The Partition of the Punjab
THE PUNJAB BOUNDARY COMMISSION


Standing: Mian Muhammad Sadullah
           Superintendent

           Nawab Singh
           Secretary

           H. C. Beaumont
           Private Secretary
           to Chairman

           R. S. V. D. Iyer
           Assistant Secretary to
           Chairman

           Khawaja Abdul Rahim
           Secretary
           (absent)

Sitting: Justice Muhammad Munir
         Member

         Justice Din Muhammad
         Member

         Sir Cyril Radcliffe
         Chairman

         Justice Mehr Chand Mahajan
         Member

         Justice Teja Singh
         Member
THE PARTITION OF THE PUNJAB
1947
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A COMPILATION OF OFFICIAL DOCUMENTS

VOL. I

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Memorandum of the Ahmadiyya Community presented to the Punjab Boundary Commission

Memorandum on Behalf of the Ahmadiyya Community, with Headquarters at Qadian, Tehsil Batala, District Gurdaspur and Branches All Over the World

Main Features

Being the Headquarters of the Ahmadiyya Community, Qadian should be placed in the Western Punjab, because:

1. It is the living centre of the world-wide Ahmadiyya Movement in Islam.
2. Its sanctity is greater than that of any other shrine in India.
3. People flock to it from all over the world seeking religious instruction and missionary training.
4. Most of the basic Ahmadiyya literature written by the Holy Founder of the Ahmadiyya Movement is in Urdu which is the language of Pakistan and which is being discarded in Hindustan.
5. 74% of the branches of the Ahmadiyya Community lie in Pakistan.
6. Most of the financial assets of the Community lie in Pakistan.
7. The District in which Qadian lies has a clear Muslim majority and is contiguous to Western districts.
8. The services of the Community in Peace and War are second to none. Its interests, therefore, should not be sacrificed to those of any other community.

The Headquarters of the Ahmadiyya Community, an important religious section of Muslims having branches all over the world, is situated in the district of Gurdaspur. In the tentative division between West and East Punjab this district is situated on the frontier between the two parts of the province. In the controversy over the boundary line this district is being claimed by both
parties. For safeguarding their legitimate rights, therefore, the Ahmadiyya Community deem it necessary to submit their views before the Boundary Commission.

Before, however, we give an account of the special circumstances in which our community (vis-a-vis their Headquarters in the Gurdaspur district) is placed, we wish to put before the Commission some basic points, bearing on the demands which we propose to submit hereunder.

We believe that the function of this Commission is to divide areas on the basis of Communal populations of the Punjab. It is not among its functions to attempt a political or economic division of the province. If that were so, then among its terms of reference we should have had a special emphasis laid on natural boundaries and economic resources; or we should have had a stress laid on the administrative division of the province. But neither in the tentative division which has already been made, nor in the reference made to the Commission, is there any mention of any primary factor other than the factor of population. In the tentative division, the unit of division is the district. Districts in which Muslims are in a majority have been put in the Western Punjab, while districts in which non-Muslims are in a majority have been put in the Eastern Punjab. If administrative factors had been in view, the district of Amritsar would have gone to Western Punjab. For in the tentative division Amritsar is the only district west of the river Beas which has been placed in the East Punjab Section in spite of the fact that in administrative divisions natural boundaries such as rivers and hills must have a preponderating importance. Similarly, if economic factors had been in view, the district of Kangra would have gone to Western Punjab. The Railway connects Kangra with Western Punjab. Its trade also is connected with Western Punjab. The fact that both Amritsar and Kangra districts have been placed in East Punjab shows that in the division of Punjab the factor of population is the major factor in view.

There is no doubt that the Commission’s Terms of Reference contain the words ‘other factors’. But these ‘other factors’ clearly occupy a place subordinate to the factor of population. They do not constitute a second or a parallel factor, but only a factor subordinate to the first. These ‘other factors’ can become relevant only when Muslim and non-Muslim populations are evenly balanced, or when the contiguity of the population of one community is interrupted by the emergence of a small area of population of another community, when the interruption in the con-
tinguinity of one by the presence of another is so slight that the interruption cannot be regarded as a serious one.

If 'other factors' were intended as being equal in importance to the factor of population, then they should have been kept in view even in the tentative division of the province. Instead, they have been included only in the reference to the Commission, and that also as a factor subordinate to the factor of population. This shows that 'other factors' pertain only to small matters which may have to be taken into account while shaping the boundary line, it being understood that the question of population will always have a priority of consideration. The Commission is concerned primarily with the question of population and its contiguity. To ignore this question or for that matter to give any other factor equal importance is beyond the powers and scope of the Commission.

At the press conference the Viceroy clearly declared that:

"His Majesty's Government could hardly be expected to subscribe to a partition on the basis of landed property, not at all events this British Government". (TRIBUNE, June 5; & DAWN, June 6, 1947).

At the same press conference the Viceroy was asked:

"In your broadcast yesterday you said that the ultimate boundaries of the partitioned provinces would be 'almost certainly not identical with those which have been provisionally adopted'. Why?"

in reply to which the Viceroy said:

"For the simple reason that in the district of Gurdaspur the population ratio is 50.4% Muslims and 49.6% non-Muslims. The difference is 0.8%. You will see at once that it is unlikely that the Boundary Commission will place the whole of the district in the Muslim majority areas. Similarly in a district in Bengal the reverse is the case. I do not want the inhabitants of those districts to assume that it is a foregone conclusion that they will be going into an area in which their community is not in a majority". (CIVIL & MILITARY GAZETTE, June 5, 1947).

Apart from the fact that the population figures quoted by H.E. the Viceroy are not correct (see the Punjab Census Tables, 1941), it is evident from this question and answer that the Boundary Commission will not separate a majority area from the areas
contiguous to it and join it on to any other area and that if any departure from the tentative division takes place, it will be determined by contiguous majority areas. In the Viceroy’s declaration, therefore, ‘other factors’ do not include qualifications like property. The declaration also lays it down that the Boundary Commission will not add an area in which a community is in majority to an area in which it does not constitute a majority.

We must also remember that if in solving the Indian problem, and settling the disputes between the communities, ‘other factors’ are to include property and similar other qualifications, then why is it that when Bengal and Punjab Assemblies met to elect their representatives to the Constituent Assembly, and to decide whether they would join the Hindustan or the Pakistan Constituent Assembly, the European members of the two legislatures were debarred from their normal right of voting? Is it not because European members owe their seats in the legislatures largely to their property and commercial and industrial interests? That is why when the time came for the settlement of fundamental political rights, the European members who had been given weightage on the basis of their property and economic interests were debarred from exercising their right of vote in the decision relating to joining one or the other Constituent Assembly.

Similarly, if it is correct to divide a country on a property basis, then we should have also to divide the province of Sind. In this province there is a majority of Hindus among big landlords. We can go even further and say that if property is a legitimate basis of division, then we need not have taken the trouble to divide the Punjab — we should have made it over entirely to Hindus and Sikhs. For, trade, industry, education, etc. in the Punjab are almost entirely in their possession; Musalmans in that case could not lay claim even to a single district. The truth is that the question of the division of India or of its parts, has arisen because Muslims had had the legitimate grievance that their political rights were not safe in the hands of non-Muslims. Even in provinces in which Muslims are in a majority, lands, contracts, and educational grants go to non-Muslims. Muslims have no avenues for progress left to them. It was necessary, therefore, in the Muslim view to separate their majority areas from the rest of the country to enable them to plan their own advancement and determine their own destiny. After many years of conflict and controversy the British Government and the Hindu Congress have accepted this claim of the Muslims. Now the very argument
on the basis of which Muslims have been granted the right to live in separate majority areas cannot be used to snatch away parts of those areas. If the idea of Pakistan was to give Muslims a chance to make up their losses in political and economic life and if this idea of division (which has been accepted by the British Government and the Congress) is legitimate, then any attempt to partition the Muslim areas on the basis of property or superior economic status is to nullify the very idea of Pakistan, and will have to be rejected as fundamentally wrong.

The Congress is the largest contending party to the present issue. But the Congress has already accepted the view that in the determination of political rights, property is no qualification. In all Congress-governed provinces, the old Zamindari system is being abolished. In U.P., Madras and Bihar, legislation is being put through which amounts to confiscating the landed interests of big Zamindars. If landed interests could also be regarded as a measure of political rights, then the Congress should have granted proportionately greater rights to Zamindars living in U.P., Madras and Bihar. Instead, Congress Governments are legislating for the abolition of the Zamindara System.

