issues of Kashmir. He appointed Mirza Bashiruddin, son of Mirza Qadiyani as head of the committee, while Allama Iqbal had been appointed as general secretary. Since Muslims were in majority in Kashmir and the committee was founded on their demand, they were perturbed on account of Mirza's appointment. Appointing a Qadiyani to address the concerns of Muslims implied that Qadiyanis are also Muslims, a proposition that had never been right.

Time and again, history has shown that Qadiyanis have always worked against the cause of the Muslims. Zafarullah Qadiyani serves as an example to illustrate that point. Likewise, Mirza Bashiruddin's primary concern was to corrupt the faith of Muslims and to undermine their rights wherever he could. Amongst others, this attitude stemmed from his failure in Qadiyani activities. The Maharaja had deliberately made such an inopportune appointment to protect his own political interests.

Muslims were not aware of this manoeuvre. They had no understanding of the issue in Kashmir, nor did they know that there ought to be any organized movement against Qadiyanis. At that time there was only exchange of



arguments limited to newspapers. The public, especially the moderates, were fully in the dark about Qadiyanism. That was the reason Allama Iqbal did not hesitate to join the Kashmir committee. Qadiyanis took advantage of Allama Iqbal. Due to his being an inspiration for Muslims, especially the Muslims of the Subcontinent, they tried to use him as a bait to lure others into the snares of Qadiyanism.

Allama Anwar Shah Kashmiri was greatly upset by this situation. Due to the precarious situation, he preemptively wrote letters to Maharaja and some other influential personae of Kashmir to protest against this appointment, and to convince the Majlis Ihrar to initiate protest.

At that time, Allama Iqbal had already begun to quench his thirst for knowledge by benefitting from Maulana's intellectual and spiritual effulgence, but he was still unaware regarding the dangerous aspects of Qadiyanism. Maulana then wrote a long letter to Allama, in which he apprised him of the perils associated with the Qadiyani cult. The leaders of Majlis Ihrar also became painfully conscious of the fact that Allama Iqbal's joining the Kashmir committee might cause more Muslims to incline towards Qadiyanism. They agreed that it was of utmost importance to alert Allama Iqbal to the dangers to which he was exposing himself and others.

Mirza Bashir who secretly dreamt of getting Kashmir under his sway, tried to use the garb of religious sentiment to

justify his dealings. There were a number of reasons why Qadiyanis had a particular interest in Kashmir, but one of the most noteworthy ones was that Mirza Ghulam Qadiyani wrote in his book "Kashti e Nooh":

Esa bin Maryam died and his grave is in Sri Nagar, Kashmir, in the neighbourhood of Khanyar (pg. 235 /18)

Of course, they couldn't prove their claim as true unless they gained power over there. They strived to get a leading role in the committee and pretend to champion the rights of Muslims. Thus, they hoped to be accepted as Muslims and get control over Kashmir.

The Ihrar leaders formed a panel comprising Chodhary Fazal Haq, Maulana Dawood Ghaznavi and Syed Ataullah Shah Bukhari to discuss the issue with Allama Iqbal. They said:

"Have you submitted to the Qadiyani leadership? Mind you, you are an inspiration to us all. If 32 Lacs of Kashmiri Muslims embraced Qadiyanism because of you, then, on the Day of Judgement, you will be guilty in front of Allah. You must declare your disassociation from them."

The next day a meeting of Kashmir committee was called in Barkat Ali Hall Lahore. Allama Iqbal used his influence on all other members, dismissed Mirza Bashir and became in-charge of the committee.

On 3rd August 1931, he disassociated himself from the committee stating that:

"Unfortunately some members of the Kashmir committee obey no one but their Caliph Mirza Bashir. It is evident from their statement on Mirpur case that whatever they did was in accordance with what their Caliph ordered to do them".

Allama Iqbal continued to discover the Qadiyanis' foul secrets until the true face of the cult in all its ugliness revealed itself to him.

The formation of the Kashmir committee was instrumental to his fathoming the reality of Qadiyanism. Once he had done so, he actively began to oppose the cult.

## Was Dr Muhammad Iqbal (RA) a *Qadiani*?

Qadianis had secretly hoped that Allama Iqbal would follow Qadianism, but Allah thwarted their hopes and made him hold fast to the belief in the finality of Prophethood. The credit for this goes to Maulana Anwar Shah Kashmiri's knowledge and spiritual reprimand. Allama Iqbal became thoroughly acquainted with the reality of the cult. He used to say: "The unity of Islam lies in believing in the finality of prophethood. This belief is the only source of protection of the Ummah against being divided".

As time passed, Allama Iqbal got more and more glimpses of the ugly face of Qadianism, while on the other side, the Mirzais grew increasingly disheartened, seeing that the great expectations they had put on Allama were disappointed and that there was no longer any chance of his joining their ranks.