In Bengal the greater part of the land belongs to Hindus. As such the province of Bengal should have been handed over to Hindus. But this has not been done. In the tentative division the major part of Bengal has been handed over to Muslims.

If in the impossible event and we stress the word impossible of property qualifications, commercial interests, income tax, educational advance being included in 'other factors', we should have to ask, how and by what means did non-Muslims acquire these superior interests in land, trade and education? As we have said, this superiority of non-Muslims is due to the fact that on the advent of the British in India, non-Muslims took possession of all the Governmental instruments and institutions for acquiring wealth and economic advantage. The Muslims were rulers in India before the British. The British took over the country from Muslims. Right up to the time of Lord Curzon the policy of the British Government in India was to weaken the Muslims. Lord Curzon for the first time, raised the question whether it was correct or just to do so. No doubt, Lord Curzon had to pay heavily for raising his voice, but he proved that in the interest of truth and justice, and even at the risk of their personal reputation and career, there were Englishmen who were capable of disregarding their own long-established policy and traditions of adminis-
tration. In the economic and educational fields, Muslims were left behind as a result of Government policy and political exigency. It is time they were rescued from these deprivations and disabilities. Instead of this, it is being proposed that whatever is left in their possession should also be snatched away from them on this or that pretext.

There is a Sikh claim to additional territory based on their superior possessions in the canal colonies of the Punjab. To this also our reply is the same. Canal colonies are situated in Sargodha, Lyallpur, Mohtgomery, Sheikhupura and Multan. Before the canals were dug in these parts, hardly five percent of those who had settled in these districts were non-Muslims. These parts, therefore, belonged to Muslims. But as their numbers were not large, they used their lands as pasture grounds for their cattle. Owing to the scarcity of water the land could not all be put under cultivation. On the introduction of canals the Government took possession of these lands, declaring that as they had become desolate they were now Government property; and some of these lands were gifted away to the Sikhs in return of services rendered by them to the Government. Some lands were sold away to private buyers. Thus a large part of the land went to the Sikhs. Injustice worse than this, is hard to imagine inasmuch as land which originally belonged to Muslims was made over to non-Muslims and now Muslims are being deprived of their rightful share in the territory because non-Muslims have more land in their possession! We wish also to point out that these land grants were made in return of services rendered to the Central Government, for they were made mostly in return of Military services. Now that India has been divided, Western Punjab has the right to demand cash compensation from Hindustan for these land grants.

The lands which are today in the possession of Hindus, they owe largely to their money-lending activities and the exorbitant rates of interest they have been charging on their loans to agriculturists. Punjab Courts will testify to our claim that in many cases a small loan of Rs. 40-50/- ultimately resulted in dispossession of an agriculturist of landed property worth many thousand rupees. To remove these disabilities of the landed classes, the Punjab Government and in its wake other Provincial Governments, have adopted, Land Alienation Acts. These Acts were without any retrospective effect, however. Therefore, the lands which had already passed into the hands of Hindu money-lenders could not be restored to their owners. But now the old injustice is being
used as a basis for a new one. For, it is being said that the land which passed into Hindu hands through their indefensible money-lending activities entitles them to get more territory from Muslims.

In short, any claims which Eastern Punjabis may make on Western Punjab on the basis of their landed interests and educational superiority, constitute a contradiction of the very idea which has led to the acceptance of the division of India into Hindustan and Pakistan. The function of the Boundary Commission is not to attempt a reversal of this idea, but to implement the idea in a fair and just manner.

A question may be asked, if 'other factors' do not include property and other similar qualifications then what do they include and what do they mean? According to us for a meaning of the expression 'other factors' we have to turn to the terms of reference given to the Commission. In the terms of reference it is clearly said that:

"The Boundary Commission is instructed to demarcate the boundaries of the two parts of the Punjab on the basis of ascertaining the contiguous majority areas of Muslims and non-Muslims. In doing so it will also take into account other factors".

From the above words it is obvious that 'other factors' refer only to such factors as will emerge when the Commission sits down to draw the boundary line and determine community-wise majority areas. 'Other factors', therefore, cannot possibly mean property or other qualifications of this kind. Nor can they entail a denial of majority rights. They pertain only to such claims and considerations as may be taken into account while settling minor details of the boundary line. We have some examples in view. It may turn out, for instance, that a large majority area belonging to a certain community is surrounded by a narrow ring of villages belonging to another community. It would then be legitimate for the Commission to rule that although a certain population has put a ring round another large population, this narrow ring will not prevent this large majority area from being joined on to areas holding the larger population of the other Community. If, however, the ring is wide then in fairness the pocket should go to the community which has contiguous majority area around it. To take another example, it is also possible that a large stretch of contiguous area in which a certain community is in majority is interrupted by a small area of another community. But beyond
this area we again have contiguous majority area belonging to the same community. In that case a small interruption in the contiguity of a large population cannot be taken very seriously. There is a third example. It is possible that right on the border-line there is a town in dispute. Then we suggest that in such a case the majority of the population of the town should be the deciding factor. It has been commonly accepted by Boundary Commissions that a town is the instrument of educational and social advance. When the interests of a town conflict with the interests of the adjoining rural area, then the claims of the town are superior to the claims of the country around. A fourth and last example of factors other than the factor of population which the Boundary Commission may take into account, is that a certain community may have its contiguity of population come to an end by the emergence of a not too large area of another community, but just beyond this area, the larger community has an important religious centre. In such a case it would be wrong to isolate this centre from the community to which it belongs, only because of a small intervening area belonging to another community. In this connection it may also be noted that in fairness to the majority community such considerations (envisaged in the above mentioned examples and other similar ones) should not be made a pretext for cutting off large slices of areas from the territory belonging to the majority community. Such adjustment should be confined to the smallest possible area to meet the requirements of the situation.

By 'other factors', therefore, can be meant only such factors as mentioned above. They can never imply that parts of border districts like Gurdaspur and Lahore should be joined on to East Punjab simply because in some other parts of Western Punjab Hindus possess larger share in trade, or Sikhs have more land in their possession. The Viceroy's announcement is quite clear on this point. This assurance by the Viceroy applies to all communities — Hindus, Sikhs and Muslims.

We wish here to raise another point. Let us assume that 'other factors' mean what non-Muslims seem to take them to mean. The question then would be, what is the exact value which we should attach to claims other than the claim of population? We will have to devise a measure for these claims. If a part of the Western Punjab can be joined on to Eastern Punjab, because in Western Punjab, Hindus and Sikhs own more lands, more commercial houses and more colleges, or pay more income tax, then
the question is, how many Muslims will count for how much land, commerce, incometax or colleges? After all we should be told how many Muslims in Western Punjab will lose their freedom on account of non-Muslim land in Lyallpur, non-Muslim colleges in Rawalpindi and non-Muslim factories in Sialkot. Until the price of freedom is settled, we cannot proceed to divide Punjab on the principle of property. We live in an age of freedom. We cannot believe that anybody can hold his head high and say that he would take away so many members of community ‘A’ and push them, against their wish, into areas belonging to community ‘B’, only because community ‘B’ has more land and more colleges and pays more income tax than community ‘A’. This is nothing but slave traffic and that also of the worst kind.

In short, the truth is that:

(i) the function of the Boundary Commission is not to divide the Punjab, but to determine the minor details of the boundary line of an already divided Punjab, and make such slight modifications in it as may be just and necessary.

(ii) in making these modifications the Commission has been instructed to take into account such other factors as may be necessary subject to its main function of drawing the boundary line on the basis of population.

(iii) the words ‘other factors’ relate to the boundary line, between West and East Punjab and not to the rest of the province.

(iv) the Viceroy’s announcement in the Press Conference makes it clear that the function of the Commission is confined to seeing that when a district situated on the border belongs, on the whole, to a certain community by reason of numerical majority, such parts of the district as have considerable area and hold majorities of another community may be separated from that district and joined on to the contiguous majority areas of their own community. It does not at all appear from this declaration that a majority area of one community will be joined onto a majority area of another community.

(v) the claim put forward by non-Muslims that ‘other factors’ include wealth, property etc. is contrary to the declaration of the Viceroy. It is also contrary to reason and human conscience.
After submitting these general considerations we turn to the question in which the Ahmadiyya Community is specially interested, the question which relates to the special circumstances attaching to Qadian and areas around, which should be taken into consideration while settling the boundary line between Eastern and Western Punjab. We beg to submit the following points in this connection:

1. Qadian is situated in Thana Batala, Tehsil Batala, District Gurdaspur. We submit that the claim that the district of Gurdaspur should form part of Western Punjab is so clear and well founded as to make a discussion of it virtually outside the scope of the Boundary Commission. There is no doubt that at the Press Conference the Viceroy said that in this district Muslims had a majority only of 0.8% and that therefore parts of Gurdaspur would necessarily have non-Muslim majorities. We submit, however, that the Viceroy is not correctly informed on the point. In the 1941 Census Report, the Muslim population of the District of Gurdaspur is 51.14% of the total. This gives it an excess of 2.8% and not 0.8% over the rest.

Muslims have this excess of 2.8% over non-Muslims, only if we assume that Scheduled Castes and Indian Christians are in political alliance with Hindus and Sikhs. We should remember, however, that the Christian leader Mr. S.P. Singha (who belongs to Batala in the Gurdaspur District) has declared unambiguously that his community will prefer to live in Pakistan. The Central Christian Association has since expressed confidence in Mr. Singha's leadership. Christians in the district of Gurdaspur are 4.46%. If we add the Christian to Muslim population, then those of the Gurdaspur District who wish to go into Pakistan rise to a percentage of 55.60. This difference is indeed very considerable. In the H.M.G. Plan, the district of Jullundur has been included in Eastern Punjab even though Jullundur has a non-Muslim majority only of 54.74%. Is it not strange that the District of Gurdaspur having a majority of 55.60% in favour of Pakistan should be considered to be a disputed area? If it is said that the views of Christians cannot alter the decision to bracket Christians with Hindus and Sikhs, then we should submit that nothing can alter facts. If Christians declare that they wish to go into Pakistan, no one can say that Christians do not wish to go into Pakistan. The Government can no doubt say that they do not care where Christians wish to go, that in determining the boundary between the two Dominions, no regard will be paid to the views of Christians; but it does not stand to reason that the Government should
treat the pro-Pakistan attitude of the Christian community as anti-Pakistan. Even if we exclude Christians the Muslim population of Gurdaspur still has an excess of 2.28%. This clear excess of the Muslim Population should undoubtedly have the importance which is its due.

2. We must also remember that if the Muslim majority in the district of Gurdaspur is slight it is because one of its tehsils viz. Pathankot, has a Muslim population of only 38.88%. If we look at the other three tehsils, we find that the tehsil Batala has 55.07% Muslims, tehsil Gurdaspur 52.15% and tehsil Shakargarh 53.14%\(^1\) (Census Report, 1941). According to these figures, it is evident that even if we bracket Batala tehsil Christians with Hindus and Sikhs, Muslims in tehsil Batala have an excess of 10.14%, in tehsil Gurdaspur an excess of 4.30%, in tehsil Shakargarh an excess of 6.28%. If the number of Christians is added to the number of Muslims then those who wish to live in Pakistan in tehsil Batala have a majority of 60.53%, the percentage of those wishing to go into Hindustan is reduced to 39.47. In tehsil Gurdaspur, the collective Muslim-Christian population acquires a majority of 59.24% and the rest become reduced to a minority of 40.76%. In tehsil Shakargarh, Muslim-Christian population rises to 54.84% and the rest drop to 45.16%. If we keep these figures in view and leave Pathankot out of consideration for the present, it becomes obvious that there can be no question of separating any part of the remainder of Gurdaspur and joining it on to Eastern Punjab. Taking the three tehsils together the Muslim-Christian population has a majority of 53\(^2\). It follows that according to the Viceroy’s declaration none of the three tehsils (Batala, Gurdaspur and Shakargarh) can be separated from Western Punjab and joined on to Eastern Punjab. It would be utterly unjust and unconstitutional to do so.

3. As for tehsil Pathankot our view is that it should be joined on to Western Punjab in spite of its being a Muslim minority area. The position of Pathankot is indeed peculiar. The principle of ‘other factors’ applies to it fully. The River Ravi passes through this tehsil and then runs into Western Punjab and from this river canals have been dug out having their headworks at Madhopur. These canals mainly serve areas belonging to Western Punjab. If this tehsil (in which non-Muslims have an excess of 35,000 souls over Muslims) is separated from Western Punjab and joined on to the Eastern Punjab it will have a most disastrous effect on about

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\(^1\) Should be read as 51.32% cf. p. 469 infra.
\(^2\) Should be read as 58% cf. ibid.
three millions of people in the Western Punjab including Hindus and Sikhs. It is therefore quite in the fitness of things that the interests of three million people should not be sacrificed for a population having an excess of only 35,000. The case of Pathankot is therefore an exceptional one which has no parallel in any other part of the Province. The tehsil therefore deserves, really a special consideration and is a fit case to be treated under the principle of ‘other factors’. Incidentally, it may also be mentioned that parts of this tehsil really belong to Chamba State and these parts are predominantly populated by Hindus. If these parts are separated the excess of Hindu population in the remaining part will be materially reduced. If in the final award of the Commission any of the predominantly Muslim-majority tehsils which in the tentative division have been placed in the Eastern Punjab are not transferred to the Western Punjab then the question of Pathankot tehsil will not arise.

4. The next question is, ‘If the unit of division is decided to be one smaller than the tehsil, how will it affect Qadian and the areas around about it?’

In this connection we wish to submit that the unit of division should be either the district or the tehsil. A unit smaller than the tehsil will not serve the purpose because:

(a) If the unit of division is smaller than the tehsil, defence and control of inter traffic will become more difficult.

(b) In the Viceroy’s announcement the census figures for 1941 have been accepted as authoritative, and in the Census Reports there are no figures for areas smaller than the tehsil. It stands to reason, therefore, that as the Census Report is to be used as a basis for population figures then the unit of division also should be the district or tehsil, figures of which are available in the printed Census Report.

(c) If, for the sake of argument, we assume that the Boundary Commission decides to use a unit of division smaller than the tehsil, then such a unit could only be a Thana or a Qanungo circle or a Zail or a village. If the unit of division is taken to be the village, the Muslim areas will spread through Amritsar, Ferozepur, Jullundur, Hoshiarpur, Ludhiana and Ambala districts like so many claws of a crab. Similarly non-Muslim areas will dovetail into the districts of Gurdaspur and Lahore. Such a division is not
conducive to law and order. It will only multiply the difficulties of living on the border.

A slightly larger unit is the Zail. A Zail consists of about fifty to sixty villages. This unit serves only as a unit convenient for the purpose of communicating information and Government notifications to villages. The Zaildar is not a Government official but only a Zamindar who works as Zaildar in an honorary capacity. His function is to render general help to the police and revenue officers. Even the Zail is an unsuitable unit. But if the Boundary Commission agrees to treat the Zail as a unit, then in the Dalla Zail in which Qadian is situated, Muslims are in a majority of 61.10%. In fact to the east of Qadian right up to the river Beas and to the west of Qadian right up to town of Batala, all Zails are Muslim majority areas. In short, even if the zail is taken to be the unit of division, Qadian must remain with Western Punjab.

A unit larger than the Zail is the Qanungo circle. This unit contains about seventy to eighty villages. If this unit is accepted as the unit of division, even then Qadian must remain with Western Punjab, for the Qadian Qanungo Circle holds a Muslim majority of 54.24%. In fact from Beas to Batala all such circles have a clear majority of Muslims.

The unit larger than the Qanungo circle is the Thana. This is an administrative not a revenue unit. To the common man the adoption of this as the unit of division will occasion no end of difficulties. But if the Thana must be used as the unit of division, even then Qadian must remain with Western Punjab. For, in Thana Batala in which Qadian is situated, Muslims constitute a majority of 55.98%. In the Thana to the north east of Thana Batala also, Muslims have a majority. Only in the Thana of Sri Gobindpur, situated to the south-east of Thana Batala there is a non-Muslim majority. Qadian, therefore, must remain with Western Punjab, whether the unit of division is the district, tehsil, Thana, Qanungo circle or Zail. To separate it from Western Punjab would be unjust and unwise in the extreme.