The closer the end of Allama Iqbal's earthly sojourn came, the more intense he grew in his love for the Holy Prophet صلی اللہ علیہ وسلم. His eyes would well up with tears of ardent reverence whenever the sacred name of Prophet Muhammad صلی اللہ علیہ وسلم passed his lips. He was the first member of the modern educated class to demand that Qadianis should be considered as a separate non-Muslim minority.

Allama Iqbal would openly say that "the Muslims have every right to demand that Qadiyanis should be separated. If the government was not prepared to fulfil this demand, Muslims ought to be suspicious of the government." Such was his conviction, and he would not shy from speaking his mind.

The Qadiyanis were never in a position to refute what Allama had said or written about them. Lack of intellectual prowess and integrity led them to vilify Allama. They attacked his personality and private life. Allama Iqbal on the other hand, never stooped so low as to offend anybody personally. It is common practice of Qadiyanis to malign anyone who disassociates himself from them. In this case, too, they were bent on assassinating Allama Iqbal's character in public. At the same time, they were felt the least hesitation to adorn themselves with Allama Iqbal's name whenever they deemed it opportune to do so. Up to this day, it is part of their propaganda to say that Allama was a Qadiyani, so as to ensnare simple-minded, innocent Muslims.

Several books and research papers have been published by intellectuals and research scholars in refutation of the claim that Allama Iqbal was a Qadiyani. These writings abound in reliable and trustworthy proofs and evidence. "Iqbal awr Qadiyaniat" , "Tehqeeq k Naye Zawiye" by Prof. Shabbir Ahmed and our friend, the popular writer Mateen Khalid are likely to make a worthy reading on this topic.

All of the researchers agree that neither Allama Iqbal considered Qadiyanis as Muslims nor was he a part of their system or otherwise on good terms with them. If Iqbal was so impressed by Qadiyanis, then why had he labeled them as sect? His giving them such a demeaning appellation was quite an onslaught against their inflated self-esteem.

A leader of any group or, as in this case, a caliph, is a dignitary and role model. If he fails to live up to certain standards, his followers are left with no other choice but to seek elsewhere an ideal personality. This holds true for mankind in general, and for Qadiyanis in particular. Since their own spiritual leadership was severely lacking in dignity and other laudable traits, they tried to fill this void by associating Allama Iqbal with them. In other words, their insistence that Allama Iqbal was a Qadiyani is an admission that their own leaders are severely deficient in leadership qualities. How pathetic is a system that cannot stand on its own without crutches!

The propaganda that Allama Iqbal was Qadiyani, was mainly spread by Abdul Majid Salik whose father was refused a burial in the Muslims' graveyard, due to his being Qadiyani. He wrote a book "Zikr e Iqbal" which is basically a compilation of false evidence meant to prove that Allama was a Qadiyani and that he had close terms with them. His motive for doing so was to retaliate against the Muslims by defaming their leader.

The Qadiyanis are stuck in the quicksand of dialectics by defaming Allama Iqbal on one side and by desperately

trying to proof him as their own. This is why at times they claim that he had been a Qadiyani, while at other times they state that he had been inimical towards their cause. This dilemma continues up to this day.

In his book "Zinda Rood Hayate Iqbal ka Ikhtiami daur", Javed Iqbal has superbly refuted this propaganda. He writes:

"On the basis of Iqbal's writings, we can debate on the refutation of Qadiyanism/Ahmadiyyat. It is quite evident, that he was criticized by the Ahmadis because of these."

15 or 16 years after his death, an Ahmadi gave witness in front of an inquiry commission. He stated:

"Iqbal pledged allegiance to Mirza Ghulam and remained faithful from 1930 to 1931. But later on Iqbal and Mirza Bashir had some disagreements, and as a result of that, he started giving statements against Ahmadiyyat."

During interrogation, the witness first said that Iqbal pledged allegiance to Mirza Qadiyani in 1893 or 1894. Then he changed his statement and said it was in 1897. In another part of his evidence, he stated that Iqbal had been considering Ghulam Mirza a revivalist (Mujaddid) until 1930, and that thereafter he claimed that he never said he was a Qadiyani.

Some groups of Qadiyanis have spread the false claim that Allama Iqbal was on close terms with them. Interestingly,

all these 'facts' surfaced only after Allama Iqbal's demise. During his life-time, they did not dare to make any such outrageous statement.

Fact is that Allama Iqbal never pledged allegiance to Mirza Qadiyani. Nor did he ever have any cordial relations with them. Any such claims are nothing but Qadiyani propaganda.

There are numerous other proofs to reveal the Qadiyani lies concerning Allama Iqbal. But instead of tiring the reader by heaping reference upon reference, the writer rests content with the information he has provided.