If, however, the unit of division is the village the position of Qadian becomes slightly different. Starting from Batala, village by village we have contiguous Muslim majority areas; only in one village to the north of Qadian there are 24 more non-Muslims than there are Muslims. Then proceeding to Qadian, we have one exclusively Muslim village. We then have the town of Qadian, the population of which according to the 1941 Census was over 10 thousand, and which at present is over fifteen thousand. In Qadian
there is a Muslim majority of over 90 per cent. It stands to reason, therefore, that a village with an excess of only 24 non-Muslims cannot be regarded as an interruption between Qadian with about 14 thousand Muslims and the rest of the contiguous Muslim majority areas. Besides we have already urged that the village is not at all a suitable unit, but if it is treated as a unit then this unit will have to be used all over the Punjab. The adoption of this, however, cannot but result in the worst possible fragmentation of the province. (Five sets of maps based on the units of tehsil, thana, Qanungo circle and Zail respectively are herewith attached as Appendix No. I for ready reference).

We have already urged that ‘other factors’ should be taken into consideration only when the minor details of the boundary line are being settled. The slight and brief breach in the contiguity of Qadian, in case village is taken to be the unit, will therefore rightly bring the principle of ‘other factors’ into operation. In our opinion several ‘other factors’ can be cited in support of our contention that Qadian should remain a part of Western Punjab.

1. Qadian is the centre and Headquarters of the Ahmadiyya Community and possesses much more importance than ordinary shrines. The shrines of the Sikhs and Hindus have acquired sanctity through communal traditions, but the sanctity and greatness of Qadian is based on the word of the Almighty God as well as several prophecies of previous prophets. To the members of the Ahmadiyya Community the sanctity of Qadian ranks next to the sanctity of Mecca and Madina. In fact there is no sacred place except those of the Muslims whose sanctity is based on religious books and the word of God. Just as Mecca and Medina acquired everlasting sanctity through the Master Prophet Mohammad (Peace be on him), so has Qadian acquired it through his spiritual disciple and Successor Ahmad, the Holy Founder of the Ahmadiyya Movement to serve the cause of Islam. The Founder of the Ahmadiyya Movement who declared Qadian to be the Headquarters of the Movement is according to Ahmadis the Great Reformer of the latter days fulfilling in his person the prophecy regarding the second advent of Jesus Christ. He is also the spiritual disciple and God-appointed Khalifa of the Holy Prophet of Islam and fulfills in his person the prophecies of all previous prophets of the world relating to the latter days. No other Indian shrine therefore can compare with the sanctity of Qadian. Other communities are of course at present greater in number but the principle on which they base the sanctity of their shrines is entirely
different from that on which the sanctity of Ahmadiyya Headquarters is based. This is why no other Community is drawn to its centre as Ahmadiyya Community is drawn to Qadian.

The present strength of Ahmadiyya Community in India is about half a million, but the number of Ahmadis who assemble in Qadian during our annual gathering is proportionately far greater to that flocking to the shrines of other communities so much so that Railway Administration has to run special trains for four days to meet the incoming and outgoing rush of visitors. People from far off places continue migrating to Qadian and making it their home with the result that whereas in the beginning of the century the population of Qadian was only a few souls, it is now no less than 14,000 people drawn from all parts of India as well as foreign countries and people belonging to all classes of society are eager to dedicate their lives to the service of Islam and settle in Qadian. People from all parts of the world come here for religious and spiritual training. True, that Hindus number about 300 millions and Sikhs about 5 millions, but there are no conversions among them from outside India. Branches of the Ahmadiyya Community are established in the U.S.A., Canada, Argentine, England, France, Spain, Italy, Syria, Palestine, Iran, Afghanistan, China, Ceylon, Mauritius, Burma, Malaya, Indonesia, Kenya, Tanganyika, Uganda, Abyssinia, the Sudan, Nigeria, Gold Coast, and Sierra Leone. In some of the foreign countries there are hundreds of local branches. In the U.S.A. thousands of American citizens owe allegiance to the Ahmadiyya Creed. Even at the present time there is a British ex-Lieutenant and a Syrian barrister staying at Qadian for religious instruction. A German ex-Military officer is also expected in Qadian shortly to get training as a muslim missionary. Similarly, converts from the U.S.A. as well as the Sudan and Iran intend to come to Qadian for religious instruction. Before this, students from Indonesia, Afghanistan, China and parts of Africa have visited our Headquarters. Hence the position of Qadian among religious centres is very high. If shrines are included in ‘other factors’ Qadian undoubtedly takes the first place.

2. The Ahmadiyya Movement has 745 local centres in India out of which 547 branches i.e. about 74% lie in Pakistan (See Appendix No. II). To separate Qadian from Western Punjab, therefore, would be highly prejudicial for its future.

3. The Holy founder of the Ahmadiyya Movement was born in Qadian. Most of the books he wrote to expound his teachings are
in Urdu. Some of his books are in Arabic and Persian. The dominion of Hindustan has already declared its intention to put an end to Urdu. The language which the Hindustan Radio employs is already becoming incomprehensible to an ordinary Muslim. After a time this language will become utterly foreign to Urdu speaking people. If Qadian is joined on to Eastern Punjab it would mean one of two things: either Qadian will continue to cultivate and promote Urdu among Ahmadis and thus deprive its youth from obtaining employment under the Government and its enterprising members progressing in trade and commerce, or, Qadian will drop the use of Urdu which is the language in which the religious literature of Ahmadis has been written and thus commit suicide in terms of its religious future. Neither of these alternatives is possible for the Ahmadiyya Movement to adopt. Nor can any sensible person propose their adoption. Moreover there are scores of Ahmadiyya branches outside India and all these would naturally like to develop close relationship with Pakistan.

Before passing on to the next point it may be noted that whereas the Sikh Community demands the safeguarding of their solidarity against the accepted principle of contiguous majority basis, our claim under this head is auxiliary to that principle.

4. The only College of the Ahmadiyya Community is situated in Qadian. If Qadian is joined on to Eastern Punjab, it would mean that majority of students belonging to one dominion will have to study in a college situated in another dominion. It will be very injurious and might prove positively detrimental to the interests of the students and the institution.

5. The Holy Founder of the Ahmadiyya Movement laid it down that the Headquarters of the Ahmadiyya Community should always be Qadian. It is not possible, therefore, for the Community or its present Head to transfer the Headquarters of the Community from Qadian to any other place.

6. The body of the Holy Founder of the Movement is buried in Qadian. Under arrangements which it is not necessary here to describe bodies of prominent members of the community in different parts of India are brought to Qadian for burial. It is impossible, therefore, for Ahmadis to move their Headquarters from Qadian to anywhere else.

7. A number of sacred buildings and monuments are to be found in Qadian. For this reason also Ahmadis cannot change their Headquarters.
8. About 90% of the property of the community is situated in Western Punjab and Pakistan. If Qadian is joined on to Eastern Punjab the financial resources of the Ahmadiyya Centre will very materially suffer.

9. Qadian contains the only Science Research Institute established by Muslims in India. If Qadian is joined on to Eastern Punjab, it will be disastrous for Muslims in general, and for Ahmadis in particular.

10. From certain declarations of responsible British authorities, it appears that the words 'other factors' have been used to benefit the Sikhs specially, who have rendered great services for the British Government. We admit that the Ahmadiyya Community is very small in numbers compared with the Sikhs, but in respect of services unselfishly rendered by the Community in World Wars it is in no way behind the Sikhs taking into consideration the proportional strength of the two communities. Qadian with its population of about 14 thousand supplied more than 1400 recruits to the Army which fought on behalf of the Allied Nations in World War II. The Ahmadiyya Community is still a very small community, yet more than two hundred Ahmadis attained the King's Commission (See Appendix No. III) and in this respect the community undoubtedly occupies the first place among all Indian Communities taking into consideration the proportional strength of the communities concerned.

Scores of Ahmadi parents enlisted all their adult sons for service in the war under the command of their revered Head. With regard to war services rendered by Ahmadis the following two quotations bear eloquent testimony:

"I would also bring to your notice the excellent work done by His Highness the Maharaja Sahib of Patiala and his officials Kanwar Jasjit Singh, Syed Zainulabdin Waliullah Shah, Nazir Umoor Ama and Kharijah, Ahmadiyya Movement, Qadian, and S. Kartar Singh Dewana in connection with the Technical Recruiting. I would have recommended them very strongly for the award of Gold Watches but, as they are very big personalities I would only request that the Director of Recruiting may be pleased to express his appreciation for their most valuable services and assistance." (Extract from Confidential Letter No. ... dated 26.10.42 from the A.T.R.O. Jullundur to the D.T.R.O. Sub Area No. 2, Lahore).

Again Captain Sujan Singh, Assistant Technical Recruiting Officer, Jullundur Cantt. writes to the Secretary, Umoor Amma
and Kharijah, Ahmadiyya Community, Qadian:

"I gratefully acknowledge the invaluable services rendered by you in connection with the recruitment of technical personnel. You have taken a keen interest in the War Effort and produced a large number of technicians, clerks and War Trainees etc. and exercised a personal influence over the public and also given your whole hearted co-operation to the Recruiting Staff. I also appreciate the help given by your local secretaries and assistants everywhere in my area. About seven thousand recruits have been enrolled for the fighting services as a result of your efforts.

"I shall be obliged if you please issue instructions to your assistants to redouble their efforts so that we may succeed in securing twice the number of recruits in an equal time.

"I certainly hope you will continue to give your help in future." (D.O. No. JM/14/2936, Technical Recruiting Office, Jullundur, dated 2nd April 1943).

This letter refers only to Ahmadi recruits in one Division of the Punjab upto April 1943. If figures for other Divisions as well as later figures are added the total number will far exceed 15,000.

It seems to us, therefore, that if services rendered by Sikhs entitle them to any kind of consideration in the division of the Punjab, the Ahmadiyya Community is similarly entitled on account of services rendered by Ahmadis. It must be remembered that services of the Sikhs have always been rewarded in different ways, but Ahmadiyya Community has never asked for any reward in return of its services.

11. Qadian is a town and the claims of a town should have priority over the claims of a village or a group of villages surrounding it.

To sum up there are so many other factors, in addition to the factor of the contiguity of population, in favour of Qadian being placed in Western Punjab that no contrary claim can under any circumstances be entertained.

We also deem it necessary to refute another point on the basis of which it is said that it is impossible to place Gurdaspur in Western Punjab. It is being said in certain official circles that keeping in view the economic life of this District and its means of communication, Gurdaspur should be placed in Eastern Punjab. This view, however, is not correct, for, to overlook the basic factor of majority population is beyond the scope and authority
of the Boundary Commission. This Commission has not been appointed as a guardian over backward populations to decide what are their proper needs: it has been appointed to demarcate the boundary line by ascertaining contiguous majority areas of Muslims and non-Muslims. If this results in any inconvenience to the people of the district it is for the majority Community in Gurdaspur District to decide whether they are prepared to put up with the inconvenience involved in having its arteries of communications passing through foreign territory. In case they are prepared to put up with it, no one else has any right to object, or to deny their right to be placed where they desire to be placed. Besides, this is by no means an insurmountable difficulty, as has been demonstrated in a number of countries where it has been successfully overcome. A similar problem had to be tackled by the Boundary Commission appointed by the League of Nations to demarcate the boundary between Syria and Iraq because part of the projected railway line of Iraq had perforce to pass through portions of Syria. Iraq at that time was held by the British while Syria was under the French. The solution proposed by this Commission was the following:—

"In the event of the tract of the British railway being compelled for technical reasons to enter in certain places into the territory under French mandate, the French Government will recognise the full and complete extra-territoriality of the sections thus lying in the territory under the French mandate, and will give the British Government and its technical agents full and easy access for all railway purposes."

After quoting this paragraph Mr. Stephens B. Jones writes in his book "Boundary Making":—

"This paragraph shows that the problem of preserving the circulating unity can be met by other means than boundary changes. Transit rights for various kinds of traffic, including migratory herds, have been arranged by treaty."

Thus, should Western Punjab take the railway line from Lahore to Nagrota, or should Eastern Punjab take it from Amritsar to Nagrota, or each hold portions of the railway passing through its respective territory, the difficulty can be solved, in any case, by agreement between the two. There is absolutely no need to ignore the wishes of the majority Community merely on the basis of this difficulty, and throw the area into the other part of the Punjab.
If such agreement be impossible District Gurdaspur could be directly connected with Pakistan by constructing a few miles of Railway line from Batala to Derababa Nanak which is already connected with Western Punjab through Narowal.

Next we wish to take up the question that in addition to the right of Gurdaspur District being placed in Western Punjab on the basis of the majority of its population, there are other factors as well which support the same view.

1. For one thing the principle of natural boundaries has been ignored to place Amritsar in Eastern Punjab. There can be only one reason on the basis of which this has been done, and that is consideration for the wishes of the majority of population of the District. But this has given to Eastern Punjab an opportunity to push its military organisation beyond the river Beas—i.e. into an area which rightfully belongs to Western Punjab. In case Gurdaspur too or portions of it, are handed over to Eastern Punjab, inspite of the fact that the majority of the population is Muslim it would not only involve a sacrifice of the wishes of the majority, but also secure the flank of the spring-board of Eastern Punjab, viz. Amritsar, against Western Punjab. All this would be tantamount to Western Punjab being delivered to Eastern Punjab bound hand and foot.

Of course both Hindustan and Pakistan are proclaiming their intention to live like peaceful neighbours; but there can be no guarantee against future complications between the two. The possibility of war between them should not, therefore, be ignored or overlooked. If Gurdaspur District, or any portion of it, be apportioned to Eastern Punjab, then, in the case of hostilities between the two, Amritsar would be a big centre of military activity; and the tip of its territory being about 18 miles from the capital of Western Punjab, it would be admirably placed for exerting pressure against Western Punjab. For the proper defence of Lahore from this point of view and of Western Punjab of which this town is the capital, it is necessary that Gurdaspur District should be placed in Western Punjab. Should Gurdaspur belong to Western Punjab, portions of Eastern Punjab lying this side of the Beas would not be left free to attack Western Punjab any time they liked. But the situation would change radically from the military point of view if Eastern Punjab should also hold Gurdaspur District in addition to Amritsar. In that case not
only would Eastern Punjab be able to maintain strong garrisons almost at the throat of Lahore, and therefore of the whole of Western Punjab, but also have elbow room for them in the adjoining territory of Gurdaspur district; and this would constitute a military threat to Western Punjab which would be well able to paralyse its entire defensive system. Therefore, Gurdaspur being a Muslim majority district (and this majority is desirous of being included in Western Punjab) Western Punjab has a right to insist upon getting this territory which is essential for its defensive system against an attack from the east.

It is an accepted canon of justice in the settlement of boundary disputes that where a disputed territory happens to be so situated as to have strategic value in the defensive plan of one claimant to its possession on the one hand, and a similar importance for offensive purposes in the case of the other community claiming it, 'other factors' being equal, the claim of the community is given preference in the case of which it has a value for defensive purposes.

2. Among the Gurdaspur Muslims, the majority are Jats, of which tribe the greater portion lives in the Western districts like Sialkot, Sheikhupura, Lyallpur and Lahore. Gurdaspur Muslims therefore should not be cut off from areas inhabited by the larger body of the tribe to which these Muslims belong. Jats are no doubt to be found in the Ambala Division as well, but, for the greater part, they are Hindu Jats; and they have, moreover, no connection with the Jats of the Gurdaspur district. Thus, to cut off Gurdaspur from Western Punjab would raise insurmountable difficulties in the social life of the Gurdaspur Muslims.

3. The dialect spoken in Gurdaspur closely resembles the one spoken in Lahore, Sialkot and adjoining parts of Sheikhupura and Gujranwala districts; while it does not at all resemble the one spoken in the eastern districts. As the larger number of people using this dialect would be living in Western Punjab, the Gurdaspur Muslims too should be apportioned to the same side.

At the end we wish to say something in regard to the advantages and disadvantages of natural boundaries. For, whereas they constitute natural barriers and can be easily held, in many cases experience has also shown them to be a constant source of awkward disputes. For instance, when a river forms the boundary
line between two countries, every time it changes its course, or 
floods the countryside, disputes arise as to the ownership of 
strips of territory affected. Great difficulty is also experienced 
when the question of erecting local dams arises. Fishing and 
navigation rights are some of the other factors which often breed 
long drawn out feuds. We therefore recommend that if and where 
a river is decided to be the boundary line then, instead of being 
partitioned lengthwise, it should be apportioned breadthwise, for 
this would minimise the chances of disputes of this kind.

Finally, we pray to God Almighty that He be pleased to guide 
the members of the Boundary Commission to a decision that 
should satisfy all sections of the population of the areas con-
cerned; and that He should also be pleased to guide all those, 
including ourselves who are trying to help the Commission by 
placing their views before it. God grant that the aim of all of us 
in this crisis be to win the approbation of God, to establish peace, 
and to serve mankind. A M E N

1. Mirza Bashir Ahmad, M.A. 
   Chief Secretary 
   Ahmadiyya Community 
   Qadian

2. A. R. Dard, M.A. 
   (Ex Imam London Mosque) 
   Secretary for Education 
   Ahmadiyya Community 
   Qadian

3. Mirza Aziz Ahmad, M.A. 
   Secretary for Missionary Work 
   Ahmadiyya Community 
   Qadian

4. S. Zainulabadin
   (Late of Ayyubia College, 
    Jerusalem) 
   Secretary for Home & 
   Foreign Affairs 
   Ahmadiyya Community 
   Qadian

5. Abdul Bari, B.A. (Hons.) 
   Secretary for Finance 
   Ahmadiyya Community 
   Qadian

6. M. Abdullah, B.A. 
   Secretary for Entertainment 
   of Guests, 
   Ahmadiyya Community 
   Qadian

7. Sher Ali, B.A. 
   Secretary for Publication of 
   Literature 
   Ahmadiyya Community 
   Qadian

8. F. Mohammad Sial, M.A. 
   Joint Secretary for 
   Missionary Work, 
   Ahmadiyya Community 
   Qadian

MEMBERS OF THE CENTRAL AHMADIYYA ASSOCIATION
QADIAN
APPENDIX NO. I

A SET OF FIVE MAPS

1. The Punjab (Tehsil as unit).
2. Gurdaspur District (Tehsil as unit).
3. Gurdaspur District (Thana as unit).
4. Gurdaspur District (Qamungo Cirlece as unit).
5. Gurdaspur District (Zail as unit).

APPENDIX NO. II

LIST OF LOCAL AHMADIYYA CENTRES IN PAKISTAN

QADIAN CIRCLE

1. Qadian
2. Bhaini Bangar
3. Nangal Khurd
4. Khara
5. Qadirabad
6. Nangal Kalan
7. Ahmadabad
7A. Karimpur

GURDSAPUR CIRCLE

8. Gurdaspur
9. Batala
10. Daulatpur - Pathankot
11. Dharamsala
12. Dharamkot Bagga
13. Shahpur - Amargarh
14. Wanjwan
15. Athwal
16. Khan Fatah
17. Lodhi Nangal
18. Tej Kalan
19. Qilla Lal Singh

\(^{1}\) Not included.
20. Bahbal Chak
21. Talwandi Jhanglan
22. Sikhwian
23. Harsian
24. Dialgarh
25. Gillanwali
26. Basranwan
27. Kallu Sohl - Gul Manj
28. Sarchaur
29. Chattah
30. Kathala Mian Mitha
31. Shikar
32. Dharamkot Randhawa
33. Dera Baba Nanak
34. Theh Ghulam Nabi
35. Beri
36. Phero Chechi
37. Ghorewaha
38. Bagol
39. Bhaini Melwan
40. Kiri Afghanan
41. Sethyali
42. Kahnuwan
43. Lamin Karal
44. Ojla
45. Talibpur Bhangwan
46. Ghaznipur
47. Behlolpur
48. Mari Buchian
49. Bahadur Hussain Masanian
50. Thikriwala
51. Meadi Shera
52. Peroshah
53. Deriwa/a Daroghian
54. Parowal
55. Satkoha
56. Pakiwan
57. Dalla
58. Dher
59. Bhabara
60. Nadaun
61. Langarwal
62. Khokhar Khajurwali
63. Chaudhriwala
64. Diwaniwal Kalan
65. Dhariwal
66. Dalhousie
67. Allarpindi
68. Fezullah Chak
69. Rehimabad
70. Chachrialala
71. Chhina Bet
72. Chhina Retwala
73. Qilla Tek Singh
74. Qadian Rajpootan
75. Bhatian
76. Mirzajan
77. Bhagowal Bet Phaorian
78. Kotla Gujran
79. Muradpur
80. Bahadur Nawanpind
81. Ghanienki Bangar
82. Khokhar
83. Dhindse
84. Mokal
85. Ghaman Pindori
86. Tatle
87. Bazidchak
88. Darapur
89. Bhaini Paswal

SIALKOT CIRCLE

90. Sialkot City
91. Sialkot Cantt.
92. Durganwali
93. Aura Bhagobhatti
94. Bhartanwala
95. Daska
96. Moosawala
97. Ghanoke Jajja
98. Bhadal
99. Azizpur Dugri
100. Pasrur Noshera
101. Khewa Kalaswala
102. Ban Bajwa
103. Qilla Subasingh
104. Maloke Bhugat
105. Datazedka
106. Ghatalian
107. Chawinda
108. Changrian Manga
109. Bhagowal
110. Mundeke Berian
111. Raepur Qadarabad
112. Tharoh
113. Chahur
114. Zafarwal
115. Bhagobhatti
116. Behlolpur
117. Bubak Marali
118. Maloke Tatle
119. Ainowali
120. Narowal
121. Derianwala
122. Dhinived1
123. Nangal Randhir
124. Rangepur
125. Dhragmiana
126. Daiwala Sayyadan
127. Badomali
128. Chandarke Mangole
129. Khanawali Mianwali
130. Head Marala Chokpur
131. Miadi Dogran
132. Jampur Dhindsa
133. Kotli Harnarayan
134. Ehdipur
135. Bhadyar
136. Miadi Nano
137. Kot Agha
138. Dhepaiee Kotli Loharan
139. Kot Karim Bakhsh
140. Chhannian
141. Giddian Kot Padda
142. Sahowal
143. Sambrrial
144. Raoke
145. Korowal
146. Jabbowal

1No. 122 missed in numbering.
LAHORE CIRCLE

148. Ganj Moghapura
149. Mozang
150. Lahore Cantt.
151. Chak 6 Alipur Shamasabad
152. Hando
153. Kot Muhammad Amir
154. Pattoki Mandi
155. Raewind
156. Shahdara
157. Sultanpura
158. Muslim Town
159. Jaura
160. Ladheke Neewen
161. Batapur
162. Baghbanpura

SHEIKHUPURA CIRCLE

163. Sheikhupura
164. Pindichiri
165. Bhaani Sharaqpur
166. Karampura
167. Chak Chahur 117
168. Kot Rehmat Khan
169. Sayyadwala
170. Muridke
171. Dostpur
172. Shah Miskin
173. Amba
174. Nankana
175. Kirto
176. Bedadpur
177. Nanudogar
178. Chak 58/6
179. Chak Dhindo

GUJRANWALA CIRCLE

180. Gujranwala
181. Wazirabad
182. Talwandi Musekhan
183. Baqapur
184. Sohawa
185. Tirigri
186. Gajjo Chak
187. Talwandi Khajoorwali
188. Laweriwala
189. Akalgarh
190. Hafizabad
191. Kalsian Bhakabhattian
192. Pirkot
193. Kaulo Tarar
194. Paremko
195. Khanki Head
196. Khewewali
197. Madarsa Chattha
198. Piloke
199. Tattle Aali
200. Mangat Oonche
201. Ghakhar
202. Jhatanwali
203. Ferozewala
204. Aminabad
205. Qiyampur
206. Mahentoleke
207. Mohalanke
208. Jalab Bhiri Shah Rehman

LYALLPUR CIRCLE

209. Lyallpur
210. Gojra Chak 415
211. Khuthuwali Chak 312
212. Dhunnidev Chak 332
213. Gokhuwal 276
214. Kalyanpur Chak 243
215. Ahmadabad Chak 559
216. Behlolpur Chak 127
217. Khewa Chak 126
218. Bharat Chak 438
219. Chak 285
220. Chak 278 Sherka
221. Talwandi 180
222. Chak 565 GB
223. Gokhuwal 121
224. Rakh Jandanwala
225. Lodi Nangal 209
226. Chaudhriwal 108
227. Thatha Kaloo 646
228. Chak 283 and 288
229. Toba Tek Singh
230. Jaranwala
231. Tahra 58/3
232. Chak Jhumra
233. Samundri
234. Chak 433 Dhirki

JHANG CIRCLE
235. Jhang City
236. Chiniot
237. Shorkot
238. Lalian
239. Jhang Maghiana
240. Chak 1 Darkhana

SARGODHA
241. Sargodha
242. Khushab
243. Bhera
244. Ghoghat
245. Chak 86-87 N
246. Chak 98 N
247. Chak 46 N
248. Majoka
249. Chak 49 S
250. Chak 43 S
251. Chak 37 S
252. Chak 32-33 S
253. Chak 35 S
254. Chak 116 S
255. Shah Yusuf
256. Chak 78 S
257. Chak 71 Dhirke
258. Chak 9 Panyar
259. Kot Moman Haveli Bahadur Khan
260. Midh Ranjha
261. Adrehma
262. Shahpur Sadar
263. Hujka
264. Roda
265. Chak 88 N
266. Mithalak Station
267. Bhabra
268. Chah Chughiwala

GUJRAT CIRCLE

269. Gujrat
270. Mandi Bahuddin
271. Malakwal
272. Khokhar Gharbi
273. Sheikhpur
274. Nassowali
275. Karianwala
276. Bhawa
277. Dhirke Kalan
278. Shadiwal Khurd
279. Kunjah
280. Jassoke
281. Goleki
282. Saadullapur
283. Rajoa
284. Mong Rasul
285. Deona Majra
286. Fatehpur
287. Dinga
288. Chak Sikandar
289. Puranwala Ismaila
290. Lala Musa
291. Kahor
292. Kakrali
293. Thahal
294. Serai Alamgir
295. Bhimla
296. Balani
297. Gotariala
298. Kharian
299. Siddoke
300. Sivakkalan
301. Alamgarah
302. Mamdana
303. Kalra Dewan Singh
304. Makiana Bhalesar
305. Dudhra
306. Pindi Lala Marala
307. Naurang
308. Lange Gora Jattan
309. Bara Musa

**JHELUM CIRCLE**

310. Jhelum City
311. Ratto Chhe
312. Chakwal
313. Pind Dadan Khan
314. Mahmudabad
315. Dulmial
316. Bhuchal Kalan
317. Hisola
318. Kala Gujran
319. Khewra

**RAWALPINDI CIRCLE**

320. Rawalpindi
321. Murree
322. Changa Bangial
323. Thikrián
324. Taxila

**CAMPBELLPORE CIRCLE**

325. Campbellpore City
326. Kot Fateh Khan
327. Sukh Chand
328. Mianwali
329. Kundian
330. Pindori
331. Mandowal
332. Sangral

**DERA GHAZI KHAN CIRCLE**

333. Dera Ghazi Khan
334. Jampur
335. Basti Rindan
MULTAN CIRCLE

343. Multan City
344. Uchh
345. Chak 76/4 R
346. Kahror Pakka
347. Chak 163/WB
348. Chak 184/7 R
349. Lodhran
350. Chak 161 and 167
351. Bahawalnagar
352. Alipur Multan
353. Chak 106/P
354. Qatalpur
355. Dewasinghwala
356. Hassanpura
357. Chak Ahmadianwala
358. Chak 168/7 R
359. Chak 160/7 R
360. Chak 549/543/EB
361. Ahmadpur Sharqia
362. Vehari Mandi
363. Chak 93/6 R
364. Chak 103/6 R
365. Chak 65/P
366. Chak 59/4 R
367. Chak 19/WB
368. Bangle Kachhrialia
369. Chak 122/6 R
370. Jhahul
371. Chak Mahmudabad 91/6 R
372. Dunyapur
373. Chak 491/EB
374. Alipur Muzaffargarh
375. Chak 120/P
376. Chak 9 Abdussatarwala
377. Chak 183
378. Mandi Burewala
379. Kabirwala
380. Mandi Yazman
381. Chak 66 & 68 / Murad
382. Shujaabad
383. Rehana Sahu
384. Mailsi
385. Chak 213/9R
386. Kot Kammun Shah
387. Mid Nooro
388. Chak 145/10R
389. Shahr Sultan
390. Chak 216/EB
391. Chak 19/AL
392. Jamalwala Punjabi
393. Chak 30/3R

MONTGOMERY CIRCLE

394. Montgomery
395. Pakpattan
396. Chak 6/IIL
397. Chak 5 Mahmudabad
398. Sadr Gogera
399. Okara
400. Chak 30/11L
401. Arifwala
402. Haveli Lakha
403. Renala Estate
404. Chak 96/12L
405. Chak 93 Nurpura
406. Kassowal

MALERKOTLA

407. Malerkotla

N.-W.F.P. CIRCLE

408. Abbottabad
409. Mansehra
410. Peshawar
411. Nowshera Cantt.
412. Mardan
413. Malakand
414. Kohat
415. Bannu
416. Dera Ismail Khan
417. Data
418. Balakot
419.Charsadda
420. Tarangzai
421. Ismaila
422. Topi
423. Serai Naurang
424. Sheikh Muhammad
425. Bazidkhel
426. Khalil Markaz
427. Thal
428. Surkhatki

JAMMU & KASHMIR CIRCLE

429. Jammu
430. Srinagar
431. Gilgit
432. Budhanon
433. Charkot
434. Kalaban Kotli
435. Taimankot
436. Salwah & Salwat
437. Poonch
438. Yaripura
439. Rishinagar
440. Shurat
441. Nasnour
442. Bindipura
443. Ladhraun
444. Jabbowal
445. Rathal
446. Indaura
447. Datyal Nagyal
448. Bhadarwaha
449. Kotli
450. Goe Mangot
451. Dara Sherkhan
452. Hariparigam
453. Zoramanlo
454. Mandojan
455. Kohanpura
456. Hafardah
457. Bhabara
458. Hamosan
459. Baramula
460. Mohrian

SINDH CIRCLE

461. Hyderabad
462. Sukkur
463. Karachi
464. Goth Mehr Muhammadbuta Chak 270
465. Kamaldehra
466. Ahmadabad Estate
467. Suba Dera
468. Kot Ahmadian
469. Mirpur Khas
470. Mahmudabad Estate
471. Nasirabad Estate
472. Bashirabad
473. Muhammadnagar
474. Belukarnah
475. Massan Baora
476. Muhammadabad Estate
477. Bandi Goth Muhammadalikhan
478. Tanori Nawabshah
479. Nusratabad Estate
480. Kunri
481. Nasimabad Mirza Farm
482. Sindh Cement Rohri
483. Nawankot Ahmadian
484. Goth Maulvi Abdussalam
485. Dadu
486. Estate Akra
487. Chak 200
488. Zafar Estate A
489. Goth Nathe Khan
490. Zafar Estate B
491. Noorabad Estate
492. Sharifabad Farm
493. Jamalpur
494. Karandi
495. Chak 74 Azimdari
496. Riaz Estate
497. Chak Radatyani
498. Goth Imambakhsh
499. Dhamakhand Maulabakhsh
500. Chhapat
501. Chak 21 Doh
502. Ahmadrnagar
503. Chak 151

BALUCHISTAN CIRCLE

504. Quetta
505. Sibi

BENGAL AND ASSAM CIRCLE

506. Maulvipara
507. Ahmadipara
508. Morail Puniout
509. Bhadughar
510. Ghatura Harinadi
511. Sarail
512. Tarna
513. Krora
514. Bishnupur
515. Shahbazpur
516. Jambura
517. Dharmanagar
518. Kharampur Dewagram
519. Basharuk
520. Kalishima
521. Khudrabrahabnanbaria
522. Tatarkandi
523. Bajitpur
524. Teraghati
525. Premarchar
526. Birpaiksha
527. Bugaputa
528. Mymensingh
529. Rekabibazar
530. Dacca City
531. Narayanganj
532. Tejgaon
533. Rajshahi
534. Rongpur
535. Bogra
536. Natore
537. Gaibandha
538. Shampur
539. Dinajpur
540. Patnakhali
541. Chittagong
542. Sharushuna (Jessore)
543. Bharatpur (Murshidabad)
544. Bhatgao (Dinajpur)
545. Digdair (Bogra)
546. Baragoa (Sylhet)

SARGODHA CIRCLE (SUPPLEMENT)

547. Chak 97-99 N

APPENDIX NO. III

AVAILABLE LIST OF AHMADI OFFICERS
HOLDING KING’S COMMISSION DURING
WORLD WAR

1. Brig. Nazir Ahmad Malik
2. Col. T.D. Ahmad
3. " Mohammad Ata Ullah
4. " Ahyyaud Din
5. Lt.Col. Manzur Ahmad
6. Major Akhtar Husain Malik
7. " Habibullah
8. " Daud Ahmad Mirza
9. " Sharif Ahmad Bajwa
10. " Shamim Ahmad
11. " Dr. Sirajul Haq
12. " Zahur-ul-Hasan
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<th>No.</th>
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<tr>
<td>13</td>
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<td>Mohd Ramzan</td>
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<td>20</td>
<td>Capt.</td>
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105. " O.B. Orchard
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107. " Hamidullah Chaudhri
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130. " Gul Hasan
131. " Kamal Mustafa
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133. " Mohd Nawaz
134. " Qazi Manzurul Huq
135. " Syed Maqbul Ahmad
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137. " Mohd Safdar Bajwa
138. " Mobarak Ahmad
139. " Syed Mahmud Ahmad
140. " M.A. Said
141. " Mohd Yusuf Shah
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<td>&quot; Asmatullah Khan</td>
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<td>184</td>
<td>Major M.A. Latif</td>
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</table>
Mirza Bashir Ahmad to the Chairman, Punjab Boundary Commission, requesting correction of certain mistakes in their Memorandum

BCP B File 80-Polit Genl./47

Qadian, 29th July, 1947

Sir,

In the memorandum submitted to the Punjab Boundary Commission by the Ahmadiyya Community, Qadian, there have occurred some clerical mistakes which I am sorry, could not be corrected before submission. It is respectfully submitted that these mistakes may kindly be corrected as follows:—

(1) In the printed memorandum, page 7, line 5 of paragraph 2 Muslim percentage in tahsil Shakargarh has been shown as being "53.14%". This should read "51.32%".

(2) In the printed memorandum, page 8, line 13, Muslim-Christian population has been shown as having a majority of 53%. This should read as "58%".

1 No. 240 supra.
2. It is further requested that these corrections may also be made in the corresponding parts of the typewritten memorandum.

I beg to remain,

Sir,

Your most obedient servant,

Mirza Bashir Ahmad

Memorandum on behalf of the Muslims of Batala tehsil (Gurdaspur district) submitted through the President, Muslim League, Batala to the Chairman, Punjab Boundary Commission

To

The Chairman,
Punjab Boundary Commission,
Assembly Chamber, Lahore.

Memorandum on behalf of the Muslims of tehsil Batala, urging the retention of the tehsil in Pakistan, in accordance with the British Government report dated June 3, 1947.

Sir,

We beg to bring the following few points to your kind notice, in the hope that they will be helpful in the appreciation of the real position of Batala tehsil.

A WORD BY WAY OF THE HISTORY OF BATALA

Batala was founded by a Hindu convert to Islam, Ram Dev Bhatti, re-christened Islam Khan, during the reign of Bahlol Lodhi, Emperor of India. Mauza Batala and some adjoining villages were assigned to him as jagir, for the zeal he exhibited for the advancement and publicity of Islamic studies. He set up a regular educational institution and was buried in its premises. To this day his tomb is known as “Madrassa”.

The seed sown by Islam Khan sprouted and flowered during the time of the Moghul Governor of the place, Shamsher Khan Ghazi, who was a great patron of art and learning. Batala then
acquired fame for religious love and spiritual teachings. The place was favourite with Muslim saints of repute. Shah Badar Diwan of Massanian, Fazal Shah ancestor of the present Qadri Gaddi, Shah Mauj Darya Bothan, Sheikh Bayazid, Shah Ismail Shahid and various others are lying buried in this soil. For this reason this Islamic town is known as "Batala Shareef", as is evidenced by the Gurdaspur District Gazetteer.

**POPULATION**

The 1941 census figures, reproduced below, emphasize the predominantly Muslim character of Batala tehsil.

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<th>COMMUNITY</th>
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<td>Muslims</td>
<td>2,09,277</td>
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<tr>
<td>Sikhs</td>
<td>1,16,413</td>
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<td>Hindus</td>
<td>29,372</td>
<td>7.73%</td>
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<tr>
<td>Christians</td>
<td>20,753</td>
<td>5.46%</td>
</tr>
<tr>
<td>Scheduled Castes</td>
<td>4,061</td>
<td>1.05%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,79,876</strong></td>
<td></td>
</tr>
</tbody>
</table>

It is significant that the Hindus and the Sikhs combined account for only 38.37% of the Batala tehsil population. A vast majority of the Sikhs of this tehsil live in Srigobindpur ilaqah alone. Muslim population forms about 70% of the Batala town.

**LAND REVENUE**

The land revenue paid by the Mussalmans in this tehsil is even more than their population strength.

**AREA OWNED**

The area actually owned by the Mussalmans is a little less than their population ratio, but if occupancy tenancy was to be taken into consideration it far exceeds it.

**MUSLIM IRON INDUSTRY OF BATALA**

That is yet another point that forces attention. Batala is the only town in the whole of the Pakistan where the almost exclusively Muslim owned iron and steel industry flourishes. We may well call it the Birmingham of Pakistan. Out of the 191 recognised foundries and factories the Muslims claim 175. No non-Muslim figures either in the "Special" or "A" class of factories. Only two of them came in the "B" class. The rest are all fresh and have
been placed in the 'C' class. Schedule No. 1, attached\(^1\), will bear this out.

Besides the above there are upwards of 150 workshops, almost all of which are owned by Muslim blacksmiths.

**INCOME TAX**

The Mussalmans pay more than 70\% of the income tax assessed to the citizens of this town.

**LABOUR**

The special and skilled labour employed in these factories which accounts for the prosperity of the town is altogether Muslim.

**SHRINES AND RELIGIOUS INSTITUTIONS**

Batala tehsil is a land of saints and every inch of it is holy in the eyes of the Mussalmans. There are upwards of 100 Muslim shrines, religious places and places of pilgrimage scattered all over the tehsil, which are recognised, as such, by the Revenue Department and are recipients of muafis, for time immemorial. Apart from the above permanent muafis there are life tenures of this character. Schedule No. 2, attached, gives a detail of such religious places.

**IMPORTANCE OF QADIAN**

If religious places and shrines are to be considered, Qadian town, situated in the jurisdiction of Batala Sadar Police Station, requires special attention. Among the Mussalmans, the Ahmadis acclaim the late Mirza Ghulam Ahmad as a prophet. This prophet was born and bred up, lived, died and was buried here. Qadian is the very cradle of the Ahmadi faith. It grew, and blossomed here and every particle of this earth is linked with its history. And the Qadianis have declared in un-equivocal terms in favour of Pakistan.

**CONTIGUITY**

A look at the map is enough to show that Batala tehsil is contiguous to Sialkot district.

We, therefore, pray that in view of the above considerations

\(^1\) Facing p. 472, infra.
Batala tehsil be kindly retained in Pakistan.

PAKISTAN ZINDABAD.

We beg to remain,
Sir,
Your most obedient servants,
The Mussalmans of Batala Tehsil,
through
The President,
Muslim League, Batala

Dated the
17th July, 1947.

B.A. Gilani

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Secretaries to the Punjab Boundary Commission to
Mr. H.C. Beaumont

BCP B File 69-Polit. Genl./47

D.O. No. 22/B.C.
Lahore, 20th July, 1947

Dear Beaumont,

Memoranda from various organisations regarding the partitioning of the Punjab Province were duly received on July 18, 1947.

2. We are sending, by a special messenger, who is carrying this letter, the following memoranda for the perusal of Sir Cyril Radcliffe:

1. Memorandum received from the Muslim League¹ along with a map.

2. Memorandum received from the Indian National Congress² along with a map.

3. Memorandum received from the Sikh Assembly Party³ along with a map. (This is the main Sikh memorandum).

3. The memoranda mentioned at (1), (2) and (3) in the preceding paragraph are being sent under sealed covers.

¹ No. 227 supra.
² No. 228 supra.
³ No. 229 supra.